

THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

any man among you have
; and concubines he shall
of Mormon, Jacob 2: 36.

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EDITORIAL

The New Year

The harvest we shall reap depends on how we sow, spiritually, morally, intellectually.

A new year confronts us. What shall it bring? It will only be with an effort that we will avoid the consequences of our past acts in wrong habit, but it can be done if necessary, and if we are following the right way, every effort should be made to see that our habits of right living are strengthened during the coming year. What the year will bring to each of us personally will depend upon ourselves.

There are certain matters definitely before the church. We have to look forward to a General Conference in the fall; we have to look forward to our various reunions. The passing years have noted a great increase in these gatherings together in the summer time. It is well that these times should be, in good part, a time of recreation, when we take our vacation. But let us resolve that our reunions this year shall be more noteworthy for spiritual power than has been the case with many in the years now past. They should be a time of refreshing, not for the display of clothing, not for the spending of our substance, but they should be times from which we will go home with new spiritual power to do the work before us, to help and encourage others with whom we come in contact. To make the reunions all they should be, they should be better organized than has usually proven the case in the past, with every detail, so far as possible, arranged by the officers before we assemble.

The first of the year finds the church suffering from the financial stringency. We hope that the conditions in the world will improve early in the new year. But, however it may be with the world, let us not forget the obligations we owe to the church of God.

The old year is past; before us there will soon arise a spring of sowing, a summer of growing, and a fall of harvest. What shall the harvest be? That depends on what we shall sow spiritually, morally, and intellectually now. Many have been studying the financial law of the church; many have been

seeking to learn the nature of Zion. It is easier to discuss than it is to act. But let us hope that the coming year will note progress in the things done towards a social solution that will provide not only better for us, but also for those associated with us, our brethren and sisters and coworkers.

S. A. B.

A Greeting to the German Saints

At the request of President Frederick M. Smith, Sister Hermine Bennett, of Detroit, wrote the following letter addressed to the members of the church in Germany to be printed in the HERALD.

It is her testimony of the truth of the work and a Christmas greeting to the Saints in that distant land.

THE SAINTS' HERALD and the church in America send greetings for the New Year to all of our fellow members throughout the whole world.

Eine Weihnachts-grüssen und ein Neujahrwunsch

Mit Schwester Bennett lassen die Schriftleiter des SAINTS' HERALD und die Kirche im America unsere Glaubensgenossen in Deutschland grüssen. Dieses Neujahrs während, wohne Gottes Segen Seinen Heiligen bei!

DETROIT, MICHIGAN, November 16, 1921.

An unsere Glaubensgenossen im fernen Deutschland:

Vor kurzer Zeit hatten wir die Freude President Frederick M. Smith, wenn auch nur auf kurze Zeit bei uns in Detroit zu haben. In einer Unterhaltung über seine Reise in Deutschland, machte er mir den Vorschlag, einmal einen Brief an die Glaubensgenossen Deutschlands durch den HERALD zu schreiben. Diesem Vorschlage soll ich nun Folge leisten und begrüße hiermit unbekannter weise meine Bruder und Geschwister in meiner alten Heimat, besonders diejenigen in Düsseldorf, da das mein Geburtsort ist, auch Schwester Kippe nebst Familie mit denen ich schon brieflich bekannt bin.

Ich bin als zwölfjähriges Kind, mit meinen lieben Eltern hierhin gekommen, aber in meinem Enthusiasmus die Englische Sprache zu meistern, habe ich meine Muttersprache nicht vergessen.

Mit sechzehn Jahren habe ich zum ersten Male das wahre Evangelium Christus gehört. Glockenrein und wunderbar zog es in meine Seele ein. Lange brauchte ich nicht um zur Überzeugung zu gelangen das dies die Wahrheit war, so wurde ich denn bald getauft. Natürlich war es mir in vielen Beziehungen nicht leicht, denn erstens waren meine Eltern entschieden dagegen, bis das ich sie durch Deutsche Schriften beweisen konnte, das wir keine "Mormonen" wären.

Zweitens hatte ich viele liebe Freunde, die sich für Religion nicht sehr interessierten denen ich nun "Ade" sagen musste. Aber ich gedachte der Worte:—

"Verzage nicht wenn Freunde dich verlassen
Und will die ganze Welt dich hassen,
Vertrau auf Den der sprach 'Es werde Licht'
Verzage nicht."

So bin ich auch in dieser Beziehung entschädigt worden, da ich hunderte treue Freunde im Glauben gewonnen habe. Leider bin ich bis jetzt die einzige in meiner Familie geblieben die dem Rufe Christi Folge leistete.

Jetzt bin ich aber schon seit mehreren Jahren Gattin und Mutter. Mein lieber Mann (ein Ältester) ist immer darauf bedacht am grossen Werk des Herrn mitzuarbeiten und kann ich auch ein gleiches von unseren zwei Mädchen sagen.

Ich danke Gott das sie beide in ihrer frühesten Jugend zur Einsicht kamen Gott zu dienen. Denn die Stürme des Lebens rütteln oft unsanft an den jungen Bäumen, aber wenn wir gewiss sind, dass seine Wurzeln fest in gutem Boden eingeschlagen sind, können wir ruhig dem Sturme Trotz bieten und dann noch—

"Das Bäumchen biegt sich, doch der Lamm nicht mehr."

Wir haben hier in Detroit ungefähr eintausend Mitglieder. Ein junger Pastor ist am Steuerrad und leitet unser Schiff gewandt und sicher. Obgleich es kaum ein Jahr ist seit er hierher kam, hat er sich doch den Respekt und die brüderliche Liebe aller erworben und jeder ist bereit ihm zu helfen, damit wir nicht schiffbrüchig werden. Wenn jeder sein Scherlein beibringt, jeder tut was in seinen Kräfte steht, dann können wir mit Luther sagen:

"Und wenn die Welt voll Teufel wär,
Und wollt uns doch verschlingen
So fürchten wir uns nicht so sehr
Es soll uns doch gelingen."

Darum liebe deutsche Geschwister möchte ich euch aus der Ferne zurufen—"Vorwärts im Kampfe des Herrn!" Obgleich wir manche Enttäuschung im Lebenslaufe finden, wollen wir uns an der reichen Quelle seiner Liebe erquicken und getrost in die Zukunft sehen, zu überwinden das, was uns sonst unfähig machte mitzustritten für die Erlösung Zions.

Nun steht das liebe Weihnachtsfest wieder vor der Tür. Auch in unserem Heim werden wir die alten deutschen Melodien singen—

"Oh du froliche, Oh du selige
Gnadenbringende Weihnachtszeit."

"Von Himmel hoch da komm ich her,"

und mein Lieblingslied:

"Heilige Nacht, du kehrest wieder,
Stern bei Stern zu glüh'n beginnt.
Froh ertönen unsere Lieder
Christ ist geboren, Gottes kind," etc.

Diese Lieder sind mir unvergesslich im Gedächtniss eingepägt. Sie wecken in mir Erinnerungen. Ich sehe mich wieder als Kind im Elternhause unter dem geschmückten Christbaume freudestrahlend die Sachen bewundern, die mir das Christkind gebracht hat. "Oh Selig, Oh Selig ein Kind, noch zu sein." Aber ich traume. Der Vergangenheit Leben lässt uns stille stehn. Der Zukunft müssen wir unsere Taten

und Gedanken widmen, damit wir bald als ein gemeinsamer jubelnder Chor in Zion singen können.

"Ehre sei Gott in der Höhe
Friede auf Erden
Und den Menschen ein Wohlgefallen."

Ihre Schwester in Christo,

HERMINE BENNETT.

A Preparatory School for the Priesthood

Announcement of a series of important meetings in Zion.

The following announcement was distributed to the members of the priesthood in Independence during the last week in 1921. It will be noted that this calls for a preliminary meeting and carries with it the expression of hope, or confident expectation, that presently the school of the prophets may be fully established.

In Kirtland, a preliminary school of the elders was held some years before the temple was sufficiently completed for such occupancy. This school included all ranks of the priesthood, from high priest to deacon.

So this school will be held each Sunday afternoon, beginning January 8, and including all orders of the priesthood.

It is a momentous announcement and one which will be read with much interest by the church everywhere.

Dear Fellow Minister for Christ: It is well known that we are now in the hastening time preparatory to the full redemption of Zion and the second coming of our Lord. In view of this fact we ought not to delay further our preparation for the fuller exercise of our ministry. It is confidently expected that presently the school of the prophets may be fully established. In the meantime we feel that some immediate preparation for service should be made by all the priesthood.

A school for the elders was begun in Kirtland, Ohio, in the winter of 1833, some three years before the Temple was sufficiently completed for occupancy by the school. It was held in private houses and classes were taught by various members of the priesthood who had preparation and equipment for such work as was undertaken. This school included all the priesthood, from the high priest to the deacon (see Doctrine and Covenants, section 85).

We deem the situation at present confronting us in Zion of sufficient importance to warrant us in asking the entire priesthood to meet for a season on Sunday afternoons for instruction. The Presidency will supervise and direct this work, and shall expect every ordained man to attend. It will be advantageous to you if you provide yourself with material for taking notes. We desire that the secretary of each quorum keep record of the members of his quorum attending, and report the same to us.

We will initiate this work on Sunday, January 8, at 2.30 p. m., in the lower auditorium of the Stone Church. Please make arrangements to be present every Sunday afternoon.

Your servants for Christ's sake,

THE FIRST PRESIDENCY,

By Frederick M. Smith.

INDEPENDENCE, MISSOURI, December 29, 1921.

Man's Free Agency

Sermon by Elbert A. Smith in the series for young people at the Stone Church, Independence, Missouri, December 11, 1921. One of the collection making up the newly issued book, Square Blocks.

I wish to speak to-night on self-determination. Not the self-determination of nations propounded by Woodrow Wilson at Versailles; but the self-determination of individual men propounded by Nephi:

"Wherefore, the Lord God gave unto man, that he should act for himself."—2 Nephi 1: 99.

This Book of Mormon text contains a very explicit and concise statement of the doctrine of free agency. The right of self-determination is the thing that characterizes you as men and women. Inanimate objects move as they are compelled to move by external forces. The animals have no knowledge of good or evil, so are not called upon to choose and cannot exercise free agency in a moral sense. But to you alone of all creatures on earth God says, "Choose ye."

Good and Evil; the Law of Opposites

Good and evil as opposites are recognized by most human philosophies and by most religions. They have been made the subject of endless speculation. Man's curiosity concerning them responded to the Devil's bait in Eden, when he said: "Ye shall be as gods, knowing good and evil."

I have said that most religions recognize good and evil; however, Christian Science denies the reality and existence of evil. I will read:

"There in reality is no evil."—Retrospection and Introspection.

"Evil is unreal because it is a lie."—Science and Health, p. 527, edition of 1907.

Evil, then, is represented as unreal, a monstrous lie that has been all but universal. But, let me ask, what is a monstrous lie if not evil? So, in the same breath in which evil is denied, it is affirmed. Perhaps that is comprehensible to the incomprehensible logic of Christian Science, which constantly affirms all that reason denies and denies all that reason affirms.

It is worth while to remember that the Lord is reported to have said: "The man has become as one of us, to know good and evil."—Genesis 3: 22. Why deny that which God recognizes?

Evil is self-evident. To illustrate: What man could look upon the dead body of a girl murdered and ravished by some inhuman brute, and then go his way denying the reality and existence of evil?

It occurs to me that primitive peoples quite without revelation would come to perceive good and evil.

Pain would be evil; comfort good. Famine would be evil; plenty would be good. So they might feel their way to moral issues and conclude finally that it is bad to kill, to steal, to lie.

The lines of reason might be crude at first, but would lead up to Socrates, who conceded with the Sophists that pleasure is the chief end and aim of life, but went far beyond them to affirm that true pleasure is found only in rectitude, virtue, and service; or to Roosevelt, who talked about the twilight zone of morals, affirming that it is easy to distinguish black on the one hand or white on the other, but hard to determine whether some shades of gray have in them more of black or of white.

The idea of good and evil runs all through the Scriptures. The Book of Mormon has one very interesting chapter on the law of opposites. I will quote some very brief extracts:

"For it must needs be, that there is opposition in all things. If not so . . . righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. . . . And if ye shall say there is no sin, ye shall also say there is no righteousness. . . . Even the forbidden fruit is opposite to the tree of life; the one being sweet and the other bitter."—2 Nephi 1.

Thus the idea runs through the philosophy of the chapter. Bitter is opposed to sweet; death to life; evil to good; sin to righteousness.

Sir Oliver Lodge, the British scientist, has a chapter in his book, *The Substance of Faith*, many portions of which might have been taken bodily from the Book of Mormon, so far as sentiment is concerned. Is it not strange that an unlettered boy like Joseph Smith, who is supposed by some to have concocted the Book of Mormon, should have presented scientific and philosophic ideas that nearly one hundred years later should be affirmed by one of the greatest of modern scientists? On the law of opposite or contrasts, Lodge writes:

"Some idea of the necessity for evil can be conveyed as follows: Contrast is an inevitable attribute of reality. Sickness is the negative and opposite of health. . . . There is no sickness in inorganic nature; yet, even there, contrast is the essence of existence. Everything that *is* must be surrounded by regions where it is not. . . . Goodness would have no meaning if badness were impossible or nonexistent."—*The Substance of Faith*, p. 53.

"The still higher attribute of conscious striving after holiness, which must be the prerogative of free agents capable of virtue or purposed good, . . . involves the possibility that beings so endowed may fall from their high level . . . and suffer the penalty called sin."—*Ibid.*, p. 52.

"Every rise involves the possibility of fall."—*Ibid.*, p. 51.

Here we have the definite recognition of the law of opposites, including good and evil; the power to choose as free agents; and the accompanying possibility of making a wrong choice with the resultant consequences.

Every uphill road is of necessity a downhill road to those who wish to go that way. Elder M. T. Short, in one of his old-time sermons, declared that there are three things God cannot do: He cannot make a three-year-old colt in a minute; he cannot make a sheet of paper so thin that it will not have two sides; and he cannot cut a stick of wood so short that it will not have two ends.

Without blasphemy we may say that in the very nature of things the Lord could not cause man to stand erect without there being the possibility that he might fall. He could not create an uphill road that would not be a downhill road to those who chose to take it—allowing always free agency. That thought may clear away some perplexity concerning divine responsibility for evil.

We recognize then the existence of good and evil. God is the head and the front of all good forces and agencies. All that invites and entices to do good is of him, the Book of Mormon affirms. On the other hand, the Devil is the head and front of all evil forces and agencies. One works to save man, the other to destroy him. We are left free to make our choice as to which shall finally predominate in our lives.

We sometimes wonder why God does not exercise his power to destroy evil and arbitrarily compel men to do good and be saved. As some crudely say, Why doesn't God kill the Devil? Suppose he should go about it in that way and finally compel all men to come in, what would he have? A lot of mechanical toys. Mechanical toys may be interesting to children; but the Creator started out to develop men. To do that it was necessary to respect their free agency. That is what makes the process of redemption so long and distressing. But it is the only way. The Lord chose that way deliberately, knowing the delay and the danger of failure in individual cases. And finally at the end when it is said, "He that is filthy, let him be filthy still," it will be because that man, after good and evil have been fully explained to his comprehension, wills to be filthy still.

The Fundamental Difference in the Approach of God and the Devil

What is the fundamental difference between the approach of God and the Devil. I believe that it is in their attitude towards the human will. The Devil tries to subvert, weaken, and finally destroy man's

will power. The Lord recognizes the sanctity of human will, and seeks to strengthen and develop it in all good ways.

In his book, *The Personality of God*, Snowden has a very interesting chapter on the "Personality of man." I will read a short extract:

"Personality is the distinctive state of a person; and a person is an individual being endowed with consciousness consisting of perceptive and reflective thought, sensibility, and responsible will. . . . We *think, we feel, we will*; we do these three things, and we never can do more or less."—Page 9.

With thought we perceive and reflect upon things. Feelings of one sort or another are aroused and prompt to action—we are told that feeling is always the dynamic of action. But then enters the third one of the trinity, *will*, and determines what the act shall be.

So Snowden adds: "The will is thus the spinal column and unifying power of personality, the throne of this kingdom, the crown and captain of self."—*Ibid.*, p. 11.

The will, then, is the pivot of free agency. It is the backbone of human personality—and that is the thing that evil in all forms seeks to destroy.

The Devil puts a cord around a man's neck to lead him about: "Yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with strong cords forever."—2 Nephi 11: 94.

That is a concise picture of the culmination and climax of a life of sin, beginning pleasantly with a flaxen cord about the neck, the Devil's leading string, and ending in moral slavery.

But God proceeds differently: He puts truth into the heart: "Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."—John 8: 32, 36.

That is a very concise picture of the culmination and climax of a life of righteousness, beginning with the perception of truth, and leading up to perfect freedom.

The Cord About the Neck

To make my points clear I may use some illustrations that you have heard me use in other sermons. The first is this: A man riding on a street car in the days before prohibition chanced to notice an advertisement in the roof of the car: "Pure rye whisky strengthens the body, brightens the intellect, and invigorates the soul of man."

Next his eye beheld, seated directly under the advertisement, a red-nosed, blear-eyed, slobbering drunkard, giving the lie in every particular to the advertisement. There is an old proverb which says, "Truth is at the bottom of the well." This inebriate

(Continued on page 22.)

ORIGINAL ARTICLES

Disarmament: Why and How?

BY JOSEPH E. JOHNSON

There are many material and spiritual gains to be had in disarmament.

Upon the outcome of the disarmament conference now in session at Washington hangs the fate not only of our world-wide commercial and financial systems, but of civilization itself. When it is understood that all of the great nations of the world have been represented there, each with its problems of commerce, transportation, labor, boundaries, national traditions, and others, whose interests are often in conflict one with another, it must readily be admitted that the subject cannot be adequately discussed in a few pages. Obviously, only a few outstanding features may be covered. My purpose shall not have failed, however, if my readers glean from this discussion some idea of the magnitude of the question, the effect of its answer upon civilization, and come to realize in connection therewith their duty to their fellow men, their country, and their God.

It has always been understood that there should be complete segregation of the affairs of the church and those of the nation, or what we have come to call politics. But the church is realizing more and more every day that it must take an active part in the shaping of the policies that govern the nation if it is ever to fulfill its mission. Largely through the work of an idealist, a devout and far-seeing Christian at the Versailles peace conference, conviction has grown upon the world that nations, as well as individuals, are subject to God's laws, and must, to a vastly greater extent promulgate the doctrine of the Prince of peace. And how shall this become an accomplished fact unless we, as Christian men and women, through our church organizations, see to it that "peace on earth, good will to men" is made a national policy? As a vane to show how the wind blows in the Christian world, allow me to read one of a set of resolutions passed by twenty-five thousand men and women during a Gipsy Smith meeting in Omaha recently. It is not a partisan doctrine, but a Christian doctrine, and we as Christians should never rest from our labors until Congress makes of it a national policy.

"We believe that nations as well as individuals are subject to God's immutable moral and spiritual laws, and that Christian nations especially have unusual international obligations that can only be discharged through a brotherly international understanding wrought out by the machinery of a world-

wide association of nations involving all the leading nations of the earth."

A Paramount Idea

Taking up now the question of why nations should disarm, or at least reduce armaments, we find one paramount idea in the minds of the people: "To prevent war." And why prevent war? The answer to this question assumes a number of angles that deserve earnest thought and study. The term *idealist* has been much misunderstood and therefore abused. Anyone who sees and strives to reach a plane of living above the gross things of earth, who prefers beauty to ugliness, and who would rather live in peace and happiness than in war and sorrow, has ideals and is an idealist. To my mind, the most pitiful and useless being on earth is the man or woman totally without ideals.

The idealist, then, would say that war should be prevented because it is degrading and brutalizing, arousing in men the lust to kill and destroy, and leaving to innocent and guilty alike a heritage of misery, suffering, and crime that serves for many years as an effectual barrier to the march of progress and civilization.

You have heard men scoff at those who all but gave their lives that the world might live in peace, and ridicule the idea that universal peace was a possibility. In my poor opinion, no blessings are given to men for which they are not willing to work. Satan himself is probably now scoffing at the whole disarmament business. But while men scoff at peace and peacemakers, let us remember that something over 1900 years ago o'er the plains of Bethlehem, God rolled back the curtains of night from the windows of heaven while a chorus of angels appeared in a glory of light and sang to the shepherds beneath, "Glory to God in the highest, and on earth, peace; good will toward men." Was God's song of "peace on earth" a mockery? Whatever we may think of men who cry "Peace," we cannot assume the responsibility of scoffing at God. For some wise purpose, God wanted peace when he sent his Son to earth, and since God is unchangeable, it may safely be assumed that he still wants it.

The second reason why people want to prevent future wars has to do with the material things of life. Wars must be prevented to avoid world bankruptcy—which would mean world catastrophe—the possible loss of civilization, and a lapse of society into a state of comparative savagery. Supported as I am by authentic reports and figures, I may state here without fear of successful contradiction that every nation that was an active participant in the late war is facing bankruptcy. Let

me cite briefly a few cases in point to make my position clear.

Before the war, England's yearly expense was, in round numbers, 200 million pounds or 1,000 million dollars. To-day, her annual budget is 5 billion dollars, and at that she has scarcely begun to pay even the interest on her loans. With her people already taxed almost to the point of confiscation, how can she hope to pay the whole amount of interest, to say nothing of the principal? The answer is, "Eliminate the cost of war."

Russia's tale of woe has been so often told that its repetition hardly arouses our interest. Yet here are some facts that may be new.

A famine, severe even for famine-ridden Russia, has followed a crop failure, and it is estimated that 15 million people are actually starving.

Secretary Hoover has undertaken to save 1,200,000 children until another harvest, but, granting his success in this vast undertaking, there are still between three and four million children that must surely die before relief reaches them. Indeed, children are dropping dead in the streets, and numerous carts are busy continually carrying their bodies to some mysterious place of burial. Thousands of children, forsaken by their parents, are being loaded on to freight cars and hauled to some more favored spot where a few bites of food may be had. Indeed, this relief work constitutes the principal work of the badly depleted railroads. There is almost no gold left in the country, and the ruble that at one time was worth 50 cents is now worth a fraction of a cent, and ten thousand of them are needed to buy a meal. And while large armies march, eat, and draw their pay, the civilian population suffers. Where lies relief? Disarmament and world peace.

Germany, with greatly reduced territory and the loss of all her colonies, has a war debt twice as large as our own, or 52 billion dollars, and is facing an indemnity bill of 30 billions which must be paid in thirty years.

France is indeed bled white, and unless some direct measure of relief is found, she will be bankrupt. More of France later.

What is true of these countries is true to a greater or less degree of all other European countries. But since our chief concern is for our own country, we will now give it some consideration. While the ravages of war touched us only in a small degree, we find our public debt increased from one billion to 26 billion dollars and our annual budget from one to five billions. No need to tell you that the economic and industrial conditions of the country are alarming. You know that millions of men are out of work, that farmers are producing at a total loss, that murder, robbery, and crimes of every sort are

part of our daily life, and that the burden of taxation has become almost unbearable.

We have reached, then, a crisis in our national life, and our future course is being determined by the conference at Washington. Now, while the conference was called for the purpose of discussing disarmament, a close study of conditions in different parts of the world soon made it clear that disarmament was conditioned upon the settlement of other important questions. And, since the extent of disarmament and the good resulting therefrom depends upon their settlement, it might be well to give them some attention.

I have very briefly touched upon the condition of France. It now becomes necessary to add that, with the cruel lessons of the recent war thoroughly learned, France will never trust Germany again. With less than half her population and wealth, and with miles of her territory laid waste, France fears that, should she demobilize her armies and reduce her armaments, Germany may seize the opportunity again to invade her land, and attempt to wrest again from her what she had been forced to return. Whether or not those fears seem real to us, they are to France, and so she still maintains an army of 800,000 men, 250,000 of whom Germany is compelled to support on her own soil.

And what is true of France is also true of Belgium. And what does that mean? It means that if our country is sincere in its wish to reduce armaments, she must accept, with other nations, the principles laid down in Article X of the League of Nations covenant, by which acceptance we become an active member in that league. If we agree to this, reduction of military armaments seems assured, for England has made it clear that she is ready.

The probability of naval disarmament has to do with Japan, a nation of proud, ambitious, and virile men, that was awakened to the lure of power and expansion a few short years ago when Admiral Perry entered their waters aboard a United States war vessel. Japan's 50 million inhabitants live on an island in size about as large as Iowa and Nebraska combined. They are pushing each other off the map at the rate of several thousand a year, but instead of the surplus being forced to shift for themselves, their nation is seeking in an intelligent and forceful way to find a place for them in the Orient. They have already absorbed many of the outlying Chinese colonies, taken firm hold of Korea, and firmly established themselves in Siberia. She claims special privileges in the Far West, and that she intends to make good her claims is evidenced by a vast merchant marine and a huge navy. In direct

opposition to her claim of special privilege, came President Taft's "open door to China" policy.

It will be seen that conditions are inevitably forcing us into an association or brotherhood of nations, something of world-wide influence for good, and controlled by laws of justice and humanity. On these premises, then, I shall try to name a few of the benefits that may be expected to follow disarmament.

In the happy event, however, that the conference finally decides to reduce arms, prevent war, and protect nations that need it, many benefits lie in store for us. First, let us consider them from a material point of view, for, even though we be Christians and idealists, our material well-being is an important factor and cannot be overlooked. Suppose, then, that we should agree to the conditions that would make disarmament possible: Trade barriers would be lowered, throwing open to our produce the markets of the world, resulting in better prices for our corn and wheat and beef, etc.

To cut the cost of our war expenses 75 per cent would mean more and better clothing, more and better food, more home owners and fewer tenants, more schools for children and fewer orphanages, more stable and satisfactory government, more Christians and fewer criminals, more preachers and fewer lawyers, more libraries and fewer jails, more mothers and fewer prostitutes, more laborers and fewer loafers, and a condition of mind in which we could see the good in our fellow men and the wisdom in God's plan of life.

Or let it be supposed on the other hand that taxes remain as at present and that the Government undertook the expenditure of this vast sum for the good of the people. At the present time the Government owns great natural resources which it leases to various corporations for exploitation. They include among others coal, wood, oil, iron, copper, gold, and silver. With this vast sum of money at its disposal, the Government could take these out of the hands of the profiteers and develop them at cost for the people. We may get some idea of what this would mean if we remember that it was proven that coal operators realized as high as 1,500 per cent on their investment.

Our Government could reclaim every arid acre in the country and release them to homesteaders. Millions of dollars in produce could be raised on the land that now yields sagebrush, cactus, and horned toads. It would mean the release of thousands from the filth, drudgery, and hopelessness of life in our city slums, to God's good outdoors, the clean air, purifying sunshine, and a feeling of independence that would make of them better citizens.

A few weeks ago, a young lady read in our hear-

ing a very able paper on the benefits to be derived from education. I gave hearty though silent indorsement to the many good thoughts contained therein. I for one am convinced that one of the gravest responsibilities of our Government is to see to it that every young man and woman in the country is fitted for his life's work and the highest type of citizenship. Instead of leaving the boy or girl with a common or high school education, valuable as they are conceded to be, it should see that its preliminary education is completed, whether that means a vocational or professional training. Colleges should be as free to the children of America as are the lower schools of learning. When the Government comes to realize its duty in this regard, it will build a citizenry that will be a power for good throughout the world. With this vast sum saved from war purposes, the United States Government could give every boy and girl in the country who cared to have it a complete college education.

One of the greatest institutions in America is the public library. Its advantages are too well known to you to need mention here. In my school days there was only one place of amusement for the boys and girls of our town, and that the public library. Cigaretts were unthinkable, pool halls a myth, and flivvers unknown. Of course the need of a reference book was often made the excuse for a walk with some fair young lady who happened for the time to hold our vagrant fancy, but the means was commendable and helpful, and fully justified the end. With the wonderful saving that would result from disarmament, every town of any size in the country could have a library, containing not only valuable books of reference, but wholesome fiction as well. With less than half the work and expense necessary to induce a young man to become a killer, the United States could induce him to become a reader and a useful citizen.

With the water power under its control, it could develop enough electric energy to operate almost every train and factory in the country, resulting in cheaper commodities of all kinds.

With seventy five per cent of our war appropriations converted into that of rivers and harbors, scores of streams that now flow beautifully but uselessly on their way could be made navigable for fleets of river boats which would tend to lower the cost of rail transportation to that of rivers. It could dike or otherwise control every dangerous river in the country, and make the land adjacent thereto as valuable as any.

In our own cities, thousands of people are dying every year for want of proper care in sickness. Congested as they are in poorly-lighted, poorly-heated, poorly-ventilated, and vermin-infested tenements,

nature has no way to effect a cure, and, among this class of people, nature is often the only doctor within their means. With two or three billions of dollars at its disposal, our Government could build and operate free of charge to them, hospitals for the care of every diseased and crippled person in the country who lacked means for the private employment of proper care.

The list is far from complete, but it will give you an idea of the immense amount of good that could be done should our Nation employ the major portion of its income to the upbuilding rather than the destruction of mankind. Some earnest thought on our part will reveal the fact that, great as our Government is admitted to be, she has scarcely begun to fulfill her destiny. She is, God willing, to build a citizenship that will be acceptable to him above. She is to be the rock upon which the civilization of the world may rest throughout the ages. May the Goddess of Liberty stand till the end of earthly things as a token of liberty and justice, while her beams bear to the uttermost corners of the earth our message of freedom, brotherhood, and good will to men.

Sanctification

BY G. W. LINDSEY

A procedure regarding the receipt of sanctification, given in a dream. . .

The linking of the two dispensations by their comparative likeness was a favorite way the apostles and Jesus had of appealing to the Jews in preaching the gospel to them.

The Hebrew people had much faith in the ordinances of the Mosaic dispensation, and it was this faith that was used by them, the ministers of the gospel, to reach the Jews. We find Jesus using the brass serpent, linking it with his own sacrifice to convince them of the divinity of his mission, teaching them that from the truth and facts of their own faith they had a convincing witness of himself. We find also Peter using the recital of what David had said of himself and his Lord, as a witness that Jesus was the Christ, in his memorable sermon on the day of Pentecost.

This way of reaching the Hebrew people was the rule. The writer of Hebrews in the ninth chapter, verses eleven to fifteen, links the ordinance of the two dispensations for cleansing together, comparing their likeness and demonstrating the superiority of the gospel ordinances over that of the Mosaic dispensation.

Reverting back from this ninth chapter of Hebrews we find in the nineteenth chapter of Numbers a recital of the ceremonial process of sanctifying

the waters of separation or of purification. The children of Israel were commanded to bring a heifer without spot or blemish to Eleazar, the priest, and he was to take it outside of the camp and kill it and dip his finger tips in the blood and sprinkle it before the door of the tabernacle, and then the heifer was to be burned in its entirety and the ashes to be picked up by one who was clean and put somewhere in a clean place outside the camp. The ashes were intermixed with running water and the mixture was called the waters of purification or separation, for the expressions are used interchangeably and mean the same. When one became unclean by coming in contact with some defilement, he was commanded to cleanse himself or have himself cleansed by having some clean person sprinkle these waters of purification on him. Paul says, "For if the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth it to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."—Hebrews 9: 13, 14.

In sprinkling blood of bulls and goats and of ashes of heifers, there was a type of the cleansing process of the blood of Christ.

In the first place we note that after the killing of the sacrifice that it had no effect without an application to the individual by direct contact or anything else that had to be cleansed. So, then, as the first was typical of the second, it is reasonable to believe that some method of application must have been adopted in the second or gospel ordinance, and an application thereof by each individual affected complied with.

The blood in the first to be applied was of bulls and goats and ashes of heifers. The substance to be applied in the second was the blood of Jesus Christ. The method of application in the first was sprinkling. Now in looking up the method under the New Testament, the gospel covenant, we find that it is by drinking, for Jesus says, "This is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26: 28. In the last of the previous verse he says, "Drink ye all of it." So we learn that the application of the blood in the new testament is by drinking thereof. By the application of the first, the sanctifying of the flesh was accomplished; for we learn in Hebrews 9: 13: "That it sanctifieth to the purifying of the flesh," or it purged the flesh to cleanness. But there was not any sanctification accomplished without a proper application, for we learn in verse twenty of the nineteenth chapter of Numbers that the man that shall be unclean and shall not purify himself shall be cut off from among the congregation.

So, also, in the typifying ordinance of the gospel, there must be an application, for Jesus says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6: 53, 54.

We learned that Mosaic ordinance sanctified the flesh, but the gospel ordinance sanctifies the conscience wherein is the remission of sins as well as the overcoming of the evil inclinations of the soul. This leads us to the thought that sanctification is a development of the spiritual life by the application of the sacramental communion, for Jesus says there is no life in us if we eat not his flesh and drink not his blood. If we do the blood sanctifieth us. So we are taught in Hebrews 10: 29.

This corresponds with the experience I have had in partaking of the sacrament. First, I was made conscious that the sins that seemed obstacles between me and God were removed, and along with that came an indescribable determination to resist evil and do good. This would last for weeks at a time. I want to say here I have not partaken of the sacrament for nearly eight years, not having any opportunity to do so.

In the partaking of the sacrament there is a remission of sins, for that is why the blood of Jesus Christ was shed. So we learn in the statement, "This is my blood of the new testament which was shed for many for the remission of sins." In the partaking thereof, the application of the blood of Jesus Christ to your soul is consummated if it so be that you have approached the communion table in a consecrated manner. In the sprinkling of the waters of purification, we see the symbol of the sacrament. Also we see in the sacrament a communion of the spirit, for by the remission of our sins, our temple is made clean and a fit place for the spirit to enter and dwell. With the indwelling of the spirit, strength of resistance to evil is developed, but the desire to sin is absent from us to a great extent.

In the sacrament the spirit is present to commune with the participants. Commune means to talk with one another. That is why it is called communion sometimes.

At such times it imparts God's counsel, shows the things of the Father to his children; reveals things to come; in fact, performs the God-ordained functions of the Holy Spirit. How blessed it is to be a child of the living God, the God of Abraham, Isaac, and Jacob, the God of the Saints of eighteen centuries ago, the same God that manifests himself in the same way to-day as then.

In conclusion I will say that the procedures of receiving the sanctifying influences as outlined

OF GENERAL INTEREST

Church League on Industrial Democracy

A statement of principles of the church league for industrial democracy.

Preamble

We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

Her right line of action, in the opinion of The Church League for Industrial Democracy, is indicated in the following statement:

Section I

Purpose

The purpose of this organization is to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

Membership

Any member of the Episcopal Church who indorses the Statement of Principles which forms Sec-

herein was given me in a dream. I then searched the scriptures to find its sanction. I feel that the scriptures amply verify the truth of it. When I started to write this article my intentions were to controvert the misuse of a text used to justify sprinkling as a form of baptism, but I have been led out on this other topic.

In this I do not mean to say that the wine is the actual blood of Christ, but it typifies the blood and the sacrament is the only means of applying the blood to our souls. Without an application we receive no benefit from the blood of Jesus which was shed for us, so it behooves us to partake thereof in a worthy manner every opportunity we can. The soul that would not apply the waters of separation under the law of Moses was cut off.

We are admonished in Hebrews 10: 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite the spirit of grace?" I have never heard a sermon on this topic, viewed from this standpoint. Would like to hear from some of the elders. I am not an elder.

tion II of this Article of the Constitution and signs the inclosed card, shall be considered a member of this organization.

Section II

Statement of Principles

We, the undersigned members of our Lord Jesus Christ, recognizing that our discipleship pledges us to become like him in sacrificial love, and conscious of our power through him to further the speedy coming of his kingdom on earth, do give our assent to the following principles:

1. *We affirm our belief that only that social order can properly be called Christian which substitutes fraternal cooperation for mastership in industry and life.*

2. We assent to the following declaration officially promulgated by the general convention of the church, and promise earnestly to assist the church in putting into actual practice the principles therein laid down, viz:

Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employee are widespread in our social and industrial life to-day:

Therefore, be it resolved:

That we, the members of the general convention of the Protestant Episcopal Church, do hereby affirm that the church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thorough-going democracy may be finally realized in our land.

We believe that, far from the church being in tendency and membership reactionary and un-awakened, it is, as a matter of fact, ready and anxious, to a degree unsuspected by the world, to discover the way in which it can best be useful in forwarding the new order; and we, therefore, pledge ourselves to help the great mass of church people

who are as yet uncertain how they can function, to find the way.

4. We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social program, with no equivocation or evasion.

5. In case of teachers and preachers in our own communion whose positions are endangered by reason of their social radicalism we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to those who shall clearly be seen to have incurred persecution through advocacy of social change.

6. We believe that the Church of Jesus Christ has a distinctive contribution to make and responsibility to fulfill which do not characterize secular organizations. We recognize the supreme need of the world for that power by which men and women of faith shall gain the strength and wisdom requisite for the surrenders and readjustments of democratic living. We, therefore, pledge ourselves to encourage the use of prayer and sacraments, that through them people may be released from selfish inhibitions and inspired to work with God for humanity.

7. We are keenly conscious of the urgent need that the church preach the power and will of Jesus Christ not only to the passing era of selfish competition and industrial mastership but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the gospel of salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

8. Recognizing the earnest endeavor under difficulties of those working within our theological seminaries to train our coming clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach, and practice the social gospel. We further intend to assist in recruiting such candidates for the ministry as shall enter it with desire for socialized leadership.

9. We pledge ourselves to investigate social and industrial programs as they may arise, to make contact with their leaders and authors, and to spread accurate knowledge of them among our church people.

10. We deplore the contemporary suppression of

mediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press, and a free pulpit. Suppression of liberties proves in history the natural prelude to the violent freedom in America, and shall work for the im-methods of change which this league would most deeply deplore.

11. In making this statement we are convinced that we indorse no things irrelevant to the church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints, and martyrs of days past, and of the Lord of the kingdom, our Savior and Redeemer, Jesus Christ, to the fulfillment of whose holy will we hereby dedicate ourselves anew.

President: Right Reverend Charles D. Williams, D. D., Bishop of Michigan.

First Vice President: Right Reverend Benjamin Brewster, D. D., Bishop of Maine.

Chairman Executive Committee: Miss Vida D. Scudder, Wellesley, Massachusetts.

Executive Secretary: Reverend Richard W. Hogue, 1229 Nippon Street, Philadelphia, Pennsylvania.

Healing Faith

The following article is noteworthy for the high spiritual tone it takes concerning healing of the sick. It is a frank recognition of the fact that such healing is not confined within any principles of suggestion or of mechanical psychology, though it may be true that psychological analysis has discovered some of the material roots of this spiritual reaction of faith.

It is probably true that in the past there have been a few who have been fanatics with regard to administration and the healing of the sick thereby, but against that we may set the many thousands who have suffered from a lack of understanding of what is meant by faith to be healed. The article which follows is clipped from *The Christian Work* for November 5, 1921.—EDITORS.

The one surprising thing that is happening to-day the wide world over is the rapidly increasing interest in that *healing faith* which was such a factor and force in the life-message and mission of Jesus. We have begun to feel, as an ecclesiastical order we have almost played Hamlet with Hamlet out, when we have heralded the great world-message of the complete salvation without giving the "gift of healing" its true functional place as a mighty potency and power in the full-orbed message of Jesus.

The place of the gift of healing in the great message of Jesus' full and complete salvation has been voiced in prophetic foregleams all through the Christian centuries, as truly as the coming of the

Messiah, by the mouth of the prophets before the appearance of Jesus. During recent years it has broken forth from many quarters with most unusual power. As far back as 1884, Reverend R. E. Stanton, D. D., a leading Presbyterian clergyman, who at one time was Moderator of the General Assembly of the Presbyterian Church, United States of America, wrote in a little volume entitled *Gospel Parallelisms*, these remarkable words:

It is my aim to show that the atonement of Christ lays the foundation equally for deliverance from sin and for deliverance from disease; that complete provision has been made for both; that in the exercise of faith under the conditions prescribed we have the same reason to believe that the body may be delivered from sickness that we have that the soul may be delivered from sin; in short, that both branches of the deliverance stand on the same ground, and that it is necessary to include both in any true conception of what the gospel offers to mankind. The atoning sacrifice of Christ covers the *physical* as well as the spiritual needs of the race. . . . Let the sick and suffering ones therefore among Christ's people, and all others who would be rescued from the pangs of disease, bear in mind that it is just as clearly God's will that they should be healed in body as it is his will that sins should be forgiven, and that their souls should be sanctified. Ample provision for both is in the death-sacrifice of Jesus. The limitation of prayer to those things "according to his will" has reference to other things than curing disease and saving from sin. . . . Healing the body is not, therefore, "a side issue," as some represent it. It is no more this than the healing of the soul is "a side issue." They are but parts of the same gospel, based equally upon the same great atonement. Both are to be presented to a suffering world, to relieve it of its woes, or the gospel is not fully proclaimed as the good news and glad tidings, as the full salvation for all the world.

Everyone knows how deeply interested the Episcopal Church is in its quest to know the truth, the whole truth, and nothing but the truth about the gift of healing. It burns like the fire of heaven on the hearts of many of the best laity and clergy alike.

Bishop Brent is very bold in his challenge which he flings out to the church universal to return to this lost article of the faith one for all delivered to the saints:

He who waves away the healing power of Christ as belonging only to the early New Testament times is not preaching the whole gospel. God was and is the Savior of the body as well as the soul. He "is the same yesterday, to-day, and forever." He who in Jesus Christ heals by stimulating spiritual faculties to appropriate health is not dependent on what doctors can do, nor helpless when doctors fail. Our Lord's words to the imprisoned Baptist are also for those of us who are in the prison of medical materialism—"Go your way and tell John the things which you do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good tidings preached unto them." "According unto thy faith so shall it be unto thee." As I write I see the whole pathetic body of the sick and diseased, claiming their rights in the healing power of the Spirit of the Lord, which is denied them by the church, which should know

better. God is not the *last* resort in sickness; he is the *first*. He is not only the Physician for great-ill, but for small. As *thy faith is so shall it be unto thee*.

James Moore Hickman, who has been such a wonderful practical interpreter by word and deed of the "gift of healing" to Christendom to-day, feels this "gift of the Spirit" must again function in the church universal to make it realize its almighty and purposed power:

Until the church reinstates the ministry of healing it will be a failure, and will not be carrying out the work of its Lord. . . . If there was ever a time when there was the need for the healing Savior it is to-day. The whole creation is groaning and travailing in pain together, waiting for the re-healing touch of the Lord. There are thousands of wounded bodies and shattered nerves. Disease and sickness are rife everywhere. Our asylums hold multitudes of souls in darkness. Our hospitals and homes for incurable are full. And all the time there is standing one among us "who Himself took our infirmities and bore our sicknesses," and who is the Redeemer of the sinning souls and suffering bodies of all mankind. . . . A living church is one in which the living Christ lives and walks, doing through its members what he did in the days of his flesh. It must, therefore, be a *healing* church as much as a soul-saving church. . . . Many believe in Christ as the Savior of the soul, but few believe in him, and fewer yet confess him, as the Savior of the *whole man*. . . . The world will never be free from sin and disease until Christ is acknowledged as the healing Savior for sick bodies as well as sick souls. He alone can free the soul from the power of evil and kill every germ of disease which has gained entrance into man's physical being through man's wrongdoing in breaking the laws of God. . . . Spiritual healing rightly understood is sacramental. It is the extension through the members of his "mystical body" of his own incarnate life. The way must be prepared by the church for the healing Christ. He is the same yesterday, to-day, and forever, not only as the great high priest, but the great Physician for every sickness of the race.

Prohibition is the dominant note of the November number of the *Primitive Methodist Leader*, of London. There has been an increase in the number of public houses and a decided increase in the amount expended for drink in the United Kingdom. In 1914, the amount was 3 pounds, 10 shillings, 10 pence per head, while in 1920, it was 10 pounds, a total of \$2,348,500,000. In addition to this it is estimated that the loss to the labor market equals in wages 150 million pounds.

As we balance the accounts of the Old Year and open account with the New, everyone should make an effort to see that no bad accounts are carried over and that we enter the New Year with a clean slate. And in taking the inventory we should try to rid the shelves of our lives of all dead stock, and see that we carry none of it over into the New Year.—E. R. Davis.

THE SEMINAR

The Wonderful Mayan Calendar System

A numerical notation antedating in development the Hindu and European.

According to Daniel Brinton, the system of Mayan hieroglyphics is based on the vigesimal system and is read from below upward. One dot is one; a straight horizontal line is five; with five dots above it is ten. He considers the codices to be astronomical treatises of the movements of the sun, moon, and stars. They have many pictographs of animals, and are, in fact, highly pictorial throughout, but he and some others consider that these objects are largely symbolic, representing the changes of season and the movement of the heavenly bodies.

Doctor S. G. Morley, in a book prepared in 1914, refers to the remarkable character of their system of calculation. He agrees that the codices are probably astronomical, but says that in the Dresden Codex the numbers many times totaled twelve and one half million days (about thirty-four thousand years), with a series of hieroglyphs showing the destruction of the world by water and the crossbones of death.

The accuracy of their calculation was so great as to rival that of modern research. Modern calculations give the length of the lunar revolution period as 29.530558 days. If we consider the lunar period as 29.5 days, 405 revolutions will make an accumulated error of 12.15 days. This the Mayans avoided by figuring five out of seven lunar periods as 29.6 days, or, in other words, 502 days for the seventeen lunar periods, for which the closest modern calculation is 502.02 days. Thus in thirty-three years, or in 403 revolutions, the Maya calendar, as set down in the Dresden Codex, shows an error of about half a day as compared with the most critical modern calculations.

Also the year of Venus, or the synodical revolution, is 583.92 days by modern calculation. The Mayas used 584 days. Thus 65 Venus years equaled 104 solar years. The solar year was divided into eighteen named periods of twenty days each, and then five days were added for the year. Closer calculations were as follows:

	1 kin	1 day
20 kin	1 uinal	20 days
18 uinals	1 tun	360 days
20 tun	1 katun	7,200 days
20 katun	1 cycle	144,000 days
20 cycles	1 great cycle	2,880,000 days

They had definite glyphs to designate each of these periods. For an initial, or primary series, eight distinct glyphs were required. As a result, the same combination or ending could only reoccur after 374,400 years.

But they used, ordinarily, a secondary series which required a much smaller number of glyphs. In the secondary series, the same date could reoccur once in 18,000 years which was sufficiently accurate for most purposes.

According to this interpretation, there are three inscriptions with a number larger than 1,872,000: 1. East side of Stella N at Copan, 6 periods, which makes 14 great-great cycles, 17 cycles, 19 katuns, 10 kuns, no uinals, and no kins, a total of 42,908,400 days. 2. On the West Panel of the Temple of Inscriptions at Palenque, 7 periods occur. This gives 7 great-great cycles, 18 great cycles, 2 cycles, 9 katuns, 1 kun, 12 uinals, and 1 kin, or 455,393,401 days. 3. Stella 10 at Tikal, 8 or perhaps 9 periods are found. This inscription exceeds all of the codices, if it is to be considered as one series. The two series above are not initial series,

but this third series is an initial series and refers to chronology greater than any initial date of Mayan chronology. This third series gives 1 great-great-great cycle, 11 great-great cycles, 9 great cycles, 9 cycles, 3 katuns, 6 tuns, 2 uinals, 0 kin, or 1,841,639,800 days, an equivalent of about 5,000,000 years.

There is much more of interest in this connection. The significant factor is that most of the Mayan chronology is based on a period over 3,600 years prior to the date of the inscription, though sometimes another date 5,200 years earlier is referred to, so that reference is made to events 8,800 years prior to their writings.

We are reminded of the above by a recent item in the *Kansas City Star* reporting an address by Doctor Morley, some of which has been quoted as follows:

"Nowhere else in the New World did the American Indian produce such an astonishing intellectual achievement," he said. "Here also was a numerical notation which had a symbol for zero before the birth of Christ, five centuries before the Hindus had invented a symbol for zero, and a thousand years before the use of zero came into Europe.

"This chronology, like the Julian Period, kept exact account of the total number of elapsed days since its starting point, a hypothetical date (just like the starting point of the Julian Period) more than 3000 B. C. And the current dates were expressed in totals of elapsed days written in the terms of a vigesimal numerical system, that is, increasing by a ratio of twenty instead of ten, as in our own.

"The relative ages of the ancient Maya cities, therefore, are known more closely than the relative ages of the ancient cities of Egypt, Babylonia, Assyria, or Chaldea, for example. And since the correlation of the Maya calendar with the years of our own Christian era has probably been effected to within a year, we may say that the absolute ages of these ancient Maya cities are better known than those of the ancient cities of the Old World.

"The principle contribution of the Maya chronological system to the study of the course of man's development in the New World is that, for one region at least, northern Central America and southern Mexico, it provides a standard cross section of ancient American history covering a period of nearly two thousand years from 100 B. C. to 1700 A. D. As within the limits of this range, the dates of the Maya monuments are rigidly fixed in the terms of a chronology which has had few equals anywhere at any time in the annals of the human race.

"It is confidently anticipated that by means of interlocking cultural horizons, the careful study of stratified deposits, refuse heaps and the like, and the establishment of chronological sequence in ceramic types, the ordinary routine business of the archaeologist, that it will eventually be possible to correlate with Maya chronology the time element in all contiguous or associated cultures as far south as the great civilizations of Peru, and as far north as the Pueblo culture of our own Southwest. In a word, it now seems probable that Maya chronology will provide the chronological yardstick by means of which all associated ancient American cultures will eventually be dated."

This dating back to 2,300 or 3,000 years before Christ may have some possible significance. The coming of Jared and his party is dated back to some 2200 or 2300 B. C. These figures are, of course, only approximate and may refer to a similar period.

It is also significant that they do not make this the final

WOMEN'S DEPARTMENT

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

Open Letter to Local Leaders of Women's Department

The general organization of the Women's Department exists that there might be life and activity in the locals, that the daily life and works of Latter Day Saint women, as well as their associations in branches and community, may be marked by intelligence, love, unity, and a common desire to uplift, spiritualize and improve their environment, the care and training of their children, and the nature and atmosphere of their home life.

The general officers desire to assist the units to reach this ideal in order that Zionie conditions may prevail throughout the church and the coming of the Bridegroom be hastened thereby. Realizing that service in the Master's vineyard is enhanced proportionately by the amount of intelligence and spiritual consecration brought to bear, they have stressed the educational part of their mission. They do not wish thereby to discourage any sister who has no taste for study. There will always be found those who wish to give the service of their hands, and they are needed and welcome. Some have misunderstood the department in these matters and have asserted that it has no longer any place for the aid societies and those who labor in various ways to raise money for worthy purposes.

Let the matter be made clear. It is agreed, in harmony with the expressed attitude of the Presiding Bishopric of the church, that branch expenses should be borne by the members thereof in voluntary contributions. It is believed God is willing and ready to bless every offering of that kind. The old custom of expecting the women of the branches to give suppers, socials, and other affairs necessitating a great deal of hard work on their part, to raise the funds necessary for legitimate branch expenses should be discouraged. It is recognized, however, that there are some good business ways of raising money, and when the sisters desire to follow these for some good and worthy purpose of their own, they have a perfect right to do so. Begging efforts, where people are solicited for contributions with the plea that the proceeds are for church benefit, are to be discouraged; but where sisters wish to use their gifts of hand, and make articles to be sold in a regular way at a fair profit, and then choose to use the proceeds for lectures, for library books dealing with women's problems or study, or for other educational or equally worthy objects, it is deemed legitimate and proper for them to do so.

However, it is not considered wise or spiritually progressive for sisters to organize for the exclusive purpose of raising money, eliminating all educational work which is so necessary before all may take the important place waiting in the development of the church. Child welfare work, home improvement, better communities, and enlarged opportunities should be kept in sight. Women should be preparing themselves to prosecute with intelligence and distinct achievement the special commission given to them. What gain would there be for a mother, or a group of mothers, if they struggled for years, perhaps, to raise the debt on the church building, if, at the same time, their children were being neglected, the parents forgetting the injunction to bring them up "in light and truth"? Should they fail to understand their children and their children's needs, should the latter

basic date but refer to earlier dates. The settlement on the continent is, of course, a basic date for the chronology of this continent, but it is not a fundamental date as a beginning.

drift away in lamentable paths or fail to learn the great lessons of obedience, courage, honesty, or loyalty, what joy could any find in the new organ or carpet, or freshly-decorated walls—all good and needed, no doubt, but never at the expense of the intelligent guidance and development of children!

So it is, as molders and directors of the local groups, the local leaders must sense the finer and nobler aspects of women's responsibilities. They must find the spiritual values in all things and faithfully stand for that which leads most truly upward. Mental and spiritual gains may be taken with us when we pass on, but material ones must be left behind. Thus the gravity of the task before us and the necessity for urging advanced thinking and study.

In some places are still to be found jealousies, disagreements, women harboring unkind thoughts and selfish impulses—all of which will as surely mitigate against their spiritual growth as if their souls were bound with chains. Unworthy hindrances must be shaken off, and all must come to realize the truth of the assertion, "None can assist in the work [of redeeming Zion] except he be humble and full of love!" Love is the greatest power known to mankind. It is the "fulfillment of the law." None can go far astray if they let love decide every question and direct every action. It will urge kindness, gentleness, and forgiveness. It will prevent pride, display, and self-seeking. It will help each to be thoughtful of others, and point a clear and unmistakable path to the soul's salvation. It is worth obtaining. It is worth holding. It is as a pearl of great price to everyone who possesses it.

It is the special privilege of the local leader to impress these truths upon her members. Upon her vision, vigilance, assiduity, and enthusiasm depend the interest, success, and achievement of the local. To her, the General Women's Department presents the following suggestions, with the hope that they may serve in some degree to assist her in her grave and important commission and trust.

AUDENTIA ANDERSON, *Superintendent,*
For the General Executive.

December 15, 1921.

Suggestions to Locals

While in our Yearbook we distinctly stated that the General Department did not presume to dictate what a local organization should be, there have come repeated requests that we give advice on the matter.

We feel that the work of our department, in most of its phases, could be "put over" in any locality by any sort of a local organization deemed adequate to local needs, providing the right sort of spirit predominated among the sisters. Where we are confronted with narrow vision, a spirit of contention over position, jealousy of power or appointment, it is not very likely that much advancement may be made, even with detailed instructions given from headquarters.

In order, however, to be of help to those locals who are desirous of accomplishing most of that for which our Women's Department is organized, and who wish guidance or suggestions in regard to the nature of their local organization and the work undertaken we submit the following, expecting it to be understood as suggestive only, and that it is not obligatory upon any present successful local to change its organization to conform with the plan as given, or that each local must be so organized to be correct.

Organization

1. *Officers.* The officers may be leader, secretary-treasurer, supervisor of friendly visiting, young women's supervisor, cradle roll superintendent, and home department superintendent.

Other officers may be elected according to local needs, such as: Assistant leader, social service supervisor, historian, librarian, publicity head, superintendents of membership, entertainment, attendance, program, and committees of ways and means, lecture courses, educational work, etc.

2. *Duties.* Briefly sketched, the duties of the various officers may be as follows:

a. *Leader.* The leader shall preside, direct activities, suggest studies, ascertain sources of materials and supplies, devise ways and opportunities to instruct, encourage, and inspire her members. She shall seek to cooperate with the local church officers in all possible ways, and endeavor to bring the work of the department before the branch. She shall be responsible for the proper functioning of all phases of the Women's Department work, and shall seek to obtain qualified women to supervise each.

In every particular she shall endeavor to present, explain, and personally demonstrate the ideals of the department, seeking to eliminate gossip, worldliness, selfishness, and pride, and to establish in their places the highest Zionite conditions and atmosphere.

She shall perform all duties usually devolvent upon a presiding officer, in humility trying to qualify for her work and having the best common good of the members as her objective. She shall try to arouse in her coworkers the desire to discharge properly the responsibilities resting upon them as sisters, Saints, mothers, and citizens, and endeavor to bring to them all possible opportunities for development along essential lines.

b. *Secretary.* The secretary shall perform all the duties usually devolvent upon that officer, and if thought advisable, carry those of treasurer and historian as well. She shall keep accurate minutes of all business, record activities, make full and regular reports as required by the executive, keep all items of history pertaining to the local, and keep in touch with the district organizer through regular letters.

c. *Treasurer.* The treasurer shall keep the money of the local, with accurate record of same. She shall pay bills upon written order signed by leader and secretary, and keep receipts for same. She shall make reports as may be requested by the local, and perform all other duties usual to her office.

d. *Supervisor of Friendly Visiting.* This officer should see that regular and systematic visiting is done between the sisters, and calls made upon those who may be benefited thereby. Every home in the branch should be visited periodically and the sisters invited to the women's meetings and church services. The visitor may console, cheer, and comfort, giving helpful and sympathetic counsel, but never attempting to perform the spiritual work of priest, teacher, or deacon. She should avoid gossip and take care not to repeat a confidence, trying to be a friend in very deed.

Under direction of the supervisor, the sick, aged, or shut-ins of the branch, as well as the "stranger in the midst," should receive attention. Should need of material aid be observed, she should report the matter in a spirit of kindness to the leader, who, in turn, will report to proper church authorities that assistance may be given.

She is under the general direction of the leader and should perform her work in harmony with plans agreed upon between herself and that officer. She should make regular reports to the local as desired by that organization.

e. *Young Women's Supervisor.* The young women's supervisor shall have general oversight of the girls and young women of the branch under direction of the local. She may organize Oriole circles, counseling with the leader of the local and president of the branch in selecting her monitors. She may organize Temple Builder chapters, giving what counsel and encouragement the young women may desire.

She shall strive to direct the activities of these girls into

worthy channels and help definitely to link them up with branch work and Zion program. She shall attempt to keep womanly ideals constantly before them, and devise opportunities for them to join with the women in mutually interesting social or educational activities.

Where possible, it is desirable to have her appointed by the local Religio as their girl superintendent, also this will enlarge the area of her service to the girls of her branch, and give her desired supervision of their recreational life.

She shall report regularly to local Women's Department as requested, and keep in touch with the general supervisor of Young Women's Bureau.

f. Cradle Roll Superintendent. This officer shall have oversight of the cradle roll work of the branch and be responsible for its successful prosecution under the general direction of the local. She shall keep its ideals of welfare constantly in view and attempt to bring the work favorably before the members. She shall try to interest all mothers in the betterment of conditions for their children, in study of best methods of child care and child training, in adequate supervision of health (especially in the early years), in proper choice and preparation of food, in supervision of play, guidance of morals and religious instincts, and, in fact, be the child welfare agent for the branch and local. As such she should seek not only to inform herself widely upon subjects connected with that much-needed work, but to stimulate others to an active and constructive interest therein.

She should report the births of children in the branch to the local Sunday school superintendent, and annually, on May 1, report all three-year-old children to the same department. This may be done through the local Women's Department secretary, or direct to the Sunday school superintendent as may be agreed upon. In no way does her position as an officer of the Women's Department give her any position or supervision over children in the Sunday school at the Sunday school hour.

She shall make regular report of her work to the local, as directed, and give her workers such support and encouraging assistance as shall enable them to do their part in an intelligent and progressive manner. It is much to be desired that trained nurses, if such there be in the branch, shall be enlisted in this cradle roll service.

g. Home Department Superintendent. This officer shall direct the work of distributing into the homes of those who cannot come to the Sunday school, Religio, or women's meetings, such literature and study material as will enable them to carry on systematic study at home. She should feel the spirit of the missionary and seek to interest the nonmember, as well, in the good things our church and our department have to offer. She should feel it a privilege to arouse the desire for study and personal advancement and not consider that her duty is well performed until our church literature and department studies are in the homes of every church member, and every possible nonmember is reached and interested. "Let everyone who is warned warn his neighbor," should be ever in mind, and each home department worker should try to live up to that ideal.

Reports should be made regularly to the local Women's Department as directed, and the superintendent should endeavor to enthuse all of her helpers with the true spirit of the task committed to their care.

Reporting and Collections

a. Reporting. The supervisors of friendly visiting and young women and the superintendents of cradle roll and home departments, should report quarterly, in duplicate, to the local. The local secretary will take from these reports such data as is necessary for her records and history, and will forward the *duplicate* report to the general office of Women's Department, Box 255, Independence, Missouri, and the *original* to the district organizer.

The local Women's Department will report quarterly, in duplicate, sending the *duplicate* copy to the general office of Women's Department, Box 255, Independence, Missouri, and the *original* report to the district organizer.

In addition to the above, all other local officers or committees shall report to the local as directed by the latter.

Report blanks for the local officers mentioned in the first two paragraphs of this section will be furnished by the general office to the district organizer, who should see that each local in her district is supplied in adequate time for regular reporting.

b. Collections. Collections for local purposes may be made at the discretion of the local as agreed upon.

Since the women's work is now a department of the church and not auxiliary to it as formerly, every woman of the church is considered a member of the Women's Department without the payment of any annual dues, such as were formerly required. The General Department, however, needs the support of the women of the church, financially as well as spiritually. It is undertaking a definite and essential part of the program that is before the church, and none will be more vitally concerned in its success, we believe, than the women themselves. None should be more willing to contribute liberally to the funds needed for carrying this work forward than the sisters who form the component parts of our organization.

Therefore we ask, frankly and in all confidence, that a collection of free-will offering for this general fund shall be taken by each local semiannually (preferably in spring and fall), and forwarded by the local secretary to the general treasurer of Women's Department, Box 255, Independence, Missouri.

Study

1. Child Care. Course issued by the Women's Department.
2. Mothercraft. Text, The Mothercraft Manual, by Mary L. Read.
3. Parents' and Teachers' Problems. Question outline issued by the Women's Department; text, Child Study and Child Training, by William B. Forbush.
4. Child Problems. Text, Problems of Child Welfare, by Mangold.
5. Child Training. Text, A Study of Child Nature, by Harrison.
6. Child Play. Text, Play in Education, by Joseph Lee.
7. Delinquency. Text, The Delinquent Child and the Home, by Breckenridge and Abbott.

1. Psychology. Question outline issued by the Women's Department; text, The Mind and Its Education, by G. H. Betts.
2. Child Psychology. Texts, Fundamentals of Child Study, and The Individual in the Making, both by Kirkpatrick.

1. Sociology. Question outline issued by the Women's Department; text, Sociology and Modern Social Problems, by Ellwood.
2. Rural Sociology. Text, Constructive Rural Sociology, by Gillette.
3. Training in Relief and Service. Course issued by the Women's Department.

1. Food and the Body. Course issued by the Women's Department.
2. Food Problems. Text, Feeding the Family, by Rose.
3. Textiles. Text, Household Textiles, by Gibbs.
4. Household Management. Text, The Business of the Household, by Faber.

1. Biology. Text, Plant and Animal Children: How They Grow, by Torelle.

2. Biophysiology. Text, Biology of Sex, by Galloway.
3. Nursing. Text, Home Hygiene and Care of the Sick, issued by American Red Cross.
4. Nursing. Text, Home Nursing, by Marsh.
5. First Aid. Text, First Aid, issued by the Red Cross Society.
6. Personal Hygiene. Text, Personal Hygiene and Home Nursing, by Lippitt. Also recommended for Orioles and Temple Builders.)

1. Civics. Text, The New Civics, by Ashley.
2. Woman's New Power. Issued by the Women's Department.

1. Religion. Bible, Book of Mormon, Doctrine and Covenants, and Church History. For courses consult Sunday School Department.

(Order books from Herald Publishing House, Independence, Missouri.)

Work

1. Arrange for clinics for children.
2. Conduct a "milk campaign" among members.
3. Make a social survey of your branch members.
4. Collect, mend, and make over clothing for relief.
5. Can, preserve, and dry fruits and vegetables for relief.
6. See that subnormal children get specialized opportunity.
7. Cooperate with local efforts to Americanize foreigners.
8. Unite with Religio in stimulating interest in recreation.
9. Make regular and systematic visits to sick, aged, strangers, etc.
10. Make special efforts for undernourished children, to bring to standard.
11. Conduct socials, fairs, or bazaars, on strictly business bases.
12. Create an interest in, and establish, an adequate Women's Department library in your branch.
13. Provide opportunities for Orioles and Temple Builders to unite with the women in various projects for advancement.
14. Arrange for frequent lectures before the branch, bringing specialists in the various lines of departmental work, including the needs of the girls.
15. Make a collection of all historical data pertaining to the development of women's work in your branch.
16. Collect biographical sketches of the women who have influenced the lives and work of prominent church men who live in your branch or locality.
17. Collect and forward as loans to the Women's Department historical collection articles having historical interest—letters, biographies, journals, diaries, or other material connected with the development of our church.
18. Organize a publicity division whereby the influence of your organization may be extended to reach every woman in your branch and community. Make your meetings very much worth while, and invite your neighbors.
19. Build up a home department that will not be content until it is a veritable missionary force in your community. Many a proselyte has been made from the small beginning of home study of the word of God, as set forth in our *Quarterlies*.
20. Cooperate with the Sunday school in its efforts to train the young in the principles of religion. Make your cradle roll department an agency through which messages for the good of the child may reach into the home.
21. Enter actively into community movements for betterment, such as parent-teacher, associated charities, civic improvement, better movies, supervised playgrounds, food and milk inspection, improved laws and ordinances affecting home and child welfare, school supervision of health, public health and sanitation, etc.

22. Plan with the branch officers for programs, playlets, slides, films, and other educational work intended to benefit the entire membership of the branch. Much instruction is necessary in many places before real constructive work can be done in the departmental activities of the church.

23. Invite the branch officers to your meetings, and to join with you in some of the studies which are of common interest. Especially along the lines of relief and aid for the poor is it necessary for the deacons and women to work in harmony and perfect understanding and along lines of most approved methods. Doling out temporary relief without investigating causes of trouble is not adequate. We should seek to know and remove the causes of affliction.

24. Arrange to have your members visit, *en masse* or singly, institutions of public benefactions—those where dependent or delinquent children are cared for, the juvenile courts, the houses of "correction," the county homes for the poor, for orphans, or those afflicted in mind. Visit the social settlements, the city missions and other places where good people are extending helpful hands to those in need. These will broaden your vision and help you to better understand and solve your social problems.

25. Visit, also, industrial concerns, especially those where food or materials used in the home are manufactured or handled. One's taste in house-furnishing or personal dress may often be improved by visiting the centers where these things are made a special study. For welfare reasons, get acquainted at first hand with your town's sewerage system, its drainage, its garbage disposal, its water and milk supply, or the conditions under which food intended for public use is prepared or sold. Knowledge in these things is power, to be expressed at the polls if no other place or appeal is potent enough to work the reforms needed. *Know your own community.*

Feel free to write the Women's Department, Box 255, Independence, Missouri, for further explanations.

Standard of Excellence for Locals

At a meeting of the Executive on October 6, 1921, the following "Standard of Excellence" was adopted. It will serve to indicate what the general officers of the department consider a minimum of activity on the part of locals. They hope to have many locals throughout the church which will measure up to this standard. Locals which have done so for the year 1922, may report at the close of the year, and a "Roll of Honor" will be published soon thereafter. To have a place there your local should have:

1. At least one organized group of women studying some Women's Department subject.
2. One half the women membership of branch active in Women's Department work.
3. Active home department.
4. Active cradle roll department.
5. Active young women's supervisor.
6. Active supervisor of friendly visiting.
7. Social gathering of local once a month.
8. Four educational evenings during the year.
9. History of local brought and kept up to date.
10. Prompt and adequate reporting from all divisions to local, and from local to district organizer and general office.
11. Two free-will offerings yearly, for the work of the General Department. To be sent to General Treasurer Women's Department, Box 255, Independence, Missouri.

GENERAL EXECUTIVE WOMEN'S DEPARTMENT.

Oranges used to be called noranges until a norange was written an orange.

Women of the Philippine Islands are conceded to be the best lace makers in the world.

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER VII

Perception

1. The power of perception is not developed in the young child, but this development is gradual. How does this power grow?
2. Why is it necessary to know the material world?
3. Why are we becoming an age of specialists? What advantage is there in having specialists? What disadvantage?
4. How is a percept formed?
5. "To him that hath shall be given" has a peculiar significance in this lesson. What is it?
6. The accuracy with which we perceive a thing depends upon what?
7. In the light of this chapter, can you explain the futility of teaching children bare "word definitions"? What would be your way of teaching children the meaning of the following: faith, charity, love, meekness, etc.?
8. Why are there some people who "having eyes, see not, and ears, hear not"?
9. The school alone is not the only place to train perception. In what way may the parents be of great service in this training?
10. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

My Prayer

To live not long but well, I pray
 Clean, upright, honest, and sincere;
 Let me be big in little things,
 And brave when trials come.
 Let me neither condemn nor scorn my weaker brother,
 But always know he does the best he can;
 And that none but God
 Can completely understand.
 If sickness, failure, or suffering should be my fate,
 Give me courage to meet
 Each as a soldier, bravely;
 And when the last Great Adventure comes,
 May I go smiling.

—Scottie McKenzie Frasier.

E. H. Tordoff, who was employed in the book-binding department of the Herald Publishing House, at Lamoni, Iowa, for a year, about 1898, has recently discovered a secret process for splitting paper, according to the *San Francisco Chronicle* of November 27, 1921. In reproducing rare books, duplicates are made by photography and the pages then artificially aged so that they will correspond with the real book. The usual custom is to bind these photographs much as the pages of a book are bound, except that one side is blank. Brother Tordoff's process splits the pages and then re-pastes the printed portion so that the pages correspond to the original and are printed on both sides, and yet the page is of only the ordinary thickness.

Brother and Sister R. E. Newkirk, of Mount Washington, in Kansas City Stake, recently drove through by auto in eighteen days to visit their son Ernest and family at Long Beach, California. Sister Newkirk was injured in an auto accident last summer, which has handicapped her work among the girls of the Kansas City Stake.

LETTERS

The Hard Lot of the Indian

Some striking contrasts presented by a friend of the Indians in a speech before Congress.

Many times a white man tells me, "I wouldn't mind being an Indian myself." When questioned why, the usual reply is: "Well, so I could be cared for by the Indian Bureau, have land, tribal moneys, live on reservation, hunt, fish, and have a good easy time, just like the Indians, and what nature intended us to get."

This sort of statement is amusing to me, or to any reservation Indian, because it shows such total ignorance of actual conditions. I have heard statements of this kind many times since leaving the reservation. The Indian has but one cry, and that is, "Freedom from the Indian Bureau."

I wish again to quote part of Honorable Clyde M. Kelly's speech from page 15, where he makes a comparison between the reservation Indian and the white community, that you may see for yourself whether or not you wish to be the contented (?), happy (?) Indian.

Remember Congressman Kelly is from Pennsylvania—a State in which very few, if any, Indians live. If we only had a few more men of his class, the Indians to-day would be real American citizens, instead of wards. Note the comparison in the following:

"The reservation system may have served a good purpose in compelling Indians of other days to forsake their wild, nomadic ways. But its day is long since passed. It is to-day a breeding place of idlers, beggars, gamblers, and paupers. It is a prison pen where human beings are doomed to live amid sad memories of their ancestors and among the ghosts of the dead. The sooner the whole tribal system and the reservation policy is abolished the sooner we write *finis* to one of the blackest pages of American history.

"Compare the American community of 7,500 with the Indian community of the same number, and you will no longer wonder at the lack of Indian development.

"In the American community the people are citizens. In the Indian community the vast majority are helpless subjects.

"In the American community the officials are elected by the people. In the Indian community a bureau agent has arbitrary authority.

"In the American community there are banks, where depositors control their own accounts. In the Indian community there are no banks, and the Indians have no right to control their own moneys.

"In the American community the public funds are reported and audited. In the Indian community there is no itemized account of Indian expenditures and the Indians are not told how their money is spent.

"In the American community the individual has his private possessions, to be held against the world. In the Indian community the individual may be shorn of his possession at the whim of a bureau agent, without redress.

"In the American community there are theaters, movies, lectures, recreational and educational programs. In the Indian community there are no recreation halls, and get-together meetings are forbidden.

"In the American community there are public libraries and open forums for public discussion. There are no libraries in the Indian community and open forums are forbidden.

"In the American community there are physicians and dentists giving competitive service. In the Indian community there are perhaps two Government physicians, who are paid the same salary whether they give service or not.

"In the American community there are public schools, grade and high, fitting the youth for the duties of life. In the Indian community there is an Indian school to the sixth grade only, with teachers for useless occupations, unfitting the youth for real American life.

"In the American community there are courts of justice, where wrongs are dealt with according to law. In the Indian community there are police judges, who are absolutely under the control of the superintendent, and whose decisions are without validity until approved by the superintendent.

"In the American community no person may be deprived of life, liberty, or property without due process of law. In the Indian community no Indian has any right to life, liberty, or property which a bureau agent is bound to respect.

"In the American community offenses and crimes are dealt with under exact laws. In the Indian community the Supreme Court has ruled that certain heinous crimes, if committed by an Indian against an Indian, are outside the jurisdiction of any American court.

"In the American community there are farmers' associations, housekeepers' clubs, parents' associations, and other mutual-benefit organizations. In the Indian community they are forbidden.

"In the American community there are freedom, development, and democracy. In the Indian community there are serfdom, repression, and autocracy."

Certainly the taxpayers of America should investigate the Indian's problem in connection with the Indian Bureau. The public fund is used in maintaining eighteen thousand useless, healthy, high-salaried employees. Also the biggest part of the Indian fund is used for this, not because the Indian wishes it, but his tribal funds are appropriated without his knowledge or consent. Mr. Kelly asks: "What can be done? Give the Indian simple justice. Emancipate him from the autocratic control of a money-wasting bureau. Take the crushing burdens of bureaucracy off his back and he will walk erect, an American."

I take it that every reader of the *HERALD* and *Ensign* is for righteous, equitable dealings with all men. If so, look into our problems. You are helping by your taxes to maintain the Indian Bureau, which is crushing out our lives and unfitting us to assist you in gospel work. Voice your protest by demanding of your Congressman the abolishment of the Indian Bureau.

Yours for justice,

WILLIAM MADISON.

SANTA ANA, CALIFORNIA, December 13, 1921.

Editors Herald: Under the heading of "Our Christmas gifts" is voiced my own thoughts and conclusions of two weeks before, when going over the business side of my life for the past year to see if I had dealt squarely with the Lord. Yes, I had had eight dollars increase. I owed tithing on that, but I never have a surplus, neither at the end of the month nor the year. Then it came to me some way, I do not know just how, but the new thought was that whatever I did not use for my own needs was surplus. Therefore, all that I had spent for presents was surplus.

I was thankful that I had kept an account of how I spent my money this year, so that at the end of the year I could tithe all that I had spent for gifts, and resolved then to do so.

It is one of the joys of my life to give those little gifts, especially when so much is given me, but I must not rob God to do so.

E. B. BURTON.

Among the Indians

I have thought for some time of telling your readers of the success of the work and the outlook. At present I am preaching at a new place where this gospel has never been presented to the people. They seem hungry.

Last night I opened the work here in the Pentecostal Hall. It will seat about one hundred fifty, and every seat was taken. This is an oil town of about two thousand people. The oil derricks are in evidence in every direction and the sound of the pumping stations are heard day and night. In the back yards and everywhere the oil wells are seen. A very kind-hearted people, while very little class prejudice is manifested here.

My meeting at Teriton recently was a good spiritual feast. The young man, Sam Houston, who was baptized last Sunday, surely will be heard some time, and the three noble young women are to become some of the noblest helpers we have in that section of the country.

Our Indian work is on the sure road to advancement and success. Brethren Shakespeare, Christensen, and Syckles are on the job for the good of the church and the interest of the Indians. They are learning the language and will soon be talking and preaching to them in their own tongue.

I have worked for ten years and more to bring this condition about for the real development of the Indian work. The open door of opportunity is inviting us to occupy in this greatest of all days for our work, both among the white people and the Indians. How can any man holding the priesthood hide his talents, in this the great day for warning our neighbors?

I was invited to the home of a rich Creek Indian the other day to baptize him and his wife. The call is everywhere, "Come and hold meetings; preach for us, if only a few sermons."

A very unique event took place over among the Cheyennes. A wonderful wedding; forty tents; they came and camped. Sister A. W. Sanders was asked to bake the wedding cake. The ceremony was completed after the Indian customs. The dress was gorgeous. The feast was spread on the ground so they could all be seated and Brother and Sister Sanders, being the guests of honor, were asked to be seated in the middle of the table. After the dinner, presents were presented, including the beautiful dress goods and useful presents, as well as horses. They are the greatest people to give presents I ever saw. The big Osage Thanksgiving was held at Fairfax, and most of the Poncas, some of the Otoes, and other tribes were there and there were eighty head of horses given away, and thousands of dollars worth of merchandise.

The sale of oil leases in the Osage territory the other day amounted to over \$7,000,000. They are very rich and the money has caused much dissipation among them. An old chief said he thought they had better leave it all behind and go to old Mexico, and live the simple life again. How I long to tell them this wonderful message, as we have begun to do, and get them to see the stewardship plan of doing good with our means.

I saw in an *Advertiser* paper the other day where one man and wife in the missionary work in South America had baptized two thousand Indians in one meeting. Is it possible that we are sleeping on our rights and letting others do the work we should be doing right now? I trust the Saints everywhere will respond to the call of the good bishop and do their part that the world may be warned. The field is surely white for the harvest.

Your coworker,

HUBERT CASE.

A Compliment to the Saints of the South Seas

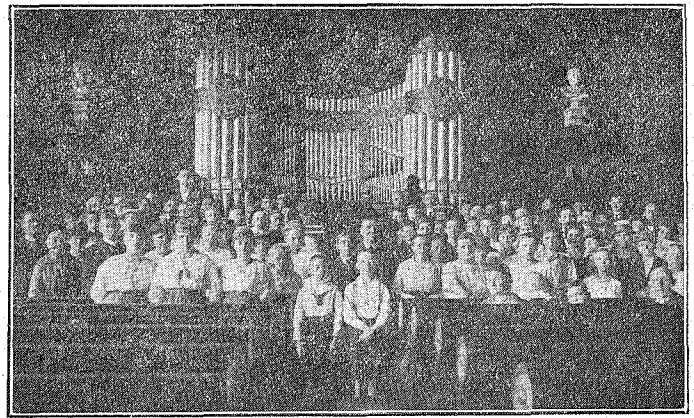
The only document of its kind, protesting against the drink evil, presented to the government by the Saints.

"Sky pilots in the Paumotus" is the title of an article in the September number of the *Asia*, under the name of Frederick O'Brien. The article deals with the author's tour among the dangerous islands of the Tuamotuan Archipelago on which the majority of the membership of this church lives, and on which the missionaries of the church spend the greater part of their time while in the South Seas.

Traveling among these coral islands is, indeed, very dangerous, and can only be appreciated by those who have had personal contact with such an experience. Mr. O'Brien tells very clearly and humorously, with some coloring, of course, the nature of such a tour which carries with it smooth seas, rough seas, "sunshine and rain," and the exciting and thrilling experience of landing in the ship's boat on the coral reef; also of encountering conditions as they exist on those low, sandy, stony, and unattractive atolls, peopled with a race so unassuming and kind, yet so terribly abused through the cunning and graft of traders and profiteers.

The church has members on the majority, if not all, of the islands mentioned by Mr. O'Brien. The island of Anaa, of which he makes particular mention, is one of historic interest to the church, for it was upon this island that Benjamin Grouard accomplished so much in the old organization. It is here, too, where seven natives were hanged on a bending coconut tree in the early fifties for asserting their rights to worship God according to the dictates of their own conscience, the cause for which many were taken to Tahiti and forced to work upon government roads, many of them suffering and dying as a result. It is also here where many of the island Saints were made homeless by the tidal wave and flood of which he speaks. And it is not an uncommon thing to see stones weighing tons resting lazily upon the reefs of these islands. But to see them enables one to understand, to an extent, the tremendous force with which they were hurled from obscurity in the sea to such prominence on the reefs by wind and waves. We wonder that so many native inhabitants escaped alive.

The most colored and humorous part of his article appears, no doubt, on page 772 where he speaks concerning his visit to Kaukura, an island of large church membership. In fact, the majority of the inhabitants there belong to the church. Mr. O'Brien, in a very interesting and humorous way, describes his going ashore and meeting a missionary of the Reorganized Church, whom he calls "Reverend Johnny Kidd of Lamoni." No doubt, he is here referring to Elder J. Charles May, whom the natives call John—Ioane, and, who presided over the mission conference of 1914 on the island of Kaukura, assisted by Elder Hinman W. Savage, whom he calls in his article "I. N. Imbel." It was Elder May who, with the epistle written by Apostle Griffiths, toured the islands of the Tuamotuan Archipelago in 1913, baptizing about one hundred natives, perhaps half of them being those who were excommunicated in the days of Elder Joseph F. Burton. It is concerning this event that Mr. O'Brien accredits Elder May on page 808 as saying, in describing this trip: "It was like stealin' persimmons from a blind farmer whose dog is chained." Of course we do not believe Elder May used such phrasology, for it, indeed, sounds more like a "beachcomber" than it does a missionary, especially "Elder Johnny Kidd." The interesting account he gives of



SAINTS' CONFERENCE IN HANNOVER, GERMANY,
SEPTEMBER 11, 1921

The Saints in Germany are loyal to the work and zealous concerning its interests.

the evening's service is not exaggerated, and not nearly so emphatic as I am sure it was.

Perhaps the most striking and complimentary part of his article is told on page 810, wherein he quotes the trader, on whose vessel he was traveling, as saying:

"Twenty years ago I was here with a schooner o' booze to a Kanito (Saints') meetin' like this. Right in the road, there was kegs o' rum with the bloody tops knocked in. But this time, a thousand Kanakas an' not one drunk! That's what relig'n does to business. . . . To-night this mob'll be in that meetin'-house, instead o' buyin' rum and dancin' like they used to. You and me had better skin out to the west'ard where there ain't so many bloody preachers, an' you can handle the Kanakas the way you want. Them two sky pilots has got all the francs. Even the Chinks hasn't made a turn."

A better compliment could not have been paid to our native Saints in stating that they would rather be in the service of the church than in drinking and dancing, as was the custom years ago. While the condition of twenty years ago may be considerably enlarged upon, we are sure our people are occupying a much higher plane now. They have overcome many of their primitive tendencies through the transforming influence of the gospel, until to-day we have the highest type, most moral, and cleanest people in French Oceania. And this condition, too, in spite of the fact that there have been, and still are, those among the foreign and half-caste elements who consider "business" to be rum selling and debauchery. Thanks for the potency of the gospel to regenerate and "knock the bottom out" of such business. It is a fact that, although we have two sugar plantations and mills in the islands, so much of our own sugar is converted into rum that it becomes necessary for us to import sugar for local consumption.

In the face of such tremendously strong opposition to prohibition, the members of this church in mission conference assembled in December, 1919, arose en masse and passed a resolution empowering a committee of their own selection to draft resolutions petitioning the governor of the colonies for the prohibition of the manufacture, sale, and distribution of alcoholic drinks. And we assure you it was with pride that we took this petition to the governor in February, 1920, presenting it to him as the desire, unanimously expressed, of nearly twelve hundred members of this church in the islands under his jurisdiction.

Below is a copy of this petition:

To His Excellency,

The Governor of the French Establishments in Oceania, Monsieur le Gouverneur: In view of the fact that alcoholic drinks are injurious to man physically, in that they destroy cell life, induce alcoholism, the effects of which are frequently transmitted to posterity, etc.; intellectually, in that they derange normal brain functions, etc.; morally, in that they destroy thrift, contribute to delinquency, and abet crime, as attested by the following manifesto by men in high public positions in Paris, i. e., the Director and Secretary of the Poor Law Administration, the Dean of the Medical Faculty of Paris, and others, whose work as guardians of the public health brought them face to face with the great problem of how to make France a most vigorous and effective nation:

FRENCH REPUBLIC

Liberty—Equality—Fraternity

General Administration of Relief of the Poor in Paris

Alcoholism—Its Dangers

(Extract from the Report of the Sitting of the Committee of Supervision of the Relief of the Poor December 18, 1902.)
Drafted by—

Professor Debove, Dean of the Faculty of Medicine.

Doctor Faisans, Physician to the Principal General Hospital of Paris.

Alcoholism is chronic poisoning resulting from the habitual use of alcohol, even when this is not taken in sufficient amounts to produce drunkenness.

It is an error to state that alcohol is necessary for workmen who are engaged in arduous manual labor, that it gives energy for work, or that it renews strength. The artificial excitement which it produces quickly gives place to nervous depression and weakness; in truth, alcohol is useful to nobody; it is harmful to all.

The habit of drinking spirits leads quickly to alcoholism, but the so-called hygienic drinks also contain alcohol; the only difference is one of quantity; the man who daily drinks an immoderate quantity of wine, of cider, or beer, becomes as surely alcoholic as the one who drinks brandy.

The drinks called "aperitifs" (absinthe, vermouth, amers), the aromatic liquors ("*vulneraire, eau de melisse or de menthe*"), are the most pernicious, because they contain—in addition to alcohol—essences, which are themselves also violent poisons.

The habit of drinking leads to neglect of family, to forgetfulness of all social duties, to distaste for work, to want, theft, and crime. It leads, at the very least, to the hospital—for alcoholism causes a great variety of diseases, many of them most deadly: paralysis, insanity, disorders of the stomach and of the liver, dropsy; it is one of the most frequent causes of consumption. Finally, it complicates and renders more serious every acute illness; a typhoid fever, pneumonia, or erysipelas, which would be mild in a sober individual, will rapidly kill the alcoholic.

The hygienic faults of parents are visited upon the children; if the latter survive the first few months of life, they are threatened with idiocy or epilepsy, or, still worse, are a little later on carried off by tuberculosis, meningitis or consumption.

Alcoholism is one of the most frightful scourges—whether it be regarded from the point of view of the health of the individual, of the existence of the family, or of the future of the country.

Seen and approved by the Prefect of the Seine.

J. DE SELVES.

Certified by the General Secretary of the General Administration of the Relief of the Poor.

THILLOY.

The Manager of the General Administration of the Relief of the Poor.

G. MESUREUR.

And, whereas, the Reorganized Church of Jesus Christ of Latter Day Saints, of which we, your supplicants, are a part, does unqualifiedly favor total prohibition;

Therefore, we, the annual mission conference of the Society Islands mission of the aforesaid church, assembled in the Island of Apataki, of the Tuamotuan Archipelago, December 30, 1919, do hereby petition your Excellency, the governor of the French establishments of Oceania, to use the prerogatives of your office to effect the total prohibition of the manufacture and distribution of all alcoholic drinks in the territory over which you have jurisdiction.

C. F. ELLIS,

A. H. CHRISTENSEN,

R. T. BROWN,

Committee for the Conference.

So far as we know, the above petition is the only document of its kind, originating with a primitive, native people of the isles of the Pacific Ocean, petitioning any protectorate for prohibition. Is such a people not worthy of our help?

CLYDE F. ELLIS.

A Sister Wants to Help

If the sisters will send me quilt scraps, I will piece quilt tops for the church institutions. Please, each one throw in a few spools of number forty white machine thread. I will furnish oil and time to make them, also some of the thread; and please put in quilt patterns, or if anyone wants some of them pieced some special way, just mention it, or send along the pattern.

We enjoy no church privileges except the church papers. Our one-time branch of regular attendants are now scattered afar.

Yours for Christ's work,

ADIN, MODOC COUNTY, CALIFORNIA. MRS. ED GUTZMAN.

Council Bluffs Items

The series of services conducted by Apostle J. F. Curtis has met with a hearty response on the part of the Saints and friends. Up to the evening of the 15th thirty-one had been baptized, a large number of them adults, several heads of families. The effect on the Saints has been to increase their activities, and they are in a more spiritual condition. These services will continue a part of the coming week.

There has been some interest in marriages, and we learn that this week one of the missionaries has thought it beneficial to take unto himself a helpmeet. Elder C. W. Morgan, who is now laboring in the Little Sioux District, was married to Miss Cora E. Scott, of McClelland. Elder Charles Noland and Sister Rebecca Weld have broken the monotony of courtship slightly and were married, I am informed, on last Tuesday. We wish them all the peace and courtship that should continue during life.

The branch business to govern the work for the coming year reelected the same presidency, O. Salisbury, George Beaty, and H. H. Hand, with J. J. Hartnett, secretary, and O. E. Currie, financial clerk. The budget for the coming year is about \$3,500. There was found a slight deficit in payment of the budget of last year, but it is thought that by the first of the year all will be paid. There has been an increase of membership in the branch of about one hundred during the year. The Women's Department is manifesting

quite a considerable activity, and many of those in need either of comfort or necessities have been ministered to through this department.

The branch for the coming year has been divided into ten groups, with an elder and priest or two elders in charge of each group, associated with the assistance of a teacher and deacon. The prayer meetings for the coming months of winter have been arranged to be held in cottages in each group, except the second Wednesday night of each month. Missionary services will be held during the month of February in the Belmont Mission, and a committee has been appointed to secure, if possible, a more convenient and permanent place of meeting for the Riverside Mission.

The Sunday school and Religio have been showing increasing interest during the last few weeks.

Services have been held in the basement Sunday evenings for several weeks to accommodate the crowds at the Central Church.

We have noted several of the Hazel Dell and Omaha Saints at the services during the meetings now being held. These are always welcome.

1921 Christmas Offering

To Our Christmas Offering Helpers and Friends; Dear Co-workers: On Christmas Sunday the Presiding Bishop's office had received \$9,820.20 on the 1921 Christmas Offering Inheritance Fund. We expect it will come in much faster hereafter. We hope you will not delay yours, but send it in promptly to this office and get a good start on the 1922 offering.

A brother in Canada writes, "We, as a Sunday school, would like to have one of your thermometer designs for Christmas offering sent to us so we can start the new year to raise the money, for we think it a splendid plan."

We will be glad to supply others with these thermometers upon request. At the bottom of each one are these words, A REGISTER OF DEVOTION. It takes a truly devoted heart to cause one to do without the things he has long wanted and really needs, so that others will be blessed by his sacrifice.

May God bless all of our Christmas offering friends with the willing and devoted heart of true discipleship is the prayer of your brother and fellow servant,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Happiness From Service

Bishop's agent of Northeastern Kansas writes the Saints in his district the following letter.

As far back as history goes, happiness has been the object-quest of all nations and individuals. Each of us in life's journey is constantly seeking happiness. As the years go by we find it in different ways. Yet from our childhood days to the end of our lives we all derive happiness from service—service to God and our fellow men. Service is the true road to happiness. It finds an ever-responsive chord within us and puts us in harmony with our heavenly Father and the better things in life.

Thronging past the eyes of the ages is the glorious procession of those who have served! The scientist, the artist, the inventor, the builder, the teacher, the preacher, the leaders in the promotion and perfection of all things spiritual and material conceived for the good of mankind. History speaks of great ages in religion, literature, art, industry, and the sciences. They are in reality ages which have become great

through the quality and extent of their services to the common good. An individual, an institution, and a nation grow in happiness and strength through service—endure through service and by service.

The church—our church—is a golden field of opportunity. Shall we "thrust in our sickles while it is yet called to-day"? This is the last month of the year 1921. Shall the light of its low descending sun go out without a record act of service?

The department which I represent—temporal department—needs the consecrated services of every Saint in their tithes and free-will offerings.

Yours for service,

FRANK G. HEDRICK.

Thanksgiving in Modesto, California

On Thanksgiving Day we had an all-day service in our new church. At eleven o'clock we had a sermon by H. J. Davison which was very much enjoyed, after which we retired to the basement, where the Women's Department had arranged two long tables and had them bounteously filled with everything good to eat, and had it hot, too, since it was a cold, damp day.

After the inner man had been satisfied, we again went into the upper auditorium, where we listened to a short program by the Sunday school children, after which one of the coming men (now a Sunday school boy) was the first to be baptized in the new font by our pastor, I. A. Phelps.

Songs in keeping with the day were used. About forty in all were present, and a very enjoyable day was spent. We were truly thankful to have a good, clean place in which to worship God. A number from the Stockton Church came down, which added to our pleasure, for we always enjoy having them.

Our church is not quite finished, but we are getting the work done just as fast as we can. We are so few in number that it is hard for us to build, but as it was impossible to get a place to hold meetings we were forced to, if we continued to keep up our branch meetings. We have not been able to put the lights in yet, so do not have evening meetings, but we are working hard to raise money to complete it. We are looking forward to a visit from our district president, Brother J. D. White, of Oakland.

We have had a dry winter so far, with only about one inch of rain, or a little more. Our president, Brother Phelps, has been sick for the past three weeks, but is improving.

Ever praying for the redemption of Zion,

PUBLICITY AGENT.

Appreciate Problem of Administration

A brother engaged in secular work writes to President Smith as follows:

Dear Brother Fred: Since assuming executive responsibilities myself, I have often thought of you and the great load you must be carrying, with the problems of the entire church organization resting upon you.

I am afraid there are too few of us who appreciate your trials and perplexities (I am sure I did not, and have just come to a realization of this in trying to solve the few that come to me here), and were we to do so, you would receive more kindly assurance of our support than you do.

I do not believe gratitude and loyalty are wanting in your followers, but it is just because "they do not understand."

There have been times when I have differed in opinion with you, but I believe I have been honest in it, and with the light I had, have done my best to cooperate with you.

I write to assure you of my kindest regards and hearty support, believing that if more of us were to do this, the

(Concluded on next page.)

MISCELLANEOUS

Conference Notices

Northern California, at Fresno. Religio, Sunday school, and Women's Department, February 24. Joint entertainment in the evening. Conference, February 25 and 26. We heartily thank you all for the splendid service rendered in the past and wish for you all a pleasant year in the twelve months to come. J. D. White, president. Cecil Hawley, clerk, pro tem.

Clinton, Missouri, at Nevada, February 17, 18, and 19.

Des Moines, at Des Moines, Iowa, February 3, 4, 5, 1922. Bessy Laughlin, secretary, Rhodes, Iowa.

Requests for Prayers

The prayers of the Saints are requested for Mrs. Arlie E. Anderson, of Springfield, Missouri. She is afflicted with a goiter and also with heart trouble.

Married

SWITZER-ROBBINS.—Mr. Charles H. Switzer and Sister Rosa Bearse Robbins were united in marriage by Elder David E. Dowker, on Thursday, November 24, 1921, at Los Angeles, California.

Our Departed Ones

RICHARDS.—William Richards was born in Glamorganshire, South Wales, July 20, 1827. Emigrated to America in 1853 and to Malad, Idaho, in 1865, joining the Reorganization the same year, continuing in the faith until the time of his death, June 9. Six children have preceded him. His wife and eight children are left to mourn. Funeral services in charge of William Leigh; sermon by Evan A. Davis.

RICHARDS.—Margaret Richards was born November 14, 1834, in Glamorganshire, South Wales. Emigrated to America in 1853 and to Malad, Idaho, in 1865, joining the Reorganization the same year. Lived faithful to the time of her death, at Rupert, Idaho, November 24. Eight children are left to mourn; her husband preceded her five months. Funeral services in charge of William Leigh; sermon by R. C. Chambers.

days would be a little brighter and the load a little easier to bear.

Wishing you a Merry Christmas and a Happy New Year, and trusting the Lord will continue to give you strength to fulfill your great task.

Central Chicago Branch

Our church has been redecorated, and the first service held in it after its regeneration was the entertainment given by the Glee Club under the direction of Brother Roy Cheville as director with Sister Margaret Wickes as reader and pianist, the proceeds going to the decorating fund.

On the morning of December 18, we had Brother John L. Cooper with us. He gave us a splendid sermon on the one gospel—the gospel of our Lord and Savior, Jesus Christ. In the evening Apostle U. W. Greene was with us.

At the regular annual Sunday school election, all officers were reinstated. The branch election will be held Wednesday, January 4.

On Christmas morning the sermon was by Brother Philemon Pement who is home on his Christmas vacation. The choir rendered suitable anthems, with Sister Vina Campbell, chorister, and Sister Mildred Jowett, pianist.

In the evening, Brother Ward L. Christy occupied the pulpit, and his opening remarks were in remembrance of his pleasant awakening in the morning to the sweet strains of the Christmas carol sung by our young folks under the leadership of Brother Cheville at every Latter Day Saint home near enough to be reached by them.

They wound up at Brother H. P. W. Keir's, and Sister Keir knowing the needs of young people gave them a substantial breakfast.

STELLA E. THOMAN, *Correspondent.*

MAN'S FREE AGENCY

(Continued from page 4.)

had been to the bottom of the well. He knew. For years, no doubt, the Devil led him around with a flaxen cord. He boasted, "I can drink or I can let it alone." The man who says that never lets it alone. Too late he awoke to find himself bound with strong cords. His will was gone. The backbone of his personality was broken.

A young man entered the University of Iowa. He seemed to desire to succeed, but almost from the first he failed in his studies. He could not concentrate. Finally the dean called the lad into the study and quizzed him. The young man broke down and sobbed, "I can't quit it. I can't quit it. I haven't the will power to quit."

The dean inquired, "What is it you cannot quit?" And the boy held out his hands to show the cigaret-stained fingers. "I learned it when a boy," he went on. "I learned it at the livery stables and about town. I thought I would never be a man if I could not smoke."

That was the flaxen cord around his neck. But alas, he found that the thing he thought would make him a man, kept him from being a man. The backbone of his personality was broken. The upshot of the matter was that he had to quit college and return home.

At one time I was called to visit an insane hospital in California. I did not find the young man that I sought upon the lawn with other unfortunates who were given some freedom. I found him in the criminally insane ward, where the windows were barred and the doors locked. I was admitted to his cell. I found that at times he was lucid, though often he wept and cursed by turns. In one of his lucid moments he told me his story.

He had been a good, industrious young man, a member of the church; but in an evil day, or rather night, he was induced to visit the vice district of a certain community. Friends told him, "Come on. Have a good time. No one need know." That was the flaxen cord that he permitted about his neck. He contracted a foul disease. The physician confirmed his story. The man was suffering from paresis as a result of that disease and could not possibly live very many months.

As I drove away through the sunny fields and orange orchards of California, the sunlight was blotted out by the shadow of that house of detention and by the thought of that poor unfortunate, a witness to the truth of the declaration: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1: 15.

But if I got nothing else from that sad interview

I did get a new exegesis of the texts which say the wicked shall be turned into the prison house. What is hell if it is not an asylum for the criminally insane of all times where they may be confined until they are recovered. It is necessary for them and for the general good of humanity. All wicked men are more or less criminally insane; they are befuddled in thought, debased in feeling, broken in will; and these three constituting personality, they are not normal at any point.

Truth in the Heart

Jesus said to the Jews, "Ye shall know the truth, and the truth shall make you free." He works towards freedom by the way of truth—by the way of truth voluntarily accepted by the human will.

But the Jews declared, "We were never in bondage to any man." At that very time they were in intellectual bondage to their rabbis and traditions, in political bondage to Rome, and in moral bondage to their bad habits.

Many who now boast of freedom are not free. I had an interview at one time with a young man who had traveled extensively. Our conversation turned to religious topics. Finally, with much feeling, he confessed: "Mr. Smith, the trouble with me is that I know the things that I should do, but I cannot do them; and I know the things that I should not do, but I cannot refrain from doing them."

I looked at him in surprise and said: "What is the matter with you, a perfect athlete, six feet tall, apparently in possession of all your faculties, in the prime of young manhood, without a visible shackle on your limbs, yet you must do the thing that you do not wish to do and cannot do that which you know you should do? You are a slave. You are not free."

It was his turn to look at me in surprise. Yet it was the truth. He dwelt in "the land of the free" under the shadow of the starry banner, protected by the Constitution for which thousands died—yet he was not free. No man is free until Jesus sets him free. That man is free who can say, There is no power on earth or within me that can prevent me from doing that which my conscience approves, or compel me to do that against which my better nature revolts.

Jesus said, "I am come that they might have life, and that they might have it more abundantly."—John 10:10. What did he mean by that? Did he mean that we should be taller, broader, more full-blooded; that alone? If thought, feeling, and will constitute personality, there must be degrees of personality. And that man whose thought covers the widest range most correctly, whose feeling is deepest and best, whose will is ever strong to determine

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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a course consistent with truth and light, has most personality—he lives most—he has "life more abundantly."

That is the work of Jesus, to enlighten the intellect, to purify the emotions, to redeem the will. He respects our wills and appeals to them. But by way of contrast it is said that in that wonderful council in heaven concerning the salvation of Man, the Devil volunteered to go, providing he could have all the glory. He promised to save all men. Yes, he would march them into heaven, every one, whether they wished to come or not. He is the Kaiser Wilhelm of the Universe, and would teach all men to "goose-step." And what is a man doing, who says, "I would like to stop swearing but I cannot; or, I would like to stop drink, or drugs, or tobacco, but cannot—what is he doing if not "goose-stepping" at the command of Lucifer.

Jesus, to the contrary, presents his message and then waits—waits. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3:20.

Christian Science repudiates the human will, and says: "Will power is not science. It belongs to the senses and its use is to be condemned."—Science and Health, p. 144, edition of 1907.

But Jesus knocks at man's door and waits for the will to open the door. I am suspicious of Spiritism, Mesmerism, Christian Science, or any other thing that asks me to be passive and receptive and surrender my will at the beginning of the investigation. God does not ask that. After the investigation is ended and the truth perceived, then the surrender.

Even then, though we pray "Thy will be done," it is in the sense that our wills, having perceived truth, may be thereby *intelligently* in exact accord with his will. Tennyson has the idea in Memoriam:

"Our wills are *ours*, we know not how,
Our wills *are ours*, to make them *Thine*."

"Behold I stand at the door and knock"—Lord Jesus, you declared that all power was given into your hands, both in heaven and on earth, yet you wait at my frail door and respect the sanctity of my personality! Why do you not force *my* door and enter to take possession? Because "The Lord God gave unto man, that he should act for himself."

Young people, to-night, and each Sunday night during these meetings, Jesus knocks at your door. If you have not already opened to him, why not open your door and grasp his hand? It is the truest, strongest hand ever offered you in friendship.

Mutual Benefit in Visit of Graceland Students

Through the efforts of the Amalgamated Young People of Zion, presided over by Elder John A. Gardner, the overseas students at Graceland College were brought to Independence to spend the week including Christmas and New Year's.

The local Saints very hospitably cared for these twelve young people, provided entertainment for them, arranged trips to local points of historic interest, and in every way made the week an enjoyable one for them.

At the services at the various churches they were pressed into service until at the close a large number of people felt much better acquainted with these whole-hearted young people whose idealism has brought them together for a season that they may eventually return to their people with the gospel of personal service so impressed on them during their sojourn in this land.

Their talent and easeful grace in public were noticeable features. Whether called on individually to address an audience or to provide an entire Religion program, they were equally at home. The final service in which they participated, Sunday evening, the 1st, was attended by a very large audience, and the time was divided between Job Negeim, a Syrian lad from Palestine, Prescott Foo, a Chinese from Hawaii, Frank H. Edwards, of England, and John H. Blackmore, of Australia. It was an impressive occasion indeed, suggesting at once the extensiveness of our mission work and also the necessity for such unifying situations as the arrangement which brings them together for a season at school and emphasizes the brotherhood that breaks down all racial and national lines.

Among other interesting events in their visit here was the privilege of viewing the original manuscript

from which the Book of Mormon was printed, with other valuable records of a similar nature, under the personal direction of Historian Walter W. Smith.

Recreation was had in two games between the men in the group and locally picked-up teams in soccer football, the results being 3 to 1 and 10 to 1, in favor of the religious education students.

Those making up the party were: Frank and Harry Holmes, Harold Dewsnap, Frank H. Edwards, Doris Gibbs, of England; Madge Green, of Scotland; Sidney Phillips, of Wales; William Patterson and John H. Blackmore, of Australia; Alexander Klein, of Austria; Job Negeim, of Palestine; Prescott Foo, of Hawaii. One of the foreign students, Eric Schlote, of Germany, was not with the party, having accepted an invitation to visit his brother in Utah.

They left for their school work on the 2d, having not only enjoyed the visit to Zion very much themselves, but leaving with those who reside there a deeper appreciation of the scope and value of our missionary work.

The Independence choir, under the leadership of Mrs. Fred B. Farr, as director, rendered "The word fulfilled," a Christmas cantata, by Adam Geibel, at the Stone Church Christmas evening. Both the choruses and solo parts were rendered in a manner very pleasing to those who were permitted to attend. The soloists were Mrs. I. A. Smith, Mrs. S. A. Burgess, George Anway, and D. D. Plumb.

Apostle J. F. Curtis closed a series of meetings at Council Bluffs just before Christmas, with some 43 baptisms, of whom twenty-four were heads of families, and only five or six children. He felt indeed to be very much blessed in this work. He begins a new series immediately after the holidays, on January 2, at Woodbine, Iowa.

Announcements have reached us from Papeete, Tahiti, that on November 16 a son, who has been named Frederick Ernest, came to bless the lives of Elder Frank B. Almond and wife. A letter written on December 14, tells of the arrival of a son, named Frederick John, to likewise bless Elder Frederick J. Elliott and wife. The editors join their many friends in extending congratulations.

The Auditorium Orchestra of Independence, which functions chiefly at the Sunday school at the Stone Church, has resumed active rehearsals and announces a special program for the near future. Next Sunday as a special selection, Miss Emma Snead will offer the following violin selections: Scenes De Ballet (by De Beriot): a. Allegro Vivace. b. Adagio Cantabile. c. Tempo De Valse. d. Allegro Appassionata. e. Piu Animato.

THE SAINTS'

PAID
M - 5 22ND N 7 5
SALVATION
among you have
icubines he shall
n, Jacob 2: 36.

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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Volume 69

Independence, Missouri, January 11, 1922

Number 2

EDITORIAL

Science and Revelation

The materialist cannot adequately explain spiritual things of which he does not know.

The recognition of the place of science, or open-mindedness towards the hypothesis of evolution does not mean we should reject our religious concepts. The manner in which the world was made, the methods used in the creation of the body of man, does not necessarily call in question the fact of God, the immortality of the soul, nor the place of God in creation.

The assertion that man is descended from a pre-simian common ancestor, is not answered by replying God made him, for he may have made him from earlier forms mediately from the dust of the ground, as readily as immediately from the dust or other elements. There seems little reason to drag our most sacred instincts in the dirt or in such opposition to science.

But it is well to consider carefully, for the sake of intellectual honesty, what are the probabilities and what the weight of probability. It is merely a question of fact, and as such should be weighed.

But when in the name of science positivism is presented, in the name of evolution, and we are offered a wholly materialistic concept of the universe, that is to consist of nothing but matter and the attributes of matter without morals or religion, we may well pause to examine the evidences of a Supreme intelligence in the universe, as well as in our souls; and the testimony of other goodly men, as written by the Spirit of God in his word.

Still at times it is well to remember that in our spiritual experience, there is often much that cannot be understood by those who have never felt the divine fire. In such matters we should still preserve the critical attitude of science. But doing so we know as certainly as we know any other fact.

To those who have really experienced the power of God, the spirit of revelation; to those who have felt and experienced a great conversion; to those who have had the ecstasy of true communion with the divine, the attempts to explain conversion, reli-

gious ecstasy and inspiration in material terms are merely words without sense, for they write of that which they know not.

Yet the fact of that conversion, of that ecstasy, of that divine communion is as clearly established to our intelligence, as is any other fact of science. For it is science, a fact known to those who have truly experienced such a revelation.

As Paul expresses it:

What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, except he has the Spirit of God. . . . The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all things.—1 Corinthians 2: 11, 14, 15, Inspired Version.

When we consider how such experiences are often, if not usually, received by those who know not, the words of the Master on the Mount are not surprising:

The mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you.—Matthew 7: 10, 11, I. V.

Science is not irreligious or unchristian, though irreligious men and unchristian men are sometimes scientists, and attempt to interpret its facts as though against religion and morality, including Christianity. But it is only fair to add, as does Sir Oliver Lodge, that as it was never the great religious leaders of the past, who were ready to throw stones at all who did not agree with them, but rather the camp followers; so it is not the great thinkers and leaders in scientific thought, who are most ready to throw stones at religion, but it is the third rate workers, who are the Pharisees of the modern scientific world.

There should be open-mindedness, a readiness to receive and value new truth. But open-mindedness does not mean a lack of judgment, a failure to appreciate the truth, nor an inability to hold fast to it when found.

S. A. BURGESS.

An item from New York states that fewer people are killed by poison liquor than used to be killed in wet "Christmas" holidays.

School of the Elders in Zion

The announcement sent out to the ordained men of Zion, as published in the HERALD last week, naturally created a wave of enthusiasm and expectation. Our men as a whole are always anxious to learn better how to do their work and are glad of the opportunity to learn. It is for this reason that the history of the Reorganized Church of Jesus Christ of Latter Day Saints has been marked, both in conference and at other times, by periodic demands for a school of the prophets. It has ever been a living, hope-inspiring theme, considered also as an introduction to the greater spiritual power of the endowment.

While a school of the elders, or rather a school of the ministry, is not a school of the prophets, it is regarded as a decided step in that direction. It was therefore, a momentous occasion, as was shown also by the large assembly of earnest men which completely filled the room, there being over five hundred present at the time and place appointed, the lower auditorium of the Stone Church, Sunday afternoon, January 8.

Now were these expectations disappointed. The service was in charge of Elder R. V. Hopkins, but was preceded by a song service under the leadership of Elder F. A. Russell. A fervent prayer was offered for divine direction and guidance by Patriarch W. A. McDowell.

President Elbert A. Smith was the speaker of the hour and spoke with his usual power and clearness on "The freedom of the will," discussing particularly free agency and the reasons thereof; the plan of God in the beginning and now, as contrasted with the methods of the power of evil. God gives us our free agency, the right of choice. He stands at the door and knocks; if any man will open, he will enter and sup with him; but he will not force the door.

A partial idea of the discourse may be gathered from the outline which follows, but this omits the summing up that man cannot by his own efforts alone or through secular education achieve salvation or the good.

The priesthood were arranged by quorums, and a record kept of those who attended. The patriarchs, bishops, and church historian were seated on the stand. The other high priests, seventies, and elders were seated in the middle of the auditorium; the priests, teachers, and deacons on the sides.

A motion obtained that future lectures be reported. This address was not, but the following outline was distributed to all who attended:

MAN'S FREE AGENCY

I. INTRODUCTION

- A. Free agency distinctive of man.

II. GOOD AND EVIL AS OPPOSITES

- A. Existence of good and evil recognized by many forms of philosophy and religion.
 1. However, evil is denied by Christian Science and some schools of philosophy.
 B. Existence of good and evil self-evident.
 C. Set forth in revelation.
 1. Book of Mormon law of opposites.
 D. Evil inherently evil.
 E. Evil because of some ill effect on welfare of mankind.

III. THE HUMAN WILL FREE TO CHOOSE BETWEEN GOOD AND EVIL

- A. The denial of free will.
 1. In theology, as in Calvinistic predestination, Christian Science, and Mohammedan theology.
 2. In philosophy, as in Spinoza's theory.
 3. In science, as in materialistic concepts of the nineteenth century.
 B. The affirmation of free will.
 1. By modern theology.
 2. In the trend of modern philosophy.
 3. In civil law, which recognizes the responsibility of sane men.
 4. In modern scientific thought.
 5. In revelation, notably in the Book of Mormon, Doctrine and Covenants, and Inspired Version of the Bible.

IV. FUNDAMENTAL DIFFERENCE IN ATTITUDE OF GOD AND SATAN TOWARD HUMAN WILL

- A. Importance of the will in personality.
 B. God respects the will and seeks to reach with reason and with a proper appeal to the emotions.
 C. Satan sees first to deceive; then to pervert, weaken, and destroy the will.
 D. He leads first with a "flaxen cord," then binds with "strong cords." (Book of Mormon.)
 1. The "strong cords" of the Book of Mormon are simply the "habit" of psychology.
 2. Hell may be thought of as an asylum for the criminally insane; those who are clouded in reason, debased in feeling, broken in will, bound by evil habit.
 E. Christ puts the truth in the heart, "Ye shall know the truth, and the truth shall make you free."
 F. Satan proposed to save all men regardless of their choice.
 1. That is, he would destroy "agency." (Inspired Translation, Genesis 3: 1-5.)
 2. Has changed his objective but not his methods.
 G. Jesus presents his appeal and waits for normal action of will.
 1. "Behold I stand at the door and knock." He waits the will to open.

V. INEVITABLE LIABILITIES AS WELL AS BLESSINGS OF FREE AGENCY

- A. Why not destroy evil and compel goodness?
 1. Moral results cannot be wrought by force.
 2. The Lord wants men, not mechanical toys.
 3. Every uphill road is of necessity a downhill road.

VI. ULTIMATE RELATIONSHIP OF OUR WILLS TO GOD'S

- A. No merging or loss of personality as in Oriental theology.
 1. But thinking as God thinks, feeling as he feels, we come to will always as he wills.

These meetings will be held weekly for the pres-

ent, every Sunday afternoon. Next Sunday afternoon Elder W. W. Smith will be the speaker in the upper auditorium, on "What is the understanding?" in the light of psychology, the beginning of a series by this brother.

How long they continue will doubtless depend on how well they are received and other circumstances. When we consider our necessities, once a week is not often to give to this great purpose. Those who were permitted to be present sensed the greatness of this opportunity, and many silent prayers were offered that these meetings may lead to a greater unity of understanding and of work among the whole priesthood of Zion and the church of Christ throughout the world.

Radiophone as a Missionary Ally

First sermon by one of our men sent out to hundreds via this modern invention from Independence.

Who among the first elders of the church could have imagined preaching a sermon into a small hand transmitter similar to the mouthpiece on a telephone, with the spoken words heard by hundreds of persons with receivers on their ears within a radius of four hundred miles?

Yet it is a reality. It has been done, and further, arrangements have been made for a regular religious program each Sunday evening, consisting of music and a short sermon by some minister of this church.

On the evening of January 8, at eight o'clock, from the little operating room near the Stone Church in Independence, Elder E. D. Moore, of the HERALD editorial staff and editor of *Autumn Leaves*, spoke for about fifteen minutes to an unseen but nevertheless real audience on "Main Street religion."

It was truly an inspiring moment, as one considered the possibilities of that first venture and that which is planned to follow. Brother Arthur B. Church, in charge of the Central Radio School of Kansas City, has long dreamed practical dreams of the possibilities of a definitely planned series of programs, including sermons by our preachers. With the rapid development of the radiophone has come that opportunity, and he has taken advantage of it by announcing to the large and increasing number of people equipped with this modern invention, that each Sunday evening at eight o'clock he will put on a program consisting of musical numbers (phonograph for the present) and a short sermon.

No doubt these sermons will eventually be taken down in shorthand by those at a distance as a demonstration of the possibilities of the invention, and from the sheer novelty of the situation secure considerable attention.

The station has had reports from many points on the carrying ability of the sending apparatus. The following places have reported receiving clearly, indicating something of the distance range: Fort Worth and Dallas, Texas; Memphis, Tennessee; Saint Paul, Minnesota; Green Bay, Wisconsin; Boulder, Colorado; and many intermediate points. There are perhaps over two hundred receiving sets in Kansas City alone.

The station number is 9ZH and they use a 375 meter wave length. Those of our readers who hear these programs are requested to report by card or letter to Station 9ZH, Box 255, Independence, Missouri.

Even those who work with this sort of apparatus constantly are amazed at the increasing simplicity of the outfits required. The current used is about ten watts, as compared with a thousand watts for the radiotelegraph instruments in the same room, with practically the same sending power. In fact, mere boys can understand and manipulate the apparatus required.

The editors of the HERALD look forward to the time when they will have reported to them right at their desks the latest news developments from reporters all over the church, but especially those near at hand.

The New Ensign

Those who have watched the progress of our church papers are rejoicing to learn that *Zion's Ensign* will now become definitely a missionary paper, for the benefit of those who are investigating the work, for the benefit of the missionary arm of the church, and for the scattered members. There has long been a field here that deserved careful consideration from our publishing interests, so we extend to the new *Ensign* and its editor our most heartfelt good wishes for success, hoping and believing that, together, the *Ensign* and the HERALD will cover the needs of the church for weekly publications without undue overlapping.

The gain of the church in this transfer of the interests and activities of Brother John F. Garver will mean a serious loss, eventually, to Lamoni, though it is probable that he will do his work from Lamoni for most of the present calendar year. As a former citizen and well-wisher of Lamoni, we regret this change, but we are confident that it means, in the end, the best good of the church as well as of Brother Garver.

Elder Garver finished his formal school work at Graceland College several years ago. He was ambitious to have continued this formal training for a few years longer at Graceland and elsewhere, but the work of the church called for his service as a

counselor to John Smith as president of the Lamoni Stake, and later in assuming the full responsibility of the work in that stake in 1916.

He acted also for several years as assistant editor of the SAINTS' HERALD, but he has found, of recent years, that his interest has greatly increased in the missionary work of the church, to which he will now give, in increasing measure, his time and attention.

As president of the Lamoni Stake, he has demonstrated his ability as an executive and organizer. These talents will stand him in good stead in his new work.

The special announcement, which out of courtesy appeared first in the *Ensign* of January 5, follows:

For a number of years it was obvious that the church was wasting energy in conducting two papers issued from two separate plants and covering one field. The initial step in an effort to remedy that condition was taken when the publishing houses were consolidated at Independence. The second step is now being taken in the transformation of *Zion's Ensign* into a purely missionary paper.

For some time it has been quite evident that the church needed a missionary paper. Appeals have continually come, particularly from the elders, for such a publication. With this current number *Zion's Ensign* enters upon that phase of its life and activity. Elder John F. Garver, President of the Lamoni Stake, has been selected for the position of editor by the Board of Publication, with the concurrence of the Presidency.

Brother Garver has had fifteen years of experience in the Lamoni Stake Presidency. During that time he has devoted a great amount of time to missionary work. He brings to his task the necessary equipment of experience and preparation and he has that which is of equal importance, the missionary spirit. He enters upon his work with the keenest of interest, and with study and prayer will give to it all that he has to offer. The task came to him rather suddenly and it will be necessary for him to develop his program. He has expressed a desire to receive counsel and suggestions from those who, because of experience, are prepared to give him help or advice, particularly the missionaries.

We trust that in the *Ensign* the church will be able to place in the hands of the missionary force and all members of the church an instrument that can be used to convey the gospel message to those who need it most. The present financial stringency makes it imperative that the missionary force be limited. The members of the church will therefore exert themselves the more strenuously in the work of warning their neighbors. The *Ensign* should and we trust will be of inestimable worth to them in that work.

For the time being Brother Garver will continue as president of the Lamoni Stake. He will visit Independence as he may find it necessary in his editorial work, conducting it as much as possible by way of correspondence.

FOR THE PRESIDENCY,
By Elbert A. Smith.

True love will hold the beloved inviolate; true love is as sacred as the touch of an angel, as sweet as the breath of an infant, as fair as the rose and as pure as the lily, as Elder R. V. Hopkins expressed it in a recent sermon.

Local News

As will be noted in the *Ensign* of last week, January 5, that paper will cease to publish the local news from the various branches of the church. This is work which properly belongs to the HERALD as the official organ of the church. We are, and have been, very anxious to have such news as are of general interest from all of our workers throughout the world, from the general church officials, the Presidency, Twelve, and Bishopric, to the smallest branches of the church.

We must remember, however, that the church has many thousands of members and is growing; it is not possible, therefore, to give space to items which are only of local interest. There may be held a party of much interest to those in the locality but which is of no interest to the church at large. Yet if it is a reception for leading officials of the church, if it is a benefit for a missionary, if it is, for example, for the overseas students at Graceland College, it will be of more than local interest, even though the amount of space that can be devoted to the single item may be small.

We hope to have real news from all of our church institutions, not items of mere passing interest to those who are there, but items of interest to the whole church.

Not every wedding, no matter how beautiful it may be, is of general interest to the whole church, nor is a description of the bride's costume. Where one of the parties, however, has done work in one of the general departments of the church in such a way as to become widely known, such an item is of more than local interest. The criterion and ideal is always, Is it of interest to the church at large or to a sufficiently large number to justify publication?

It is true that more of that which happens in some of the large branches or in branches in some of the large cities will be of interest than will be the case in some rural branches, for the reason that our church members at various times visit the large cities, and hence many of those who reside there and are active in church work, even though locally, are sometimes more widely known.

There is, of course, no room for such items as appear in an ordinary local or county newspaper; for lack of space must govern our usage, and we are in this in somewhat the position of a paper published in a city of a hundred thousand or more.

Special services, the number baptized, special lectures by well-known speakers, are of more than local interest; addresses given by prominent speakers of the church before other bodies, as rotary clubs, high schools, and the like, will also from time to time deserve brief mention. We are very anxious

(Continued on page 47.)

ORIGINAL ARTICLES

The Financial Outlook of the New Year

By Benjamin R. McGuire

*An address at the Stone Church, Independence, Missouri, January 1, 1922.
Reported by Mrs. A. Morgan.*

It is in order, and inasmuch as we feel a desire to do so, we extend to you all our sincere wishes for a bright and a happy and a prosperous New Year.

When I returned to the office yesterday, from Pittsburgh, Pennsylvania, I learned, among other things demanding consideration, that I should be prepared to speak here at this hour upon the financial condition of the church. I will submit to you some aspects of this subject to help you in contributing your part toward its solution.

I am satisfied, from the number present this afternoon, that you are very much interested in the financial condition of the church. Finance, according to Webster, is the science of the profitable management of monetary affairs. If that is an accurate definition, and reports in this and other countries for the past year are to be relied upon, most financiers passed with the signing of the Armistice, and members of the church were no exception.

A World Problem Discussed

I remarked that I had recently returned from Pittsburgh. I went there to attend the meetings of the American Economic Association, the American Political Science Association, and several others operating in allied fields.

Here were gathered men from all parts of the United States who are considered authorities upon these subjects. Men engaged in the business affairs of the world were also in attendance and expressed their views.

I will not be able to tell you this afternoon all that was said but I will refer to some things at least. The railroad problem, the question of marketing, of nonemployment, of workmen's compensation, of economics in general, sociology, ethics as applied to economics, and the general financial condition of the world and of the United States in particular.

Among the statements made was one by Mr. E. R. A. Seligman, who, I think, is generally considered a leading, if not the leading, authority on economics in the United States. He was speaking about "The Nation's finances," and in considering the question as to what the United States would do about the debt owed this country by foreign nations, said that to his mind it would be an injustice on the part of the United States to insist upon the payment of the debt amounting to ten billions of dollars and

accrued interest. That if we would not look at it from the moral aspect and could not consider it a matter of justice and remit it, then, from the economic viewpoint, as it was essential to the prosperity of this country, this debt should not be collected. In support of this view he cited our attention to the fact that Great Britain, in securing from Germany certain steamship tonnage, caused ocean rates to fall correspondingly, and to the extent benefit had been derived from the ships received from Germany it had been offset by the reduced amount of revenue received by the steamship companies.

He also called attention to the fact that the price of commodities in France had fallen to the point that benefit derived from obtaining mines from Germany had been neutralized; and contended from an economic standpoint that if the United States insisted upon the payment of this ten billion dollars and interest it would prove a boomerang.

Bankers Have Had Their Struggles

He went further to say if the debt was not forgiven, the business men and bankers in particular, of the United States, would experience conditions in the future akin to suffering the pangs of the damned. Mr. A. W. Krech, president of the Equitable Trust Company, one of the largest trust companies in New York City, in a reply address, remarked that he did not fully assume to grasp what Mr. Seligman had referred to as sufferings of the damned, or the horrors of hell, or some such reference, but if it was going to be any worse in the coming days than what the bankers had endured for the past year, he prayed that he might be excused.

Now if we will for a moment weigh these two statements and their implications, we will realize something as to what men of affairs consider regarding the conditions of the business world to-day.

While I am referring to these things it might be well for me to read a part of a report of the meeting that had for its topic "The business cycle":

Declaring for the "Mastery of the Pocketbook" and preaching the doctrine of individual thrift as a solution of economic difficulties which anyone could understand, Professor T. N. Carver, of Harvard University, appealed to the common sense of the individual following lengthy discussion on more involved solutions of the problem of financial depressions and resultant unemployment and hardship. Professor Carver declared that too much had been said about the "money power" and how to control it. "Money cannot move itself," he cried. "Money has no legs to walk about on. Money can move in only one way, and that is when some man pushes it; in other words, when some man spends it. Professor Mitchell said a very wise thing when he said that we control the business cycle just as surely as we control the cycle of the seasons. He called your attention to the fact that we do not permit ourselves to starve and freeze in the cycle of winter. We can prevent suffering in the hard times brought about by the

business cycle just as surely as we can prevent physical suffering from the hard times of winter.

Food and fuel comes to us in the summer months and we use it sparingly and save plenty of it for the winter, when there is no more food to be secured. We don't eat up all the food we get or burn up all the fuel we get as fast as we get it just because we have got it. If we did use it up so extravagantly we would suffer in winter. We should obey the same rule with money. We can prevent money moving by not spending it as fast as we get it. Let us save our money against the hour of our great need. Let us become masters of our pocketbooks. Then and then only will we find ourselves approaching mastery of the money power.

A few words more regarding the present situation as seen by Warren M. Persons, of Harvard University; the significant elements of the situation which, as I judge them, indicate that revival, rather than depression, is probable in 1922, are the following:

The production of manufactured articles was very much curtailed in 1920-21.

The distribution and domestic consumption of goods during the past year were probably greater than production.

The decline in the quality of goods exported in 1921 was not large. The exports of food products increased materially. In our foreign trade figures, there is no evidence that the purchasing power of Europe is seriously curtailed.

Real wage rates an hour appear to be about the same now as they were in 1913. With cost of living at 177 per cent, wage rates at about 180 per cent, and wholesale prices at 150 per cent of the 1913 figures, and the downward trend of prices arrested, it does not appear that a general downward revision of wages is called for.

The gold reserves of the Federal Reserve Banks have greatly increased, while notes in circulation and accommodations to member banks have declined.

Money rates have fallen greatly, and credit is being utilized in the security markets. Bond issues find ready sales.

The availability of credit at low money rates, combined with a volume of manufacturing output less than current consumption, and a fair amount of foreign trade, will result in increased business activity, and an upward movement of commodity prices in 1922.

We might further submit the observation made by Professor Seligman to whom I have already referred, in which he said the possible outcome of the disarmament conference, together with the improvement in the railroad situation pointed to more prosperity in 1922 than we have experienced in 1921. However, the consensus of opinion seemed to be that while we might look for more prosperity this coming year than in the past year, this would not develop quickly, but more or less slowly.

I do not wish to increase the feeling of depression, but I desire that we might all be clearly conscious of the actual situation that confronts us, and being conscious of the situation as it is, in the world, by the wisdom and light of the Spirit which we may expect our heavenly Father will bestow upon us, govern and control our lives so far as it relates to financial affairs in such a way that we may con-

tribute a maximum toward the onward progress of the Lord's work which has been intrusted to all.

The Church Situation

Now referring to our church situation. I have said something about financial matters in general. What is our understanding as to what "the church" is? The building in which we are met this afternoon? The organized activities of this people that are carried on by certain officers of the church on behalf of the membership, or do we look upon the church as constituted by every member?

Since November 1, when I spoke here on this subject, until the present time there has been no increase in the amount of monthly receipts of tithes and offerings. In fact the trend has been in the other direction. I made statements at that time that the amount of our expenditures, as compared to the income, was about as \$1 to 65 cents; to-day, or during the past month, it has been about \$1 to 50 cents.

That is not altogether surprising when we note that our receipts in tithes and offerings for the year ending December 1, 1920, were, in round numbers, \$605,000. The receipts for the year ending December 1, 1921, in round numbers, were \$354,000; showing a falling off in the year ending December 1, 1921, as compared with the year ending December 1, 1920 of about \$250,000, which is comparable with the financial situation throughout the world.

I think that the real big factor in the decline in our church receipts is due to the financial depression throughout the world. I will have something to say about some other reasons (sometimes stated, at other times implied), possibly, before I finish my remarks; but the one big reason why we haven't an income at the present time commensurate with our outlay is the fact that the membership of this church is not making the money, and consequently have not the increase upon which to pay tithing; and as against that, in a large measure, all other reasons fade into insignificance.

Then this naturally arouses the question, "How are we getting on?"

About June 30, 1921, all family allowances were paid on the basis established in 1920. In May of the past year the Order of Bishops recommended a revision of the schedule, making about a ten per cent reduction in the total amount of the family allowance budget. This was to be effective July 1, 1921, and it has been according to this revised schedule that payments of family allowances have been made since that date.

All the family allowances, and practically all the other current debts, owing by the church have been paid to December 1. All family allowances due to-

day will be paid within the next week or ten days. So far so good; but what about the future?

We have stated that during the past year, as anyone can readily determine by a moment's mental calculation, that as our revenue has fallen off \$250,000 in a year, there has been a monthly deficit of about \$20,000.

This situation was seen some months ago. There was a meeting of the joint council convened in the fall to give consideration to this situation. Notice of this has already been published in the *HERALD* and *Ensign*. The council appointed a committee consisting of a member of the Presidency, a member of the Twelve, and one of the Presiding Bishopric. With this you are acquainted. This committee held daily sessions for the first two weeks of December, and a beginning, effective January 1, has been made to reduce our expenditures, to meet our declining income. The reduction in the department budgets and in family allowance budgets, as agreed upon, amount, in the aggregate, to about fifteen per cent, leaving, however, a prospective deficit this coming month of about \$12,500, unless there is an increase in tithes and offerings to overcome it.

Provision has been made for the reconvening of this committee about the middle of this month to reconsider this situation with respect to the financial condition as found to exist at that time.

The question naturally arises, How can we meet this deficit? How are we going to meet it?

If we look at our balance sheet as published in November, we find that we have what we term "current assets," or assets which we would use for current operating expenses, amounting to the sum of \$506,000; together with investments of the general fund, amounting to about \$63,000. Against this we have liabilities, notes payable, of \$185,000; and of these notes payable there is not more than \$25,000 which we will be required to pay very soon. The balance is more or less long-time paper, and there is not much likelihood of its being demanded. Also the accounts payable of \$31,000. A great deal of this is money deposited with the church without interest, payable on demand, but owed to different societies and different branches and different individuals. Much of it may not be demanded for a long time. Sometime, probably a large amount of it will be turned into the church as an offering.

We have special loans of the general fund of \$312,000. A greater part of this is Auditorium fund, and if we want to keep ourselves in readiness so that when prices of material and labor drop we may proceed with the building of the Auditorium, it is necessary that we should not use up all our current assets. We have permanent special funds amounting to \$64,000, plus \$312,000. That makes \$376,000. About

\$350,000 of this is Auditorium. The other special funds, are the temple funds, etc., and there is no likelihood of an early demand for these. There may be for the Auditorium fund. So we feel that we ought to have sufficient liquid assets among our current assets to meet this when the church says that they feel we ought to proceed to spend the money for the Auditorium.

If all the liabilities were paid to-day we have a net worth of \$2,283,000, as shown in the balance sheet. This does not include the assets of the Herald Publishing House and Graceland College and the Independence Sanitarium. Some of this is real estate that can be mortgaged, and probably we can borrow funds for the purpose of meeting these operating expenses of the church without selling or mortgaging our real properties for the present.

I believe we can borrow from the members of the church at a small rate of interest and in many cases without any interest, funds sufficient to meet such deficit for the balance of the fiscal year, provided it was thought wise to incur such an indebtedness. But when five years ago, the Saints readily responded to the liquidation of debt of \$370,000 we do not think that a campaign of borrowing—although we have every confidence that it would be sustained—would meet with the heartiest approval of the Saints.

Methods That Might Be Employed

My association with the Saints from day to day teaches me that if the officers of this church were to ask them to loan their funds or to make a special consecration to meet such a deficit of \$15,000 or \$20,000 a month they would do it, but on the other hand we do not think it would be good church financing to do so, and I believe that the members of the church, the vast majority of the members of the church, particularly men engaged in business affairs, will agree with me. As evinced by the action of the joint council and the finance committee, the so-called authorities of the church, the leading quorums of the church believe that we ought to cut our garment according to the cloth, and we are proceeding to do it, and we believe that in doing this we will be supported by the priesthood of the church and membership generally.

Meaning of Word "Church"

That brings me to another point I want to touch this afternoon. I said in the beginning that there are at least three conceptions as to what the church is: the building, the organized activities carried on by the officers, and thirdly, the body of believers. When considering finances especially I think we are likely to consider the church as the organized activities carried on by the officers, and the finances

of the church as the finances raised and expended for missionary and other church activities. If the only way in which the church functions is through the organized activities carried on by the church officers, why should we be particularly concerned as to the manner in which an individual member of the church conducts himself? A scattered member lives where a missionary desires to create an interest. What is the result of that missionary activity? The result of that missionary activity is measured to a large extent by the manner in which this particular scattered member has in his life represented or misrepresented the church. These missionaries' activities are to a large extent dependent upon how the members of the community look upon the conduct of the scattered member.

I believe with the Apostle Paul that we are the body of Christ and members in particular. I believe that we are the temples of the Spirit of God. I believe that we are living epistles to be read of all men. The scattered member should live so his life will be as an open book wherein has been discovered by the community the primary lessons of the gospel; then the audience that greets the missionary is ready to receive the word, and who will tell me that we won't make a dollar go farther in that community than otherwise? Who will tell me that this has not its financial aspect? Who will say that a dollar spent on publicity in such a community won't buy more where there is a member of the church who has been living the life of Christ than where there has been one that hasn't been living the life of Christ?

You will agree with me that there is less likelihood of money expended on elder's expense and the money expended for the elder's family being wasted in the effort of the elder that does not bring results where the member is living his life than where the scattered member is not living his life as he should. Of course I am talking of scattered members—that does not apply to us down here (?). However, if that applies out in the world, how much more will it apply in the center place, where we are professing to raise the banner of King Immanuel and set up a haven of refuge?

An Aspect of Stewardship

There is another angle of this financial situation that I want to speak about. Three of us go into a farm enterprise together. Yes, I am going to say something about stewardships; that is, a certain aspect of stewardships, and, Saints, it is an aspect that is necessary for us to get. Suppose we went into a farming enterprise together, three of us. That is, two of you were going to rent me a farm to be operated on shares. You supply me with seed. Suppose now that with the seed and machinery I started

to work, but suppose that one of you as one of these owners thought the tractor, say, was not working right and proceeded to screw a nut here, tighten up a bolt there. So far as I am concerned, I think the tractor is in about the right condition. I have been using it a little and know something about it, and you know how it is, handling an automobile when some one else has had hold of it. I think I know just about how to handle that to get the most out of it, but when I come to put it into operation I find a bolt has been loosened here or a nut tightened there, or something of that kind. Suppose again when I come to plant my corn or other grain, one of the partners comes along and sows a lot of weed seed. Suppose further, that when we do get the crop ready I find that we have a short crop and find that there's a lot of weed seed in it. Do you think if you were one of the members of that firm, one of that combination of three, you are going to tell the world that we didn't get a good crop? Do you think you would try to get as little out of that crop as possible?

Now, take that analogy and apply it to our church. I do not need to refer here to anyone specifically, but this I do wish to say: It is highly essential that those who have been intrusted—and mind you that the Book of Covenants says this work is intrusted to us all—it is highly essential that we don't tighten up or don't gum up the machinery. It is highly essential that we don't sow the seeds of dissension; of faultfinding that has a tendency to hurt the influence of any officer in this church in the performance of his work. We are in partnership, and just to the extent that one interferes with the officers of this church doing the work as best they may under the circumstances, just to that extent we may expect failure.

Let us reserve our criticisms, our adjustments, to the proper officers, proper tribunals, proper time and place. This is not to everyone we chance to engage in conversation, any time, anywhere in interim meetings or conferences.

Secondary Causes of the Slump

I said that I believed that the primary cause of the reduction in our revenue was the business depression from which the membership of this church were not altogether free. There are, however, certain insidious secondary causes that some have predicated upon the consequence of this primary cause. I trust that those who have given their all for the gospel's sake will not permit themselves unwittingly to aggravate this secondary cause.

Our Maker knows more about us than any person. I remarked this morning in the prayer service that to the extent I am normal physically, to that extent

do I enjoy a good meal. To that extent do I function normally.

To-day is a day of feasting; it is a holiday. Most of us, if we are healthy, have enjoyed our noonday meal. The Lord said, "My meat is to do the will of Him that sent me and finish his work." "My meat"; that is, his meal; the thing that sustained him, the thing that made him the potent factor in the hands of God that he was, for the accomplishment of the redemption of the human race. He says, My meat, the thing that sustains me, is to do the will of Him that sent me. Should I not believe to the extent or in measure any officer or member of this church does the will of his heavenly Father in all the activities of life that he is called upon to engage and all the duties he is called upon to perform; to the degree he does the will of his heavenly Father, to that extent will he be sustained and to that extent does he obtain the joy and satisfaction, the blessing, the endowment that our heavenly Father through the gospel designs to bestow upon his children?

Believing such—and I believe the members of the church feel that way—the officers of the church believe that way—cannot we, with Abraham Lincoln, say that with malice toward none, with charity for all we will move forward in the discharge of our respective duties; each learning his duty and performing his duty? I think we may.

Just to the degree that we are deeply in earnest, brethren, and carefully look into our own hearts, our own lives, examine our own works and see wherein ours is askew, where ours does not quite square with the great Exemplar, and go about it to rectify, to that extent will we contribute our part to the advancement and upbuilding of God's work, and to that extent will we help in gathering the necessary finances to carry on this work.

Make Every Dollar Count

Yes, we want to gather a good spiritual crop from the activities of the members of the priesthood and the members generally. We want to make every dollar that is contributed in tithes and offerings accomplish the most possible. If we invest our funds in any officer or any set of officers in any department or any departmental work of this church and then proceed to undermine the influence of that officer or interfere with normal working of that department, we correspondingly reduce the effectiveness of that particular officer or department of the work and correspondingly reduce the purchasing power of the tithes and offerings which we turn into the treasury of the church. It isn't only a question of so many thousands or hundreds of thousands of dollars. It is a cooperative effort, and the financial situation is more than a balance sheet. It is dependent not

only upon the amount of money in the treasury, but likewise dependent upon the amount of money in the hands of the Saints, and their attitude toward it.

Financiers throughout the country are hopeful; they say it isn't a barren hope, but it is a business judgment predicated up the conditions that obtain; and they say that if men will take advantage of the opportunities that will be offered them in the coming year there will be a season of business revival and prosperity.

We Should Be Hopeful

If these business men are able to perceive this and are willing to risk their reputations upon the judgment thus expressed, we who believe in the redemption of Zion, in the establishment of the kingdom of God, in the ultimate accomplishment of the work intrusted to us while here, should be willing to exercise our faith. Why shouldn't we, if we haven't already done so, file our inventory and pay our tithing; and if we have filed our inventory and paid our tithing in the past, why should we not now figure up where we have made an increase since that time, and pay our tithing upon it; and if we have no increase and we see the present need of this part of our joint enterprise being helped financially and we have that which is a surplus or have that which we feel that without hurting our business we can, if you please, offer, donate, or sacrifice for the advancement of this work, why should we hesitate to do it?

We want—oh, how the membership of this church long to so live and in their individual and collective efforts so act as to reflect to the world the purity and the power of the gospel of Jesus Christ! How we long for this! Then why should we retard its realization by not doing the thing that we ought to do?

If it is necessary for us as an individual to be perfectly normal in all our parts in order that we should enjoy the blessing and satisfaction that comes from the body functioning normally, how much more necessary is it for each individual who is a part of the body of Christ to perform his respective duty so that as a church we may obtain the endowment of the Spirit that we have heard about for the last fifty or sixty years. Yea, since the inception of the work. How much more necessary is it to see to it that we in our respective duties are functioning as we should, that we may have a normal body of Christ, and enjoy to the full the endowment of the Spirit!

I long for that day. You long for that day, and that day is coming, and we will either participate or not participate to the extent that we appreciate the opportunity and avail ourselves of the opportunities that God has extended to us, and each of us—every

man, woman, and child whose name is upon the record of the church.

Confidence Will Bring a Good Harvest

I have hopes for the coming year. I am going to be real frank with you. I often meditate upon the situation, and I know you do. It seems to me sometimes as we meditate that we don't accord—oh, no; I am not going to speak about the officers—we don't accord as officers to the membership that faith and confidence in their spiritual integrity that we should. It seems to me sometimes in our efforts and maybe in my preaching this afternoon (I don't know; you know), it seems to me sometimes that we are somewhat doubtful. I know that in some of our dealings—some of the bishops will probably check me now on this—when we have exercised our faith and confidence in an individual and from a financial standpoint the church has gotten the worst of it, we feel maybe we have been wrong in the exercise of such faith and confidence, but the more I think about it, the more I am satisfied that in the long run, in the ultimate, the manifestation of confidence in humanity is not lost, but it will have its return; there will be a harvest some day, because it is vital; it is living force; it is the thing that God manifested in us when he sent Jesus Christ down to this world.

Certainly the Creator has had faith in us. Otherwise he would not have sent Jesus Christ into the world as a Mediator of the covenant. He sent Jesus Christ into the world to save men and women. He has faith and confidence in us. If God and Jesus Christ, our Lord and Savior, can have faith in erring humanity, why do not we, as members of the church, have faith in one another? If God can have faith in erring humanity, how much more ought we to have faith in each other who have made a covenant at the waters of baptism?

May you—as I said in the beginning—have a very bright, happy, and prosperous New Year, in all that is possible for these words to imply.

From Duluth, Minnesota, Joseph A. Northrup writes that he spent Christmas with the Saints there. Last year there were but five or six in that vicinity; this year a happy group of at least sixty sat down to their feast together. Their program for the day was as follows: Prayer meeting in the morning with a goodly portion of the Spirit to attend, an afternoon of social enjoyment, dinner at four o'clock, and program by the children in the evening. A tableau at the close, of "Nearer, my God, to thee," song part taken by Sister Kress and the supplicant acted by Sister Bess, was one of the most enjoyable and striking parts of the program, because those taking part were so filled with the Spirit of their parts that its force permeated the room. Brother Northrup says that he seldom gets to meet with the Saints, and when he does it is as though he had found the peace and safety of the harbor when without there was storm and grief.

PASTORAL

Church Advertising

If churches are worth anything, their merits should be made known.

The following article from the editorial column of the *Fresno* (California) "*Republican*" contains some very interesting observations from the editor's viewpoint. Our missionaries will be interested and helped by reading it. The list of subjects is particularly interesting, showing the trend of the times among other churches. This clipping was sent in by Brother Alma C. Barmore who is very successful in getting space in the papers for the presentation of our message. He seldom preaches a sermon but what he gets space to tell at least part of his story, to the readers of the papers. Sometimes his sermon reviews run to a column in length. Among the list of subjects given in the editorial below he had three—the three marked with asterisks.—EDITORS.

Various churches and various clergymen have various attitudes toward church publicity. Reluctance to publicity is ascribed variously to modesty, to principle, to expense, to indifference. Eagerness to advertise is ascribed to business appreciation of its advantages, to eagerness to be in the limelight, to "results," and to obedience to the scriptural injunction "Let your light so shine" etc.

In the long run, it should be remembered, there is little distinction in principle, though there may be some in convenience, between paid advertising and publicity that is obtained freely or incidentally. The fact of advertising is the same, though purposes may vary and methods may widely differ. The church official who welcomes or seeks publicity and refuses to pay for advertising may be employing purely business principles, but if he thinks that there is a moral distinction he has not given the thought to the subject that it requires. Just as reliance on a paid choir may be a poor substitute for enthusiastic congregational singing, so reliance upon paid advertising may be a poor substitute for energetic development of opportunities to place one's church before the community in which it operates. But the inherent question of "paying" for either a choir or of paying for advertising is one of proper adjustment of church and community burdens.

If churches are worth anything, their merits should be made public in one way or another. They are advertised by the character of their members, as well as the character of the clergymen and other officers; advertising by the denominational distinction that separates them from other religious institutions; advertised by the degree of affiliation with

or separation from the general body of citizenship; advertised by the facility with which the worldly means of the communicants is diverted to church purposes; advertised by the general church activity. But above all, a church is distinguished by the character of the sermons that are preached from its pulpit. All the great religions of the earth, as well as Christianity, have been given their opportunity for human value through their preaching. The church's message has been a gospel, a glad tidings.

While the quality of preaching in a church is best advertised by those that hear it, yet it also receives an independent advertising in other ways. The extent to which this advertising is done through newspapers is an important consideration for the clergyman and for the church management.

It is chiefly to be had through the sermon title.

The title to the sermon is the "sample" displayed for passers-by to see. It may be strictly a title, a descriptive or definite one. Or it may be a text, a suggestion, a line that shows the inspiration of the sermon.

It will be interesting to give here a list of the titles of sermons as given in the "Church Notices" in yesterday morning's *Republican*: They are:

"The Golden Age—When?"

"Our Far Flung Line, an illustrated lecture showing the educational work of the church throughout the world."

"The Life-sized Portrait of the Christian."

"The False Baptism and Tongue Twaddle of Mrs. MacPherson as compared with the Scriptural."

* "Christian Cooperation."

* "Knowledge the Measure of Responsibility."

* "The Enchanted Isles."

"Unitarianism Examined; Will Unitarianism Prove to Be the New World Religion?"

"Healing in the Atonement."

"Organization."

"Christian Worship."

"Love."

"The Mission of Christ to Earth."

"Man's Abiding Place."

"Stewardship."

"If I Were a Millionaire."

"Your Weak Moments."

"Walking with God."

"The Greatness of Love."

"Victory Through Faith."

"Rightly Dividing the Word of Truth, the Great Fundamental Division of the Bible."

"Responsibility for Our Talents."

"Two Paths."

"The Divine Challenge to the World."

"Demonstrations."

"The Man of Vision."

"The Rock of Christianity."

"Doctrine of Atonement."

There were thirty-three announcements in the "Church Services" column of *The Republican*. Of these, eighteen contained titles to addresses. That is, of the churches in Fresno that cared to make announcements on Sunday morning, only 54 per cent or slightly more than one half chose to announce the titles to addresses to be made by the pastor or other speakers.

Of course in a few cases, the church had other activity than a sermon, and so announced. But this was a very small proportion.

In the list of subjects given above, representing eighteen religious societies, there are twenty-eight subjects. This means that of the churches in Fresno, thirty-three announced their church services in this newspaper; of the thirty-three, eighteen announce subjects of sermons; and of these eighteen, one announces three subjects for consideration, eight announce two subjects, and nine announce but one subject each, though virtually all churches have at least two and sometimes three meetings during the Sunday.

Does this represent a full seizure of opportunity?

The test is of course not a perfect one. There may be churches which do not care to give announcements through newspapers. There are occasions in church when there may be no sermon. There are occasions when the sermon is of value although it cannot be given a title. And there are times when the title of the sermon, good as it is, is not a striking one.

But in the long run, nothing is worth doing unless it is expressible in a forceful thought. There is an impulse in the building of a house, in the planting of a farm, in the running of a business. There is a theme in the laying out of a day, if that day is to be profitable. We can apply this to church worship, just as to other human undertakings. Church life should not be the same thing over and over again. It should have some new stimulus, week by week. The "love of God and the fellowship of the Holy Ghost" need not be and should not be the mechanical turning of a prayer wheel. They should respond to the rhythm of the human mind, which is the gateway to the divinity in our souls.

"Let your light so shine that men, seeing your good works, may glorify your Father, which is in heaven."

I have known farmers who, in traveling, saw only plows and butter tubs and corncribs; and preachers who, looking across such autumn fields as these would carry away only a musty text or two. I pity some of those who expect to go to heaven: they will find so little to surprise them in the golden streets.—David Grayson.

WOMEN'S DEPARTMENT

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

What Is Your Favorite Bit?

What is your favorite bit of poetry about nature? There is such a wealth of description of all the various phases of nature's phenomena that all tastes may be delighted.

Did you ever notice, for instance, how many lovely descriptions we have of the daybreak, and all so different? Would it not be interesting to have a "poem exchange" where we might divide our treasures one with another? Of course the extracts must be short, but it would add an interest if each would tell why her selection appeals to her, some incident attached, or some experience in which her soul had stirred to Nature's coaxing beauty.

How do you like this from Edwin Arnold's "Light of Asia"?

"... While o'er the waving fields that murmur moved
Which is the kiss of Morn waking the lands,
And in the east that miracle of day
Gathered and grew. At first a dusk so dim
Night seems still unaware of whispered dawn,
But soon—before the jungle-cock crows twice—
A white verge clear, a widening, brightening white,
High as the herald-star, which fades in floods
Of silver, warming into pale gold, caught
By topmost clouds, and flaming on their rims
To fervent golden glow, flushed from the brink
With saffron, scarlet, crimson, amethyst;
Whereat the sky burns splendid to the blue,
And, robed in raiment of glad light, the King
Of Life and Glory cometh!"

Or this legendary fragment from the same poem?

"... The daylight lingered past its time
In rose-leaf radiance on the watching peaks,
So that it seemed Night listened in the glens
And Noon upon the mountains; yea, they write
The evening stood between them like some maid
Celestial, love-struck, rapt; the smooth-rolled clouds
Her braided hair; the studded stars the pearls
And diamonds of her coronal; the moon
Her forehead-jewel, and the deepening dark
Her woven garments; while her close-held breath
Came in scented sighs across the lawns."

A. A.

From the Heart of a Plain Country Woman

"Wrapped in a peaceful stillness Nature lies
As if, while gazing on the quiet skies,
She had looked past their depths and met God's eyes,
And in that gaze grown calm."

How glorious is Jessica Woods this morning! I have been standing by my little French window washing dishes and feasting my soul upon the matchless splendor of the trees against their background of sky—sky as blue, as blue—oh, I do not know of anything as blue as the blue of my sky to-day!

Within a week's time the frost fairies have transformed the trees into Indian princes clothed in gorgeous robes of red, yellow, and russet. The fields, shorn of their wealth of silver and gold, lay bare and unsightly save where the "merry little breezes" whisk the fallen leaves, in a last jolly frolic, in and out, hide and seek, among the stubble.

You know that exquisite little poem of Joyce Kilmer's:

"I think that I shall never see
A poem lovely as a tree—
A tree that looks to God all day
And lifts its leafy arms to pray.

"Poems are made by fools like me,
But only God can make a tree!"

Is it possible, sister of mine, that this wonderful Creator of all that is lovely and fair and good, of the mountains and trees, of you and me, and the seasons and the years of life—is it possible that he meant the frosts of disappointment and pain in our little span of experience to make us as wondrously mature and glorious?

Little sister, you know that never a leaf falls but that there remains in its place a tiny seed baby that shall live through all the winter's cold and snow, and in springtime clothe the naked tree again in beauty! May it not be that when wintry blasts shall strike from us those things that made our lives fair and beautiful, there shall remain in their places seeds of good that shall grow into things of true worth and loveliness in the world?

F. W.

True Heart Culture on the Farm

Why the harrowing picture of the life of a farm woman, as told in this department October 11?

The greater part of my life having been spent in various rural communities, I have a fund of memories of country homes comparing favorably with more recent observations in suburban surroundings.

I admit the lack of opportunity in many country places for culture of the head, but a better thing—culture of the heart—is not prevented thereby, and hard-working country women as surely know the joy of service to others as do their city sisters who do their good deeds according to by-laws and constitutions.

I have no knowledge whatever of farmers' wives being tied to their work year in and year out without opportunity for friendly sociability. They do visit—not by vote at stated periods regardless of the inconvenience occasioned in the family life, but just long afternoon visits when the heart chances to yearn for a friend and is running over with joys or sorrows to be confided to those who really care to know; or, when the need demands, to ask advice from one long known and trusted. That is a "relief and service" meeting in very deed, the good extended is meat in due season, and the satisfaction far outshines the much-talked-of "men's chats in the country store or post office," which are always alluded to as a selfish advantage on the husband's part, who much more rarely takes a whole afternoon to visit in.

We would advise as a substitute for that heart-warming in a farm kitchen an untimely lesson among half strangers on "preparation of meals," all taken from a book written by some one who never in the world cooked for a farm crew and knows absolutely nothing of how much their appetites demand?

Besides several similar experiences, I listened only recently to a specialist in her line teach (?) an audience of farm women the science of home keeping; and as she gave opportunity for them to discuss the points she introduced from her text, she was bewildered at the real situation confronting them. It was astonishing to see how little the lecturer (a city resident) knew of the time required to prepare a succession of substantial meals for farm hands, the variety of food necessary, especially for breakfast, the time needed

to do up the morning work, the complication of making out a budget for a farm home, and the impossibility of having regular hours for study and recreation.

Those country men and women had planned and carried on their work far more systematically and successfully—considering their means—than this bookish woman could have done.

A farmer's family to work advantageously must work together. In a busy season no helpful, sensible wife will expect her husband to quit work or let a team quit to take her to a meeting to discuss "home decoration," etc. And even in the less busy season, certain important farm work will often interfere with any program the wife can make.

This does not mean that the man's affairs deserve first consideration, but the good of the family requires that common sense shall rule in getting the most worth-while matters attended to at the right time.

Then in considering the purchase of machinery and household conveniences: the young husband and wife perhaps are trying to raise money to pay for their home or to do some desired building or house furnishing. The wife as well as the husband knows that one way to secure the money is to get more farm work done in a quicker way, and certain pieces of machinery will accomplish their purpose. They know a power washing machine is desirable, but it will be an expense instead of a money maker so is dispensed with at the time and the machine bought instead. It isn't merely to make the man's work easier but to profit them both.

When children come, more money is needed; more machinery perhaps will yield it. The woman wants the money as much as does her husband, consequently forgoes the cistern a while longer in favor of the money producer. She might demand the conveniences, but often gets more satisfaction in seeing a debt canceled.

I have seen many contented wives on farms without modern improvements, though doubtless hopes of better things kept them contented. The housework, I grant, is extremely hard, but a summer evening on the farm finds also a weary husband who has worked from 4.30 in the morning to 8.30 at night. I know positively that in spite of his labor savers it is not uncommon for the farmer to be more tired than is his wife; and the wife, knowing it, is often glad when her work permits to spend several hours a day helping outside.

I have not attempted to suggest how our Women's Department can help Latter Day Saint women more than it is doing to make life broader, safer, and happier on the farm. I only felt prompted to jot down a few of the proofs that it is already less dreadful than some city people realize, and that there is more reasoning and sensible planning being done between farmers and their wives than they get credit for.

Their time for study is surely limited, and regular class work of any kind next to impossible, but they do read the home columns in their farm papers and try out the advice; and I am confident there is a larger percentage of Latter Day Saint women from rural homes reading this department than there are from the large branches. They may be slow to write and tell you so, but you are already reaching them and help them.

A FARMER'S DAUGHTER.

Mademoiselle Suzane Lenglen, the French lawn tennis champion, has been invited by American women champions to visit the United States and compete in the women's national championships and the big tournaments.

Miss Florence E. Spendiff, of Forest Hills, Long Island, is known as "the steel princess" because of her prominence as an authority on high-speed steels.

Women's Classes in Sunday School

During my limited travels around among the various Sunday schools of the church, I have noticed several women's classes. We should like to suggest to the superintendents of Sunday schools and to the teachers of these women's classes that we believe that one of the best subjects for these classes to study is that of teaching religion to children.

I can suggest several good books for such classes to use: Mumford: *The Dawn of Religion in the Mind of the Child*, \$1.35.

Betts: *How to Teach Religion*, \$1.35.

Moxcey: *Girlhood and Character*, \$2.10.

Cope: *Religious Education in the Family*, \$1.65.

Cope: *Parent and Child*, \$1.60.

Forbush: *Child Study and Child Training*, \$1.60.

Hartshorn: *Childhood and Character*, \$2.10.

Several other good books can be suggested upon request. Any of the books above mentioned would make good texts.

The first book mentioned, by Mumford, is a very good book on teaching prayer and the consciousness of God to children under eight years of age.

The book by Moxcey on *Girlhood and Character* treats of the religious education of girls from twelve to twenty-one years of age.

The book by Forbush has been outlined by Sister Maude Peak Parham in the recent numbers of the HERALD under the auspices of the Women's Department.

Some superintendents may feel that putting such work in the Sunday school is an encroachment upon the Women's Department. The Women's Department will not feel so and will rejoice with us if such work is put in the Sunday school. Of course, if such work can be studied at another hour than the Sunday school, well and good—have it so. There is no doubt, however, that in many cases the women can meet only on Sunday morning or even perhaps during the Religio hour. In this latter case, I am sure the Religio authorities would welcome such a study during the Religio hour.

We feel that in general such studies are worth much more to our church and to the final accomplishment of our Zionie program than is oftentimes the study of the technical points of doctrine found in the Doctrine and Covenants. We would make clear that we are not by any means trying to displace the Doctrine and Covenants, for we consider the content of that book of extreme value in accomplishing our church ideals, but we do feel that there is a great need for the women of our church to study the question of how to teach religion to our children.

The religious instruction of children is mainly a function of the parent, for the church has the child in its schools only a few hours a week, perhaps an hour at the Sunday school and another at Religio, and in some branches a special hour set aside during the preaching hour at eleven o'clock, as is now practiced in Independence and Lamoni. Taken all together it cannot, and should not, be considered enough time for this all-important task.

A. M. CARMICHAEL,

General Superintendent of Sunday School Department.

[We are glad to send this constructive message out through our columns, for it coincides closely with our views in the matter. Women's time is limited and the all too rare moments for study should be utilized for subjects of most vital importance.—A. A.]

Mrs. Minnie Maddern Fiske is a writer as well as an actress.

LETTERS AND NEWS

A General Church Officer Who Knows Not Ease or Luxury

He believes there is no occasion for concern over this part of our problem.

In a current number of the HERALD there appears a letter which states quite frankly that the general officers of the church must not expect to live in ease and luxury while others are living in poverty and want. My purpose in writing is not to slam back at the author, because his statement is obviously true. The revelation of some years ago admonished us to repress "unnecessary wants"; I hold that the advice and counsel are still timely.

As a matter of fact, however, some people are likely to draw the inference from the letter, and, to be plain, have already drawn the inference, that the general church officers are living in wasteful extravagance, quite indifferent to the blood and sweat of their constituency. Rumors to that effect have been circulated in various quarters. Since the thing has been dragged into public it puts every general church officer under suspicion, and almost compels a discussion of personal matters that otherwise would be esteemed sacred. It may be, however, that at this time an exhibition of what might be called a cross section from the life of one church official will be beneficial to some readers. I take it that all that I have done others are quite willing to do, and perhaps more, and that my state of mind is quite generally the state of mind of general church officers.

I am living in a modern home in Independence. We have occupied it now for three years. I may say, however, that it is the first time in my twenty-five years ministerial experience that I have been able to give my family the conveniences of a house containing a bath, furnace heat, etc. This house was purchased at a moderate price, and a very small sum of general church money went into it. Almost entirely it was paid for, so far as it is clear, with property accumulated before I entered the ministry. It is a comfortable house, though the paper in every room is broken and discolored and has not been replaced for five years. It is adequate, but not in excess of that which I conscientiously believe to be my needs and just wants. It may be better than the houses that some Saints occupy, but not nearly so expensive and fine as are occupied by many others of the church members.

This winter in order to avoid calling upon the Bishop for money to purchase a new suit, I am wearing a summer suit purchased in 1916. However, the suit is still comfortable and presentable so I am not complaining. I am wearing an overcoat purchased for me by Bishop Kelley some years before he retired from office. I am wearing shoes that have seen service during three winters, if shoes may be said to see anything. They have their fourth pair of half soles, but are still rendering whole-souled service, so why should I worry? My wife darns my socks and sometimes my underclothes until they look like a map of the new Europe with Bolshevism in the ascendancy, but fortunately men's style of outer garments covers these things. For every economy that I have practiced my wife has practiced two.

Sometimes the so-called luxuries present more of a problem than the so-called necessities. I consider books, magazines, pictures, and music a legitimate part of a man's preparation for his ministry, but in these things, too, have tried to be conservative.

I have not written the foregoing lines in the spirit of complaint or criticism upon the church. I have been happy in my

ministry excepting as it has been clouded by reflecting upon the spirit of bickering and quarreling occasionally manifest here and there throughout the church, which is worse in effect upon the Saints than the present financial stringency. I have not attempted to catalog sacrifices, as I do not feel that I have made any worth cataloging, the blessings so far exceed the sacrifices.

It may be that there are some minor contributing causes to the present financial stringency in the church, but these sink into insignificance by comparison with the one great cause. And that is not found in any mistake made by the Bishopric or in waste of funds foolishly and wickedly by general church officers, but rather in the present world-wide depression that strikes nearly all institutions, particularly those of a charitable or religious nature that depend upon voluntary contributions; that has ruined many farmers and impoverished many wage earners.

There is no question that the Lord intends this work to be established by economy and the repression of individual wants. There are two extremes here, however. One may find it difficult to deny any want while another is too rigorous. Bishop Hilliard used to say that he had never ridden in a sleeping car or eaten in a dining car. But if a man is not rugged or has a long trip to make or is pressed for time, it may pay very well for him to eat and sleep on his journey so that he may do his work without interruption. Even the old-time slaveholders considered it economy to keep their negroes in good condition for their work. A man who is half dead from fatigue is not a very good preacher or executive. Spurgeon at one time made a reservation for the night while a companion sat up and boasted, "See what good care I take of the Lord's money." Spurgeon replied, "I find it necessary sometimes to take good care of the Lord's man."

At this time all will do well to practice intelligent economy in conserving the Lord's money but not to the too great detriment of the Lord's men.

A GENERAL CHURCH OFFICER.

Pastoral Responsibility to the Missionary

The needs of the missionary should be given official pastoral attention.

Unity is the great force in the accomplishment of any work. The higher the organization the more need of united effort. Zion demands unity of service for all, teamwork in all departments.

There are two great divisions of church work: Pastoral and missionary. The one cannot exist without the other. There must be unity of purpose and understanding if the maximum of results is to be attained with the least expenditure. In every branch and district there needs to be a live officer, for the branch that is dead to missionary work is dead indeed. The very spirit of the Christ message is, When you have found the Christ, tell another.

That Spirit is best exemplified in the ready sacrifice of our missionaries to leave home and all that is dear to them and take the message of hope and cheer into every part of the earth. Surely they are setting forth the Christ life. Many of these men left good positions and were well able to take their places in the business world. They placed their lives on the altar of sacrifice and trusted in the word of God. "In the hour you need, it shall be granted unto you." Likewise, "By this you shall know my disciples, if they feed you, clothe you, and give you money." How do the pastor and his flock measure up to this test of discipleship? If not, who is to blame? Largely the president of the branch. He should see that his flock understand the true situation. Call to their at-

tention that the missionary must be fed, clothed, and have ready money for traveling. I am satisfied that in the majority of cases the Saints will readily respond to every just need. But the president must take the lead.

Wake up, you presidents; then the Bishop won't have to spend upwards of fifty thousand dollars or more every year on elders' expenses.

My observation has been that money thus collected would not have found its way into the coffers of the church as tithes and offerings. So by thus giving you are not lessening the tithing fund.

Some have urged the objection that it will spoil the missionary if you give him too much money. So they would like to have a part in saving his soul and their own pocketbook. They will give him a hearty handshake but no money.

However, care should be taken not to embarrass the missionary by public announcements made in such a way as to be practically humiliating.

We have a great many branches in the rural parts of the country. Wouldn't it please the missionary and his self-sacrificing wife if they clubbed together and sent them their winter's supply of butter, vegetables, etc.? They would never miss it, and I am sure that God would bless for the manifestation of unselfishness. Then when all is done we are not beginning to make the sacrifice the missionary is making.

Branch presidents, Saints, and friends, think upon these things and prove our worthiness of discipleship.

CHARLES HANNAH.

One of Canada's Oldest Missionaries

A faithful laborer gone to his well-earned reward.

On Saturday, December 17, 1921, there passed to the great beyond one of Canada's oldest missionaries, in the person of Elder Samuel Brown. He died as he had lived, firm in the restored gospel, never tiring in telling of the plan of salvation to man.

Brother Brown joined the church at Carlingford, Ontario, Canada, in 1879, being baptized by Elder Joseph Luff, who in company with Elder John Shippy conducted a series of meetings at the home of a Brother Hartnell who had recently rented a farm and moved into that section of country. But the Hartnells were not permitted to remain long, as persecution soon raged. However, the seed had been sown, and it fell on some good ground at least, and as a result hundreds have been brought to a knowledge of the truth.

Brother Brown was ordained to the office of elder the same year and made president of the Carlingford Branch, and had much persecution both from relatives and friends, but he was convinced of the truth in which he was enlisted, and he chose to serve God rather than man.

At the time of his baptism, or just before, his mother's opposition was broken down in the following manner; She saw the wagons coming, and she commenced to weep and say that the Mormons were going to lead her son away. She heard a voice say, "Woman, why weepest thou? He is as my servant Samuel of old, a chosen vessel unto me." She then and there resolved to investigate for herself, which she did, and as a result she, her husband, and an older daughter were baptized a few days later.

He took his first missionary trip in company with Columbus Scott and J. A. MacIntosh the following year, and participated in the organization of the original London District, which conference was presided over by Joseph Smith and W. H. Kelley. At this conference he met R. C. Evans and George Harrington for the first time.

In 1883 he married Sister Emily Miller, of Blenheim, also a member of the old Buckhorn Branch. They made their home at Saint Marys, Ontario, where Robert Brown, his father, bought and presented to the branch the edifice that now stands. From there they moved to Blenheim, Ontario, he devoting his entire time to missionary work. They remained there until circumstances made it impossible for them to continue living in town and he remain in the mission field, as they were only getting (when they got it) ten dollars a month. Sister Brown had broken her health down weaving in order to keep the home, as it was the farthest from her heart to ever be the means of calling her companion from the field, a thing that she never did. So in April, 1896, they with the four children moved to a woods farm in Tilbury East Township, Kent County.

In 1897, because of troubles that existed in the Canadian Mission, he left off active missionary work, doing all he could in a local way, however; and soon what was known as the Stevenson Branch was organized, over which he presided until 1906 when he again entered the mission field, being assigned to New York State. In the years that followed he labored in Scranton, West Virginia, Virginia, and Ohio. In 1915 he again left off active missionary work, as the burdens of the home were left for him to bear alone, his ever faithful and patient helper having laid down the armor on April 7, 1915, and left for her well-earned reward.

From that time until his death he remained on the farm, doing what he could to assist the work, although in failing health. It was his one great pleasure to tell the gospel story to the children of men.

He was permitted to see the realization of his great desire that his sons should all occupy in the priesthood and assist in carrying the gospel to the children of men, his eldest son, J. Leslie, being an elder, and president of the Windsor, Ontario, Branch for a number of years; Robert T., a member of the First Quorum of Seventy and recently returned from a mission to the Society Islands; S. Gordon, a priest; and A. Fred, a teacher.

He himself was a member of the Second Quorum of Seventy for years, which office he held until his death.

He has suffered for the last two years from an affliction known as pernicious anæmia, which on the 17th of December claimed his life. His only source of help was in administration, and he was often blessed and comforted through the same.

While he was waiting and praying for the return of his son Robert, he was visited by his father in the gospel, Joseph Luff, also a son in the gospel, John McKenzie. He was administered to, and in his own words it seemed as if the very heavens were opened. He was often remembered by those whom he had assisted during his ministrations, both by letter and in person. The Chatham District in conference session kindly remembered him with a well-worded letter and a bouquet of flowers.

He was well known and respected in the community in which he lived, and has held a number of trusted positions. The church will miss him, but we feel that he has finished his course and has kept the faith, therefore his reward is sure.

At the time Elder John Shields entered the church Elder Brown and Elder J. A. MacIntosh were the only two missionaries in the Dominion of Canada.

Brother Peter Laurie writes to protest against the tendency to use the Mr. and Mrs. in address rather than Brother and Sister. To his way of thinking, we lose considerable in the change and cannot afford to do it.

Apostle McConley in Australia

Is welcomed in the land of the Southern Cross.

First Presidency: Elder J. W. Davis and wife arrived in Honolulu on the *S. S. Ventura* on November 14, but instead of continuing their journey on that ship, they had arranged to take a month's layover. We have arranged to continue the mission conference program a day longer, so he will get in a day and a half at the conference, provided his boat arrives on schedule on the 27th inst. I know they will enjoy their visit in the Hawaiian Mission and trust much good will be done by it.

Brother and Sister Davis and a large crowd of Saints were at the wharf to see us off at 4 p. m., November 14, and as we pulled out of Honolulu harbor it was with a feeling of regret that we could not remain longer, yet with thankful hearts that we had been permitted to return at least for a short while and renew acquaintance with those whom we had learned to love in our former labors in the Hawaiian Mission. I did not feel that I was bidding them good-by forever and think I will yet have something to do with that mission.

Leaving Honolulu, there were five Catholic priests in the first-class quarters and nine Brighamites, one Pentecostal, one Quaker, and I in the second cabin. The Catholics held mass the two Sundays we were at sea at 7 a. m. and both Sundays I preached to a good crowd of passengers in the first cabin saloon at 10.30 a. m. We made quite a number of friends for the work and distributed tracts wherever wisdom seemed to direct.

The first Saturday afternoon I arranged with the elder in charge of the Brighamites to give me the privilege of presenting to them the claims of the Reorganization, after which they asked several questions. The next afternoon, they answered me and gave me the privilege of asking questions. I think that good was done and a very friendly feeling was entertained throughout the discussions. They surely have more respect for our work than they had before.

We stopped four hours at Pago Pago, Samoa, on Monday, the 21st, and four of the Brighamite missionaries left the ship there. They claim to have a following of almost three thousand in that mission. We visited the native village on the outskirts of Pago Pago and visited the Mormon headquarters there. They have schools in each island and are well spoken of by those who have visited Samoa, whom I have met.

On Wednesday night, November 23, we crossed the international date line and the next morning was Friday. This was going to cheat us out of having any Thanksgiving, so the captain had the Thanksgiving dinner served on Wednesday. We had turkey, cranberry sauce, and all the trimmings. I hope all the brethren fared as well.

It was very hot for two or three days in the equatorial belt, and we were all quite happy when we began to enter the South Temperate Zone.

We arrived in Sydney about 7 a. m., November 29. After passing the doctor, the immigration officials, and the police, we were at last landed to run the gantlet of the customs inspectors. It was close to 11 a. m. when we finally were free.

Brethren Haworth, Lewis, and Corbett, with many of the brethren and sisters, were there to welcome us to the shores of Australia, and in the evening there was a joint mission reception under the auspices of the Balmain and Leichhardt Branches. A very strong fraternal tie was manifest.

The program for the mission conference is practically all ready. I will remain in Sydney over Sunday, and next Tues-

day will go to Newcastle to assist the brethren in their big campaign which is on there.

Received letter of welcome to-day from Brother C. A. Butterworth. He says his health is such that he can do no ministerial work, but thinks he is improving.

Praying that the Lord may bless this field and with kind regards and best wishes to all the council,

Sincerely yours,
MYRON A. MCCONLEY.
SYDNEY, NEW SOUTH WALES.

Sunday School Work in Zion

A meeting to which all the Sunday-school teachers in Zion were invited was addressed on the evening of January 3 by A. Max Carmichael, superintendent of the general Sunday School Department. He emphasized clarity of aim as an essential in all our educational work and suggested as one prime necessity the development of the prayer life of the child.

He explained that in the big problem before the Sunday school of revision of present *Quarterlies* or writing of new ones for class work, several years must elapse ere we can hope for any material results. There has been an insistent demand for teachers' helps, more illustrations, and supplemental material, but this is not feasible for courses that are apt to be changed within a short time.

Brother Carmichael desires to eliminate guessing so far as possible in providing the material and making the appeals to the various ages. To this end he is asking a few teachers in Lamoni and Independence and some other places to keep a careful record on blanks provided, of the expressions and ideas and conceptions of one or more children in their classes as a cross section of the child's life. With such records in hand for a year or two years, it will furnish information that will be invaluable in building a course for the kind of children represented.

Sunday school work in Zion is under the direct supervision of Albert N. Sanford, who is also superintendent of the Stone Church school, the largest in the church. The other schools are all well attended, the constant ingathering of the Saints tending to automatically provide a good attendance, probably to the neglect of many who find it easy to absent themselves from the service when it is probable that the absence will not be noted.

In some cases the pastor makes a nomination for superintendent, and the elected superintendent with him nominates a list of the subordinate officers. This is a method increasing in favor as good results are seen to accrue.

Those in charge of the various schools for the coming year are: Albert L. Sanford, Stone Church; E. D. Moore, Second Independence; Gland Smith, Walnut Park; Robert Whitsett, Enoch Hill; Louis Resch, North Liberty; Corliss I. McConnell, Englewood.

Movements are on foot looking to the production of some distinctively Latter Day Saint material for use in Children's Day and Christmas programs in the Sunday schools. This side of the school work is important and deserves this attention, and we hope that from the results of this effort others throughout the church may benefit.

A letter from the Zion's Hope Sunday school at Jamesport, Missouri, speaks of their happy time together Christmas Eve. They have an enrollment now of twenty and feel that they are progressing and gaining spiritual strength from the lesson studies.

MOORHEAD, IOWA, December 20, 1921.

Editors Herald: As the old year is closing up its work, we are looking back to see the accomplishments of this branch of the Lord's vineyard. We feel that it has been favored with a goodly number of the leading brethren of the church, most of whom have been mentioned in previous letters. However, we would not forget in this letter to mention Apostle M. A. McConley, with his short stay of one day with us, rendering good service to the branch by his timely advice and counsel as well as physical labor in helping the writer haul straw in the morning. He seemed to consider this a sort of recreation, but the writer feels different about such work, as he has plenty of it to do. However we enjoyed the time that we were permitted to labor together, both in temporal and spiritual things, and hope to be permitted to meet again.

We feel that this branch has made good progress during the year, and trust that it may continue and even progress more in the coming year, its record for this year being a gain of fifty-eight by baptism.

I note in Brother Daniel Macgregor's letter as published in the HERALD for November 22, relative to the work of Clark Braden at Moorhead wherein he states that Mr. Braden was left unanswered. This is a mistake; Brother Macgregor must have been misinformed in regard to it, and I feel that it should be corrected, as it is not doing justice to the brethren in charge of the branch at that time.

I have not the date of the year when Mr. Braden was here, hence I cannot just state who had charge of the branch at that time, but if memory serves me right, it was Brother R. A. Ballantyne, now of Lamoni. However, I well remember of Mr. Braden being here both at the time of which Brother Macgregor mentions, as well as about ten years previous when he made a like visit to this place. On that occasion he was met in a public discussion by Brother J. F. Mintun who successfully defended the church, and Brother J. F. McDowell served as Brother Mintun's moderator. This discussion was held at Preparation, which is near Moorhead. Moorhead at that time did not have a building suitable in size to accommodate such a large audience.

Regarding Mr. Braden's last visit as mentioned in HERALD for November 22, Brother J. F. McDowell at once appeared in Moorhead and attended the meetings of Mr. Braden which were being held in the Christian church. At the first meeting that Brother McDowell attended he asked permission at the close of the service to speak, whereupon Mr. Braden, shaking his fist at him, demanded that he sit down and shut his mouth.

Brother McDowell answered that he was not going to do so and proceeded to announce that as there was not Christian freedom in the Christian Church to defend an innocent people against such slanderous attacks as were being made by Mr. Braden that we would proceed to the Latter Day Saint church across the street where he would answer.

In a few minutes the building was filled to its capacity and many were standing outside at the windows trying to hear the noble defense of the truth which was very successfully made by our brother. This was repeated night after night and the people were left without an excuse, and judging from the applause that he met the people approved of Brother McDowell's defense.

We feel to mention these incidents that the public may know that the Saints at Moorhead have not allowed the work to suffer by such attacks as were made by Mr. Braden. At this time Brother McDowell also sought opportunity to have Mr. Braden meet him in public discussion, which was refused.

We hope by careful labor upon the part of the officials of this branch and the faithfulness of the members in general

that others who became interested in the recent meetings that were held by Brother Macgregor will be gathered into the fold in the future.

Wishing you all a happy New Year, MARK JENSEN.

Far West Stake

The addresses of President Frederick M. Smith, at Stewartsville, Maple Grove, and Cameron, where recently he presented the subject of stewardships, were heard by large and intensely interested assemblies of the people of the stake. President Smith's vigorous presentations carry force and conviction. Good results are anticipated. The Saints are pleased, always, to hear the President. He is expected to visit the stake again at no distant date.

Presiding Patriarch Frederick A. Smith was with the First Branch in Saint Joseph on Sunday, December 18. Large audiences heard two valuable discourses with much pleasure and profit. Come again, Brother Smith.

Brethren R. D. Weaver and J. A. Koehler held a very interesting series of services in the Second Saint Joseph Branch preceding the holiday season. Attendance was large, many at times unable to gain admission. The branch named has reported this meeting more fully.

Brother Weaver followed that effort with a week of meetings at Fortescue, a point north of Saint Joseph. He will begin a series at Stewartsville, January 8. His work is well received by Saints and nonmembers.

Those desiring special revival or missionary efforts should notify the stake presidency, that arrangements for speakers may be made without conflict or delay. Any knowing of places where special missionary openings are available or may be made, should also so notify, that such be provided for. When we have men ready we desire to use them to best advantage.

Bishop Koehler is to begin a special series of meetings at Cameron on or about January 17. Brother Koehler is available for his special department service, also for general service, and branches would do well to secure him. He is experienced and able to meet demands.

Brethren F. M. McDowell and A. M. Carmichael, heads of the Boy Movement and the Department of the Sunday School, respectively, were with the First Saint Joseph Branch Saturday evening and all day Sunday, January 7 and 8. The program of addresses and round tables covering religious study and teaching, and recreational activities, were well arranged and competently presented. Our department workers were benefited by this series of educational efforts.

The stake presidency is making an effort to introduce a systematic, uniform course of study for the local ministry of the stake. Outlines for use of branch presidents will be prepared. It is expected to have the course ready to begin the work in the month of February. The plan provides for two or more Sunday afternoons per month devoted to combined teaching, study, and lecture work, those attending to copy outlines and take necessary notes; the president of each branch, assisted by such as may help him, to be the teacher; other instructors to be supplied at times by stake officers.

The law of God provides for a devoted, well-qualified "standing ministry." Such provision was made in ancient times, and such was provided for in this dispensation, in the gathering of the church to Kirtland, in the thirties. Such work of preparation was specifically commanded and was taken up by Joseph Smith and his associates. Kirtland became known as a seat of special religious education, while in an earlier day it was a center of secular education. By command of God the ministry sought learning "by study and by

faith," and their efforts to prepare themselves were crowned by special spiritual endowment. We believe that such effort to qualify should be made, by men individually, and by collective, systematic effort, as indicated above; also that it should be *first, a study of the revealed word*, accompanied by other and necessary branches of general knowledge. We are training men and women for public school work, for other professions, also for teaching in our own department work. Shall we do less with our ministry and expect satisfactory results? We must begin and develop our plans and in due time make the course reasonably complete.

We suggest that where possible, department teachers and workers, and all members who are interested in qualifying for larger understanding and better service, be provided opportunity for special study and training. The study movement is a universal movement, and doubtless will reach ultimately every branch and every group in the church.

Council Bluffs Items

When the series of services held here by Apostle Curtis concluded there were forty-three added to the church, many of whom were adults. The seed had been sown by many others in the hearts of many of those baptized, but some had heard but little till the beginning of these services. Besides the good resulting of those added to the church many of those who were already members were encouraged and strengthened spiritually. Brother Curtis stopped on his way to Woodbine to begin a series of meetings this week, and gave the last sermon of the district conference held here. The district conference began Wednesday evening with a musical concert, and a lecture to the priesthood and continued till Sunday evening. Not a large attendance, but a peaceful and pleasant conference. The officials of the district and its various departments were elected, and I believe that nearly all the old officials were reelected.

Several changes have been made in the district and city work. The branch has been divided up into ten groups for visiting purposes, and prayer meetings are to be held in each group in homes of the Saints, except the second Wednesday evening in each month.

The Women's Department is active; the Oriole circles and the Temple Builders are seeking to occupy in a more effectual way. What was called a pageant was presented on Friday night of the conference, and seemingly well received.

During the time of the conference seven more were baptized, mostly children of the Sunday schools. This makes fifty that have been added to the church here within the last eight weeks. The Sunday school has introduced a special class in Bible study composed of the late additions to the church.

An effort is being put into operation here to heed the request to economize in church and home work. The brethren take to the necessary minimizing of expenditures gracefully. All seem willing to turn their attention to the general fund, and if possible recover from the present indebtedness, and there seems to be faith that this will be accomplished in time, and we all hope and pray that it will.

The work of raising Christmas offering has been more of a task than in previous years, on account of the shortage of money, many being out of work, or if having produce to sell, could realize but little for it as compared with the last few years. But even though it was not expected that as much could be raised, yet there was special pleasure in what was raised because of the object for which it was to be used this year. The thought of assisting those who had spent their

lives in the interest of the church stimulated the children to a zeal in giving.

We would not be justified in not mentioning the good done by Brethren C. E. Wight, in talking to the priesthood during the conference, and A. Max Carmichael in talking to the Sunday school workers. Brother Wight gave two sermons, both on stewardships, that have left an excellent impression.

Christmas Program at the Stone Church, Independence

A most pleasing and meritorious entertainment was furnished by the primary, intermediate, and junior departments of the Stone Church Sunday School on Christmas Eve. The upper auditorium was comfortably filled, and at 7.45 the 118 participants marched up from the lower auditorium, to a piano march played by Mrs. A. L. Sanford, to their respective places on the rostrum and completely filling the choir loft.

The sacred cantata, "At the sign of the star," was rendered in a most effectual and creditable manner, opening with a chorus by all the singers in splendid effect, responding to the shading by the director in a very pleasing way.

The singers then resolved into their several groups, typifying the American children and their friends, being dressed to represent the different nationalities, French, Italian, English, Belgian, Holland, and Swiss shepherds, each in turn coming to the front of the platform paying homage and worshiping at "the sign of the star" and carrying appropriate banners. The main theme of the opening chorus was an adaptation of *Adeste Fidelis* and the individual songs being partly transpositions of national and patriotic airs.

The entire program was unusually well rendered in detail, and the singing was good, all the different parts of the elaborate presentation moving and articulating into each other without hitch, and free from confusion. A vast amount of painstaking and patient work has been done in the training and drilling of the many singers, the preparation of the varied costumes, and marching of the various groups.

The production was under the immediate direction of Sister J. T. Westwood, the chorister of the lower auditorium, assisted by Miss Ruby Williamson, the superintendent of the primary department, and Sister A. L. Sanford.

This mention has been delayed by the serious illness in the family of the local correspondent.

Chetek, Wisconsin

A new year has dawned upon us and everyone is filled with enthusiasm for the coming year.

The following officers have been elected: P. L. Richardson, branch president; A. L. Whiteaker, counselor; F. A. Atwood, Sunday school superintendent; Marshall Shedd, Religion president.

At sacrament Sunday quite a large crowd was in attendance. Many good testimonies were borne. Roy Smith was ordained a priest. A. L. Whiteaker was the evening speaker.

The routine of our meetings is: Sunday, 9 a. m., young people's prayer meeting; 10 a. m., Sunday school; 11 o'clock, preaching; 7 p. m., congregational singing; 7.30, preaching; Wednesday night, prayer meeting; and Friday night, Religion. Priesthood meeting is held the first Tuesday night of every month; second Thursday night, Sunday school and Religion teachers' and officers' meeting.

Mr. and Mrs. Leroy Colbert and Marshall Shedd attended the Minnesota conference at Minneapolis on Saturday and Sunday. They reported a good time.

Holden Stake

(Last week's items.)

WARRENSBURG. Christmas was celebrated by exercises, during the Sunday school hour on Christmas morning, followed by a special prayer service at eleven o'clock. The children received their usual treat, and a fine Christmas spirit prevailed.

The marriage of Sister Hazel Johnson and Brother Francis M. Ball was solemnized at the church Christmas evening at six o'clock, Patriarch I. M. Smith officiating.

Brother Shoemaker was reelected superintendent of the Sunday school and Brother Edgar Ravell of the Religio.

A number of Warrensburg young people spent Thursday evening of Christmas week with the young people of Holden. A fine time is reported.

Our Religio gave a special program Friday evening in the way of a short play resulting in an unusually large attendance.

Our communion service on New Year's morning was spiritual and uplifting. Elder L. W. Fike was the speaker at the evening hour.

Our teacher training class is doing good work.

The Warrensburg Temple Builders sent a box of Christmas gifts to the Children's Home in Lamoni.

MARSHALL. We enjoyed a real lecture course, beginning December 18, on the history of Israel, Solomon's temple, and its holy significance, by Elder J. W. A. Bailey.

HOLDEN. The early morning young people's prayer meeting was well attended and very spiritual—a splendid beginning for the new year.

New teachers were appointed in the Sunday school, taking their places the first of the year along with the new officers. A greater willingness to serve was found by the different superintendents as they assisted the classes in selecting their teachers.

The sacrament service was the best in attendance and activity that we have experienced for some time.

The priesthood meeting in the afternoon was a very instructive one. In these meetings there is a fine opportunity to help each other in coming to a unity.

Brother W. S. Macrae was the speaker at the evening hour. Many expressions of approval were heard. Brother Macrae has a very pleasing way of presenting his subjects.

We are glad to announce that our pastor, Brother D. J. Krahl, is continuing to improve. While he has not entirely recovered, we are looking very hopefully to a complete restoration in the very near future.

Our young people held a reception in the church for the young folks of the stake, but on account of the distance of some of the groups and bad roads, only Warrensburg and Post Oak were represented. A splendid social time was had, resulting in a stronger feeling of love and fellowship for the members of the different groups.

The young people of the Holden group gathered at the home of Brother and Sister Jay Lycan Saturday night to watch the old year pass out and the new one enter. Games were played until about twenty minutes till twelve, when everyone joined in singing some well known songs, the last one being "Consecration." The Spirit of God was there, and when Brother F. A. McWethy offered prayer just as the year was passing, there was not a sound other than his voice, and every young person there was certainly impressed and will be able to carry out some of the good desires of his heart this coming year.

The stake office is in receipt of the program announcing

the good things in store for those attending "Farmers' Week," Columbia, Missouri, January 17-20.

This Christmas season at the Holden Home has been the most cheerful and enjoyable of any experienced since the opening of this institution. The Saints and friends in various places who have sent such generous gifts for the benefit of our aged Saints should be given due credit for this Christmas spirit which has prevailed and brought joy to their hearts. In behalf of our aged folk we wish to express our gratitude and appreciation by giving honorable mention of those contributing so liberally to make their Christmas complete.

Those giving cash were Sister J. W. Stringer, Wichita Falls, Texas, \$10; Mr. O. G. Boisseau, Holden, Missouri, \$1. With this money all the dainties for Christmas dinner were bought. Christmas treats: Brother and Sister F. G. Pitt, Santa Ana, California, two pounds of English walnut meats; "Santa Claus," of California, one case of oranges; P. S. Raw & Son, of Kansas City, Missouri, one case of oranges; Brother A. C. Dempsey, Nevada, Missouri, thirty pounds of candy; Mr. J. A. Anderson, Albin, Wyoming, six pounds candy; "Santa Claus," of Holden, Missouri, twenty-five pounds of candy; Sister Clara Fleearty, Fairfield, Illinois, one box of pop corn. Meats: Brother and Sister Burton Barwise, Kingsville, Missouri, one fourth beef; members of the Post Oak Branch, eleven chickens; Ralph Baker, Holden, Missouri, thirteen rabbits; "Santa Claus," of Holden, Missouri, five chickens.

One quilt and second-hand clothing sent by Long Branch Ladies' Aid, California; one quilt by Alethea Circle of Orioles of Kirtland, Ohio; one bundle of second-hand clothing by Susan Hollibaugh, Greenville, Pennsylvania; one dozen white enamel trays equipped for serving sick folks, purchased by a member of the home who procured subscriptions from Saints and friends to pay for same.

ATHERTON. Two weeks ago Brother F. A. McWethy of the stake presidency was with us and delivered two very helpful and encouraging sermons at the morning and evening hours.

A very interesting priesthood meeting was held in the afternoon. On Monday evening a business meeting was held in which Brother McWethy presented the name of Brother George I. Hansen for pastor for the coming year. The nomination was accepted.

Brother Hansen has resided in this community for the past year, and we feel encouraged to have so able a local man for our pastor.

We are made sad to report the death of our beloved young sister, Pearl Kearns, on Christmas Eve. She had been in our midst only four months, but we all had learned to love her; were looking forward to the help she could give in behalf of the young, and were appreciative of her influence among them. Because of this sad bereavement our Christmas program was called off.

Brother Alvin Knisley preached our Christmas morning sermon, and indeed it was a feast to our souls.

Note to Our Correspondents

In the change which gives the HERALD the correspondence usually going to the *Ensign*, we have been handicapped in not having time to use all the items the week they would have otherwise appeared. But if our correspondents will mail items so they can reach us by Tuesday morning, they will ordinarily be used in the issue of the following Wednesday. This may require earlier mailing than usual, since we go to press a day earlier than the *Ensign* does.

EDITORS HERALD.

Kansas City Stake

(Last week's items.)

MALVERN HILL. On December 25 the services for the day were well attended. Bishop Blair was the speaker at 7.45. The Christmas program was rendered Christmas eve. On January 1, the speaker at 7.45 was F. J. Cleveland with a stereopticon lecture on Book of Mormon evidences.

GRANDVIEW. Lula M. Sandy met with a number of the ladies on December 21, and organized a study class which will meet at the various homes of the members. They meet next with Sister Ross Evans, 1852 Armstrong Avenue. Mrs. John Tucker will be the teacher.

A Christmas program was given Saturday evening by nine of our young people who acquitted themselves very creditably. The pastor, L. W. Hays, was the speaker at eleven on Christmas Day.

SECOND KANSAS CITY. Two were recently baptized. A varied program was rendered Christmas night and enjoyed by all.

A series of meetings will begin on Sunday, January 1, by Elder Amos T. Higdon and Apostle Paul M. Hanson, who was the speaker at 7.45, the first of our series. Several nonmembers were present.

MONTGALL. Sacramental services were well attended. New Year's Eve was celebrated at the home of Mr. and Sister McDermont where a good prayer meeting was enjoyed. A little girl was praying as the New Year was ushered in. We are expecting 1922 to be our banner year. Our Religio is held Thursday night. Brother Henry Davis is president.

At 7.45 Alvin Knisley preached the first sermon of a series of meetings that start here.

BENNINGTON. The special meetings closed a week ago and we are back to normal again with our group meetings and Religio. On last Friday night we elected officers for Sunday school and Religio. For superintendent of Sunday school, James Cleveland was elected, and for Religio, Elmer Curtis. The speaker of the evening was the pastor, Brother Selbe.

ARMOURDALE. Fine attendance at all the meetings for the week, and on Sunday eighty-one at Sunday school. Elder Charles May was the speaker at the 7.45 service.

Bisbee, Arizona

The Sunday school reelected F. M. Dearborn, superintendent. The Christmas offering to date amounts to about \$98 for 1921. Some of the classes started the first day of the year by making contributions to the 1922 offering. The Religio elected Henry Goldie as superintendent.

Brother William Anderson and family, with two of their friends from Douglas, spent New Year's Day in Bisbee, and Brother Anderson preached a very appropriate discourse in the evening.

Sister Enyert, one of our new members, offered a very good testimony at the morning service in which she presented some New Year's resolutions which she hoped by the grace of God to be able to keep. One of her resolutions was that she would set aside light reading, and devote her reading hours to the study of the Bible, Book of Mormon, and Doctrine and Covenants. She also resolved not to speak evil of others, and that if she could think of nothing good to say of a person, she would refrain from saying anything. If more Latter Day Saints would make this kind of resolutions and live up to them, much more effective work would be accomplished in trying to eliminate selfishness and ignorance, two of the greatest hindrances of the present age.

E. R. DAVIS.

Spokane, Washington

The test of true religion was the subject of the New Year's morning discourse, using for my text James 1:26. The government of the tongue seems to have been James's test of true religion. How easy to splash mud with the tongue! Would it not be better to help a man keep his coat clean? The doctor looks at the tongue which indicates the physical condition of the body. So also is the tongue an indicator of the spiritual condition of the soul.

We enjoyed a very spiritual sacrament and social service in the afternoon. The Spirit present bore witness of God's divine recognition.

Brother Oscar Case was the speaker in the evening. His discourse was on the power and authority as given through the laying on of hands. It was a very able discourse as well as interesting.

The Sunday school reelected Rufus Smith as superintendent. This organization is progressing nicely.

The New Year was well started with a splendid interest at all services throughout the day.

S. N. GRAY.

Niagara Falls

First Presidency: You will, no doubt, be interested in a summary of 1921 work, and as regards Niagara Falls, New York, we feel we have had a good year. Numerically, the branch has increased about twenty, the majority being by baptism. The attendance has increased considerably at all meetings, and quite a number are investigating. The priesthood has made, we feel, very satisfactory progress and are doing good work. We now are making an effort to increase the tithes of the branch and have divided the membership among the priesthood, thus assisting the Bishop's agent. The response is quite encouraging.

Our prayer services, we believe, have almost doubled in attendance and interest. The departments are flourishing and growing, and the young people have had some excellent early morning prayer services, one each month, and sometimes twice, during the summer.

Elder G. W. Robley has given us excellent and, in fact, wonderful help despite the fact that he has such a large field for missionary work and is also district president. He truly is one of the big men in the church and also is a great student.

Our choir has made marked improvement and is now, we believe, second to none in the city. They rendered a cantata Sunday, Christmas night, and it was a decided success. It was entitled "The light of the world." The junior choir is also doing good work.

Our baseball team made quite a good showing during the summer, but we expect to have a stronger combination next year. We would advise the Toronto Latter Day Saint team to "get busy."

Elder Daniel Macgregor gave us three nights recently to a full house, even though he had no previous advertising. But he can certainly stir up things. It was like a reunion, however, as some of us first heard the message from him over twenty years ago when he was a boy near Arthur. May God continue to use him in such power.

President F. M. Smith made a good and forceful impression on our number when we met him recently at Buffalo, but we were not able to cause him to come with us to the Falls.

We saw the passing on into the great beyond during the year four of our number, Brother and Sister Faul, Brother Honsberger, and little Margaret Jacklin, and though these

were caused to go, yet the Lord granted us many blessings and some miraculous healings.

The financial slump hit Niagara Falls quite hard, and when we think that our Christmas offering was raised entirely—"almost"—by donation, we feel that a little over two hundred dollars is very good.

The vision of the work here at the Falls looms up big for the next year, the possibilities for a great scope of work to be accomplished. We plan and hope to do it, as the right spirit appears to be moving the forces on to the issue; and thus we pray may the church move on, and we trust we can help.

Yours in bonds,

W. J. LANDES, *Branch President.*

Independence

Into the home of Elder R. J. Lambert, until recently associate or acting editor of the *Ensign*, has come almost suddenly the angel of death, taking away his son Harold, twenty-two years of age, the immediate cause of demise being after effects of scarlet fever. Death came on the 6th, and the mother, seriously ill from infection from caring for him, is in a precarious condition, while a younger son, Bruce, is also confined to his bed. Funeral services were held at the home on Sunday the 8th, with W. D. Bullard delivering the sermon. Brother Lambert and family have not only the sincere sympathy of those who know them personally but of many who have known and appreciated his work in a public way for the church.

The biggest event of many a day in the city of Zion has been the congregating of over five hundred men of the priesthood in the first meeting of the school for the elders, quite fully reported in the editorial columns of this issue. But important as it is, and portentous in meaning, it is greatly supplemented by the school spirit pervading the Saints in the community. Quorums are studying practical courses, Sunday school officers and teachers, Religio executives, Women's Department officials, special committees, are constantly meeting, each participant earnestly anxious that the most good may come from their efforts.

As will be noted in the sermon by Bishop B. R. McGuire in this issue, he recently attended an important conference at Pittsburgh, Pennsylvania, mingling with and listening to some of the most prominent financiers of the day. In his sermon are reflected some of the impressions he gathered at that time.

The quarterly conference of Zion met Monday evening, January 9, and went on record indorsing a recommendation of the First Presidency that a reunion be held in Independence or suburbs during the summer of 1922. Kansas City and Holden Stakes were invited to participate. A committee of three were authorized to be responsible for the details, and a committee of five chosen to seek out a permanent location, with a view of purchase later if thought advisable. The following were recommended for ordination and indorsed by conference action: William T. Gard, Amos Allen, Harry Blake, Charles Constance, priests; and Alma Tankard, teacher. The church statistician reported a net enrollment of 4,906 members in Zion, which includes 800 names of persons whose whereabouts are uncertain. P. G. Fairbanks resigned as secretary and Arthur Allen was chosen, which arrangement allows the records to be on file and accessible in the office of the pastor in Zion, since Brother Allen attends to the office routine in that department. The report of the pastor, R. V. Hopkins, indicated increasing harmony among the priesthood, there being over four hundred active in Zion. There are now thirty-eight groups, a new one having been re-

cently organized in the Enoch Hill district. The report of Bishop Becker showed a considerable decrease in various deficits prevailing at the beginning of the year and he recommended that the present arrangement, of a collection being taken at the morning services in Zion be continued, which recommendation was indorsed. John W. Bailey was expelled on findings of a bishop's court.

The Independence Music Club, most of whose members are of our church, has arranged for a series of five very high grade concerts to be given in the junior high school auditorium, one each month throughout the winter. Artists of wide reputation have been engaged for the first four programs, and the artist members of the club itself will give the fifth concert in May. Any profits accruing from the series will be applied on the new concert grand piano which the club has placed at the Liberty Street church. Tickets and reservations are being sold at the Watkins Music Company Store.

The following patients entered the Sanitarium during the week ending December 31: Isabelle Gildehaus, Atchison, Kansas; H. M. Stumpe, Ruth Peterman, and Master Niegugge of Englewood; W. T. Shippy, Genoa, Colorado; Raymond Young, Lamoni, Iowa; Joseph E. Carr, Woodbine, Iowa; Miss Erma Owens, Mrs. Laura Elliott, W. O. Hands, and Glenn Hands of Kansas City, Missouri; and the following from Independence: Mrs. Rosa Spurlock, Arthur Daniel, jr., Gertrude Carlile, Hazel Brown, Sarah Chapman, Mrs. G. T. Twyman and Baby Twyman, and Mrs. Edna Rodgers. X-ray patients: Lela Ruckdeschel, Raytown, Missouri; C. Moore, Englewood, Missouri; James R. Clark, Buckner, Missouri; Mrs. W. R. Fisher, Mount Washington, Missouri; and Henry Witsette, Mrs. Harry Nihill, Geneva McGraw, Mrs. J. M. Painter, Mr. G. A. Green, and E. T. Atwell of Independence. Those entering for the week ending January 7, 1922, are: Mrs. Georgia Nickson and baby, Mount Washington, Missouri; Master John Barker, Pleasant Hill, Missouri; Mrs. Helen Hendrix and Miss Erma Owen, Kansas City, Missouri; Mrs. Ethel Redfield, Knobnoster, Missouri; Mrs. Kate Goodwin, Raytown, Missouri; Chester Snow, Mr. E. G. Noll, Mrs. H. J. Matthews, Mrs. Bertha Friderichsen and baby Friderichsen, Carl Hoffman, Mr. G. R. Berry, Mrs. Olive Hattey, Mrs. Addie Brubaker, Miss Gertrude Carlile, and Mrs. Thirza Cochran, all of Independence. Patients for the X-ray were: James Chapman, Lee's Summit, Missouri; Miss Ollie Booker, Miss Carrie Russell, W. W. Twyman, and Mrs. Lulu Jepson, of Independence.

Saint Louis

A very pleasant surprise was the presence of our former pastor, Brother Clyde F. Ellis. All were happy to see him looking well and to learn he will stay a few weeks before going to his mission in the Islands.

On December 24 the Mite Society sent big baskets of provisions to certain families and decorative plants to the sick members, trying to insure that none of our members should lack Christmas cheer.

December 25, the Christmas spirit was carried out in the Sunday school service, our superintendent filling in vacancies where others were absent. The music was exceptionally good. The organ voluntary by Mrs. Walsand was a medley of Christmas airs; then the anthem, led in Brother Bell's most animated manner, formed a beautiful prelude to the Christmas sermon by Brother Archibald on the theme so old, yet ever new, "God so loved the world." The speaker brought out the thought that "not in force nor in physical power did the Savior of mankind excel," but in love and compassion for the creature man; encouraging our young

people by the thought that a Christ character is a product of growth, and *all* have power to grow.

Two babies were blessed, and it seemed especially solemn and touching to see these little ones presented at the altar on the birthday of the One who took the children in his arms and blessed them.

The evening anthem was even more inspiring than in the morning—every part was so well sustained and the climax of "glory to God in the highest" must have inspired the speaker, Brother Ellis, for his sermon was fine and carried along the idea of the morning service to a practical conclusion. "How long does this Christmas spirit of good will to all men last in our daily lives? a day? a week?" We should strive and pray that it continue throughout the coming year. The character of the Christ stands supreme in all the world. There never was one like him before or since. Yet he achieved *all* by love, so that his influence is world-wide. No world, fame, or power ever achieved what his simple and unostentatious life of service and sacrifice achieved. "He spake as never man spake."

New Year's Day was so fine that many came to the sacrament service, and the new rule to close at twelve o'clock hardly gave time for all who wanted to speak; but it is a success because the early part of the meeting is not allowed to drag, but is kept moving, and the services close while all are interested and before interest begins to die. Any service that is allowed to drag does not cause people to want to come again. The gospel is a living issue and should appeal to the active spirit in man.

The evening sermon was a good one to begin the New Year and to encourage a peaceful spirit. Paul's letter to the Corinthians, especially that part about "Charity *suffereth long* and is *kind*," was a basis. If we can live up to that one sentence, there will be more evidence of holiness manifest than in spiritual dreams and gifts of the gospel; in short, those very gifts come from the abundance of charity that is necessary in order to think no evil, envy not, or to always rejoice in the truth. E. B.

San Francisco, California

All is going nicely in this branch of the church. Our meetings are well attended, and we are moving onward and upward. Nonmembers are always in attendance at our services, so we have to tell the gospel story in its purity. All the local ministry take their turns in presenting the word, so all are more or less busy.

Sunday, December 18, the writer was the speaker in the morning, and Apostle J. W. Rushton addressed the Saints in the evening. He was greeted by a houseful, many Saints coming from Oakland, where he spoke in the morning. We recently had Bishop Ingram preach for us at the morning service and Priest Fulton Hartsough occupied at the evening hour. It was his first attempt at preaching. He did very well and acquitted himself nicely.

We had our business meeting December 21, and adopted the coordination system and the budget system for future work of the branch. At the election of officers, Elder E. E. Hartsough was elected pastor for the year, Sister Ruth Thorman secretary.

The bazaar held by the sisters recently was a grand success socially and financially. The Christmas tree was a pleasant feature, and still decorates the church. The entertainment was enjoyed by all. GEORGE S. LINCOLN.

All Saints living in or near Hutchinson, Kansas, are asked to get in touch with Elder R. J. Wildey, 228 West Eighth Street, Hutchinson, Kansas.

Holden Stake

GRANDVIEW. Elder F. A. McWethy was with us December 4, and had charge of the communion service and preached for us in the evening.

Brother C. V. Hopkins delivered an address to the high school students recently.

Brethren Edgerton and Danforth are still preaching at Martin City on Sunday afternoon, and Brother Martin goes to the Pickering Farm each Sunday night.

Another year with all of its achievements and failures has gone into history. What has been written in that great book of "Life" kept in the archives of heaven of our past efforts? As a summary we find much to be thankful for. No serious sickness has visited our group; death's hand has not visited our number. Some Saints have moved in from other parts, and we have had a few baptisms. Our new church home has been occupied now for a year and many sacred gatherings have been held there. The departments of the church have indeed gained higher ground. The Sunday school, under L. E. Danforth, has grown from five classes to seven, fully organized in every particular. By advice of Stake Superintendent C. F. Scarcliff, the teacher training course was taken up, and one examination has been passed with much credit to all the students. The standard of excellence passed by the stake conference, which had been thought to be rather rigorous, was found to be not so bad after all, as the report to the stake secretary shows that our Sunday school has qualified on all ten points, making our school a first grade school, of which we are proud.

The Religio has made advancement under Brother C. Edgerton. We have four classes, two of young people. Several young people have been added to our number, and they are active and always ready to do their part.

The Women's Department have just made the last payment on the new piano that they purchased when we moved into the new church. The piano cost \$150, and only eight or ten are interested in the Women's Department, so we feel that a few can accomplish much if they work together.

We are now entering upon a new year. C. V. Hopkins is our pastor again; E. W. Trimmer, Superintendent of the Sunday school; Charles Martin, superintendent of the Religio; and Sister Nellie Chipley, superintendent of Women's Department.

HOLDEN. W. S. Macrae delivered a fine sermon Sunday morning. At the young people's service in the evening, our young Brother M. L. Haney delivered the sermon. His subject, Faith, was nicely handled. At the conclusion of the service about fifty of the Saints, old and young, visited the home of our pastor, D. J. Krahl. They gathered in the front yard of his home and sang the songs which were so popular at the young people's meetings, after which the entire group filed by Brother Krahl's bed and shook hands with him. This little experience brought the happy smiles to our pastor's face.

Brother Kenneth Krahl, our wireless operator, had the pleasure of hearing the Independence radiophone musical program and sermon last Sunday evening. He said it was fine.

The Religio organized a Booster's and Pusher's club last Friday evening. The side which secures the greatest number of members by April 1, is to be the guests of the losing side at a luncheon.

Editor S. A. Burgess, of the HERALD staff, left Monday for a trip to Saint Louis, to be gone about two weeks.

MISCELLANEOUS

Conference Notices

Arkansas, at Hot Springs, February 10 to 12. All trains will be met on the 9th, so those who come may get out to the little church, five miles southwest of town on the Glenwood road. Margie R. Black, clerk.

Clinton, at Nevada, Missouri, in church at corner of Elm and Allison Streets, February 17 at 9.30 a. m., continuing over the 19th. Address all communications as follows: For the church, Edward Rannie, general delivery; for the Sunday school, Mrs. A. C. Silvers, 329 West Hickory; for the Religio, Mrs. Mabel Braden, 700 North Ash. Arrangements have been made for Patriarch Ammon White to be with us during conference. An urgent invitation is extended to the young people to be present. Come that you may have a spiritual time of rejoicing and that the older ones may be benefited by your presence. It will assist the committee on entertainment if those coming will write beforehand to C. W. Keck. Edward Rannie, president.

Pastoral Notes

To the Saints of the Youngstown-Sharon District: Having been assigned to labor as a missionary in your district, I would like to get in touch with the Saints and become acquainted with your needs and wishes as to the opportunity of getting our work before the people of this district. Let me hear from you and let us work together for the upbuilding of the One Great Cause. Field address, James McConaughy, 1029 Owen Street, Youngstown, Ohio.

Requests for Prayers

Friends of Sister Bertha Perry, of Rockville, Missouri, request prayers in her behalf, her affliction being mental derangement. All interested are asked to observe Sunday, January 15, in fasting and prayer.

Our Departed Ones

WIGGINS.—Willis Wiggins was born November 1, 1846. He was a very exemplary man and the church loses a faithful member. Died November 27. Five sons, five daughters, with other relatives and many friends are left to mourn. Funeral at Pleasant Hill church. Sermon by W. J. Williamson.

BELLERS.—Georgia E. Sellers, wife of James Sellers, died October 26, at the age of forty-two. Her husband, three sons, six daughters, and many relatives and friends are left to mourn. Three times in dreams she was permitted to visit paradise where she begged to remain, but was told she must come back and stay awhile. Funeral sermon by W. J. Williamson.

PALMER.—Elma Fay, daughter of David S. and Minnie Palmer, of Tuff, Texas, was born October 11, 1911. Baptized August 3, 1921. Died at Bandera, Texas, December 21, where she was taken a few days before for medical treatment. Father, mother, and three brothers are left to mourn.

HAYWARD.—Velma Eliza, daughter of Joseph E. and Addie Hayward, was born near Pollock, Missouri, January 13, 1894. Baptized August 19, 1904. She was a sufferer for nearly three years, her affliction being caused by influenza. Died December 15 at Genoa, Colorado, where she had gone to regain her health. Remains brought back to Pollock, Missouri. Funeral from Liberty Union church by J. A. Tanner. Interment in the cemetery of this church. Father, mother, three brothers, three sisters, and other relatives are left to mourn.

KEARNS.—Pearl E. Kearns was born July 27, 1897, at Washington, Michigan. Baptized June 3, 1903. Died December 24, at Atherton, Missouri, after two weeks' illness. Funeral from the Stone Church at Independence, sermon by William Fligg. Interment in Mound Grove Cemetery. Father, mother, three brothers, one sister, and a host of friends are left to mourn.

CAMPBELL.—Jane Black was born in Dumfries, Scotland, October 31, 1830. Married John Campbell in 1851 and with him emigrated to Canada, locating in Proton, Grey County, Ontario, in its early pioneer days. Baptized thirty-five years ago, and has been a staunch and consistent Latter Day Saint. Notwithstanding her great age of ninety-one years, her mental faculties were unimpaired and her bodily vigor was retained until two days before her death, when she became suddenly ill and died on November 24. Her husband and two children preceded her. Six sons, two daughters, nineteen grandchildren, and thirteen great-grandchildren are left to mourn. Funeral sermon by John H. Taylor.

SHERMAN.—Charles E. Sherman was born August 4, 1852, at Walcott, Wayne County, New York. Married Margaret A. Bell, December 7, 1875. Baptized August 27, 1878, and continued a faithful and devoted Saint. Died December 18. His wife, three daughters, two sons, and friends are left to mourn. Funeral sermon by A. Leverton.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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JOHN.—Mary A. John was born April 10, 1865, in Wales. Came to America and was baptized February 8, 1892. Lived a consistent Latter Day Saint up to the time of her death, November 25, at Samaria, Idaho. Three boys, three girls, a father, and many friends are left to mourn. Funeral services in charge of E. E. Richards; sermon by Elder R. C. Chambers.

FUNDERBURGH.—John J. Funderburgh was born in Indiana, June 23, 1851. Married Susannah Akes, August 1, 1874. Baptized about thirty-five years ago. Died in Saint Joseph, Missouri, December 1. His wife, four sons, and three daughters are left. Three other children have preceded him. Sermon by E. F. Robertson; interment in Mount Auburn Cemetery.

LEWIS.—Mary, wife of Patriarch William Lewis, died at the age of seventy years, at the home of her daughter, Mrs. D. C. Kinnaman, Saint Joseph, Missouri, after many months of suffering caused by a cancerous condition of the liver. Baptized fifty-five years ago and lived a devoted life to the end. She accompanied her husband twice on a mission to Wales, besides upon various missions to different parts of the United States, including New York and Philadelphia and westward to the Rockies, making many sacrifices for the work's sake. Four sons and three daughters are left; her husband preceded her two years before. Funeral from Saint Joseph church; sermon by V. M. Goodrich, assisted by W. W. Scott.

WIND.—Mary H. Hansen was born in Copenhagen, Denmark, October 10, 1849. Married Peter H. Wind, April 19, 1868. Died at her home in Council Bluffs at the age of seventy-two. Her husband preceded her ten years before. Eight of their eleven children, with her three brothers and three sisters, mourn her departure. Baptized early in life, she continued faithful, always trying to tell the gospel story in word and deed. Funeral conducted by J. F. Curtis, assisted by J. F. Mintun.

ROSEWARREN.—Rebecca Rosewarren was born June 29, 1863, in Pattonsburg, Davis County, Missouri. Baptized June 10, 1874. Married John Rosewarren in 1882. To this union seven children were born, five boys and two girls. All were present at the funeral except one boy, who died when he was two years of age. Departed this life December 15, 1921, at Hardin, Missouri, Sanitarium, where she had undergone an operation six days previously. Funeral from the Central Church, Alma Branch, two miles south of Richmond, Missouri. She had donated the land on which the church was built. A faithful Saint. A large attendance at the funeral. Sermon by L. F. Ferguson. Interment in Sunny Slope Cemetery, Richmond; her grave not far from that of David Whitmer.

LOCAL NEWS

(Continued from page 28.)

to make the HERALD of the greatest possible interest to our readers; hence will be pleased to receive suggestions and will be pleased to include such items as will be of interest to the church at large.

At the same time, with these news items, we hope to continue to give much space to work which is educational in a gospel sense, helping us to become informed and better prepared for the work lying before us.

Publishers' Announcement

With this issue of the SAINT'S HERALD and the current number of *Zion's Ensign* we have reached a point in our literary field long looked forward to by those who had to do with the shaping of ideals and carrying out of policies in our publication interests. Step by step the arrangements have been completed which allow a complete amalgamation of the publishing houses at Independence, and now we have reached the time when this coordination has allowed the fields of the periodicals to be more clearly defined.

The possibilities in the new arrangement are great, and we assure the Saints that in every possible way the business department will seek to make it possible for these two papers to function in their special fields.

Introductory Numbers

In order to introduce the new *Ensign* to HERALD subscribers who are not already on the *Ensign* list, we are mailing to them a copy of the first issue of the *Ensign* on the new basis, hoping it will be welcomed as a friend indeed in the missionary work that comes as a responsibility to each member. The editor hopes not only to help convert people to the gospel but to convert us as Saints to the necessity for doing efficient missionary work, no matter where we may be.

Quite naturally the editor prefers that you do not judge the new paper entirely by the one issue. As the days go by and he is able to create and collect material he will be able more nearly to approach his ideal. From a material viewpoint also the first few issues will not be fairly representative, as we are forced to use paper of a lighter weight than is desirable until we can get a supply of heavier stock.

To *Ensign* subscribers who are not on the HERALD list, we are sending this copy of the HERALD as an introductory number. The editors of the HERALD have not had opportunity as yet to complete arrangements to assimilate the new material coming to them in the change but expect to do so at once and make the paper invaluable to the Saints in informing and enthusing them over the internal aspects of the church. The HERALD will carry exclusively most of the church news, including the news from the various branches formerly carried in the *Ensign*, official notices, and important miscellaneous items.

In early numbers will appear large supplements containing the annual detailed reports of receipts and expenditures of the Presiding Bishopric and

their agents, which will only be available to members through this source.

Several special numbers are issued each year. Already in hand is material for a British number, a Kansas City Stake number, and a Graphic Arts number, which issues will appear in due time.

Extension of Subscription

Ensign subscribers will note in a short time that their wrapper labels have been changed to extend the time of their expiration of subscription on the basis of one half of the remaining unpaid subscription. This because we have reduced the price to \$1 a year. For instance, if a year's subscription is now due the subscriber, his time will be extended to eighteen months. If for any reason we fail to do this, kindly notify us.

Lowering Prices

We want very much to lower the prices of our periodicals, but there is only one way that we know of whereby it can be done: i. e., a material increase of subscription list. After a certain point is reached in the publication of any paper, the production cost is lowered very rapidly. If the Saints will respond, as we have reason to believe they would if they appreciated the situation, we should be glad to respond with a lowered rate. We were able to reduce the price of the *Ensign* by slightly reducing the size of the paper but not the number of pages, and by exercising our faith that there will be a hearty response in increased subscriptions. When it is considered that all duplication of matters appearing in the HERALD will be eliminated, *Ensign* subscribers will really get more than formerly.

Books and Tracts

What we have said regarding periodicals is largely true of books and tracts. Our new catalog shows some material reductions in the prices of books, and we hope to reduce others because of the demand from you which will allow larger editions and consequently lower costs. We also hope that our members and friends will place their orders for other books, supplies, and printing with us, as all profit made from these sources will be applied towards a reduction in the price of our literature.

Yours for a year of progress,

G. S. TROWBRIDGE,

Manager Herald Publishing House.

www.LatterDayTruth.org

THE SAINTS

ON RECEIVED
JAN 22 1922
S. DANZ N 21
W. SALVANS S

ALD

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

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF LATTER DAY

man among you have and concubines he shall (ormon, Jacob 2: 26.

Entered as second-class matter at the post office at Independence, Missouri, under Act of October 3, 1917, authorized July 21, 1921. Price \$2.25 a year in advance. Accepted for mailing at the special rate provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Volume 69

Independence, Missouri, January 18, 1922

Number 3

EDITORIAL

Next Year's Course in Religious Education

The work being done at Graceland College by the group of young men and women preparing for church work holds so much promise for the good of the church and its work that it appears wise to issue a call for another class to enter Graceland College next fall. The preparation will be not alone for foreign service, but for domestic as well, the ratio to be determined after the applications are in, showing the material available for the next course. It is expected that the course next year will be extended to two years and will articulate with the university course for those who wish to go on. The great demand for qualified workers requires speeding up in preparation. This course carried on in Graceland will include:

1. A thorough study of the doctrine and beliefs of the church and methods of presenting them.
2. The language, history, geography, customs, etc., of the foreign country to which the missionary is to be sent; or courses in American political history, political science, economics, or sociology, for those expecting to do local work, with particular reference to the problems of Zion.
3. Certain academic studies to meet the needs of individual students, including philosophy and education.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Recreational leadership, Scouting, Oriole and Temple Builder work.
6. Sunday school, Religio, and women's work.
7. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is highly important. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. Consecration and call to the work of the church and intense interest in the welfare of the church and the prosecution of its work.
2. The necessary education and general intelligence; a high school education or its equivalent.

Systematic reading courses and travel experiences function as developers of intelligence.

3. Not over thirty years of age, with general good health and physical fitness.

Those desiring to enter the course should apply at once by writing to the president of Graceland College, Lamoni, Iowa. From those applying, selections will be made by the general church authorities for admission to the course.

Since the establishment of this course, many of the conference appointees and church workers have spoken to me about young people qualified for the course. Such should write to President George N. Briggs, of the college, so application blanks can be forwarded.

Owing to the present financial situation, those applying who are not under missionary appointment should be prepared to finance themselves. Enrollment carries no guarantee of mission appointment, but does offer an opportunity for preparation for service in any field that may later open up.

This work of preparation for church service is highly important, and all interested in the progress of the church work should assist in securing a group of workers in the course whose qualifications are exceptionally good. Those who have taken the courses thus far deeply feel the responsibility and importance of the work, and are earnestly working to meet the divine approbation; and the standard for next year's class must be raised rather than lowered.

May God bless our efforts.

FREDERICK M. SMITH,
President of the Church.

Annual Tithing Report

Noting that the Presiding Bishop was issuing a new form of the annual tithing report, we asked permission to reproduce it in the HERALD to indicate the improvement in the matter of simplification.

Surely no one can say that it is difficult to understand these blanks, one of which is for those who have not hitherto paid tithing and the other for those who have previously filed an inventory.

However, all bishops and bishop's agents are glad to help the membership arrive at a satisfactory basis in filling out the blanks.

Support the Saints' Herald

To keep in touch with church thought, its advancing program, its officers, its varied activities, every family should have the Herald.

The HERALD deserves and needs your support. Increasing costs are forcing many magazines and papers to sell out, be reduced in size, to change their character, the frequency of issues, or else to go out of existence. A great many periodicals went out of existence during the war, but this loss still continues. Some newspapers that had been in existence for over a hundred years were sold shortly after the war. For instance, the oldest newspaper in Missouri, the *Saint Louis Republic*, was sold to the *Saint Louis Globe Democrat*.

As a further instance, we note that the *Independent Magazine*, after a continued existence of sixty years has now been sacrificed. We note certain of the large New York papers were sold and combined with other dailies. Also certain of the religious weeklies are being printed on a poorer quality of paper, and yet are facing possible bankruptcy and are applying for donations, though the subscription price is much higher for the quality of the magazine, as well as absolutely higher, than is the case with the SAINTS' HERALD.

If the SAINTS' HERALD is to continue, it must have your support. If sufficient support is given we are assured that the Board of Publication will be able and glad to reduce the price of subscriptions. The SAINTS' HERALD is the official organ of the church. It is the authorized means of communication between the officers of the church and the church. No family of Saints can afford to be without it. There are few, if any, that do not spend much more on inferior publications.

We are not able to give a full prospectus for the year, because so much of the material for the HERALD is new material coming in week by week and month by month. But, as those who have subscribed for the paper have written time and time again, the editorials of President Elbert A. Smith alone are worth the price of subscription. In addition thereto, there are occasional communications from President F. M. Smith, from Bishop B. R. McGuire, and some other leading officers of the church.

The Forum is a field for open discussion, not according to the views of the editors or necessarily the principles of the church, but that we may work out some matters which are more or less disputed. In fact, the editors allow a great deal of latitude in every department. Anything the editors know the church will be especially interested in is brought out, and we believe the articles submitted are well worth the careful attention and reading of our members.

There appear in the HERALD the authoritative statements of the leading church officials; there appear letters from the missionaries and others which are of general interest. Week by week the Women's Department makes its appearance and, from time to time, The Staff and Health Department. In addition to these departments matters of broad general interest occupy on an average of two pages each week.

Articles of interest to pastors appear under the head of Pastoral. Articles of interest to students will appear from time to time in the Seminar. The aim is to present in the HERALD something of interest to every member of the church. Some are interested in advanced philosophical thought; others are not. Some of our readers have only been able to complete the eighth grade and some have had to leave school before accomplishing even that much of school. Our aim is to supply in each number of the HERALD something of interest for each class of our readers, but to do so requires your support.

To keep in touch with what the church is thinking and doing, to keep in touch with its advanced program, to keep in touch with the church officers, every family should have the SAINTS' HERALD.

From time to time special magazine numbers appear. At present we have the material for a British Isles number, for a Kansas City Stake number, and for a Graphic Arts number. Material for other special numbers has been planned.

A new year is before us. What better gift can there be for the family than a subscription to the SAINTS' HERALD which is now about to enter upon its sixty-third year of service to the church and which presents week by week the present problems and status of the church.

S. A. B.

Kansas City Not Under Quarantine

We have received several letters asking about the condition in Kansas City with regard to smallpox. Several have evidently heard that Kansas City is under quarantine, or else that no person will be permitted to enter or leave unless he first exhibits a new vaccination scar.

This report has been very much of a surprise to those residing in Jackson County. The plain facts appear to be that about the first of September a few cases of smallpox developed in Kansas City. As the season went on, this number increased. Nothing was said about it until after the Legion Convention. Some have therefore supposed that it started from the Legion Convention, but that is not the case, as publication followed too soon after the convention for the smallpox epidemic to have been a result of that meeting.

It is true that those affected had the disease in

a very severe form. The percentage of death of those afflicted was high. But from reports so far published, there were not altogether more than about one in two thousand affected and not more than one in five thousand at any one time. A great deal was printed in the local papers, but it was done as propaganda in a drive for vaccination.

It is perhaps not surprising that, as a result of this propaganda, such reports should have gone out. But there are now notices posted in the union station at Kansas, City, signed by the mayor and board of health, stating definitely the above facts. The situation has been not only under control, but has been declared to be normal for over a month past. The proclamation declares that the city was never under quarantine, that there appeared to be an incipient epidemic of severe character, so the slogan was adopted of 100 per cent vaccination.

It will be seen from the above figures that those desiring to come to Kansas City and vicinity run no extraordinary danger, as the percentage is so small that it would be practically disregarded in many rural communities, and in the second place, the situation which existed a month or six weeks ago has decidedly changed for the better and is now normal according to published accounts. S. A. B.

Herald Again Mailed on Wednesday

Our readers will, no doubt, be very glad to note the change of date of publication of the HERALD back to the historic Wednesday, which was the date of issue until it moved to Independence. This return to Wednesday will permit of our publishing more news of the various services held on Sunday and yet permit of the HERALD reaching most of our subscribers during the week in which it is published.

Another return to the previous practice is publishing one half of the HERALD, including the editorials and articles, in larger type. Two years ago, the change was made to a smaller type and the same type throughout the HERALD. This permitted of publishing more material without increasing the size of the HERALD. But some of our readers prefer the larger type. Also the use of the larger type permits a more ready difference in type between quotations and original matter.

In both particulars, it is a return to the previous style of the SAINTS' HERALD.

According to a press dispatch from Salt Lake City, the Episcopal Church, in its Fourth Annual Synod, Province of the Pacific, seemed to develop a consensus of opinion that the Mormon people had been grossly misrepresented by so-called lecturers and that the policy of general attack might be modified.

Graceland College and Lamoni

The report has come to us that one of our young people attending Graceland College made a remark to the effect that coming to Lamoni was to him almost like going to heaven. "We are so separated there from the temptations and attractions of the world and are placed nearly in an ideal location for contemplation and study."

We have also heard that some, at least, of the residents of Lamoni considered it amusing. Superficially, it may appear so, and especially to those who see only the surface of things or those who have eyes to see faults. Certainly there are faulty people living in Lamoni; there are even good people who have their own peculiar shortcomings. But so far as we have been able to observe, the average of intelligence and spirituality at Lamoni is remarkably high, and equals and even exceeds any other place of which we have knowledge. There are, it is true, many of remarkable spiritual power, who do not and never have resided in Lamoni; there are, it is true, intellectual giants in the world who do not even know that there is such a place as Lamoni. But speaking of the community average of intelligence, we repeat that it is very high and the same is true also of its morality.

For those who want to find a good time, who go for the sake of personal amusement, such may be able to find some of it in Lamoni and some of them may not be able to see there much that is desirable, so are ready to reject the college and all that it stands for; since what they are really seeking is only the amusement of the hour rather than the deep happiness and joy that comes only with right knowledge.

But for the young man or young woman who wants to study, who wishes to get away from distraction and concentrate on the work before him or her, there is offered there a splendid opportunity. We can readily appreciate that to such earnest-hearted young men, the opportunities offered, after what has previously confronted him, may indeed appear as a bit of heaven on earth.

There is a lesson to be drawn even from this for all of us, and that is, we are quite likely to find what we are looking for. And the Master has assured us that if we seek, we shall find the kingdom of heaven. (Matthew 7: 7, 8.) What we seek for hard enough we are likely to find, whether it is in a community or an individual, hence it may be well to consider the advice of the Apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, or if there be any praise, think on these things."—Philippians 4: 8.

Our Christmas Gifts

In this issue there appears an editorial from the *Kansas City Star* again emphasizing the thought that on Christ's birthday we should give our gifts to him.

This is no new idea to our readers. One of our sisters some ten years ago wrote a short poem presenting this same thought, including the idea that we should give gifts to Christ by preferring one another. This poem was afterwards published in *Autumn Leaves*.

We have been presenting the same thought in recent editorials. This added note is just to say that it is not yet too late to pay our tithing on our Christmas gifts, nor is it too late to make a freewill offering to him. In this church our course is clear, for there are designated officers to receive our offering for the cause of Christ, men called and appointed, we believe, by the direction of his Spirit.

As we cast up the account of the year, it is well to consider all that has been spent for things not essential to life, all above a reasonable minimum, and we should arrange to pay our tithing also on these amounts. This will, of course, include tithing upon our Christmas gifts. But in addition thereto, there remains the double appeal for Christmas offering through the Sunday school for the purpose of assisting in securing an inheritance for those who have devoted the best of their life to the church; or by those of us who are older in years, a Christmas offering directly to the church for the purpose of sending the gospel abroad in all of the world, a freewill offering, a gift to him in commemoration of the day of his birth.

The Famine in Russia

We are receiving numerous appeals on behalf of the starving peoples, and especially the children in Russia. One appeal is on behalf of the committee of which Secretary Herbert S. Hoover is the head. Another is on behalf of the Quakers who have done a splendid work in central and eastern Europe. They are now making an appeal to all religious organizations, bankers, chambers of commerce, rotary clubs, women's clubs, lodges, and labor unions, as well as a direct appeal to the millers for flour.

Fifteen million people are in danger of immediate starvation. Three million barrels of flour are needed. The millers are willing to sell the flour for this purpose at the lowest possible price as well as donating many barrels themselves. The basic cost of a barrel will be put at \$5. The request is that a barrel be contributed for every ten members.

All we have given heretofore has been of our surplus. Our surplus will take care of this further de-

mand; yet a real consecration calls for more than that which we do not need, it calls for a giving of something from our actual needs and wants.

Regardless of what the cause may be, drought is one prominent factor; the economic breakdown also has directly contributed; but it is the fact of famine which confronts us. They have gathered leaves, grass, and bark, and ground it up for flour. Its continued use for the feeding of children is far from satisfactory, yet there is no other flour in the whole Volga district of 400,000 square miles. The peasants search the whole area to find even the stunted grass, horse hoofs, or edible animals.

The Women's Department Year Book

Church workers throughout the world as well as the women of the church should note the announcement in the Women's Department of the *HERALD* this week, that the price of the Centennial Year Book has been reduced.

As Sister Anderson points out, these books have never been, in the strictest sense of the term, year books. They have defined and outlined the different phases of the work of this department, and this Centennial Year Book is as up-to-date this year as it was last and will be good for next year and the year after.

It should be remembered that these books have already been printed. This project is to turn them into cash, so that those purchasing will relieve the church expenses to that extent as well as helping this department in particular. At the same time, you will be securing for yourselves a copy of his book with its ideals of the Women's Departments of church work.

Palestine expects to reap a rich harvest from an influx of tourists, according to an Associated Press dispatch, and is, therefore, stocking up on silks, satins, oriental perfumes, and the usual array of eastern products which bewilder American tourists and tempt them to spend much money. Hotels are being refitted, donkey boys are brushing up their steeds and polishing saddles and harness, while the railroads are in a better position than ever to care for traffic. The trip from Dan to Beersheba can now be made in four hours time by motor car, and in less than forty minutes one can make the trip from Jerusalem to Hebron, where the grave of Abraham is said to be located. One may travel from the chilly heights of the Mount of Olives to the intense heat of the Dead Sea Valley, twelve hundred feet below sea level, in an hour. Seven Mediterranean cruises are being organized in America, and Egypt is rejoicing and expecting to participate in the harvest of dollars from the American tourists.

ORIGINAL ARTICLES

The Disarmament Conference

By John W. Rushton

*An appreciation of its possible significance, with comments on the opening prayer.**The Opening Prayer*

Almighty God, we thank thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned. May it bring untold blessing to a troubled world. O thou omnipotent One, to-day as in other days, we believe that thou dost guide in human affairs. Thou hast made of one blood all nations that dwell upon the earth, and though we are of many races and many tongues, yet the interests of the few are the interests of the larger number.

May we feel assured that the welfare and happiness and prosperity of the human family are inexpressibly dear to thy heart. We pray for clear vision or we shall grope blindly for the light and lose our way. We pray for hearts lovingly sympathetic to human distress, wherever it may exist, or we shall sink into the depths of a miserable selfishness. We pray for minds willing to believe that the strong ought to bear the infirmities of the weak, or we shall miss the great joy of service. We pray for the forward look or we shall be overwhelmed in hopeless pessimism. Give us the ability to think clearly, to judge fairly, to act wisely. Help us to think less often of our rights and more often of our duties and responsibilities.

We pray at this hour on behalf of a world in sore need. Thou art not unmindful of the sufferings of thy people. The cries of multitudes of widows and orphans have come up before thee, O God. We have had our terrible baptism of blood. There is hunger and pestilence and unutterable anguish. God forbid that the woes of these years should ever again be visited upon the earth. Can it be that thou hast permitted us thus to suffer in order that we might turn from our own devices to thee and acknowledge thee as King of our lives and our destinies? Out of the depths we cry unto thee, "Save us, or we perish."

May we walk softly and humbly before thee, this day, and throughout the fateful days of this great conference. May we be intent upon knowing thy will; and knowing it may we have the courage to do it. And may it not be that the findings of this conference shall be so wise, so far-reaching, and so beneficial, that all mankind may take new hope and fresh courage. And to thee shall be the praise and the glory forever and ever. Amen.

The above copy of the prayer offered by Doctor Abernathy, the pastor of the Baptist church which President Harding attends in the city of Washington, is forwarded for publication, as its impressiveness seems to lie in its simplicity, and universality, as well as its intense fervor. There is a remarkable absence of anything which could mark it as a sectarian or doctrinal matter, and it makes its appeal to the "Almighty God" without any adjectives which might limit it or humanize it; and then its scope of sympathy is so wide that none is excluded. Above all, its note of optimism, while chastened with that due sense of dependency which urges humility, sug-

gests the prophetic afflatus which characterizes all great souls in the attitude of prayer and devotion.

How could it be otherwise, considering the unusual event which brought together that small gathering of the world's highest and noblest minds in statescraft? The awful agony through which humanity had passed in the recent past has fused the many nations into a oneness which makes it impossible that any can think of themselves in splendid isolation any more. The consciousness that we are members of a common whole, and that when one suffers all suffer with it, is but a recognition of solidarity which has been gradually growing upon us in every department since Christ revealed the spiritual principle of the atonement, by identifying himself with our race in its sin and weakness in order that the race might become identified with God in holiness and power.

There may be many weaknesses in this great adventure at Washington, and there are those whose mental twist will discover all sorts of sinister influences at work which have the ruin of our own country in mind; and there will be and are those whose morbid nationalism will decline to accept the international responsibilities and seek to deflect the spirit and effort from its real intent; and it may be that those who are skilled in such Jeremiahlike lamentations can find evidences to support their conclusions; yes, it may even be that the splendid resolves of these noble men will fail to produce the ends which they have in view; but after all, is it not a wonderful and impressive thing that from the Orient and the Occident, at the center of the earth we have the age-long wisdom of the Chinese, with the cultured and experienced statesmanship of the Anglo-Saxon, the fiery chivalry of France, with the quickly bounding Japanese who are scarcely yet out of the shadows of barbarianism, all around a table discussing ways and means of removing the causes of irritation and proposing in all solemnity the turning away from the arts of war to usher in a decade of peace!

What a wonderful Christmas season.

The centuries-old strife between the British Parliament and the Irish people is settled, and the happy conclusions of the Washington conference, together with a deepening sympathy for the heavy burdens which the defeated foes have to carry, with a disposition to lighten those burdens, and the general humanizing of the entire scheme of things, promises that the fulfillment of the angel's chorus is within measurable distance of realization.

We may still sneer at the dreamers, and cruel whispers may scandalize the Josephs of all ages, and new interpretations may be given to the apocalyptic visions, but still we follow the dreams and become alert in the radiance of the Vision which can and

does promise the Golden Age while we still live in the age of brass. It is still true, "Where there is no vision the people perish."

Let the church of Christ rejoice in this advancing light which is being shed abroad, and may it prove to be the foreshadowing light sometimes preceding the dawn, which is the harbinger of the "Sun of Righteousness arising with healing in his wings." With deeper meaning and more fervent passion than ever before we pray for the coming of that day when we shall have "Peace on earth and good will towards all men." And while we wait patiently for the developments which are in process of gestation, let us with reverence and deep solicitude unify ourselves with the prayer of Doctor Abernathy:

May we walk softly and humbly before thee, this day, and throughout the fateful days of this great conference. May we be intent upon knowing thy will; and knowing it, may we have the courage to do it. And may it not be that the findings of this conference shall be so wise, so far-reaching and so beneficial, that all mankind may take new hope and fresh courage. And to thee shall be the praise and the glory forever and ever.

What Is the Sunday School Movement?

By A. Max Carmichael

Interesting observations by our new Sunday school superintendent.

Our Sunday school movement has been in times past called an association, and at later times it has been called a department of the church. Neither appellation carries with it the significance of what the Sunday school movement of the church is.

The Sunday school movement is rather a phase of church activity, just such a phase as the visiting from house to house by the Aaronic priest, or just such a phase of church activity as the ordinary prayer meeting. If this idea be true, it carries with it some far-reaching conclusions in the practices and organization of the Sunday school movement and in our conception of the relationship of the Sunday school to the church. The reader himself will see that many of the statements which shall be made concerning the practices and organization of the Sunday school are a direct result of this conception of what the Sunday school movement is. As these statements are made, no mention shall be made of the fact that they are the direct conclusions from this conception. The reader will be left free to note this.

It is true that the Sunday school movement could in times past be rightly called an association, "subject to its own rules and regulations," independent of the church "in its government and direction." This is an historical fact. It was so because the church did not by the voice of the common consent

or by the direction of its administrative officers direct that this phase of church activity be undertaken by the church as such. The church seemed to prefer that this phase of church activity be undertaken by a separately organized body of individuals. It is true that the greater portion of these individuals did belong to the church, but membership in the Sunday School Association was a separate and distinct affiliation from that of their membership in the church.

In fact, many members of the church were antagonistic to the Sunday school. Many were antagonistic to it as a movement or as a phase of religious activity. They claimed that the movement was unnecessary. They thought that everything was being done for the spiritual uplift of the church members and their children that should be done in the ordinary preaching service and prayer meeting. Up to that time there was no precedent for it except in other churches. To some the fact that the Sunday school movement existed in other churches was an argument against the Sunday school. Further, they could see no provision made for it in the standard books of the church. Therefore it was unlawful.

This antagonism, which was quite prevalent, made it all the more necessary that this phase be carried on by an entirely separate organization, made up of those individuals who were extremely zealous that it be started, and who were chafing under the delay in getting the so much needed movement started, and who would have chafed still more had it been delayed in its beginning until the church had been willing to adopt the school movement as a legitimate part of its regular activities.

Once becoming an association independent of the church, but carrying on an activity which was designed to raise the spirituality of the people, the very purpose of the church itself, the Sunday school movement could be subjected to a new attack, or at least an old attack from a new angle. The sum and substance of this attack was that the Sunday school was an association assuming to do the work which God had designed the church to do. This would have been a justifiable objection had the officers of the church been willing to accept the Sunday school method of religious development. But as a matter of fact the church officially did not assume this phase or method of religious development. It was left to be initiated by its ardent advocates. It was initiated spasmodically at first by its advocates, and it is but natural that its advocates should have sought to promote the movement by organization among themselves.

It is but natural that we should first hear of the Decatur District Sunday School Association, and later of the General Sunday School Association, or-

ganized "to consolidate and unify the forces engaged in the Sunday school work, to devise and put in operation methods and means for its promotion, for the purpose of teaching God's word according to the best methods suggested by experience and the Spirit of truth," an auxiliary, a "help" unto the church, but independent of the church in its direction and government.

An association which has a worthy purpose and is composed of ardent members was bound to grow. It was quite natural that it should become proud of itself, proud of its associative features, proud of its organization. Becoming strong under its worthy purpose and impetus, it is quite natural that such an association should assume the prerogative of carrying on the activity and religious development characteristic of the school independent of both the general and local church activities.

It is quite natural that such an organization, after it had functioned a long time as an organization separate from the church, should be self-centered in promoting its organization as such more than in promoting the idea which gave rise to the organization, the idea of teaching by classes, or grades. Such were the facts with the Sunday school movement. It was far more jealous of its organization than it was of the purpose of the organization.

The following comments will illustrate this historical tendency. Very little opposition was expressed by Sunday school leaders when the Religio was organized and began a study of religious matter by the class method. In fact, many of the same people who were interested in promoting the Sunday school organization were also interested in promoting the Religio organization. It little occurred to them that the Religio was using the very same method of promoting the spiritual interests of the members of the church as was the Sunday school, which method was the very occasion for the rise of the Sunday school.

Again, in several of our branches to-day, pastors are organizing so-called junior meetings during the preaching hour, and even meetings for children of other ages, as for the primary age, and for the adolescent age of fifteen to eighteen years. This they have done without even thinking of connecting the Sunday school authorities with the movement. And the Sunday school authorities haven't even thought of wanting to be connected with the movement. Yet these junior and primary services during the preaching hour are the application of the very method which gave rise to the Sunday school.

But when the administrative authorities of the church began to recognize that the Sunday school and Religio were using means of enhancing the spiritual interests of the members of the church,

which the church itself was interested in, and which were rightly but activities of the church itself, and as a result of this recognition, the church administrative authorities sought to make the Sunday school an inherent part of the church, and thus to destroy some of the formerly enjoyed independence of the Sunday school, considerable opposition arose. The Sunday school adherents were jealous of their organization, but not particularly jealous of the method of religious activity which they were promoting by their organization.

In the evolution which must necessarily follow in bringing back to the church this method of instruction which gave rise to the Sunday school, it became necessary to make the Sunday school organization a department. This would bring the activity of class instruction which the Sunday school was exercising in common with the Religio, and with some branch pastoral activities under the church. From an administrative point of view it was necessary to "departmentalize" in order to be able to coordinate the efforts of the various organizations which were using independently of one another, and independently of the church, the best means of promoting the spiritual interests of the church members, namely the school idea, the division of the members of the church into grades or classes according to their growth and development. These organizations, each jealous of its own organization, could better work together under a common head. Again too, making them departments was a happy solution of the problem because it tended to preserve the already existing unity of the Sunday school, of which we were so jealous.

The old Sunday School Association has, then, evolved into a department. The old organization remains much the same. Making the Sunday School Association a department has made but very few changes. The greatest change has been in the principle which governs the Sunday school concept. The Sunday school is now a part of the church, dependent upon the church. Many of the changes which "departmentalizing" would logically make have not been effected. This is a matter of time. These minor changes will easily follow when we once get the new viewpoint.

But let us question just what has been made a department. Is it the idea, or method, of teaching the gospel, which gave rise to the Sunday school? Or is it that organization that usually met at 9.30 or 10 o'clock on Sunday morning in every branch under a leader called the Sunday school superintendent? It is the latter thing that has been made a department, not the former. The thing that has been made a department is a derived form of organization from the

organization or association originally established to carry out an idea, or method of teaching.

But the thing we should be attempting to administer effectively is not a worn-out shell of an organization, but the method of promulgating the gospel, used by that organization. The center of emphasis in our administration is not the organization which is occupying common ground now with other organizations, but rather the common ground of action, the common ground of activity.

But what is this thing that the Sunday school has been attempting to do or use along with other organizations? As has necessarily been hinted at before, it is a way or mode of teaching religion, of promoting the religious growth of children, and indeed of adults. It seeks to determine the capacity of children and adults at various stages of their religious growth to receive a larger portion of religion. It seeks to follow the process of growth determined by God himself. It seeks to discover the laws of learning, which God has set, and to follow them. It apportions to the individual such phases of the religion of the church as the individual is capable of grasping and understanding.

It is, then, not inherently an organization or a department of the church, but rather a phase of church activity. It is a phase which we can see permeate every organized activity of the church. Even the prayer meeting is not free from this phase. The having of young people's prayer meetings is an acknowledgment of the principle. It is quite natural that a young people's prayer meeting should take on a different tone and content than an adult prayer meeting. The religious capacity of the coming generation is different than the capacity of adults. The religious experiences of the older are more settled and convincing than those of the young. The young have as yet not arrived at stable ideals.

These are the reasons why the graded method of imparting religious ideals, and arriving at religious ideals, is of such importance as to come naturally under the administration of the church, and not of separately organized and independent associations. Even the Oriole, Temple Builder, and Boy Scout movements are applications of the principle. We repeat that the idea or principle that the Sunday school organization has been using is a phase of church activity so fundamental in its connection with our growth, religious and otherwise, that it runs through all other of our church functions, as well as the Sunday school.

Being an inherent activity of the church, how shall this principle be administered? Shall we allow this administration to be determined or dictated along the lines of existing organizations which have grown up without any reference to a logical analysis

of the principle? In other words, shall the divisions of labor into which the administration must necessarily be separated in order to execute the principle be along the channels set by organized precedents, if such precedents do not constitute the most effective administration? This is not a statement that existing organizations do not rightly divide the application into its logical features. It is a plea that the administration of the application be not in any way hampered by precedents, that we do not allow our jealousy for existing organizations to stand in the way of an intense loyalty to the principle which we are trying to execute.

An intense loyalty for the principle will demand that at this point of our church history, when the church is recognizing the value of this idea which the Sunday School Association has so gloriously put into effect the last half century, we permit a logical analysis anew in the light of the larger place which the use of the principle is now taking in every activity of the church. To carry this out in so large a scope will demand a division of labor. This division should be made according to some logical plan. There is no doubt that several different groups may be made according to various arrangements. These divisions may or may not correspond with the division of existing organizations, but whether they do or not should not be considered. We should look for the most logical and effective method of administration, and adopt it, fearless of consequences upon existing organizations, loyalty to which should be tenacious only so long as they agree with this most logical division, and no longer.

Our chief administrative officers having once determined upon the proper basis for division, it is but natural for us to examine the already existing lines of division to see how well they agree with the adopted basis. If they agree, how happy it would be, especially for those who do not easily brook changes in organizations or whose loyalty is superficially about an organization rather than about principles. If they do not agree, it is but natural that there should be a gradual growth from the old line of division to the new. This growth will come about by a gradual shifting of emphasis upon the part of the sub-administrators from those things which occupied the center of consciousness under the old to those things which are scheduled to occupy the center of consciousness under the new division.

However this may be, the important thing is what division of the work we as administrators of what was called the Sunday school association, and what is still called the Sunday school for the want of a better name, feel has been assigned to us. Acting under the First Presidency of the church, we feel that we are primarily concerned with that phase of

growth that has to do with the religious education of children and adults through various branches, and missions, which education is accomplished through a grading of such children and adults according to their religious capacities.

Who Should Stand the Loss?

We should treat the Lord as fairly as a landlord, in case of misfortune.

A brother, in a recent letter to this office, asks how much tithing he owes under the following circumstances:

Upon entering the church he was worth \$1,000 and paid \$100 tithe. The next year he was sick and went behind \$900: "Is he entitled to \$900 worth of property before he is to pay tithing again?"

Our reply will no doubt be of sufficient general interest to justify its publication. We answered as follows:

In the first place we might define the tithe, for it is quite essential that we get a proper understanding of the thing with which we are dealing. According to the rendition adopted by the Order of Bishops, it is one tenth of the increase. "The increase is that which is left from one's income after deducting the necessary living expenses." Section 106 of the Doctrine and Covenants declares the tithe is one tenth of our interest annually. Turning to the Bible, we find this statement: "Thou shalt truly tithe all the increase of thy seed that the fields bringeth forth year by year." (Deuteronomy 14: 22.) Each tenth dollar that one receives (after deducting the necessary living expenses) belongs to the Lord. Hence, if you have \$900 which is fully tithed, it is obvious that you have paid at least \$100 as a tithe; or as in the other case cited by you, the man has \$1,100 which is fully tithed, he must have paid at least \$122.22 as tithing, laying out each tenth dollar as the Lord's share.

One difficulty that we frequently encounter in figuring how much tithing we owe, is that we act on the supposition that the tithing we have paid is comparable with the amount of our possessions, which we can set forth on an inventory blank. This supposition implies that all our increase has been retained by us either as cash in the bank or as investments in material possessions or tangible assets, which is seldom the case. Thus we are liable to be led to the erroneous conclusion that we do not owe God any tithing, *when we do*. However, I am sure we all want to be fair with God, our partner, and when we have a proper understanding of these matters, we will all keep the law of God alike. Each year we should make a reckoning and determine our increase or loss, as the case may be, and use this *annual* return as a basis of our tithing.

There is a danger of encountering difficulty when we make the plan cumulative from year to year by reason of the fact that some of the increases of past years, which have gone from us in the shape of gifts or losses, are unintentionally substituted for some of the increase of the current year on which tithing is really due; thus making the tithe previously paid on a similar amount do double duty.

Surely none of us would treat a landlord in that fashion if we were renting a farm on a crop basis. To make this more clear, let us suppose that you had agreed to pay one tenth of all the grain and stock raised on a neighbor's farm as rental. At the end of the first year it is found you have made \$1,000; you pay him \$100 and keep \$900. The next year you go \$400 behind. Would you ask the landlord to apply his tenth of the crop and the stock actually raised during the year against the cost of production to lessen your losses, and again the following year ask him to apply his tenth towards wiping out the deficit, and repeat this request year after year until the \$400 loss has been made up to you? This situation would be similar in many ways to the tithing problem involved in your question.

Let us think of the tithe as being the amount due on that which is *received*—on a part of the income, the increase, rather than being an amount paid to the Bishop on your *possessions* or what you spend. To illustrate further: Let us picture an irrigation system. At the intake is a device which registers the amount of water you receive. The question is not what results do you get from the water, how much of it evaporated, nor whether the yield of the land brought a profit to you as a producer. The amount you owe to the water company would be determined by the number of gallons of water you received, as shown by the meter.

Of course, there must be a starting point in tithing, and to assist the Saints in this beginning, we have prepared the Annual Tithing Report Blank which carries out the principle as stated above as nearly as we have been able to express it. Each year, after the first report is made, the process is more simple. It is to "tithe your increase," and the increase, being the "amount left from one's income after deducting the necessary living expenses," it really becomes a process of subtraction. It is then a very simple matter to determine the tenth which is the Lord's share.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

"A desire for woman's higher education is sweeping over the Orient; the girls of India, China, and Japan are asking for a better preparation for life, according to Mrs. Marray Frame, of Yenching College, Peking, who has just completed a tour of the United States in the interest of better education for women in the Orient."

OF GENERAL INTEREST

A Little Child's Christmas Discovery

Why don't we give birthday presents to Christ on his birthday?

Now, whether these are words of wisdom or of ignorance, they are the words of the pure in heart, and, therefore, can do us no harm to hear. They are the words of a little girl who made a discovery of her own. She made it only last night, or it was then she spoke the words, but the thought back of them may have been working in her mind longer than she knew herself.

Now, this is the little girl speaking:

There's one thing I don't understand about Christmas. What it really is, is Jesus' birthday, isn't it? Well, then, why don't we give birthday presents to *him*? He gives them to *us*. At least everybody does, don't they? But on Jesus' birthday, we don't give presents to *him*, he gives them to *us*. At least, Santa Claus does, but he sends Santa, I'm sure. How would Santa know where to come if Jesus didn't tell him? Somehow, they seem almost like the same person, but I suppose they're not really. I can't quite explain what I mean, but I know Santa couldn't be so good if he didn't come from Jesus. Especially to little children. But why does he send us these presents when it's *his* birthday and not *ours*?

Now these are the words of the little girl's father, who helps her in her arithmetic, but you can see he is very helpless here. And from now on you can tell by that sign when age is speaking and when the pure in heart.

I suppose it is because he loves you.

Yes, but I love him, too, and it's *his* birthday. We give presents to those we love, don't we? That's how we show we love them. If we didn't know when his birthday was he might understand why we never give him presents. But we do know. It's Christmas, and he knows we know because he sees us giving presents to each other and getting them from Santa. Doesn't it make him feel sad then when he gets none from us?

No, I don't think so. He's happy when he sees you happy.

But I couldn't be happy if everybody forgot *my* birthday or just used it to give themselves presents—my presents. It doesn't seem fair to use another person's birthday to make yourself happy. I think we ought at least to *share* Jesus' birthday with him, don't you?

My dear, he doesn't need presents from us. He's rich. He's the son of a King.

Well, *we* don't *positively* have to have presents,

either. *We could* live without them. But we couldn't live—at least it wouldn't be pleasant to live—without showing we love each other, would it? How does he know we love him—especially on his birthday when we show we love each other—if we don't give him presents?

He reads the hearts of all his children.

Just the same I think it would please him if we showed him we didn't forget his birthday. I would like to give him a present if I knew where he was. That's where he has the advantage of us, isn't it? He knows where we are and what we want. If I knew where he was I wouldn't know what he wanted, and yet I'd like to give him something. I'm sure it would make him happy, even if he didn't especially want it or had one just like it. That's the way I feel. I like some of my own presents better than others, of course. I suppose everybody does, really. But all of them make me happy because I know they mean that everybody loves me. Do you know where Jesus is, and how I could give him a present?

He is everywhere, my dear. But I do not know how you could give him a present. Nobody knows that.

The wise men did. They brought him presents on his first birthday. Why can't we now? Aren't people as wise now as they were then?

That was when he was a babe and on earth. They knew where to find him then.

But don't we know now, when we know so much about everything? Grown-up, wise people, I mean, who write books and make airships and build such high buildings? Why, he knows where we are and *we're hard* to find. We're in different houses, all over the world—so many of us. And he finds us *all*. Can't we find him, when he's only *one*? I think it ought to be easy, on his birthday anyway. I should think he would *want* us to find him. That is, if he knew we wanted to, very much. What I mean is, do you think it's *our* fault or *his*? If he knew I wanted to give him a present on his birthday don't you suppose he would let me know where he was? If he knew it would make me happy to give him something?

He would want you to be happy, I am sure.

Then he will let me give him a present. Only, the trouble is, how would a little girl know how to do it? If you don't, I mean. When we give presents to *live* people we know just where to go. If I could just go some place and *carry* my present, then I would know he would get it. But if he isn't here himself—if he stays in heaven all the time—how could I do that? Don't you suppose there's *somebody* here, some *live* person, to take presents for him, just like Santa Claus takes ours from him and brings them to us? I should think there might be a Santa Claus from

us to him, don't you see? That is, if we can't find Jesus himself. I wonder if there isn't somebody he would like us to give presents to for him. Don't you think there might be?

My dear, perhaps you have found the way.

I could try it, and even if I didn't find the right person, he'd understand what I was *trying* to do, wouldn't he? And, maybe, he wants us to try. Maybe that's the reason he doesn't let us find *him*—because he wants us to send *his* presents, like he sends ours. And, don't you see, if we do it that way, we'd be *sure* to send the right presents, because we'd give what we *know* the *live* person wanted or needed. That's the way *he* does. Maybe he's just been showing us the way all the time, and we didn't understand. Don't you suppose?

My dear, perhaps he has shown you the way.—
Kansas City Star.

Church Etiquette

1. If possible, be in time. You need at least five minutes, after coming, to get warm or cool, to compose your body and mind and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many.

3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange church conform to its custom of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful of the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your overcoat, overshoes, or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.—Selected.

At a recent monthly meeting of the First Quorum of Elders in Zion, Sister Etta J. Hunt, women's organizer in Zion, was invited in to address the quorum briefly on the methods and ideals of the women as expressed in their departmental work. Following her address, questions were asked, and altogether good was done in establishing a better understanding all around.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

Danger Signals of Insanity

Recognition of personal danger signals in industry is often tardy or absent, thinks an editorial writer in *The Nation's Health* (Washington). In illustration he tells of one of the steadiest mechanics in a large factory who shot himself the other day, apparently without reason. His family life was happy; he was not dissipated; he was a quiet, hard-working man. His foreman reported that he had only one peculiarity: no matter how good a piece of work he turned out, he always belittled it, comparing it with the jobs his father used to do. The rest of the tale is in words of the general manager, who said.

"I talked the case over with our shop doctor and he told me a lot about 'sense of inferiority,' which I understood, and threw in a lot more which I didn't.

"At any rate, it started me to thinking about several cases we had had in our plant. I recalled a man who had been driving a shop-mule—a cracking good man with a record for reliability and carefulness. All at once, he began hitting things and had a series of small accidents, winding up with a grand smash-up which killed one man and injured several others pretty badly. We fired him, and he landed in an insane asylum, where he died about a year afterwards. Then there was a foreman in the woodworking plant, a good, sober man, full of energy, apparently a comer. He began getting rough with the men, and at first I thought it was just his way of hurrying up production. Then he went over into the foundry and tried to tell our foreman molder how to do things, got into a fight, and spent a week in the hospital. From that he went from bad to worse, got to drinking bootleg whisky, and we had to let him out. He died about eighteen months afterwards, crazy.

"I could go on and tell about a good many cases I've come across in our office force and sales staff, cases which are clear enough to me now after twenty years of experience and a tip from our doctor. The point is this: Why didn't I recognize what was going on at the time? Why was it necessary to let these people go on to destruction before somebody realized that something was wrong? Of course, we have been paying attention to these things only a few years, and, of course, if we had brought these cases to the dispensary the doctor would have discovered what was wrong; but we didn't send the men in because we had no idea that they were going wrong. There were danger signals sticking out all over them, but we didn't see them because we didn't know that the man who suddenly changes his ways or who becomes queer is a danger to himself and everybody in the plant.

"It strikes me that what we need is a little instruction along these lines. I don't want my foremen trained so that they could qualify as expert witnesses in a murder trial, but I wish somebody would describe the danger signals in garden-variety language that could be understood by those in close contact with the man on the job. If the foreman could understand that the skillful man who suddenly gets clumsy, the meek man who all at once becomes chesty, and the steady church-goer who takes to high-power swearing, should make a trip to the doctor, I believe our plant and its employees would be a good deal better off. They tell me, too, that a lot of these men may be salvaged; at any rate, their chances of being scrapped would be much reduced."—*Literary Digest.*

Sister Hetty Hutsell, of Elliott, Iowa, writes that they have recently moved to that place and would like to know if there are any other Saints living in or near that town.

INVENTORY AND TITHING REPORT

Date 192.....

Post Office State Name

THIS FORM IS TO BE USED FOR YOUR FIRST TITHING REPORT ONLY. An INVENTORY of your possessions, as called for below, should be filed ONCE with the Bishopric, after which you should use the income form on the reverse side in making out following annual tithing reports.

RESOURCES (Possessions)

List at Fair Value

Real estate and improvements	\$					
Household goods						
Jewelry and other personal effects						
Merchandise or stock in trade						
Mortgages, notes, stocks, and bonds						
Live stock (horses, cattle, poultry, etc.)						
Machinery, vehicles, implements, etc.						
Cash						
All other property						
.....						
TOTAL RESOURCES						

LIABILITIES (Debts)

Mortgages						
Notes						
Accounts						
.....						
.....						
TOTAL LIABILITIES						

To assist us in keeping correct record of tithing, be sure that your receipts always have your first name in full and full name spelled correctly.

For example, if receipts are issued to Benjamin R. Brown, B. R. Brown, B. Brown, and Ben Brown, we would have four accounts upon our books instead of one, for we have no way of knowing that all represent one person.

TO FIGURE TITHING DUE

Total resources						
Less total liabilities						
Present net worth						
*Add (See note below)						
Amount subject to tithing						
Tithing due on above, one tenth.....						

My age Of companion Of children

Occupation

(Signed)

(Town) (State).....

(Street)

*The tithe is one tenth of the increase. The increase is the amount left from one's income after payment of *necessary* living expenses. Therefore, any amounts spent during the past year for other than necessary living expense should be added to the present net worth to ascertain the total amount to be tithed.

BENJAMIN R. McGUIRE, Presiding Bishop, Box 256, Independence. Missouri

KEEP A COPY OF THIS REPORT

ANNUAL TITHING REPORT

Date192.....

Post Office State Name

THIS REPORT FORM CANNOT BE USED FOR YOUR FIRST REPORT. The first step is to fill out the INVENTORY form on the reverse side and figure tithing due thereon. Each year thereafter this blank should be used.

Your tithe is one tenth of your increase and should be paid at least annually. The Order of Bishops has given a rendition of the word "increase," when used in connection with tithing, as being "the amount which is left from one's income after deducting all necessary living expenses."

Having once filed a complete Inventory and Tithing Report, as called for on the reverse side of this blank, the form on this side should be used each year thereafter to determine the annual increase, one-tenth of which belongs to the Lord as tithing.

PLEASE ANSWER THE FOLLOWING QUESTIONS BEFORE FILLING OUT THE FORM BELOW:

Have you ever turned over to the Bishopric a tithing report listing all of your holdings, as called for on the reverse side?.....
(If not, do not fill in information called for below, but use other side of this form.)

Is any tithing due on your previous report as yet unpaid?..... If so, how much?.....

INCOME since last report

Salary—wages							
Net income from professional services.....							
Net income from commissions							
Interest—dividends—rent							
Profits on merchandise sold							
Profits on produce sold							
Profits on live stock sold.....							
Profits on real estate sold							
Profits on all other transactions.....							
.....							
TOTAL INCOME							

NECESSARY LIVING EXPENSES since last report:

Food or board							
Clothing purchased							
House rent, and expense in upkeep of home.....							
Doctor and dental							
.....							
TOTAL NECESSARY LIVING EXPENSES*							

*Note—Extreme care should be exercised to see that Necessary Living Expenses do not include any expenditures which have increased the value of your possessions or holdings, such as payments on the purchase price of home, farm, etc. Such investments represent an increase in your net worth and should not be entered among your non-tithable expenditures.

TO FIGURE TITHING DUE

Total Income							
Less Total Necessary Living Expenses.....							
Increase for Period Subject to Tithing.....							
Tithing due on above, one tenth							
.....							

My age..... Of companion..... Of children.....

Occupation

(Signed)

(Town) (State).....

(Street)

BENJAMIN R. McGUIRE, Presiding Bishop, Box 256, Independence, Missouri

KEEP A COPY OF THIS REPORT

WOMEN'S DEPARTMENT

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

Hot School Lunches

The extension department of one of our State Universities has sent out to rural women's clubs a most helpful bulletin on "Hot lunches in rural schools." We have obtained permission to use anything we desire from the material sent us, but the bulletin referred to is too long for these columns. We are wondering if among our women there is enough interest in this subject to justify our arranging for a supply of this most splendid pamphlet. If you are interested, just drop us a line and say so, and we will be guided thereby.

We append a few extracts from the pamphlet referred to, which was prepared by Florence J. Atwood.

"Pa warms the milk for the little calf,
Ma heats the food for the chicks;
They eat a hot dinner at noontime, too,
But my lunch's as cold as bricks!"

"The Nation's greatest resource is not its forest reserve, not in its coal, nor in its gold, nor in its vast plains, nor in the wealth of the cities. The wealth of our country, the hope of our Nation lies, in its children! Our greatest responsibility is to them. The most worthy of all tasks is to make the world fit for the child and the child fit for the world!

"Who does not like to see strong, healthy boys and girls! How about those in your school? Have you given serious thought to how one warm food at noon with the usual cold lunch may help the boys and girls in your charge? Doctors, nurses, and Red Cross workers all urge serving regular meals to assist in developing strong bodies. School life tends to interrupt the regularity of meals, especially when the school is so situated as to keep the boy or girl from returning home for the midday meal. The aim of this circular is to offer suggestions for those who are interested in serving one or more hot foods to be eaten with the school lunch."

Method of Procedure

"The school lunch may be a most worth-while part of every rural school system. In many schools it may be found that the school officials will be willing to provide equipment and food, the same as they do the books, etc. This is material to be used for the physical development which is as important as the mental development; and these two should go hand in hand. If the school funds are too limited to provide the necessary equipment and food, it would be well to have the school board make provisions for funds to cover the cost of equipment and for at least *one month's food supply*. This will give the teacher an opportunity to start the work, to prove the value of it, and to provide other arrangements for continuing the work.

"If the school district funds are limited, or if the school board feels that this would not be a legitimate expenditure of the school money, funds may then be raised by a school entertainment, or, both food and utensils may be donated by the parents. When the food is furnished by the parents, these supplies should be apportioned according to the number of boys and girls in school. That is, a family who has three children would furnish supplies for three consecutive days, while the family of five will furnish supplies for five days. It will be necessary for the teacher to exercise good judgment in planning this distribution so that one family does

not furnish more than its share of expensive foods. Or, if it seems more feasible for the teacher to pay each family for the supplies furnished, she may in turn charge each pupil enough to cover the expense of the hot dish served. The older pupils could serve as purchasing agents and cashier each week. This would relieve the teacher of the task of buying and collecting, and give the pupils valuable training in accuracy in handling funds.

"The hot lunch means extra work for both the teacher and the pupils, but with the cooperation and interest of the entire community, the boys and girls are going to be more interested in school work. The extra time and effort taken in the preparation of the hot dish will be more than compensated for by the good fellowship created during the noon hour, and the improved physical and mental condition of the school as a whole."

Then follows a description of the equipment needed and its approximate cost, with descriptions of cupboards and tables necessary for the project; a discussion of the preparation and serving of the lunch, and of the washing of dishes afterwards, all of which is calculated to gain the interest of the children and their enthusiastic cooperation.

A "weight contest," with a class room weight record equipment, is described, and a "health game" which was suggested by the Child Health Organization of New York City. This organization sends out two very helpful booklets which appeal to young children. These are The Child's Health Alphabet, and Cho-Cho and the Health Fairy. It is suggested that parents can help to keep up the interest in this health game by giving the smallest members of the family the Health Alphabet for playing the game of drinking a glass of milk each meal for a month, and the Cho-Cho book for keeping up this good habit for the second month.

A "food drill" is explained, and what the parents can do to help the teacher put across this splendid health work for their children.

Advantages of the hot lunch are set forth as follows:

"1. The health of the child will be improved. Something warm excites the flow of the digestive juices along the alimentary canal, getting it ready to take care of the rest of the food. Pupils will be encouraged to eat slowly and to thoroughly masticate their food.

"2. Better mental work will result because of improved eating habits.

"3. The children will learn to express themselves more readily in talking together, as one family at mealtime.

"4. Table courtesies which are often neglected in the hurry of everyday life will be improved if the teacher uses her opportunity for this training.

"5. School attendance will be improved. The responsibilities given each week to 'cooks' and 'housekeepers' will make them feel the all importance of their presence every day. The noon lunch may be made such a pleasure that the children will not want to miss the good time which the lunch hour gives, hence a greater effort for regular daily attendance.

"6. Knowledge of the necessary food elements will be gained.

"7. Better planned lunches will be brought from home.

"8. Children will learn to eat a greater variety of foods. Many foods, especially vegetables, are very likely to be cooked differently from the way mother does at home. This will be an inducement for the boy or girl with the finicky taste to learn to eat a greater variety of foods.

"9. Lessons in geography on the production and manufacture of foods will take on new meaning when associated with food prepared in the school."

The bulletin contains suggestions for keeping record of the lunches and who served as cooks, housekeepers, or commissary agents, as well as the cost and percentage of supply. A daily food calendar emphasizes the need for a well-balanced diet, and has reminders to have:

- "1. A glass of milk for each meal.
- "2. Fruit once a day.
- "3. Vegetables other than potatoes once—and better twice—each day.
- "4. An egg or small piece of meat or some other muscle-builder once each day."

A table dividing into groups according to character and uses the common varieties of food, is most useful, for it visualizes before the child the need for different food elements, and the parts they play in building a healthy body. This chart was adapted from one sent out by the Agricultural Extension Service of the University of Illinois.

The bulletin closes with twenty recipes for food which may be prepared in the school to augment the lunches brought from home.

A. A.

Health Habits for Undernourished Children

The National Tuberculosis Association reported to-day that more than 5,000,000 school children in the United States were suffering from malnutrition.

To correct this, the association soon will put into effect an unique plan for instructing these children in correct health habits. The plan has been developed with the aid of Doctor W. R. P. Emerson, of Boston, nutrition expert.

Each child will be required through his teacher and parents to submit a card indicating daily performance of eleven health chores. The card reads:

"I was weighed this week on the day checked (x).

"Besides a good breakfast and the noon and evening meals, I ate mid-morning and afternoon lunches as directed.

"I ate only wholesome food to-day, including vegetables, fruit, and at least a pint of milk, as directed; and tried always to eat and drink slowly.

"I drank four glasses of water, some before each meal, and drank no tea, coffee, nor any injurious drinks.

"I was in bed last night ten or more hours, as directed, windows open.

"I rested lying down not less than twenty-five minutes both this forenoon and this afternoon.

"I played in the fresh air to-day, exercising for the time and in the way directed.

"I washed my hands before each meal to-day.

"I brushed my teeth thoroughly after breakfast and after the evening meal.

"I took a full bath on each of the days of the week that is checked (x)."

By doing these chores for five to fifteen weeks, the child becomes a squire, knight, or knight baronet, and is entitled to wear the insignia of the Modern Health Crusade. When he gains normal weight, he may earn advanced honors, by performing standard Modern Health Crusade chores and be admitted to the Health Round Table through physical fitness tests.—Exchange.

Every year is leap year among the Garo women in Assam. Among those who have not been Christianized the bride takes the initiative in marriage and goes to fetch the bridegroom, and it is etiquette for him to hide and resist until victoriously carried off.

Milk as a Food

Milk is often called a perfect food. If this be true, it must contain all the essential elements for normal growth and development.

It must contain protein to build and repair the living tissues of the body.

There must be a goodly portion of the substances that furnish energy for the body, such as fats, starches, and sugars.

The body must have mineral substances to make blood, brain, and bone.

The vitamins, which have lately been discovered, play a very important part in our diet; even the guinea pig cannot grow and develop without them. Clean milk fulfills all of these requirements for an adequate food better than any other single food stuff.

The size of the body is determined by the growth of the bone. If we fail to eat the food that contains mineral matter (the bone building material), the body becomes stunted, and the teeth suffer, soon become soft, and decay follows.

Vitamins, which are very essential to the growth and development of the body, are not found in large quantities in many foods. Milk supplies a sufficient amount to allow normal growth and development.

Milk is much better than meat for children. It is less expensive, more easily digested, and can be prepared in many different ways. It is better to take milk raw, if it is pure and clean, but if it cannot be taken this way it should be used in cooking as much as possible. Corn bread and milk, or corn meal mush and milk, furnish an adequate meal.

As a rule babies get plenty of milk until they are two or three years of age; then, too often, milk is taken from their diet and they suffer in after life from the lack of it.

All children under twelve years of age should take one quart of milk every day. One pint each is sufficient for those over twelve years. There is no food that will take the place of milk in the diet.

Milk is then the indispensable food for children, and whole milk in some form must be given them in order that the nutrition of the average child be maintained and a normal growth in weight and height be assured.

Governor Frank O. Lowden, of Illinois, has said:

"The cow is a most wonderful laboratory. She takes the grass from the pasture and the roughage of the field and converts them into the most perfect food for man. In that food there is a mysterious something which scientists have found essential to the highest health of the human race and which cannot be found anywhere else. Men have sought for centuries the fabled fountain of youth. The nearest approach to that fountain is the udder of the cow."

ANNE FRIEND ROBERTS,

General Cradle Roll Superintendent.

Women Lawyers

One of the first of the fast-growing list of Portias to be admitted to the bar in this country was Miss Bess C. Sullivan of Chicago. After a short but successful practice, Miss Sullivan was appointed assistant prosecutor by State's Attorney Crowe. She is the first woman to be associated with the Illinois State attorney's office. Miss Sullivan assisted in the prosecution of the case against Carl Wanderer of Chicago, who was convicted last year of killing his wife and who was recently sentenced to death for the slaying of the "ragged stranger."

School Ventilation

We noted a discussion which appeared in some current publications on the comparative efficiency from a health standpoint of window ventilation and that produced by mechanical devices. From studies based on the sickness rates of school children during the winter in several city schools, some of which were ventilated by the former and some by the latter methods, Mr. George T. Palmer gives evidence in favor of the window ventilation.

He writes: "There appears to be something inherent in the indirect method of ventilating schoolrooms by means of forced draft and gravity exhaust, as practiced in this study, that is productive of respiratory affections—something which is not present in rooms ventilated with windows and gravity exhaust."

While he does not claim that window ventilation is entirely satisfactory, he insists that it is more nearly so than that obtained mechanically, and states that the temperature of window-ventilated schoolrooms can be reduced to 59 degrees without increasing the prevalence of colds. There should be ample exhaust outlets and pipes, located on inside walls with due thought given to the location and size of windows. Radiators beneath windows, which, as well as all other inlets, should be provided with a deflector to avoid direct drafts, frequent changes of air, and a maintained temperature of between 64 and 70 degrees will give a reasonable standard for health, according to this authority. Above all he emphasizes the value of cleanliness and the sterilizing properties of sunlight, and his conclusions are summed up as follows:

"1. Respiratory sickness is no greater in window-ventilated schoolrooms where the air is kept at 59 degrees, than it is where the temperature is 64.

"2. The respiratory sickness rate is greater in fan-ventilated rooms even when the rooms are more spacious and when the temperature is regarded as the proper temperature.

"3. In determining wholesomeness of air it is low temperature rather than chemical purity that counts."

However, for assemblies, theaters, and such larger rooms and more numerous crowds, he sees no escape from mechanical ventilation.

Diet for the School Child

A pamphlet coming from the Bureau of Education, Department of the Interior, bears the above title, and the legend, "Every child has a right to be as healthy as present knowledge can make him. Proper feeding is one of the chief factors in health."

It deals with good food habits, advises regularity, plenty of water, teaching of children to like what is good for them, and insists on avoiding hurry, or mental or emotional disturbances when eating. A discussion of the value of milk, eggs, fish, fowl, or meat or their equivalents, bread cereals, and other grain products, with tables showing comparative nourishing values, is followed by directions for cooking. Vegetables, fruits, sweets, and fats are given consideration as relating to the needs of children, and are followed by menus suitable for different ages. Basket and school luncheons, sandwiches and desserts, precede a summary which is as follows:

"The conservation of the health of the child is more important than the conservation of food.

"Every child should have at least one pint of milk a day, either to drink or in his food. It is the very best food there is. He should drink plenty of water between meals. *Children should not drink tea or coffee at all.*

"There should be plenty of bread and cereals, particularly oatmeal and whole wheat breads, which should be used freely. They are better for the growing children than white bread.

"Children cannot be healthy and strong unless they have plenty of vegetables every day. Fresh vegetables are to be preferred, but when these are unobtainable, dried or canned vegetables should be given. Fruits are necessary and should be given every day if possible.

"Fish may be substituted for meat, and eggs at fifty cents a dozen should not be considered a luxury when over forty cents a pound is paid for meat.

"*Milk, vegetables, and cereals are more necessary than meat and should be provided first.*"

The pamphlet closes with sample summer diet for a week, for children from seven to twelve years, and similar diet suitable for winter. It was written by Lucy H. Gillett, and may be obtained from the Government Printing Office, at Washington, District of Columbia. Write to them for a list of their publications on home and child welfare.

A. A.

Price Reduced

The price of the Centennial Yearbook of the Women's Department has been reduced by action of the General Executive, to 45 cents per copy. This action was taken as a result of a recent conference with a financial committee representing the First Presidency, Presiding Bishopric, and Quorum of Twelve, at which conference were considered ways and means of reducing expense of the department and increasing its income.

The sale of the Centennial Yearbook has been extremely gratifying, but in recent weeks other things have deprived it of deserved attention. It has not been brought frequently before the readers of the HERALD, but we are glad to take this opportunity to assure them that the booklet is as vital to-day as it was a year ago. Dealing with fundamental principles, giving a broad glance over the field of the women's work in the church, and setting forth processes of a general nature concerning the prosecution of that work, it is still up-to-date, and a valuable addition to the library of any woman or man who wishes to get in touch with the ideals and objectives of the Women's Department.

Let each and all do a part in seeing that a copy of the Centennial Yearbook is in each Latter Day Saint home, thus contributing to both the spiritual and temporal success of this important department of the church. Order from the Herald Publishing House, sending cash with order.

GENERAL EXECUTIVE.

On Walking Westward

To get the fullest of nature,

To glimpse the landscape's deepest features,

To see the purest browns and greens of

Lowland, field, and forest—

Go walking westward in the morning!

The sun's glow speeding on before you

Will light the face and every outline

Of every tree and rock and grass-blade,

Till you pause to look in silence—

While walking westward in the morning.

—C. S. Monitor.

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER VIII

Mental Images and Ideas

1. A number of individuals are thinking of the same object or incident at the same time, but each will have a picture of the thing or incident peculiarly his own. Why?

2. What forms a large part of one's mental stream?

3. Why cannot the man or woman who has never taken part in athletic sports, really enjoy them nor appreciate what they mean to those who are wild with enthusiasm about them?

4. Paul says that Jesus was "unto the Greek, foolishness." Why?

5. In the light of the present chapter, how do you account for an individual continuing to make failures in his undertakings?

6. What determines the place which an individual occupies in the scale of creation?

7. Discuss the relation of *habit, image, and idea*.

8. The power of imagery varies in different people. At what age, generally, is it most vivid, and why?

9. When, according to Binet, is a man only the "fraction of a man"?

10. Much of one's memory and imagination are dependent upon what?

11. Why do students of geometry, mechanics, trigonometry, and other sciences have difficulty in understanding a theorem?

12. Why do great writers use types of images in their description and narration?

13. Where are images of greatest service?

14. What are the absolute requisites in cultivating the power of imaging?

15. Observe and discuss "Problems in observation and introspection."

DORA GLINES.

Building Our Temples for God

"The groves were God's first temples"—not made by man, but created by him under the operation of his laws. They grow to his glory and live to fulfill the purposes of their creation.

We hope to live to see the day when God's people shall build a glorious temple to his name, where rich blessings shall be poured out upon them, and they be baptized anew to holy purposes.

Who shall do this? They who dwell in Zion. And who are they? Those who have attained unto a certain condition called "the pure in heart." Only such can successfully live in this holy place, but the opportunity of qualifying for citizenship there is open to every individual.

A temple is a place where God's spirit especially resides, and this is what we are expected to make of our bodies. Paul, in his Corinthian letter, says, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

If we are not yet fit temples for the indwelling of this Holy Spirit it is ours to build to that condition. Building is defined as raising anything on a support or foundation. Surely we have foundation! What is it? The precious gospel, given to man as soon as he was placed upon earth, in order that he may develop towards a condition of salvation. It is at once a foundation and a means, through the use of which we can rear our individual temples to receive the abiding Comforter:

It is something which we can and should use every day of the week, and every hour of the day. Once a week is not sufficient, for it is the daily deeds which add to our structure, and finally result in a residence for whatever spirit we have builded unto.

Every day! The rotation of the earth bringing to us day and night, the seasons of the year in ceaseless succession, our eating, our sleeping, our work, our prayers, our tears—all are part of the school in which souls are shaped and molded for eternal purposes. To become fit temples for the constant indwelling of God's Spirit, we must enlist our daily efforts, over and over again. Thus we may become purified and exalted to the plane designed.

Doctor Crane has said, "The most honest man is the man who has been honest every day; the most virtuous woman is she who has behind her present virtue the inertia of a whole life full of virtuous thought and deed; the happiest person is the one who has long practiced being happy, and that soul is coolest and surest in a crisis who every day has schooled himself to self-mastery!" This is true because every act and thought has its influence. We may deem them of little consequence, but every little deed and habit, whether of unrestrained irritability or of self-control are as so many little bricks in the building we are erecting. Our little nameless, unremembered acts, even, will help or hinder not only our own building but that of others.

"Oh, I am of no consequence," says one. "I do not do enough of good or bad for anyone to follow me." Oh, but there is an influence you exert which you cannot escape. Some one is following your very neglect to do the right thing, and shaping their own actions thereby. As a matter of fact, it is a physical, mental, and spiritual impossibility to *do nothing!*

Thus the question becomes *what* and *how*. Since all our doings have an effect, let us consider for a moment, what shall a woman do, and how shall she build? Her views and outlook are changing. In Paul's time and for many generations thereafter she was the mild, dutiful, "ask-your-husband-at-home" type. Is she now? Ask the present brothers, fathers, and husbands. No, the twentieth century woman has come to know that she has an entity of her own, and should take an active stand for good or bad for herself, and not simply lean upon the decisions of men.

Marden has expressed it thus: "The twentieth century has been one of marvelous enterprise in every line of human endeavor—in discoveries, in invention, in social evolution, but the greatest discovery and the greatest surprise to civilization has been the discovery of woman as a new being!"

Man has been regarded for generations as the only one who counts; but we have come to realize that there are lines of achievement for women outside of ministering to the physical wants of man—where women must count for themselves. For these places and this work women must be trained and developed. She has always been given the work in the home, but has she been trained to fill that place scientifically? Not until the late century was it thought worth while to give a girl anything but an elementary education and even that did not include training in the only work woman was supposed to do! She had nothing of domestic science, or mothercraft, and yet she was supposed to do just that and do it well! It would seem that man must have thought her a marvelous being to be able to do her highly important work without preparational training, while he must needs be carefully instructed in his special lines.

Women, however, have discovered quite the contrary. They find that to properly manage a household they need training, and to properly train and develop their children, mentally,

physically, and spiritually, they must have a knowledge of many sciences. To manage to fill these needs within the limits of the family income requires careful training in food values, body needs, and economical purchasing.

Woman has learned that the four walls of her home cannot form the boundary lines of her duty. There are matters needing the attention of the mothers wherever the members of her family must go—the school, the factory, and amusement places. Looked after only by man, some things have received only half the attention the Creator planned, for man power is but half the world power, and needs the cooperation of the other half, woman power, to successfully manage the problems of home, community, and nation. To do her share here, woman must study and become trained.

Since our educational system in the past has not provided this training for women, it is well that through the Women's Department of the church many of us may find what we lack, supplied in a brief and simple way through study courses, which lead us to fuller and wider research. If we take advantage of these opportunities, the present mothers who now have a voice in public affairs, may work intelligently to the end that the education of our girls shall not lack in these essentially important lines.

The girl who trains for some useful work that gains her an independent livelihood is more likely to leave the choosing of a life-partner to a time when her judgment is more mature, and she sees life in a truer sense, realizes that she must face sorrows and difficulties as well as smell roses and enjoy sunshine. Many a lovely dream of a newly wedded pair has been ruined when the wife failed in ability to cook a wholesome and appetizing meal, or when the purchasing power of the family income was so unwisely used that it disappeared, and still the family was illy-provided for. These are sad pictures, it is true, but a course of the proper kind of training might change them to happier ones.

Properly managed homes with atmospheres of love and unity, make for happy, useful lives, in the church and in society at large. Such homes are blessed of God, and such lives are the ones useful in Zion, such hearts, temples for God.

MRS. J. E. WILDERMUTH.

Mrs. F. L. Waters of Enoch Hill, Independence, Missouri, writes that in leaving their home in Houston, Texas, to move to Zion they crossed seven States and distributed tracts as they came. They were thus the means of her sister accepting the gospel since then. They received a welcome from the Saints in Independence. They are happy in the gospel and are looking forward to making this year the best one they have yet spent.

Inclosing ten dollars in gold as tithing, Brother and Sister W. R. Davison, of Sterling, Virginia, inform the Presiding Bishopric that having recently celebrated their fiftieth wedding anniversary, at which they received various presents and \$85 in gold coin, they feel under the necessity of sending the amount stated as tithing. About thirty were present and the bride cut a fifteen-pound wedding cake.

Sister W. A. McDowell after twelve weeks of confinement in the Independence Sanitarium, has been removed to the home of Brother August Gratz in Independence and is now able to be about the house and outside a little. Brother McDowell has been in the city during that time visiting her daily and, because of the restrictions on visitors, has been her chief human stay in addition to the medical attention at the institution.

LETTERS AND NEWS

Faith in Affliction

A missionary with an incurable disease continues hopeful and cheerful.

I would like to express myself through your columns once more. It may be the last time, as two physicians say my disease is incurable (pernicious anæmia).

I wish to write of events dating from March 20, 1921, while holding a series of meetings at Crosswell, Michigan. Being associated with Brother A. Leverton, he spoke to me by the Spirit and said, "Unto you, my servant Brackenbury, thou art facing trials, but I the Lord God will send mine angels before you to prepare the way."

Now, this I believe has been realized, as about the last of April my hands began to get numb and I felt a shortness of breath when under physical strain. This was at Elkton, Michigan.

About the 15th of May we started a series of meetings at Orion, Michigan. We got bills printed, and we billed the town. Sisters Forbes, Hammond, and Ellen Lambkin helped to make a house to house canvass; here we enjoyed our labor, though feeling weakness of body increasing. Four were baptized. This was the last series of meetings we held.

I wish to relate an experience which came to me while at Pontiac. A Brother Miller, when preaching, said Satan was doing all in his power to change the kingdom of God into the kingdom of darkness, when an open vision came before me and I saw the power of Satan, and his work of darkness. As I beheld it I said, How can the people stand against such an element? The answer by the Spirit was, I will endow my faithful Saints that they can stand.

The last sermon I preached was at Bay Port, July 17. There was a two-day meeting at this place July 24 and 25. Sunday at prayer meeting we had a large crowd, Brethren Grant, St. John, and I presiding. Here, as well as at Pontiac, there came another open vision before me such as I never had before; but it was in fulfillment of a promise to me in my patriarchal blessing given years ago by J. J. Bailey, that I would be so enwrapped in the Spirit, that, like Paul of old, I could not tell whether in the body or out of the body.

Here is about what I saw: I saw the Savior standing with a pointer in his hand, and upon the wall a very long chart; and my deeds in life as far back as I can remember, both good and bad, were upon it. He pointed to the bad deeds and said, You know you did this and that. With shame I had to admit it. He finally said, I have forgiven you for all this; nevertheless, whatsoever a man soweth that he shall also reap; that forgiveness does not do away with the result of a broken law. As I came to myself and realized that a prayer meeting was in progress, Brother Sheffer spoke by the Spirit to me as follows, "Thus further saith the Spirit unto you my servant, known among men as Frederick, Can you not trust me? Have I not cared for you in sickness, in trials; yea, have I not protected you from the assassin's knife? I have beheld your works; yea, they lay before me. Your sins are all pardoned; you stand clean and pure before me this day. Because of this I have raised up unto you a host of staunch friends."

It is easy to see the beautiful harmony between what I saw in vision and what was spoken to me by Brother Sheffer, thus giving me as it were a double testimony of a Father's kindness and watchcare, or the angels preparing the way.

My mind went about blank here, so I went home July 26,

and on to Traverse City, Michigan, the 27th, to Brother H. A. Doty's.

I finally was treated by one Doctor Johnson, who has a hospital there. I was in his hospital four days. He gave me a general examination and treated me for three weeks with a serum treatment. When I gave way in weakness again he came to see me and said he had done all he could. I said, "Then, if that is it, the next is your charge. You give me your account and I will turn it over to the Bishop and he will check you up for it." He said, "You do not owe me anything. Tell your Bishop to keep that money to do some other poor soul some good with." I said, "Bless your soul, doctor; you don't want to do that, do you?" He said, "Yes, I do; that is the only way I have of earning my way into heaven." I said, "Well, that is better than a lot of this glory and amen stuff some people have." He said, "I am not perfect; I do many things that are wrong; but if I do a kind act, I try to do it in harmony with practical Christianity." I said, "God will not let you go unrewarded."

October 24 I left the loving Saints of Traverse City to go to the Sanitarium at Independence, Missouri. Examinations were begun by Doctor Harrington, whose final analysis was, incurable.

I heard President F. M. Smith once call the nurses angels of mercy. Well, after being under their fostering care for about five weeks I will not dispute the term.

I stayed nearly two weeks in the hospitable home of Brother William Campbell and arrived at home December 17 where we are in about two feet of snow.

It seems unless the Master intervenes the only thing is to await the messenger of death. Let that be as it may, I trust the angels are leading the way.

I cannot answer my many friends personally, though it would please me much to do so.

May the good Master bless the church in general, that I know to be divine. Thanks to all who have assisted me in my affliction by writing encouraging words, also giving financial help.

I ever remain your affectionate brother in life or death,
F. S. BRACKENBURY.

SOUTH BOARDMAN, MICHIGAN.

Yearbook of the Women's Department in Zion

We are pleased to note the issuance of a new yearbook by the Women's Department of Zion, of thirty-two pages, in neat cover with detailed information concerning local ideals and organization, selling at a nominal cost of twenty-five cents. A subheading on the title-page indicates the scope of the book: Organization, objective, program.

We notice there are thirty-seven groups in Zion, with the elder in charge of each, and the leader, secretary, friendly visitor, home department worker, cradle roll worker, the addresses of each, time of meeting, and character of the activities of each group listed. They also list the general officers of the organization, with bureaus and special departments; also the Zionie officers. The quarterly council meets at the Stone Church and is composed of the General Women's Department officers, Zionie Women's Department officers, and the pastor and bishop in Zion.

The "Zionie Council" meets quarterly and is composed of the following: General officers, Zionie officers, group officers as mentioned above, presidents of other women's organizations, etc.

Their calendar of general activities lists eighteen meetings extending from September 7, 1921, to July 21, 1922.

General statements are made concerning the work of the

various officers and the general objectives before the Women's Department in Zion, which follow:

1. Preschool children brought to clinics at intervals.
2. Special effort to obtain "opportunity school" privileges for those children who need it.
3. "Milk in the diet of the growing child" campaign.
4. Warm school lunches in cold weather.
5. Milk at school for the undernourished.
6. Pure milk for Independence.
7. Proper garbage disposal.
8. A "baby week" exhibit.
9. Renewed civic improvement propaganda.
10. Evening classes for business girls.
11. Survey for the Young Women's Bureau of all girls over eleven in Zion.
12. An enlarged and functioning Zionie Women's Department Library.

ESTACADA, OREGON.

Editors Herald: I am writing this from our far western shores. I am one of the isolated Saints, living thirty-five miles from our Portland Branch. But I love our work and in reading the HERALD for December 6, I found Brother McGuire's letter and financial statement of the church.

And now, dear Saints, brothers and sisters in the family of God, I feel led to make this appeal to you, all over this broad land of ours. Will you, dear Saints, from ten years old and upward, give up your Christmas presents this year and send Brother McGuire every cent of money that you had planned on using to buy Christmas presents with for the loved ones of our families and friends.

Saints, if we will do this wherever this beloved HERALD and *Ensign* will go to the Saints, I feel sure that the deficiency will be wiped out, because I am sure that there are but few of us who would spend less than a dollar and the great majority would spend not less than five or ten dollars apiece.

Now, Saints, I am sure that we can easily sacrifice that amount and I am sure that if we will tell our little ones that the Lord's church is in debt, and that we must give up something for him and the work we love, and ask them to do without the presents this Christmas, then God will bless us abundantly for all we do.

I am willing to give or have others who would give to me send the amount that the presents would cost to the raising of this deficiency. Let us give presents only of what we may have on hand, or make something of what we have on hand, except to our loved ones under ten or eleven years of age. Come, Saints, let us rally to the call of our Bishop and rise up in our might and give all we can in this way and perhaps God will bless us so much this coming year that this will not be necessary another year.

I pray God will guide us all in this.

Your sister in the work,

ALMA L. COOP.

From Jamesport, Missouri, John R. Garr writes that they have a fine Sunday school, prayer meetings on Wednesday nights, also preaching once a month by C. T. Orr. They had a nice Christmas program with about fifty Saints and friends attending. They would be happy to have a few more families of Saints move into their neighborhood.

Building permits in Independence in 1921 were double those of the previous year, and the tendency is towards a still further increase in erection of buildings.

LITTLETON, COLORADO.

Editors Herald: At the regular business meeting of the Denver Branch, Brother E. J. Williams was chosen to preside. He chose elders E. F. Shupe and Clarence Bruno as counselors. Sister Ella Branna, who has so successfully superintended the Sunday school the past six months, will continue for another six months.

Last week a system of indirect lighting was installed in our church, a great improvement over the old system.

Hale W. Smith has been laid up most of the past week with a sore arm. He is not the only one afflicted in that way.

George Wixom, district president, has gone home to California for the holidays.

Sunday school Christmas entertainment will be held Saturday night, December 24. Our Christmas offering is coming along nicely.

E. F. SHUPE.

BORING, OREGON, January 2, 1922.

Editors Herald: I wish to bear my testimony to the world and the dear Saints of a great blessing I have received from my heavenly Father. A year ago those who knew me thought I would not be living now. I was sorely afflicted with cancer of the intestines. The doctors said there was no hope without an operation. The dear Saints united their faith and prayers and fastings with mine. To-day I am healed, and at fifty-seven years old I feel better than I have for years. I can eat, sleep, and work as good as I ever could.

I pray that others who are afflicted as I was will not get discouraged. Stand firm in the faith. I ask an interest in your prayers that I may use the life God has so kindly spared to me in his cause, that I may never grow weary of well doing.

VIOLA C. SHAW.

Kansas City Stake

Kansas City has the world beat on winter weather. The middle of the season is nearly here, and so far our coldest weather has been eight degrees above zero. Sunday was a beautiful day. While the air was brisk and invigorating, the sun shone brightly; just the kind of a day that people like to be outdoors. The reports from various parts of the stake are that there was a good attendance at the various services. At Central the speakers were Samuel A. Burgess and Pastor J. A. Tanner.

The pastor reports the group work generally on the upward tendency. Some groups are doing splendidly in the way of interesting meetings. At Argentine Henry M. Gunion was elected to care for the Religio interests for the ensuing year, and Roy E. Browne heads the Sunday school. Group officials appear to be active here.

At East Argentine a round table session was held, conducted by W. S. Brown, the discussion of which was upon the immediate activities of the church, including stewardships, Auditorium, and various institutions of the church.

Malvern Hill for the past two weeks reports splendid activities all along the line, including the group services which show splendid interest. Brother F. J. Cleveland has favored them with a stereopticon lecture on each Sunday evening on evidences of the divinity of the Book of Mormon. The pastor, W. O. Hands, is able to be in attendance again after a short absence, he having had to undergo a slight operation at the Independence Sanitarium.

At Mount Washington Nellie Walker, one of their Oriole Girls sixteen years of age, was accidentally killed Sunday, the 8th, when the motor car in which she was riding was overturned. She died soon after reaching the hospital, her

injuries consisting of a fractured skull and a broken neck. Phyllis Laska of the Argentine Church, an occupant of the same car, was very severely injured also.

At Armourdale the series of meetings started Sunday, the 1st, are to continue another week. F. J. Cleveland was the speaker at 11, and George Jenkins dispensed the word at 7.45. Auxiliary services are good and well attended.

At Montgall the special series of meetings conducted by Alvin Knisley are well attended and will continue another week. All are spiritually built up.

Lula Sandy organized a woman's class, which will meet each Thursday at 1.30. Sister Oxendale of the Second Church is teacher.

At Second the special meetings conducted by Amos T. Higdon will continue another week. The speaker at 7.45 was Paul N. Hanson of the Twelve.

W. S. BROWN, Reporter.

Christmas at Holden Home

Days before Christmas packages and mail rolled in and everyone seemed enthused with the spirit of the season. Voices were heard through the hall singing praises to God until the bell called us to the dining room, beautifully decorated for the occasion. After partaking of the morning meal, reading and prayer followed as usual.

Then, by request of the matron, Mrs. Carr, we repaired to the living room again to be reminded that it was Christmas by the pretty decorations and the beautiful tree placed there the night before. Santa Claus (the spirit of love) had not forgotten the Holden Home on his rounds. He had entered and left many gifts, also a generous supply of fruits, nuts, pop corn, and candy, also a box of candy for each one. Santa Claus knew we "children" like sweets.

After all the excitement a rest was necessary before the noon meal. Again we were seated in the dining room. The tables were filled with a bountiful feast of chicken, dressing, and all that goes to make a Christmas dinner, practically all donated from Saints and friends. It is good to grow old when friends emphasize the years with increasing kindness.

Sunday school was held at 2.30, with a short program. The lunch was served later, consisting of fruit salad and cake. Preaching in the evening by Brother Hancock. So closed the day.

"Thank God from whom all blessings flow."

MARY LAMSON.

Lamoni Stake

Brother D. T. Williams is just now in the middle of a missionary effort among the Saints and outsiders at Chariton, Iowa. He is enjoying good liberty and an agreeable interest on the part of the people.

As Brother Garver has often said, "Me and the Home Pond are still here!" Although we have many times been afraid that the Home Pond would dry up and leave us, we had never entertained any such fear concerning Brother Garver! He has administered to our needs in a pastoral way for some fifteen years, and many of his younger and more recently arrived charges can remember the guidance of no other hand from his office. The announcement of his new appointment as *Ensign* editor was a shock.

In this time when we are to witness his departure, we are inclined to forget the stern things which he may have said concerning our sins and shortcomings; we are more inclined to remember his compassion for our weakness, the trying

struggles he has passed through in the leadership of this people, the Christlike unselfishness with which he has given to the limit of both physical and spiritual strength, the continuation of his heavy labors under severe trials and weaknesses of body and loss of health. The remembrance of his vigils both night and day with our sick and dying, of his comfort and counsel in times of distress, will always be clear and strong. And we will remember the great benefit his life and ministry have been to us the more when he is gone from us.

Lamoni has long since become reconciled to her fate of producing leaders only to have them taken away for service in the other fields of the church when the fruitage of the greatest service and power was about to take place. It is felt that it is so in the case of the taking of Brother Garver.

The young people of Lamoni have appreciated and will miss him particularly. The Graceland student body have always been among his most ardent admirers and friends. This may be taken as fact from one who is in a position to know.

To those who may have the opportunity of doing so in the future, it is recommended that they get acquainted with his powerful, remarkable, and lovable personality. This has been the source of the unqualified admiration in which the young people here hold him.

Independence

Word from President Frederick M. Smith is that he will be in San Francisco on the 18th and Salt Lake City, Utah, on the 23d, and from there will return to Independence.

Word from Bishop J. F. Keir, who has been at Clearwater, Florida, for a number of weeks, with his wife, recuperating from a breakdown of his health, is to the effect that they will leave on the 14th for a trip leading homeward. He is feeling good and has gained in flesh. He will visit various points in Florida and Alabama in the interests of the church ere reaching Independence.

Apostle U. W. Greene recently returned to Independence from a trip to Oklahoma, having spent two weeks of that time among the Indians. The Otoes, Iowas, and Cheyennes held their usual big camp-tribal meeting at Christmas time, which gathering includes visitors from various other tribes. Brother Jack Koshiway was on the arrangement committee. Brother Greene had the privilege of addressing several assemblages at this time and to see the Indians participating in one of their typical gatherings.

He addressed the Otoes at Redrock on three occasions, where he was associated with Elder A. H. Christensen. He visited the Iowas in company with Elder Shakespeare, and the Cheyennes with Elder Harvey Syckle. These points are some fifty to eighty miles apart, but the distance is covered by auto quite conveniently. Elder Greene had preached at Ripley, Oklahoma, also Oklahoma City, and has arranged to return to the latter place for a series of meetings to begin January 15.

The attendance at the school of elders or school of the ministry at the Stone Church at 2.30 Sunday afternoon was very good, about 430 being counted, including a large number of visiting priesthood from Kansas City and other near-by points. Elder Walter W. Smith, church historian, gave the first of a series of lectures, this one being entitled, "Teaching the first duty of the minister." The outline appears in this department and arrangements are being made to publish these lectures in some convenient form, so they will be available for general distribution. Announcements will be made

as soon as they are ready. There is much interest manifested in the meetings.

An installation service was held in the evening at the Stone Church in honor of the officers and teachers of the Mount Zion Sunday school. The program included the arrangement of the entire official and teaching staff on the platform and a program consisting of four numbers by the Auditorium Orchestra, an address on "Religious education," by Walter W. Smith, and a charge to the officers and teachers, by Paul M. Hanson.

Printed programs were distributed, listing the entire staff, including forty officers, sixteen teachers in the adult department, eighteen senior, two normal, twenty-one intermediate, sixteen junior, twenty-seven primary, eighteen beginner.

Christmas offering total at the Mount Zion Sunday school to date is \$4,001.85, which is \$1.85 over the aim for the year. The attendance Sunday was 1,315. Second Independence School, with an attendance averaging around 260, has raised about \$1,126.

The Liberty Street choir is planning to render the cantata, "Esther," this winter.

Some distressing accident occurred in Kansas City on the evening of the 12th, in which David, eldest son of Elder David J. Krahl, of Holden, Missouri, was seriously injured, receiving a fracture of the skull, and concussion of the brain. He has no clear remembrance of the accident and was taken to his boarding place by unknown persons who left without divulging their identity. Brother Krahl has been employed in Kansas City and is now in the Sanitarium. He seems to have a faint remembrance of waiting for a street car and of later giving some one the address of his rooming-place. His clothing was badly soiled and bloodstained, and somewhat torn.

Elder Krahl is still confined to his bed at Holden from a paralytic stroke, but is making slow recovery.

The wife of Elder R. J. Lambert has made some improvement, but is still seriously ill. Their son Bruce is also confined to the house and making but indifferent progress in recovery.

On the evening of the 12th there was born to Brother and Sister G. H. Hulmes a baby girl, who died at once and left the mother in a very critical condition. For a while her life was despaired of, but at this time she is making fine progress towards recovery. Sister Hulmes is well known as the leader of the Stone Church choir. Her work is now being carried on by Sister Fred B. Farr.

The series of concerts arranged by the Music Club has been well subscribed to so far, and seems to be recognized by all as a high-class course, worthy of patronage.

The Religio program next Friday evening will consist of an address by Superintendent of Schools E. B. Street, on "Recreation in community life." The program begins at 9 p. m., following the usual lesson period. A debate was recently held on "Resolved that exclusion of Orientals is un-American," the decision being in favor of the affirmative.

The radiophone sermon sent out from the church station, 9ZH, was again by E. D. Moore. The arrangement was that Walter W. Smith should deliver this address, but the installation service prevented. Reports on the initial effort last week were had from Cameron, Holden, Plattsburg, Missouri, Topeka, Kansas, and local points. No doubt other reports will yet come in, and the interest increase. The mechanism was not in perfect condition, which will be remedied, and these eight o'clock Sunday evening services, managed by Arthur B. Church, become widely known and appreciated.

The children's and young people's services at the Stone Church are continuing their most successful work. At the

service for children twelve years of age and under, about two hundred attended on Sunday, where Brother A. L. Sanford has presided for several years, loyally assisted by Sister Sanford, Sister J. T. Westwood, and many others. Within recent weeks the meeting was divided and those over twelve placed under the care of Walter W. Smith, and it has been successful from the beginning.

A check-up on the attendance at the various Religios in Zion last Friday evening showed a total attendance of 714 and the Sunday schools on Sunday, 2,175, a veritable army of students.

ENOCH HILL. A special local missionary effort was conducted last week by this church at the Pleasant Grove Schoolhouse, six miles southeast of Independence. A few days prior to the meeting, circular letters bearing a general invitation and containing the texts which were used, were distributed throughout the neighborhood. Many came as a result of this publicity and the little schoolhouse was crowded each night with an interested congregation.

Their choir provided special music and also some of the young folks from Walnut Park helped along this line. One of the results of this and previous efforts is that it will now continue as a mission or group with a local elder in charge. This elder has recently moved into the district and regular sermons and visits to the various homes are planned to further stimulate the interest. May God bring into the fold the many honest in heart there.

There is surely a great need for the local ministry everywhere to make openings and to carry the gospel to the children of men. The lack of funds to sustain missionaries in the field in large numbers ought to be a stimulus to each one holding the ministry to do all he is capable of performing along these lines.

WALNUT PARK. The eight o'clock prayer service was enjoyed by all and the good Spirit prevailed. We sincerely hope that others may join us in the good feast.

The Sunday school is doing good work under the leadership of Gland L. Smith and the Religio functioning well with Doctor T. B. Griffen as superintendent.

The afternoon prayer service was well attended, notwithstanding very few of the priesthood were present. The special request that all ordained men attend the school of the ministry at the Stone Church diminishes our ranks, but while these leaders of ours are preparing for more efficient service to God and his people, he is watching over and assisting us. We were cheered by the testimonies and prayers.

The evening service was preceded by a half-hour musical program by choir and orchestra, with a spiritual feast following by Patriarch Ammon White.

As a result of considerable personal work, the women's meeting of group 28 on the 16th was excellently attended and the sisters greatly inspired to enlist more fully in the work before us. Sister Etta Hunt, organizer, addressed us, and her talk with others present found favorable response.

ROCKLIN, CALIFORNIA.

Editors Herald: During the Christmas week an informal reception was given Sister Mary H. Grant, the occasion being her ninetieth birthday. She lives at Rocklin with her daughters, Sisters C. W. Earl and Ada M. Grant. Sister Grant has been a member of the church since her early childhood. She was personally acquainted with the martyrs and endured many of the hardships of the early days of the church.

JULIA A. CROCKER.

Phoenix, Arizona

Phoenix is still one of the active branches of the church, with preaching services, prayer meeting, Sunday school, Religio, and the Women's Department—all held regularly each week. I venture to say that the average attendance of this branch for the past year is equal to, if not better than, that of any branch in the church, considering the number of Saints who are living in Phoenix and vicinity.

Last Sunday our attendance at Sunday school was seventy-four. Since the cooler weather has come our Religio, which meets every Friday, has also increased in attendance, with an average attendance equal to that of the Sunday school. Our preaching services and prayer meetings are also well attended, and of late our prayer services have been very spiritual.

We have a nice lot of young people and they are now organized into a choir. The leader and organizer, Brother Johnson, plans to have young people's prayer meetings in connection with the choir as well as social times. Sister Helen Rogers was chosen choir director at the recent election of branch officers.

Among the new arrivals this fall was Brother Jesse R. Johnson from Omaha, Nebraska. Since his arrival here he has been called to the office of elder and at the election of branch officers, Tuesday, January 3, was chosen branch president, relieving the writer who is now free to do missionary work. We are confident Brother Johnson is well qualified for pastoral work and will be in God's hands a blessing to the Saints.

The writer during the past two weeks has been assisting Brother J. M. Simmons in some street preaching services in the town of Mesa, a Mormon settlement. We have had large crowds out to hear us and there is quite an interest aroused among them. We are sowing the seed which will bear fruit in God's own due time. We also have several friends among the Gentiles who are always on hand to encourage us.

K. H. ROGERS.

Manteno Developments

At a largely attended trial at Manteno, Illinois, on last Thursday—the vicinity where the Deselm Saints' church edifice was desecrated some months ago—a young man who had been working in the interests of the Saints was found guilty of disorderly conduct on the evidence of his accusers and with no defense offered assessed a small fine and costs. The judge in charge explained that because of the feeling rampant in the community he was levying this small fine. The case was appealed to the circuit court where a jury trial may be had.

The altercation from which the charge arose was an attempt by local citizens to eject the young man from a public meeting, and he attempted to defend what seemed to be his right to remain.

The sentiment continues strongly against the Saints, as manifested in the large attendance at the trial. Perhaps three hundred people were on hand. Bishop I. A. Smith was in attendance and has since returned to his office at Independence.

Brother Morris McLaughlin writes from Albin, Wyoming, to say it is a fine location with a number of privileges for Saints who are interested in a location in that section of the country. Those interested might write him at the above address.

MISCELLANEOUS

Chatham District Presidency

Elder A. G. Larkey has filed with the Presidency his resignation as president of the Chatham, Ontario, District. Pending the convening of the district conference, we are asking his assistants in the district presidency, Elder W. R. Leverton and Elder Stewart Lamont, to assume charge of the district.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, January 12, 1922.

The Bishopric

To the Saints of the Eastern Oklahoma District: Owing to the resignation of B. F. Brown as Bishop's agent of the Eastern Oklahoma District, on account of moving out of the district, it has become necessary to appoint a successor, and George C. Thompson, Haileyville, Oklahoma, has been selected to take up the work.

Appreciation is hereby expressed for the faithful services of Brother Brown and for the support you have given him. We are sure you will also find Brother Thompson a faithful servant and we solicit your confidence and support in his behalf for the welfare of the Lord's work.

Praying that the Lord's blessings, both spiritually and temporally, may be meted out in rich measure unto the Saints during the year before us, thus making it possible for them to contribute the means necessary for the prosecution of the gospel work, I remain,

Your fellow laborer,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Department of Music

This is the official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

Shelby G. Carrow, 1830 Empire Street, Joplin, Missouri, for the Spring River District.

Elder S. G. Clark, 42 Castlefield Avenue, Toronto, Ontario, for the Ontario District.

George T. Furness, 594 Tenth Street West, Owen Sound, Ontario, for the Owen Sound District.

For these we urge the loyal and earnest support of all the musical workers of these districts.

We also publish the appointment, with the approval of the First Presidency, of Brother Frank Jackson, 7605 105th Street, Strathcona, Alberta, as chorister of the Alberta District.

For him we urge the loyal and earnest support of all the musical forces of this district.

ALBERT N. HOXIE, *General Director.*
ARTHUR H. MILLS, *Secretary.*

Conference Notices

Eastern Oklahoma, at Henryetta, February 11 and 12. Sunday school convention February 10. Send all reports to C. G. Smallwood, Fanshawe, Oklahoma.

Spring River District, at Joplin, Missouri, February 11 and 12. John C. Virgin, 114 South Roane Street, Webb City, Missouri.

Gallands Grove, at Denison, Iowa, February 11 and 12. Branch clerks please send reports to secretary. J. B. Barrett, president. Lena M. Talcott, secretary.

Des Moines, at Des Moines, Iowa, dates changed to February 10 to 12. Elbert A. Smith is expected to be present. Bessy Laughlin, secretary.

New York and Philadelphia, at Philadelphia, Pennsylvania, February 11 and 12. Ordained men and officers report to district secretary, Elizabeth Teal, 318 East Tioga Street, Philadelphia. Elizabeth Teal.

Central Texas, at College Station, February 11 and 12. Sunday School Department will meet at 8 p. m., on Friday evening. Sheldon Armstrong, secretary, 56 Vida Avenue, Houston, Texas.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Holden Stake, at Holden, March 10 to 12. W. S. Macrae, of the stake presidency.

Arkansas, at Hot Springs, February 3 and 4. Ida Emde.

Nauvoo, at Fort Madison, Iowa, February 18 and 19. Meetings will be held in the new church which has just been completed. Those planning on being in attendance please notify W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison.

Portland, Oregon, at Saints' church in Portland, February 4 and 5. Saints of the district are urged to come and take part if you are interested in a reunion for 1922. R. E. Chapman, secretary.

Department Institute Notice

Southeastern Illinois, at Marion, February 25 and 26, an institute for the different departments of church work. We would like to see all the branches in this district represented at this. O. C. Henson, district field worker for Religio.

Two-Day Meetings

At Hamburg, Iowa, February 25 and 26. Prayer meetings and preaching services. O. A. Currie outside speaker. B. S. Lambkin, district president.

Requests for Prayers

Sister Addie Hayward, of Pollock, Missouri, requests the prayers of the Saints for her daughter, who is very sick with tuberculosis and a nervous affliction.

The Saints are requested to fast and pray, on January 22, for the recovery of Sister Bertha Perry, of Rockhill, Missouri, who is seriously affected.

Mrs. Olive Harlow, of Shreveport, Louisiana, asks the prayers of the Saints in her behalf, having been sick in bed since October.

Addresses

Elder C. E. Jones, 369 East Seventy-third Street North, Portland, Oregon.

Outline for Study

The following outline was distributed to all the members of the priesthood in attendance at the afternoon service on Sunday, January 15, at the Stone Church in Independence. It was the basis for the lecture by Walter W. Smith and the lecture will be printed later from stenographic notes.

I. The Statement of the Problem.

- a. The scriptural injunction is to teach. (Matthew 28: 19.)
- b. The nature of their work demands teaching. (Doctrine and Covenants 85: 22.)

II. Teaching Governed by Laws.

- a. All things governed by laws. (Doctrine and Covenants 85: 10.)
- b. Teaching has its natural laws. (Seven Laws, chapter 1.)
- c. The laws of thought basic in the power to change man. (Jevons.)

III. The Advantage of Knowing the Laws.

- a. To consciously avoid error and loss. (Jevons Logic, p. 8.)
- b. To gain the largest returns for the effort. (1 Corinthians 9: 26.)

IV. The Definition of Teaching.

- a. Teaching is "causing to know." (John 8: 32.)
- b. Arousing in another the idea you have in your own mind.
- c. Every item of knowledge is gained in the same manner.

V. The Elements Involved in Teaching.

- a. The actors.
- b. The factors.
- c. The actions.

VI. The Laws of Teaching Stated.

- a. The teacher must know.
- b. The learner must attend.
- c. The language must be common.
- d. The lesson must be explainable.
- e. Teaching must arouse the pupil's mind.
- f. Learning is thinking into one's own mind the thoughts of another.

VII. The Rules of Teaching Stated.

- a. Know thoroughly the lesson.
- b. Gain and keep the attention and interest of the pupil.
- c. Use only words understood by both teacher and pupil.
- d. Proceed from the known to the unknown.
- e. Use the pupil's mind, leading him to discover the truth.
- f. Require the pupil to reproduce, himself, the truth or fact.

VIII. Cautions in Teaching.

- a. It may seem too simple.
- b. No danger of losing enthusiasm—skill creates it.
- c. Information important equally with emotion.

Christmas Offering Receipts

The Presiding Bishop reports having received to January 15 a total of \$20,555.31 as Christmas offering.

Foreign Students Royally Entertained at Independence

Our foreign students enjoyed a rather strenuous vacation in Independence. They came back gloriously happy and excruciatingly tired. They were fat from overeating, thin from undersleeping, paralyzed in the arms from shaking hands, cramped in the lips from smiling, exhausted in intellectual resources from much talking, and drunken from intoxication of the "viewpoint."

Altogether, we were much afraid that Independence people had so pampered and spoiled our foreigners that we would neither be able to entertain nor take care of them any longer. But one thing saved the day. The foreigners came back so tired and worn out that they were glad to get back where they could rest and sleep awhile.

The rest of the students, as well as the foreigners, are very happy for the open-hearted hospitality of Independence people which enabled these students to put in the vacation so merrily.—*Graceland Record*.

Appreciation From Children's Home

We have no way of identifying the senders of some of the boxes and packages that were received by us during the holiday season, as post mark and name for some reason did not appear, and as no letter has come regarding them. I am taking this means of acknowledging them and expressing to those who may not have heard from me personally, our appreciation of their thoughtfulness in helping to make for the children a very happy Christmas.

LAMONI, IOWA.

ZILPHA MONROE, *Superintendent*.

Edward I. Yoder, pastor of the Toledo, Ohio, Branch, writes that the work is moving forward in that place. They had a three-week series of meetings in which many new friends were made and three baptized. One of the young men recently baptized was called to the office of deacon. Their attendance has increased and on last Sunday evening reached as high as seventy-seven. The Wednesday evening prayer service had an attendance of forty-one, with the Spirit attending in power. Women's work, with Sister Pearl Yoder as leader, is advancing. A number of outside ladies are attending and others expect to in the future. Religio is doing fine with W. G. Kimball as president. Satan, however, is busy, but so are the priesthood.

The Niagara Falls, New York, choir, under the leadership of Mrs. George Landes, as director, rendered the Christmas cantata entitled, "The light of the world," by F. B. Holton, at the chapel Christmas evening. Both the choruses and solo parts were rendered in a manner very pleasing to those who were permitted to attend. The soloists were: Miss Mary Discon, Miss Emma Sharp, Mrs. James Musgrave, Mr. W. C. Hill, and Mr. James Musgrave.

W. H. Chandler writes from Calgary, Saskatchewan, that at their annual election William H. Atkinson, a priest, was elected president and A. S. King was chosen teacher. He hopes the Saints of that place will unite to encourage and support the officers in their endeavors to lead and guide during these times of stress.

A Christmas concert at Jonesport, Maine, was postponed on account of a diphtheria epidemic, but held on the evening of January 8, and well attended, the church being filled to its utmost capacity. The musical part only was given at this time. The large choir, accompanied by a six-piece orchestra, gave a program which was greatly appreciated.

THE SAINTS' APOSTOLICAL

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

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

man among you have and concubines he shall formon, Jacob 2: 36.

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EDITORIAL

Some Methods of Higher Criticism

Variety of names means but little in tracing origins.

Following the lines of the so-called higher criticism, we would secure some remarkable results. Some of these critics have proceeded upon the assumption that the name Elohim could not have been used by the same writer who used the name Jehovah; so, through a critical analysis, they find two or three main sources in the Old Testament.

Again, in considering the religions of other peoples of antiquity, we are quite prone to find everywhere polytheism. It is quite possible that there did exist a real polytheism, especially with the rank and file of the people, but traditions that have come down to us lead us to believe that the priesthood, at least, recognized, even among these heathen people the truth of the one God, the Eternal Father, the Maker of all things, heaven and earth, though various names were used to represent his various attributes and some of these names have, doubtless, been taken by later students to signify a different deity.

Recently, while seated in a church service, we started to write down some of the names used to-day to refer to the Deity. We have first of all that word *Deity*; then God, Jehovah, the Lord, Providence, our Father, the Supreme One, the Highest, the Omnipotent, the All-seeing, the Eternal, Everlasting, the Soul of the Race, Alpha and Omega, the Beginning and the End, the Unchangeable, the Changeless, as well as various combinations of these names, as the everlasting Father, heavenly Father.

As referring to Jesus, we have in addition to that name, Christ, the Messiah, the Lord, the Son of Man, the Son of God, the Lamb of God, the Lion of Judah, the Lamb, Shiloh, the Only Begotten, Immanuel, the Prince of Peace, the Savior, our Redeemer, the Logos.

The Holy Spirit is not called by so many different names, but it is also known as the Holy Ghost, the Comforter, the Great Teacher, the Breath of God, the Spirit of God, the Power of the Highest, the

Spirit of Truth, the Eternal Guide, the Light, the Second Breath.

To these there may be added other names not quite so common, but after all it makes quite a considerable list, though we recognize that these names do not indicate a polytheistic attitude. They are not the names of different beings but are, for the larger part, descriptive and interpretative terms.

Drawing Power

The power of God, though not seen by carnal eye, is plainly felt.

A man, on one occasion, saw a boy standing still, looking upward, and asked him what he was doing.

"I am flying my kite."

The man looked up and searched the sky in vain and said, "I can see no kite."

"Well," the boy answered, "I am sure it is there; first because I saw it go up; and next, because I can feel the pull and moving."

The Christian, of London, England, uses the above as the basis for an editorial on the drawing power of God, "And I, if I be lifted up, shall draw all men after me. Therefore, with loving kindness have I drawn thee."

But they base the argument entirely on this drawing power and say "in these latter centuries where the voice of inspiration has ceased and when it is not possible to stand on Olivet to watch the ascending figure of our Lord as he passes within the veil, we may yet feel the pull of the unseen power of the world to come. There may be no vision, no voice, . . . but the heart senses that you are in his very presence."

It is a wonderful thing and it is true that men do feel that pull of the eternal, even though invisible. But there appears no logical reason why, for these later centuries the voice of inspiration has ceased except that man has become deaf to that voice. Where there is no vision the people perish, and great and important as is that drawing of the Spirit of God, the Lord intends that his people should also possess the vision of his divine presence and audible voice.

If a man love me, he will keep my words; and my Father

will love him, and we will come unto him, and make our abode with him.—John 14: 23.

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

The World Sobbing in Grief

A plea for unity of the churches to prevent war.

"Never has the world sobbed in grief as it sobs to-night. You here are well fed and well clothed and comfortable, but millions of people in Europe are starving and cold and desolate to-night. Hundreds of thousands of professors and students are in dire want," said Doctor Peter Ainslie in his address at the First Christian Church in Independence recently.

Doctor Ainslie is on a year's leave of absence from his pastorate in Baltimore, touring the United States from coast to coast in the interest of a unity of the churches to prevent war. He is a churchman of international repute.

He addressed a small congregation, principally of Disciples and Presbyterians, and was pleased to note that there could be even this small degree of unity manifest, and was very urgent in his plea for a greater unity among all Christians, at least on the one purpose of preventing another world war.

He told of how, in the beginning of the war, he and several other international workers in France came to the conclusion that they should issue a public protest against the war, which was at that time so seriously threatening the very life of France, and the peace of the world.

After being advised not to do so by the American ambassador in France, on the grounds that the French might not understand their motives, these men, after serious and careful consideration, drafted a two-hundred-word protest to be cabled to President Wilson, and presented it to the European editor of the *New York Times*.

This editor responded feelingly with this sentiment: "Your communication will not only be printed in our paper in the morning, but will be featured on the front page. I have waited for this for three weeks. I have heard from every other organization in a similar vein, and had come to the conclusion that the church was dead."

Doctor Ainslie says the church was, to all appearances, dead, or it could have prevented the outbreak and, says he, "The white race cannot stand another war. . . . In case another war does break out, the white race will pass, and the colored races of Japan, China, and others will rise and take their place," quoting the opinion of a number of our most prominent military men.

He pointed out that the white race is now greatly

inferior in number to the other, and that the utter terror of another war can be prevented, if the churches will unite, at least outwardly, in an insistent demand that, instead of trying to settle difficulties by war, world complications be taken before one of the two international courts now existing, and then, around a table, come to a settlement. He argued at length that war has never settled anything; that the Civil War to abolish slavery resulted in the death of hundreds of thousands of men, yet left us with one of the greatest problems of the age, the Negro problem.

Testimonies were repeated from various Southerners who were firmly of the opinion that, had the war not taken place, slavery, at the rate it was giving way by the freeing of slaves, could not have gone on longer than 1890, at the most. In fact the United States was cited as the only nation that had ever freed its slaves by war.

The speaker even urged that the Revolutionary War aroused a fighting spirit in us which has been our attitude ever since and even dominated our religious life, and even it could have been brought about better by slower and less disastrous means.

Interesting figures were offered which included the fact that one half of the entire evaluation of France is owed in war debt. Austria owes two thirds of her evaluation, and, in fact, one half of the total value of the world is represented in war debts.

Yet the preparation is going on, England doubling, since the war, her fighting capacity threefold, Japan threefold, and the United States sixfold. Quoting an army authority, he said that in the event of another war, the recent World War would be but as a skirmish. With four airplanes carrying the deadly Lewisite gas, every living creature in New York City could be killed in one night.

We noted that Doctor Ainslie's argument for church unity was principally predicated upon a union for some general aims, and an avoidance of the discussion of theological differences. He believes that if the churches get together (he used as examples—though no doubt he intends to include all so-called evangelical churches—the Presbyterians, and Disciples, and Methodists, and Baptists) they can afford to forget minor differences, and in fact his experience has been that they do. He related some important historic developments in this regard in England.

Doctor Ainslie is a contributing editor of *The Christian Work*, and has written some very stirring articles on the demand for church union, is very thoroughly imbued with his ideal, and speaks convincingly, in so far as his immediate problem is concerned.

It is easy to believe that the churches have failed, but equally as easy to see that they will continue to fail so long as their religious concepts do not reach deep enough into our modern civilized life that it can revive and change and direct the spiritual life of its devotees.

Those who subscribe to a superficial code which does not modify the natural selfish tendency of humanity, are not inclined to consider seriously the needs of others, especially when that need is thousands of miles away and is not brought personally within the vision of those who should be deeply stirred.

It is quite evident that the religious world at large needs a new evangel. It needs a new concept of God's purposes and plans as to the consummation of his plan of salvation.

But no unity can be effective unless the cohesive power which holds it together is deeply and strongly laid upon the true gospel principles.

The tendency has been, among those who have worked so hard for church union on this basis and appear to be so liberal in their desire for a unity of all classes of religionists, to exclude representatives of our church. Yet we too are interested in peace, and in establishing a basis for the prevention of war. As a church we have been as active, perhaps, as any other church in the promulgation of peace ideals and efforts towards development of character which shall form an individual viewpoint, fusing our members into a unified force to this end, and have, upon various occasions, offered to affiliate in this most desirable work. Yet the privilege of association has been denied us. We believe in present-day revelation, which is "unorthodox!" We can only hope that, as these men develop more liberality towards each other, they will, in like degree, become more tolerant of the altruistic views of this church, and others engaged in the uplift of humanity.

E. D. M.

The Sunday School

Our most important problem in this relation is to see that religious education in the church is adequately handled.

The article in the HERALD of last week on the Sunday school movement is timely and thought-provoking. That which is essential about the work of the Sunday school is not the officers and teachers, the organization, nor is it the fact that it meets at a certain hour on Sunday. The two vital factors are Bible teaching in classes, the meeting for the study of the word of God in organized classes; second, the arrangement of this work according to the age and ability of the students.

The history of the Sunday school in general has been discussed many times. This holding of classes goes back to remote antiquity, for in fact the church has been the repository of education, and the priesthood the teachers from the dawn of history till very recent times.

In the Reorganized Church, a Sunday school was organized in Nauvoo shortly after 1860. The Zion's Hope Sunday School was organized in Saint Louis in 1864, hence this latter is probably the oldest Sunday school in the church to-day.

At the same time, arrangements for other classes were made, as there was a philosophical and theological institute in Saint Louis in 1868. There was a students' society in Lamoni in the '80s. There were various gatherings of young people in Saint Joseph, and elsewhere a Young People's Mutual Improvement Society.

Early in the '80s, a district Sunday school association existed for a short time in the Saint Louis District, and no doubt similar organizations were attempted elsewhere, including Decatur County. Finally, in 1890, the General Sunday School Association was established and has grown stronger ever since and more effective in the service of the church.

A few years later, in 1892, a meeting was held to organize the various young people's societies, and in 1893 a constitution was adopted and Zion's Religio-Literary Society was organized as a general association.

At the same time priesthood meetings have been held from time to time. So it will be seen that the Sunday school did not attempt a monopoly of the idea of teaching religion in classes, nor of adapting the teaching to the ages and ability of the students. In fact, this latter part is comparatively recent in the Sunday school, as we are coming more and more to recognize the necessity of such special adaptation of means according to age and ability and the end in view.

The school of the prophets is an adaptation of this method. Of course, it cannot be under the supervision of the Sunday School Department, but it is an attempt, not only to use the class method, but when divided into quorums it also is an adaptation according to work, and in part according to ability. We fully believe and expect that this educational method in the church will occupy a larger place in our work in the years to come.

It will be premature to attempt to forecast the future. For one thing, the whole Sunday school movement, curricula, and methods, the whole question of religious education is now in a state of flux. In the second place, just how the work can best be handled by and for the church remains a problem

for the future and for those on whom has been placed the burden of directing the work of the church to determine. It is far more important that the religious educational work of the church be adequately handled than it is that the Sunday school be continued as a department of church work, let alone as a separate association.

The time may come when much more time will be given to the religious study and to organize class work on Sunday. A step in advance has been made with the junior meetings and sermons for children and young people at 11 a. m. But much more, doubtless, yet remains to be done in utilizing more fully this method of religious work, teaching in classes and the work adapted to the age and ability of those to be taught. But what shall be its form the future will determine, and it will be determined through the initiative of those on whom rests the burden of directing the work of the church.

There can be no serious question as to whether the work can be done more effectively than has been the case in the past. It is important that we seek earnestly the best methods and be willing to utilize them when found.

S. A. B.

Local Workers Need Support

We should not suppose that all church work must be done by the priesthood, nor be niggardly in our support of the workers.

We do not, as a rule, comment on articles appearing in the HERALD, but with the consent of the author, we may refer to an article in this issue, "The perfect man." The title does not give any intimation of the real character of the article, which is a discussion of the perfect operation of the organization of the church and the grave necessity for the local work to be well done.

We have expected the local men to give their time and money and effort to the work of visiting and laboring in the church and have not even assisted them with our prayers in many instances as we should. When a stenographer reports a sermon, he or she is usually remunerated for the actual work done. The question of remuneration is not the most essential factor, but it is essential that the branches be properly looked after and that there be given to the workers sufficient time and energy to see that the work is well done.

It is not sufficient simply to baptize people into the church. The same writer adds, "It seems that we have carried our people to the extreme of thinking that all church work should be donated by the ones holding the priesthood. The result is that we have been encouraging a spirit of niggardliness with the rank and file of the body."

Other churches entirely support their pastors;

when our church sends a man with a local appointment, the local church is expected to provide for him and his family. If a local man is able to do the work adequately by giving only part of his time, then why should we not support him so far as is necessary, so that he may see that the work required at his hands is well done?

The author adds in a personal letter:

The thing that has caused me to study this, is the failure of our work to function. There is no question in the matter. Our work has been almost a failure in many instances. Branches have been built up only to go down almost as soon as the one who has done the pioneer work has left them.

Men have been called into the priesthood, have taken hold of their duties with enthusiasm, and, for a while have paid the full measure of personal sacrifice and to the body has come the blessings of their ministry; then they have found that they are up against the matter of their daily bread, and the support of the family, and they have cooled in their ardor for the church service. We have blamed them for this lapsing back into their old habits of life, when the fault was largely, if not fully, the fault of the body. We have said unto them, "Be warmed and filled," and have let them go on in their destitution, or take the only alternative open to them, go back to their nests. . . .

When Paul told Timothy that the burden of the financial support for widows should fall upon their relatives, if they had such who were able to relieve them, he was talking of finances, and in the same connection he continued, "Let the elders that rule well be counted worthy of double honor." So, also, in latter-day revelation the Master has said:

"He who is appointed to minister in spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit."

Much more might be said, for the necessity of caring for those who have been initiated into the kingdom has not grown less, but is one of the grave needs of the hour. It is useless to baptize a number, organize a branch, and then leave the membership and the branch to drift more or less rapidly down hill.

The Lord has set certain ones in the church, not only for the work of the ministry, but also for the perfecting of the Saints and the edifying of the body of Christ. We do not plead for an extravagant support; our plea is not for the men of the priesthood primarily; it is for the good of the work of the church.

The Outlook is running a series of articles on teaching the world to play and the value of fair play and teamwork. The Y. M. C. A. is trying to build up a spirit of play for everybody, continuously leading up in regular steps to local championship games, national championship games, international games, and finally, the Olympic games. People who associate in this way will learn in truth the brotherhood of mankind and will be much less likely to submit to the anger of war.

ORIGINAL ARTICLES

The Perfect Man

By A. M. Chase

In the perfect body of the church it is necessary that the local men be supported so they can do the work to which they are called and ordained.

There is nothing in this life that challenges the admiration of the average person more keenly than the individual who has so developed himself that physical and mental perfection is evident in every act. "A well-developed mind in a strong, perfectly developed body" is the goal of our educational institutions everywhere. To this end we have both physical and mental training given by those who are supposed to be experts in their lines of specialization.

A Self-Perpetuating Organization

When the Master gave revelation instituting his work of restoration in the latter days, he designed to give to the world a perfect organization—one that would be self-perpetuating, having in it the elements of growth and development, even unto the "perfect man," of which Paul writes to the Ephesians:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Jesus Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; . . . for through him we both have access by one Spirit unto the Father.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 2: 13-18, and 4: 11-16. (Italics mine.)

I have quoted from this epistle at length, because I wish to emphasize the fact that Paul was writing here of the perfect body, of which Christ is the head—the church. In the building of this body, there has been nothing left out that would prevent the growth and completion of this wonderful "temple of the Spirit of God." If its every part works effectively, it must increase until it does attain to its full

stature, the stature, not of a child, but of the perfect man: in the full glory of the manhood of Christ. Of course, if some of these parts are not working, it is a sick body, and needs "adjusting," as our chiropractic or osteopathic friends would tell us.

Reason for Dead Branches

In the organization of this church, there is nothing lacking of the members needed to represent the physical body of Christ—the church manifest among men; but we do often find that, for some reason, we organize a branch (the primary organizations of the body), and after a few months or years find that there has not only failed to be a development, but there has actually been such paralysis of the members that they are atrophied, or so infected with other leaven that they are not potent, but must be gotten rid of, or the whole body is destroyed.

In how many instances do we find that these branches are either wholly dead and lost sight of, or are only branches in name; and the reason urged is that they need a missionary stationed there to keep them alive. (Often it means, to raise the dead.) Why is this so? Were these bodies still-born, or has Christ failed to communicate to them of his life? If the latter is the real cause, why has he withheld of his Spirit? Let us examine ourselves. I am convinced that there never has been a case of this "suspended animation," this death and dissolution of a branch, but that the cause would have been found to be in the body itself and not with the plan.

A favorite scripture with us in our preaching to the world is,

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.—Psalms 19: 7-11.

Let us see if we can find this perfect law which will do all of the things herein enumerated for the body, and thus save the whole body. In December, 1830, the church received a command to go to the Ohio, and in January, 1831, the Master told them that he gave them this command, "That ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot, and blameless"; and he promised to give them there his law. (Doctrine and Covenants 37: 1 and 38: 7.) Section 42 is that revelation of God's law. Can we come unto perfection and ignore the law given for our development? Let us examine the law, then measure our obedience to the same—not by our traditions, but by that which is written.

Positive Side of the Law of Moses

In this examination of the law, I do not propose to spend time on those parts of it which are, obviously, so plain that we have not stumbled over them, except when we have sought to justify infraction of the accepted moral code contained in the ten commandments. These are only the prohibitory clauses. Let us go at once to the positive commands. But before we do this, let us look at the design, and its counterpart as found in the administration of the law of Moses.

Man has no greater need than the development of his sense of responsibility to the race—his awareness of the fact that he is only a part of God's great plan, and as such his obligation to hold himself and all that he has as belonging to his Master and for the service of mankind. This is developing his spiritual capabilities and nature. "The liberal soul shall be made fat," is not especially a physical promise, but is a promise of a feast of fat things . . . a supper in the house of the Lord." Surely this will make the man who so partakes "fat," to the fullest degree. (Doctrine and Covenants 58: 3.) If we neglect the necessary discipline of our inner natures, the development which comes by obedience to the commands of God to "sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth," we will never succeed in developing so that we are prepared in all things for the time when we shall have no law to govern us but the law of the Savior. (Doctrine and Covenants 38: 5.)

Enforced Giving

That Israel of old might not miss this development, they were commanded to appear before the Lord three times every year, there to eat the tenth part of all the seed of the field, and increase of the flock; and in addition to this they were not to appear before the Lord empty. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (Deuteronomy 16: 16, 17.) In addition to this, every third year they were required to take stock of their affairs and "bring forth all the tithe of thine increase the same year, and lay it up within thy gates." (Deuteronomy 14: 28. See verses 22-29.)

In the law just cited there is a laying down of hard and fast regulations which would compel us, to-day, in making out our family budgets, to set aside one tenth of our expenditures for our local church expenses, besides the law of tithing of our increase, to be devoted to the general fund for the poor and the support of the general missionaries, etc. If we did this, do you suppose there would be

a shortage of funds in the church treasuries to-day? There might be fewer joy rides and hunting trips for some, but there would not be the "forsaking the assembling of ourselves together, as the manner of some is" and there would be a growth and establishment in spiritual values.

Of course we do not look for the law that makes one obligated, under penalty of death, in this gospel plan; but the law has been given us, and the keeping of it is full of promise of good things, while the neglecting thereof cannot fail to bring spiritual death and loss. Is it any wonder, if, in process of time, we are to have no laws but the laws of God, that he tries to qualify us for occupation under that rule, by giving us a glimpse of them now? How else may we prepare our hearts than by obedience to the celestial law?

Another Side to Consecration

The law of consecration and equality means much more than running a large business and turning the proceeds over to the Presiding Bishopric. It must mean that we are willing to take our place among God's people and labor on equal terms with our brethren for the upbuilding of the cause, not requiring any to serve without a fair remuneration, even in our branch affairs. Under no other terms can there be a full development of all of our potential powers for good.

In the scheme of organization of this church, there is provision for every man learning his duty and doing it. If that duty takes more time than the local officer may be able to devote thereto, and keep the home fires burning, then he must be so helped out of the funds of the branch that he will be permitted to do his work for the body, thereby bringing the full benefit and development, both to himself and to the body, which was intended to be so brought when Christ gave these gifts unto men. "What?" asks one. "Pay our branch officials, local men, for their work for this church?" Yes, and your Sunday school and Religio and other workers, if it is necessary, that the work may be done and well done. Why not? Does the nonofficial member give many days to the work of the church, either as stenographer, bookkeeper, or in any other capacity which takes the most of his time, without a recompense being made? Surely this is the law of equality! Let us examine that law:

In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3.

This was given in November, 1831. Now let us go back to the revelation of February of the same year, which God declared was to be his law to govern his church:

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; *thou shalt pay for that thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.* . . .

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, *or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop,* and the bishop, also, shall receive his support, or a just remuneration for all his services, in the church.

Why Hamper Local Workers?

Has there ever been a branch of the church where this has been fully carried out? What development it would have brought us, had we remembered that the law of the Lord is a perfect law, and that only in keeping it is there great reward? How many, many of our brethren have been called into the local service, ordained to the priesthood, and begun their service with joy and vigor, only to be compelled to give up because their hands were not loosed for the work that the Master and the church has asked them to do? And how many branches have utterly perished because there has not been an effectual working of every member in its place? Nor has this been always the fault of the man so called into the work. It has often been because the rest of the body made no effort to see that he had an opportunity to do the work.

Not all the sacrifice is required to be made by the priesthood, in this church. Of course, they should and must be the ensamples in this work. But, if the rest of the body fails to fully function in their part of the work, then must the local pastors and teachers provide for their own families, even though it does mean that the work of the church suffers.

It has long been recognized by our general authorities that when a branch asks for a general appointee, that branch should make an effort to pay the expense of that missionary. Will it take any more effort on their part to make it possible for their local men to do that work? And what development must come to the body if this work is so done? Surely it is time that we awake to the fact that we cannot better the plan given by the Master for this "latter-day glory."

Thou shalt not take thy brother's garment [either directly or indirectly]; *thou shalt pay for that thou shalt receive of thy brother* [either in labor or material]; in your temporal things you shall be equal, and that not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Brethren, I lay no claim to virtue in presenting this matter, other than to say that "it is written." And I am convinced that in failure to obey this law, we have failed of a full converting of the soul of the church: failed of the full measure of the reception of that testimony which makes wise the simple therein: failed of the full rejoicing that would have come to the heart and enlightenment of the eyes of the body, had we kept these statutes: and have, in a measure, lost the fear of the Lord that is clean, enduring forever.

If we cannot, or will not abide the celestial law, we may not look for the development of the body, which will enable us to present it unto Christ, perfect, when he comes to receive his Saints unto himself, that where he is, there we may be. My excuse for having so written is this: the responsibility has been laid upon the elders of this church to see that the law is kept, and this is certainly a part of the fundamental law of the body, and without the observance of this law, there can be no equality of temporal things, neither will we receive those blessings which he has promised to bestow, even the endowment from on high. May God add his blessing.

The Heritage of War

By T. W. Williams

The more one contemplates war, the more repulsive it becomes.

While the nations of the world are spending large sums of money to commemorate the achievements of heroes dead, the maimed and ruined survivors of the Great World War are starving for bread!

It is a sad indictment of civilization when men are forced to take up arms against other human beings with whom they have no grievance and who, thereby, sacrifice everything for a nation's glory that these men and their families are forced by economic handicap to become the flotsam and jetsam of society and are left to suffer and starve and die whilst church and state offers no helping hand.

The following recital taken from the London *Daily Express* of December 14 is only one of thousands; such are of daily occurrence!

"Starving in London

Young Mother Collapses in the Street
Family's Plight

Husband a Gunner at Jutland

"A young woman carrying a child in her arms collapsed from exhaustion in Mare Street Hockney, yesterday.

"Her exhaustion was due to starvation. Her husband, Mr. J. Greer, an ex-naval gunner, who fought for his country in the battle cruiser *Tiger* at the

Battle of Jutland, has been unemployed since last Christmas.

"These facts were disclosed when the young wife after her collapse was taken to the Salvation Army Headquarters.

"Our position is desperate," said Mr. Greer, in the bare single room which is his home at Mildmay Grove, Islington, to a *Daily Express* representative last night.

"I have gone without food for days myself, but when I see my wife and baby practically starving before my eyes it breaks my heart. I have tramped miles in search of work and I am prepared to do anything.

"I worked for a firm of furriers until last Christmas, when I was discharged owing to bad trade. Since then I have had only a few odd jobs. Gradually we have had to pawn parts of our home, even to some of the bedclothes.

"Each morning when I go out I feel like a rat in a cage, not knowing which way to turn. When I come home after searching for work my wife tries to smile bravely. I do not want charity. I want a job."

"Mr. Greer's discharge papers and references give him an excellent character. He is a bright, intelligent looking man of thirty. His wife is the same age and the baby is eleven months old."

We commend a prayerful reading of the foregoing to the defenders of war, as well as to those who feel that the present system of society is God-ordained.

And what has the church of the living God to do with this? What? Let courageous, God-fearing, humanity-loving men and women give answer!

Stopping the Leaks

By Benjamin R. McGuire

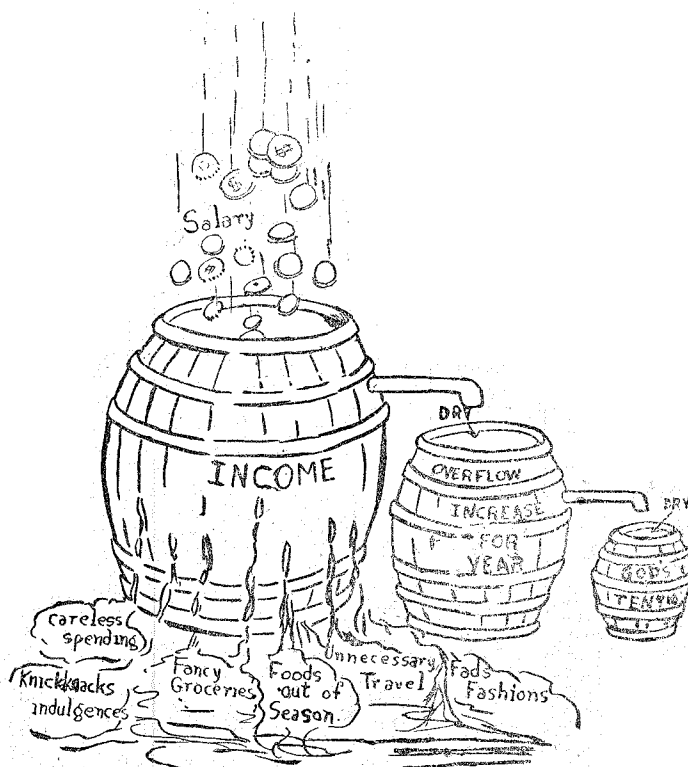
Who is the wage earner who owes no tithing? He is the one who has not spent a dollar outside of "necessary living expenses."

Before the war many families were living well on \$1,000 a year, but men were called from their peaceful vocations and, because of labor competition, salaries increased rapidly. To illustrate (and it is only an illustration), let us say that while the income increased 60 per cent, living costs increased only 20 per cent over a certain period of time. In other words, the income amounted to \$1,600, while living costs went to \$1,200. The family could live just as well on \$1,200 as formerly, but did they? In most cases they lived up to the limit of their income.

Humanity is willing to make great sacrifices—when it has to. Experience teaches us that society will not willingly go without, and when forced to do

so, by extreme conditions, sets about the task with great reluctance. "Verily it is a day of sacrifice and a day for the tithing of my people." (Doctrine and Covenants 64: 5.)

So many times we hear members of the church say: "I have no tithing to pay, because I have no increase." By this they mean that an inventory would not show their possessions to be any greater now than they were a year ago. Perhaps not, but why? Look at the leaks in the barrel. Make some unprejudiced comparisons with the treatment of your own income. Proceeding on the theory that "charity begins at home," we may never have any increase to tithe. God has said, "Sacrifice." Appetite says: "I



want it now; I'll save to-morrow." So, like the steward who "buried his talent in a napkin," we accuse the world of not giving us enough to leave any margin for saving, and consequently we haven't even "interest" to give back to the Lord.

Look again at the leaks. These *must be* stopped before the barrel will fill to the point of overflow. This illustrates clearly a very common error in finding the increase to be tithed. Let this be definitely understood by the membership, and a new financial era will begin. Only our *necessary living expenses* should come out of the big barrel. In other words, food, shelter, and raiment, in their broad sense, deducted from one's income, leaves the *true increase*.

Who is the wage earner who owes no tithing? He is the one who has not spent a dollar for things outside of "necessary living expenses." Do you know him? The man who spends one dollar for "knick-

OF GENERAL INTEREST

Darwin's Theory Remains Unproved

Lower forms of man have been found, but they are still man.

Asked by a representative of *The Globe* as to whether science had yet found the missing link between man and the ape, Doctor Bateson said: "We have bridged the gap to some extent, in that we have found much lower forms of man than we ever realized—but they are still man."

The crucial problem that confronted the biologist to-day, according to Doctor Bateson, was that hybrids were sterile, and that new species do not arise.

"When Darwin discussed the problem of inter-specific sterility," said the speaker, "this aspect of the matter seems to have escaped him. He is at great pains to prove that inter-specific crosses are not always sterile, and he shows that crosses between forms which pass for distinct species may produce hybrids which range from complete fertility to complete sterility. The fertile hybrid he claims in support of his argument.

"If species arose from a common origin, clearly they should not always give sterile hybrids; so Darwin is concerned to prove such hybrids are by no means always sterile, which is to us a commonplace of everyday experience. If species have a common origin, where did they pick up the ingredients which produced this sexual incompatibility?"

What Has to Be Discovered?

"The production of an indubitably sterile hybrid from completely fertile parents which have arisen under critical observation from a single common origin is the event for which we wait," said Doctor Bateson. "Until this event is witnessed our knowledge of evolution is incomplete in a vital respect."

Doctor Bateson also cast doubt upon the Darwinian claim of natural selection as the main directing force. He said: "The survival of the fittest was a plausible account of evolution in broad outline, but

knacks" and will not pay the ten cents tithe would not "dip seven times in the waters of Jordan." As a steward he is "unfaithful in that which is least." "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

It is a day of sacrifice.

It is a day for the tithing of my people.

May the Spirit of God help us to be faithful to every trust committed to our care, is my prayer.

failed in application to specific differences. The Darwinian philosophy convinced us that every species must make good in nature if it is to survive, but no one can tell how the differences do, in fact, enable the species to make good. The claims of natural selection as the chief factor in the determination of species have consequently been discredited."

In dealing with the origin of domestic poultry, Doctor Bateson said he did not believe in the theory that they are all derived from one common stock known as the jungle fowl. He said that the jungle fowl did not supply the ingredients that are found in domestic poultry. This was true of any animals and plants.

Species Lose, Do Not Gain

Referring to the variations occurring in the different species, Doctor Bateson stated that there was no evidence of any one species acquiring new faculties, but that there were plenty of examples of species losing faculties. Species lose things, but do not add to their possessions.

"Biological science has returned to its rightful place," said Doctor Bateson, "namely, the investigation of the structure and properties of the concrete of our visible world. We cannot see how the differentiation into species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species. Distinguishing what is known from what may be believed, we have absolute certainty that new forms of life, new orders, and new species have arisen in the earth, but even this has been questioned. It has been asked, for instance, 'How do you know that there were no mammals in palæozoic times? May there not have been mammals somewhere on earth though no vestige of them has come down to us?' We may feel confident there were no mammals then, but are we sure? In very ancient rocks most of the great orders of animals are represented. The absence of the others might by no great stress of the imagination be ascribed to accidental circumstances."

Evident in Dim Outline

After discussing the transition of plant life from one form to another, Doctor Bateson said: "In dim outline, evolution is evident enough. From the facts it is a conclusion which inevitably follows, but that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious."

Speaking of the separation between the laboratory men and the systematists, Doctor Bateson said: "The systematists will feel the ground fall from beneath their feet when they learn and realize what genetics has accomplished, and we close students of specially chosen examples will find our eyes dazzled

and blinded when we look up from our work tables to contemplate the brilliant vision of the natural world in its boundless complexity. I have put before you very frankly considerations which have made me agnostic as to the actual mode and processes of evolution. When such confessions are made, the enemies of science see their chance. If we cannot declare here and now how species arose, they will obligingly offer us the solution with which obscurantism is satisfied. Let us, then, proclaim in precise and unmistakable language that our faith in evolution is unshaken. Every available line of argument converges to this inevitable conclusion. The obscurantist has nothing to suggest which is worth a moment's attention."—*Toronto Globe*.

Man's Normal Life One Hundred Years

Doctor Steven Smith declares, according to the *American Magazine*, that every man should live to be one hundred years old, that any man who dies before he is ninety is a departure from normal, as biologically every mammal should live five times the length of time it takes for his bones to form and mature, and in man that is twenty years.

Yet some men die at twenty-five and do not know it. Others never live and do not know it. Still others get more out of life after passing the prophet's "threescore years and ten" than ever before.

Doctor Smith is in his ninety-ninth year of life. As a child he was puny and not expected to live. He has been a contemporary of every president except Washington, and heard Daniel Webster and Henry Clay. Physically unfit for the army, he served in the medical corps during the Civil War and wrote a handbook on surgery that was carried by every doctor in the Union Army, according to the article in the *American Magazine*, which also informs us that he has been appointed to public office by two Presidents of the United States, seven governors of New York, and three mayors of New York City.

One half century ago, he changed New York from a pesthole of epidemics into a model of sanitation. The methods used by him were later copied by every city in the country. At seventy years of age he became vice president of the New York Board of Charity and continued as an active member for twenty-five years. Aided by Florence Nightingale, he introduced the first women trained nurses into the United States.

Fifty years ago he founded the American Public Health Association and was its first president. At ninety-four he finished his history of surgery. He is at present preparing a compendium of how to live long and a revision of certain old medical brochures.

Woodrow Wilson Foundation

A campaign has been launched to raise a million dollars for the creation of a fund to become The Woodrow Wilson Foundation. It is planned to give the income from this each year to the man or woman in any land who has done the most to promote Christian principles and ideals and further international relationships. A quota has been allotted to each State and committees appointed to solicit funds. Republicans as well as Democrats are found on all the committees, and politics have been kept out of the movement. Mr. Wilson is recognized by the principals of the movement as the Christian prophet of internationalism and this is designed to perpetuate his name in this regard.

Results of Noncooperation

The Indian National Congress, representing ten million paid-up members, is becoming a potent force in India in its quiet but insistent demands for democratic government for that country. Within the past year they have adopted and put into effect an effective boycott system which has developed into a veritable crusade that is pounding at the very vitals of British economic welfare. Refusal to participate in civic affairs, to purchase cotton goods of English make and finally a policy of refusal to pay taxes has produced a most difficult situation indeed. As they follow the instructions of their leader, Mahatma Gandhi, they commit no crimes and make no disorder.

We often speak of cooperation and what it might do theoretically and is doing practically, but here is a demonstration under way of the effects of deliberate refusal to cooperate.

The teacher is presented as the real antidote for criminality by Police Captain, Max Fisher, in an article in the *Sacramento Union*. The public schools are a protection, not only against crime, but also against the expense of crime. He stated that it cost the State of California \$41,000,000 in 1920 to combat crime. Still, this amount was reduced because of the excellent school system of that State.

Archæological discoveries in the Caroline Islands reveal the ruins of a city which are a mystery to archæologists. Walls are found forty feet high and fifteen feet thick, according to the *Kansas City Journal*, indicating a high degree of engineering skill in quarrying and placing the immense stone slabs. No plaster was used in the construction. Innumerable canals are in evidence, evidently making of the city a Venice of the Pacific, it being in area approximately eleven square miles.

HYMNS AND POEMS

Aim High

By Hattie Hughes

Would you know the joys of living,
In this world of sin and sinning,
Had you ever thought to try?
Here's the subject, you must view it,
If a vow you'd made, renew it,
It's a simple thing—Aim high.

As you think, this old world's mirthless
All its worth is only worthless
When for gold a man will die.
Would it not be so much better,
If in action, word, and letter,
Each man were aspiring high?

Oh, you should attempt to do it,
There would be no cause to rue it,
To God's word you should comply;
Then whatever might befall you,
Where your duties large may call you,
Let your motto be—Aim high.

Do not wait until the morrow,
Or some sorrow you may borrow,
As the precious days go by,
Now's the time you should begin it,
God will give you grace to win it,
Win eternal life on high.

Lo, the Hast'ning Time's at Hand

By J. L. Williams

(Given January 9, 1918. Original tune published in November, 1918, *Autumn Leaves*. May be sung to tune, "My Redeemer.")

Oh, my people, why not hearken?
Lo, the hast'ning time's at hand.
Earthly kingdoms now are falling;
Saints, in holy places stand.
I have spoken, often warned you
Of the per'ous times to come;
When the hearts of men shall fail them,
'Less they trust in me alone.

Oh, my young men and my maidens,
Cast aside the Tempter's snare.
All is vain without my favor,
Heed a loving Father's care.
Be not set on worldly pleasure,
I, your Savior, call for thee;
I will bless you in the measure
Thou dost serve and worship me.

Be more earnest; be more pray'rful;
Strive a crown of life to win.
Soon the Lord will come in glory,
To redeem the world from sin.
Be more humble, be more faithful,
Consecrate your all for me:
And my arm will shield, protect you,
From the scourge, where'er you be.

Lift Your Heads in Joyful Praise

By Louise Bishop

(To tune of "My Redeemer.")

Oh, my young men and my maidens,
Lift your heads in joyful praise;
To your dear and blest Redeemer,
Let your hearts and voices raise.
God will bless you in your efforts,
You have started here to-day;
He will make you strong when humble,
If in weakness you will pray.

Now, be true, all my young people,
To God's church upon the earth.
If you'd have a testimony,
You must receive that second birth.
God is pleased with all your efforts,
Let the flag still proudly wave,
Till it reaches all the people,
Waving there some souls to save.

You will be the church to-morrow,
You young people of to-day,
Tell to all the gospel story,
Heeding not what men may say.
Men may scorn you and revile you,
They did scorn our Savior too;
Carry them the message bravely,
He will then your strength renew.

Be not set on worldly pleasures,
Pass them by as things of naught,
Think upon the lowly Jesus,
He your aims by ransom bought.
Then, I'll be your God and Father;
Follow in my footsteps still;
I will pour on you my blessings,
And I will reveal my will.

Persecution then will follow,
You'll be tried and purged as gold;
Be ye then my faithful children,
As your prophet was of old;
He was tried and persecuted,
When he preached the gospel true,
And he gave his life so precious;
Left the gospel still with you.

Mutilating the Hymns

All preachers, who leave it to the choir, are acquainted with the thoughtless and altogether harmful custom of church choirs in omitting "the third verse." This is done without discrimination, indicating that the choir itself places a poor estimate upon hymns and hymn writers, and encourages the same spirit and practice in the congregation.

The great hymns contain a great idea. It is just as sensible for a preacher to slice out a section of his sermon without consideration as for his choir to cut into the hymns merely in order to limit the number of verses sung.

The fact is there would be a very real enrichment of public worship if preachers would educate their choirs and congregations in the singing and understanding of the great hymns of the church.—*The Christian Standard*.

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Harmony

[NOTE: This and the following paper by Brother Higdon were both read at the First Musical Institute of the Kansas City Stake, at Mount Washington Church, December 11, 1921. Preceding this address a very enjoyable violin solo had been rendered by Miss Lillian Green, of Independence.]

I have been listening, with you, to the beautiful solo that just preceded me on this program. It made me feel warm, responsive, happy; and brought me a satisfaction that only good music can bring. Analyzing this a little further, I come to the conclusion that harmony is created by a succession of notes or chords, piled one upon another until, at the completion of the musical structure, the Creator's idea is brought out and demonstrated. We call this harmony, and so it is.

Contrasting now this musical number with some music I have heard, I find there is quite a difference. You have all had the experience of listening to a number of instruments or voices wherein there was what is called discord; a sound or a number of sounds that if we had singled them out would have been unpleasant; sounds that seemed to us unsatisfactory, depressing, because they were unfinished. We call these discords, and so they are.

My thought here is a simple one: a harmony is a literary work, a musical concord, a finished production, giving unity to a pleasing whole; while a discord is a combination of sounds that grate on the ear harshly, an unfinished production, whether in music or in life.

You note that I say a harmony is a finished production, while a discord is an unfinished one. What a wonderful example this gives us of life as we know it. For one writer has said, "All one's life is music, if one touches the notes rightly and in time." In the lives of every one of us there are places that are discords, black and dismaying. If we should stop at these discords and call our compositions finished, our lives would certainly be sad melodies. If the artist that preceded me had been silenced ere she had played her melody to a close, what a disaster it would have been to us who listened. For the harmony came only when she continued to build upon her idea, to work out her goal, to sustain her effort until she had reached the last note of her brilliant climax.

If we should stop when our work is unfinished it would be sad. Should we cease our song before it is ended, how unsatisfactory it would be. But if we go on working until the end of life, what a beautiful climax, what a sweet majestic closing to our sonnet of life!

So we might well ask ourselves this afternoon: Are we stopping at a discord? You who can play some instrument, but do not? You who can sing, but will not? Did some discord cause you to cease? Is your song unfinished? Is your melody incomplete?

We have a wonderful example of a perfect life in the Savior of men; and I know of no one else who has lived here on earth whose life was such a complete concord, so rich in inner music. What a song was sung in his great deeds of service to humanity! His life, taken in its entirety, was a masterpiece; the greatest harmony that has yet been lived.

But if you will look at his life in parts you will find that it contained discords that grate on our spiritual ear. The Savior did not call it finished at Gethsemane, nor yet at Golgotha. Although his melody was shaken and his song wavered, he went on and on until he struck the final beauti-

ful chord of harmony, upon the Mount of Olives, and gave to us in his life a perfect harmony, a finished production.

And so my message this afternoon is a helpful one—as helpful and beautiful as the music on this program. I want it to come to you as the spirit of the music has come, or the worded inspiration of the afternoon program. I want it to sink deep into your hearts, transforming your minds until you feel the need to resolve your whole life into a concord.

And my message is this: Go on. Life is not a fixed point. Life is a stream ever flowing. Life is a moving picture continually unfolding. So, go on. For life is a puzzle. But every puzzle has its solution. To high hearts and undaunted minds there is always hope.

Take up your work again and go on until you have builded it into a thing of beauty, and then when the Father shall say enough you will know that it takes discords with concords to build up your melody of life; and you will then be able to bring to him a harmony, a finished production.

And so let us learn to look past men and things, to God, and let harmony find its way into the inner places of our soul, and so on and on.

LULA M. SANDY.

The Value of Good Music to the Missionary

It will be recognized that it is a hard proposition to estimate the value of good music in our missionary efforts. However, we know from our experience that the better our music is rendered the more effective it is.

If we can promise people a few special numbers at any given service, we have noticed that some will be present who would not have been had we not made a special effort along the musical line.

Some will naturally think that if the music is all they come out to hear, the gospel will do them no good. But there are many people in the church to-day who were not interested in our message when they first heard it, and in fact they did not come for the purpose of hearing the gospel. Some of these came merely to hear our music.

A few years ago, while laboring in the Clinton, Missouri, District, we met each evening in a certain place and had a song service of fifteen minutes to half an hour before the preaching. The people became greatly interested and tried just as hard to get out to the musical part of our services as they did to hear the sermons. In fact, there were many who would not have been there had we not given a musical program each evening. We heard many people say we sang the gospel as well as preached it.

We know there is a power in music, and when we take into consideration that many of our hymns are sermons in themselves, we cannot overestimate what an influence good singing has upon the people.

A charge of taking the gospel to the people of the world has been committed to us and it is our duty to do everything in our power to make the message attractive.

Knowing that music has such an influence over people, many of our number have taken it upon themselves to heed the admonition to "cultivate the gifts of music and of song," and have greatly enhanced their powers for good. We truly appreciate the efforts of those who have thus striven to qualify themselves for more efficient service along this line, and we are of the opinion that many more are going to heed the admonition.

We want to do all we can to get the gospel before the people of Kansas City, and realizing the enormity of the task before us, we want to do everything within our power to accomplish this work. Recognizing that there are many who would not think of coming out to services unless we pre-

sent a good musical program, we want to do all we can to encourage the musicians in the stake, that together we may be able to reach as many with our gospel message as possible.

The value of good music to the missionary is inestimable, and to send out a missionary without music is like sending out a hunter with a poor gun.

I wish to thank the musicians of the stake for the assistance they have rendered the missionary activities, and to extend them an invitation to continue their services.

AMOS T. HIGDON.

Music a God-Given Talent

Music is melody and harmony; any succession of sounds so expressed as to please the ear, or any combination of simultaneous sounds in accordance; and these may be uttered through the medium of either voice or instrument.

We know that good music is indeed pleasing to God and he is indeed the author of sweet harmonies that we are at times privileged to hear. The ability to express and appreciate good music is one of the greatest of the God-given talents.

While it is indeed true that some have abused the gift of music by the composition of what is commonly called "jazz" or "rag time," (which we often feel Satan is the author of,) yet we know that real music is of divine origin.

At the time the evil spirit took hold upon Saul, David took the harp and played upon it, and Saul was refreshed and made well and the evil spirit departed from him.

Also, when David gathered together all Israel at Jerusalem to bring up the ark of the Lord, they came with shouting and with sound of the cornet, and with trumpets and with cymbals, making a noise with psalteries and with harps.

At the time Hezekiah restored the worship of God, he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandments of David, of Gad, and Nathan the prophet. David was a great lover of music. Some of the beautiful oratorios of modern times are arranged from the psalms of David.

In one of his psalms he says, "Praise the Lord with thy voice; sing unto him with the psaltery and harp, and instrument with ten strings." He sent word to the chief musician upon Gittith, to "Praise God with a psalm. Sing aloud unto God our strength; make a joyful noise unto the God of Jacob."

The psaltery was a stringed instrument much used by the Hebrews in ancient times, supposed to be a species of lyre, or harp.

Did not John hear the voice of many waters from heaven, and the voice of harpers playing upon their harps? And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the forty and four thousand which were redeemed from the earth.

Thus we realize that God is pleased if we cultivate the gifts of music. He tells us in the Doctrine and Covenants (section 119, paragraph 6): "The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service."

As God has given us the gift of music, this rich treasure,

let us not merely hoard what we have received. Let us not forget the giver of this great gift, as there can be no greater slight than to leave his gift neglected. How many cups filled with gifts and blessings are presented to us which we refuse to taste! And the cup of blessings from which we drink, we should never hesitate to let others drink therefrom, but share our blessings with them.

As we have said before, every talent is God-given, and though we are gifted in large or small measure, we should be willing to so use our talents that we may bless others; and in this way honor God.

OLLIE DERRY.

A Series of Musical Institutes for the Kansas City Stake

There has been planned for the benefit of the Kansas City Stake, to be held during this winter season, a series of musical institutes, at important centers of the stake. These are to be under the auspices of the general Department of Music of the church, in conjunction with Sister Bernice Griffiths, chorister of the Kansas City Stake.

The first of this series was held at the Mount Washington Branch on the Sunday of December 11, when the following program was rendered with great interest and enthusiasm.

Program and Outline of Sessions

Prayer service, 8.30 a. m. Central theme: "Our hope in music." In charge of Elder Thomas C. Lentell and Arthur H. Mills.

Sunday school, 9.30 a. m. Opening song, No. 37 in Zion's Praises. Prayer. Duet, cornet and trombone, Juanita Winn and Scott Winn. Lesson study. Chorus by junior choir. Closing song, No. 145, Zion's Praises.

Preaching service, 11 a. m. Opening song, No. 1, Zion's Praises. Invocation. Violin solo, Miss Louise Hunter. Scripture reading. Anthem. Sermon: "The place and work of music in the church," by Arthur H. Mills. Closing song, No. 87, Zion's Praises. Benediction.

Institute session, 2.30 p. m. Opening song, No. 190, Zion's Praises. Prayer. Violin solo, Lillian Green. Paper, "Harmony," by Mrs. Lula Sandy. Address, "The value of good music to the congregation," by J. A. Tanner. Vocal solo, Mrs. Lulu Lentell. Paper, "The value of good music to the missionary," by Amos T. Higdon. Round table. Benediction.

Musical, 7.30 p. m. Selection by the stake orchestra. Congregational song service, selections taken from Saints' Hymnal. Opening hymn, No. 39. Invocation. Anthem. Violin solo by Doctor Bryan. Ladies' quartet, Bernice Griffiths, Viola Davidson, Mary Helm, Lulu Lentell. Address, "The cultivation of our talents," Arthur H. Mills. Selection by orchestra. Vocal duet, Bernice Griffiths, Lulu Lentell. Violin duet, Marian Young and Joseph Jones. Closing hymn, No. 1. Benediction. Postlude, orchestra.

The second institute of this series is to be held at the Grandview Church, Fourteenth and Central Streets, Kansas City, Kansas, on the Sunday of January 22.

Among Our Musical Workers

An account has been given in a previous number of the HERALD concerning the rendition by the Independence Stone Church Choir of the Christmas cantata, "The word fulfilled," by Adam Geibel, hence we will not do more than state that the cantata was well rendered and enjoyed by the large audience that assembled to hear it. Sister Fred B. Farr, acting director of the choir in the absence of Sister Cordie

Hulmes, had the chorus numbers well prepared and conducted them with success.

This cantata is a bright, pleasing, very tuneful work; not difficult in character, and one that a number of our church choirs could profitably and successfully master for Christmas rendition.

Brother Charles Romig, chorister of the Kirtland District, writes very encouragingly of the musical work of that important district. He states that interest in the district is growing apace, some new choirs and orchestras being in process of organization, and everywhere there is an increased demand for musical service. He accompanied his letter with a photograph of the Kirtland reunion orchestra, formed of the instrumentalists throughout the district who visited the reunion. We are glad to have this addition to our collection of photos.

Some of our district choristers who are in charge of thickly settled districts, containing a number of choirs and where the musical situation is in at least a fair state of development, would be far less likely to complain of their hardships and the indifferences met with if they could only experience for a short time the lot of some of our district choristers in sparsely settled districts. Take, for instance, Sister Bessie Clark, chorister of the Florida District. All of the few branches of this district are small and widely separated; but one branch only has a choir; yet Sister Clark is working steadily to encourage the young of the district to individually cultivate "the gifts of music and of song," that they may be the better able to serve the church when the time comes. And we feel that her efforts will inevitably bear fruit in time.

ARTHUR H. MILLS.

From a Foreign Field

From the mission field of the British Isles is sent us a program showing the activities of Brother Morris Williams, chorister of the Wales District, which shows a most wholesome condition of musical interest in that field. You know the Welch people just naturally take to singing, and Brother Williams is concentrating his efforts in this program for the development of congregational singing, particularly at the coming session of the district conference. His program, which is in the nature of a letter to the choristers of the various branches of his district, shows a careful and well-thought-out plan for the accomplishment of this work. We particularly commend Brother Williams's efforts in the line of congregational singing to our other choristers, for it is the most important form of musical activity in the church.

Sister C. A. Galland, of Cumminsville, Nebraska, sends an order for two copies of the Voice of Warning and one of the Call at Evening, to be used in informing her neighbors of our belief. She says they are having a hard struggle to make money enough to keep from starvation; nevertheless, their greatest desire is to help the work and they are willing to sacrifice and do what local missionary work they can. This sister has been working away from home for six weeks, though greatly needed there, yet finds it possible to spare the money to buy literature for this noble purpose.

Sister F. A. Rowe writes to express appreciation of the privilege of being in Independence this winter and attending the Institute. She is constrained to think often of the many people she has met who would appreciate this privilege. She prays that God may bless the Institute that its good work may go on.

WOMEN'S DEPARTMENT

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

About Dues and Offerings

We have often pondered upon the viewpoint of some Saints who seem to feel their whole duty is done, so far as church finances are concerned, when they pay their tithing and drop a nickel each Sunday into the Sunday school collection. We have wondered if they ever considered very thoughtfully the sentence, "Behold, this generation hath robbed me in tithes and offerings." Notice the last two words. How is it possible to rob God of offerings? Why, simply by withholding those offerings.

We have often been asked why the Women's Department did not give the sisters of the church an opportunity to make offerings for that particular portion of the church work which has been intrusted to the women. It is conceded that the women membership of the church has done and is doing its full share in tithes and offerings to the general treasury, but some have wished that they might be privileged to consecrate a little more particularly in order that the Women's Department may move steadily forward and the sooner accomplish its great mission among God's people.

Since being recognized as a regular department of the church, it has become clear that all baptized women become automatically members of the Women's Department. Coupled with that conviction is the one that an annual per capita tax of a paltry dime is hardly adequate to the needs nor commensurate with the breadth and scope of the work of this department. Counsel with presiding officials of the church relative to these matters paved the way for an executive action which has formally abolished the rules for initiation fees, and stipulated yearly dues, and substituted therefor the policy of asking the locals to take up two freewill offerings each year, for the prosecution of the general work of the department.

We feel sure that this change will find a responsive chord in the hearts of the sisters the church over, for it will give them the desired opportunity to contribute specifically for our work in the generous fashion for which they are noted.

None should be more interested than the women themselves in the successful accomplishment of the work before this department. The helps for study, instructions, report blanks, letters, pamphlets, and materials of all kinds, require finances. In the desire to retrench expenses wherever possible, in order that the church treasury might not be entirely depleted, we feel it would be a mistake to cease to send out these necessary helps for our workers. However, we feel a great confidence in thus throwing the interests of the Women's Department upon the women themselves, for we know the spirit of women: we know their pride and independence, and feel sure their response to this appeal will be both ready and generous.

The annual dues, collected and sent in the first of the year, will be construed to be the last ones of that nature that need be forwarded to our general office. They will no longer be deemed "dues," or "fees," or "taxes." Instead they will be termed "offerings," and as such will come winging their way to us, glorified with the good wishes of the sisters. They will speak for the givers, telling of sincere interest in the work, of free-heartedness and consecration, and sacrifice, and will become missionaries for good, coming in blessing; and in turn blessing those who so freely gave. A. A.

Earnest Workers

To our desk comes from the general superintendent of cradle roll, Sister Anne Roberts, a list of books, recommended as a reading course for cradle roll workers. We have always known that association with children develops an appreciation of childhood, with all its graces, purity, and truth, in the soul of those who love them and work for them, and we are not surprised to know that this love and appreciation is creating within the hearts of our cradle roll workers a yearning desire to become more qualified for their service and ministry.

Doctor G. Stanley Hall says: "To know a child is to love it, and the more we know it, the better we love it. To know, love, and serve childhood is the most satisfying, soul-filling of all human activities. It rests on the oldest and strongest and sanest of all instincts. It gives to our lives a rounded-out completeness as does no other service. No other object is so worthy of service and sacrifice; and the fullness of the measure in which this is rendered is the very best test of a nation and race and a civilization."

We hope to see the day, and that not very far distant, when every sister who is now rendering service to childhood in our cradle roll (or child welfare) department, will have so developed in vision, knowledge, and devotion, that her efforts, combined with that of all her fellow workers, will result in an uplifted childhood throughout the church and kingdom of God. A pure spirit in a perfect body should be the ideal for which we are laboring. To this end do we consecrate our time and energy, and gladly enter the wide and inviting fields of knowledge and learning.

Mothers who sense their divine mission—nay, let us say fathers, as well!—will rejoice to scan this well-chosen reading course, and let us hope before 1922 shall have closed its pages, each and all will have made the messages contained in these books their own.

A. A.

Readings for the Progressive Cradle Roll Worker

Books

1. Child Culture in the Home, by Martha B. Mosher. (Revell Company, Chicago.)
2. Right of a Child to be Well-born, by George E. Dawson. (Funk.)
3. Story of the Mind, by Baldwin. (Appleton.) Brief, concise, clear. Portrays the workings of the mind. With illustrations.
4. Child Nature and Child Nurture, by Edward P. St. John.
5. Story-Telling, by Edward P. St. John.
6. Daily Ways to Health, by Emily M. Bishop. (Huebsch.)
7. Meaning of Infancy, by John Fiske. (Houghton.)
8. My System for Children, by J. P. Muller. Physical exercises for children from infancy.
9. The Newer Physiology, by Rendle A. Short. (Wood.)
10. Childhood and Growth, by L. B. Mendel. (Stokes.)
11. Mothers and Children, by Dorothy Canfield Fisher. (Holt.)
12. The Coming Generation, by William B. Forbush. (Appleton.)
13. Your child To-day and To-morrow, by Gruenberg. (Lippincott.) On punishments, lies, training in reasoning, play, obedience, will, etc.
14. Dawn of Character, by Mumford. (Longman Green & Company.) Splendid!
15. Mother, by Kathleen Norris. (Doubleday.) A novel.

Bulletins and Magazines

1. Household Management.
2. Survey of Household Expenses. Both these from Agricultural Department, Washington, District of Columbia.
3. *Child Welfare Magazine*, 41 North Queen Street, Lancaster, Pennsylvania.
4. *Good Health Magazine*, Battle Creek, Michigan.

From a Western Ranch

All day my mind has been burdened with thoughts of the rural woman and her problems, and ever one thought is uppermost: She is not different from the city woman in heart and mind, save as she has been influenced by her environment!

May I open my heart to you to-night, and will you understand? No one loves the country, country life and country people more dearly than I, and yet my dearest, closest friends have been city people. Under rather peculiar circumstances last winter I had a chance to learn the truth of a statement made by Brother Frederick M. Smith in a sermon in Jerusalem: "If you would know God, go into the midst of the plentitude of his chiefest handiwork, *man!*"

I have not studied deeply the conditions existing in the world of business to-day, but I have sensed the feeling of strife between city and country folk. A child raised in the city, I longed for country life; a woman now, living in the country, I yearn for some of the advantages of the city, and so I love them both. Like Patrick Henry's assertion, I am not a country woman altogether, neither a city woman, but rather, just *plain woman!*

Oh, if we might wipe out that feeling of "difference." We can; we *must!* The country woman may have been in a rut, it is true, but she is very human and lovable, and quite often has had a college education. When we sum up the advantages and disadvantages of the two environments, we may find they just about balance; for city women, too, have their limitations and their ruts and hobbies.

If the Women's Department can call to the country woman, can get her to come outside the four walls of her home duty, and can enlist her in the widening circle of social duty and responsibilities, in which she can share with others her great wealth of spiritual contacts, it will have aroused a great power, for the country woman is strong and resourceful.

It has been because of this feeling of "difference," this age-old feud between city and country, that the country woman hangs back, afraid to make her offering, thinking she has nothing to give. "Nothing to give"? Do they not make the best of jelly, preserves, and butter? Why not let them make an offering of some of these to the Bishop for use in the various Homes and Sanitarium? Various articles of sewing, and quilts too, are always needed. If we Marthas are given something to do with our hands, to help in the actual building of Zion, it may not be long until we discover that we have become Marys, also!

Study? Now, do not smile—but say, do not blame us too much if we do not show great and enthusiastic interest in the "Food and Body" study course! Please do not misunderstand me. I think it an excellent course in its place, but we country women must prepare three hearty meals a day, week in, week out, year in, year out—no restaurant lunches, no hotel dinners, no women's luncheons to break the monotony! No doubt we need to know the relation of food to the body, but oh, do please let us start our study in some other line—*just for a change!* Our lives are so practical, so engrossed

in the material, we are hungry for something that will lift us away from the daily necessities for a while.

Why not give us a bit of poetry? You recall Whittier's "Among the hills," and the bit:

"How rich and restful even poverty and toil
Become when beauty, harmony and love
Sit at their humble hearth!
I would fain. . . .
Invite the eye to see and heart to feel
The beauty and the joy within their reach—
Home, and home loves, and the beatitudes
Of Nature, free to all!"

Here is understanding of country life as it is and should be, with wonderful descriptions, and the story of love that never grows old. And through it all he weaves the beauty and the poetry of life.

I think, too, of Bryant's "Sella,"—an exquisite little classic, with unrivaled descriptive parts, telling of one who was forced to live her life apart from the friends and scenes she loved. And where can be found a more wonderful portrayal of the effect of an ideal upon one's daily life and character than in Hawthorne's "Great stone face"? Who is not better for even the simple reading of Browning's immortal "Pippa passes"?

If some one would take some of these short classics that have lived in the hearts and lives of men, and outline a study in English or literature for a winter's reading—the country woman's only vacation time—I do not see how it could fail to reach the hearts of rural women—in fact, of *all women*—and give to them the very things they need: "Culture, personal vision, and outlook broader, higher, deeper!"

After that we might be ready for the study of civics, parenthood, school systems, and many other lines of interest to us not merely as a family, but as a church, a state or nation—in fact, as citizens of the world and the kingdom of God. Am I wrong in thinking that we are living in an age when we cannot consider ourselves as separate, apart from the rest of the creations of God? Zion means something so immeasurably big to me!

To go back to our "just wants." I spoke to some of my neighbors about a study club and all expressed this opinion: "I'd love it if we could learn something besides fancywork or cooking!" Why could not kindergarten work be stressed for our country children? The outlay for materials is small; it does not require a great deal of education for home work; and best of all, it would help to keep the little ones happy and content in play that is developing their minds, while mother is left free to do a bit of reading for herself. It has been one of my biggest helps with my little ones, especially in the "shut-in" months of winter.

Pardon me if my letter is too long. I have spoken from my heart.

"I know my God he hath no need of me,
Wherefore I think I should more grateful be
That he doth use me still."

A MOTHER IN THE COUNTRY.

Revised Texts in Study Courses

Sister Dora Glines wishes to explain to those following her course in psychology now appearing in these columns that she is using the latest revised text as a basis. Those with the older editions may be annoyed by not finding all the references, especially not knowing that the newer one is being used.

The Women's Department and the Priesthood

Our General Secretary recently sent us a bunch of twenty-six letters and cards which had come from as many men of the priesthood, asking for material explaining the work of our department.

Well, this is encouraging, indeed! We surely feel grateful to be assured that the number sufficiently interested in our work to desire further information about it is larger than the original fifteen who applied! We are specially pleased with the attitude expressed in these letters. It indicates to us the fact that we are becoming better understood and that many of our brethren feel that there is a very real and very important work intrusted to us to accomplish.

These days are full of peril for many of the old-time institutions which have contributed to the progress and the improvement of the race. As we near the fulfillment of time, the end of probationary days, and the days of "wrath and judgment," it seems evident that the souls of men are being tried as never before. All that can be shaken is trembling, even to those institutions which have been the bulwark of our advancement.

Among these are the home and the family, both of which seem threatened to-day with ultimate disintegration. Who can deny that it is a day rife with instances of men "being without natural affections," a day when God is forgotten, and the mad thirst for pleasure is making of home but a place to eat and sleep? The alarming increase of divorces shows how insecure are the foundations of the once strong and impregnable institution of the home and family. Countless children to-day know nothing of the combined love of father and mother, nor the saving influence and grace of a godly home.

To whom should these tendencies bring greater alarm and concern than the mothers of the nation? Who has a better reason for fighting to retain the permanency and efficacy of the family group than the "mothers in Israel," the women of the church to which has been intrusted the sacred commission of establishing Zion—a condition of purity and love and self-abnegation?

And in her effort to combat the destructive forces of the present day, so fraught with the power of evil, to whom can she look for encouragement and assistance if not to the ministry, dedicated to the service of good and the advancement of the cause of Christ upon earth?

Oh, for the time when righteousness shall prevail, when knowledge shall cover the earth as the goodness of God envelopes it, albeit unrecognized in many quarters! Oh, for the time when profession will be accompanied by demonstration, when those who claim to love Christ and are named among his followers, will have the strength and courage to live that love and allegiance; when expediency and diplomacy, contentions and suspicions, accusations and disloyalty will have given place to perfect truth, perfect trust, and perfect harmony!

A. A.

Straws Which Show Which Way the Wind Blows

"I am interested very much in the Women's Department, for I think there are splendid possibilities and opportunities for service for the Master, awaiting the women of the church."
—E. F. H.

"I am desirous of knowing more concerning the work and organization of the Women's Department. Please send literature to cover same."
—L. G.

"Some time ago I availed myself of an opportunity to obtain a package of literature from your department, which cost me twenty-five cents and was worth a good deal more! I

try to speak a good word for your department wherever I can, and shall be glad to receive any additional published matter you can send me."—W. C. E.

[The brother evidently referred to one of our study courses.]

"I am really quite interested in the work of your department and think all our ministry should be. . . . I have tried to place the Women's Department where it should be in our branch, and am making every effort to get the women to work out along the new lines of endeavor outlined by your 'advance agents' at reunions, etc., to the best of my understanding."—D. A. Y.

"I wish to assure you that it is an inspiration to me to read such letters as Brother Amos Berve has but recently written to your department. After reading his letter I made a dive for my typewriter, to get this letter off, asking you to send me just the things you think I ought to have in my work as a district officer. . . . Your organizer and director of your work in our district is a welcome visitor in any of the branches of our district, and my anxiety is to give this department an intelligent and comprehensive support in all of its phases."—J. L. C.

"I am glad of this opportunity to learn more of God's work in your department. The work of the sisters is badly needed at this place, and I am anxious to help them broaden their field of activity."—J. L. C.

"Being a pastor, I have often desired to become acquainted with the work of the Women's Department, and I assure you, if you send me the pamphlets, I shall be pleased to study them, and to assist when and where I can to further your work."—W. B. F.

"I assure you that I appreciate your offer, and I also appreciate the good work you are doing. I did not respond to your first offer, but it was not narrowness, nor yet indifference. I am not prejudiced, unless, peradventure, it might be in favor of your most excellent work, for I have long since insisted that we men would amount to little or nothing if it were not for our noble sisters. Believe me, I am an ardent supporter of your good work, and I pray God to give you light and wisdom so as to be able to reach the best that is in store for you, and that, by means of your excellent organization and program, you be able to pass the vision on to others.

"I will gladly give your literature my consideration and render you all the assistance it is possible for me to give. I have always been a supporter of the women's cause. You see, my good mother is a woman, and my good wife is a woman, and my sweet little daughter will some day be a woman. What would this world be were it not for the women and the excellent work they are doing?"—J. E. V.

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER IX

Imagination

1. What is really meant by the question, "Have you a good imagination?"
2. Give the different ways in which the practical nature of imagination is demonstrated.
3. What studies are particularly dependable upon imagination in order to be properly interpreted?
4. In the light of this chapter explain the importance of selecting some worthy ideal towards which one's efforts are continually being directed.
5. What is the relation of imagination to conduct?
6. In order that a teacher be able to teach and lead others

LETTERS AND NEWS

Resolve to Be Economical

We are just beginning a new year when good resolutions are in order. Many resolves are being made. Good resolutions are solemn and should not be made lightly. Resolutions being the order of the day, I would like to suggest that each member should pray at least once each day for the success of our Christmas offering. But as prayer without works is valueless, let us prove our faith by our works and contribute to this worthy cause by making some sacrifice, doing without something which would really be a sacrifice. For instance, could we not forego some article of clothing which probably in our mind we think we need very much—a hat or coat may look old-fashioned, but when worn a season longer for such a cause it becomes glorified.

I was in a friend's house the other day and picked up a book lying on her parlor table, giving an account of Abraham Lincoln, illustrating his birthplace and also the place where he worshiped God. I could not help, in my mind, making a contrast of conditions and of the many luxuries of our time and the extreme poverty from which he arose to such a great eminence, and it occurred to me then that part at least of this luxury could be avoided and used for a better purpose.

A day of reckoning is close at hand and our stewardship will be required. Is the cut of a garment once to be compared to the noble work of sacrificing for God's work? Which is of the most consequence? Will power and determination to succeed are what will win and God will bless the effort. Then we can make this a banner year for the Christmas offering.

Financial depression looms large before our eyes, but that is only to test our faithfulness. The question is, Are we *willing* to sacrifice? We sing, "Though the task be great that lies before us, We trust in one divinely strong," But do we? Have we really come to the point where we can trust? Then if we can, nothing can separate us from the love of God which is in Christ Jesus, our Lord, neither height, nor depth, nor any other creature.

MRS. A. MCKENZIE.

Revival Services at Pontiac

Elders W. I. Fligg and M. W. Liston are given considerable space in the Pontiac, Michigan, *Daily Press*, of January 14, announcing a series of revival services beginning at the Central Theater on the 15th.

Elder Liston is to have charge of the musical features, having been identified with musical work in Flint for the last

to see and understand the subject taught, what must she first be able to do?

7. The power of our imagination depends upon what two factors?

8. Explain by giving an illustration other than the one given by the author, "the imagination is limited by the stock of images." Also an illustration of what is meant by "the imagination is limited also by our constructive ability."

9. Explain what is meant by "daydreaming." What is the result of such a habit?

10. Even though every field of human experience and every line of human interest is in some way affected by the imagination, yet all these activities can be classed under two different types. What are they? Give illustrations of each.

11. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

four and a half years, during which time he was assistant director of the Flint Community Musical Association. Elder Fligg will do most of the preaching.

Elder Liston has done considerable work in conducting song-fests for clubs, boards of commerce, and similar organizations in the State, and has offered to assist in any way in Pontiac during the stay there. A question box has been provided and replies to inquiries will be made each Friday night.

The topics announced are of special interest, and no doubt a large attendance will be had.

The regular announcement notice says that no services will be held at the Saints' Church on Front Street until further notice, all meetings to be held at Central Theater.

An Important Series of Articles in "Autumn Leaves"

In a recent letter to the editor of *Autumn Leaves*, Apostle T. W. Williams says: "I have found some good material for coming months. It will be matter particularly interesting to our own people, as it has to do with solving the problem of industrial activity in relation to employers and employees, the housing of workers, and the recreational and sanitary essentials to an up-to-date industrial institution. These articles will be: 'The factory in a garden'; 'Work and play combined'; 'Bournville, the ideal village'; 'A model Sunday school'; 'The friend's institute.'

"I have found the basis for these articles in the Cadbury Institution, near Manchester. The other articles which you announced for the coming year from me can wait. I consider these far more important just now, as they have to do with the solution of our industrial problems."

ASHLAND, KENTUCKY, December 14, 1921.

Editors Herald: Brother David Burtch and wife, of Michigan, dropped in on the Ironton, Ohio, Branch unexpectedly one Sunday morning about three months ago, and since their arrival things have been moving. We have had some very spiritual prayer meetings and two brothers have been ordained, Brother Michael Cleary as priest, and Brother George Williams, teacher. We have renovated the interior of our little meeting house and Brother Burtch's powerful sermons have aroused the interest of so many outsiders we had to buy more chairs. There has been a committee appointed to draw plans for a new church, something that we need badly. There have been several requests for preaching from LaGrance, a little town three miles away, and several meetings have been held there at the schoolhouse to packed houses, and many are interested. We believe there will be several baptisms soon.

Our Sunday school is growing nicely and we are going to work hard and continue the good work.

Ever praying for the success of the work,

GARD H. KIRKENDALL.

BRADY, MONTANA, January 11, 1922.

Editors Herald: As we wish to secure a Latter Day Saint to take charge of our ranch, we take this means of letting those of the church who would be interested in farm life in Montana know of our needs.

We would like to hear from some who would be interested in spreading the gospel in this big country.

In gospel bonds,

N. B. WILLIAMS.

Box 51.

Central Chicago

Central Chicago has every reason to feel encouraged at the outlook at the beginning of this another year of service for the Master.

Our sacrament service on New Year's Day was indeed a spiritual feast and all present felt encouraged and uplifted. Brother H. P. W. Keir spoke to the young people by the Spirit, telling them that some present would soon be called to service.

In the evening we listened to an eloquent sermon by Elder Joseph Luff on "Seeing Jesus."

January 16, a series of meetings was begun. Preaching by J. L. Cooper, district president; Ward L. Christy, city missionary; and Philemon Pement, of Ottawa, Canada. Brother Pement preached Sunday morning and evening on "God's unchangeableness."

At 3 p. m., union sacramental service was held and many Saints from the district were in attendance. God's Spirit was present in power. After two hours of continued prayer and testimony the meeting was closed and all felt encouraged to go forward more earnestly and zealously than ever before.

Our series of meetings having such an auspicious beginning encourages us to expect great and lasting good.

Yours for the upbuilding of Zion,

HATTIE K. BELL.

Boston, Massachusetts

The Boston, Massachusetts, Branch has just celebrated a Merry Christmas, made doubly happy in that the birthday of the King was also the birthday of four souls into the kingdom.

The year now closing has been a busy one and marked by many changes. Even the church building has been changed extensively, and completely renovated, as will be noted from the following clipping from the *Somerville Journal*:

Church Alteration Completed

Extensive alterations and an entire renovation of the church building have been completed by the Reorganized Church of Jesus Christ of Latter Day Saints, Sewall Street, corner of Grant Street. The building has been painted inside and out, and a new roof put on. The seating capacity has been increased, and the arrangement reversed so that the pulpit now occupies what was formerly the rear of the auditorium. The floor has been raised at the rear of the building and sloped toward the front.

The color scheme used in the inside of the building is light gray, trimmed with darker gray and white, and an ornament of gold in the center of the ceiling. New lighting fixtures and floor coverings are being provided by the Progressive class of the Sunday School and Religio Department.

Much of the credit for these improvements is due to the labor of our energetic pastor, Brother E. L. Traver. Brother Traver has labored long and hard to bring about these improvements.

We feel that we have now an excellent little church home and are prepared to meet those who in obedience to the gospel message may come in with us. We trust there may be many souls added to our number soon.

Two farewell receptions have been given to our missionary workers during the past year, one to Brother Baldwin on May 3, and one to our district president, C. Edward Miller, on November 11.

Our city missionary, E. J. Gleazer, is laboring diligently to

win souls to Christ and build up souls in Christ. His program sounds like that of a busy man. In addition to preaching locally he preaches at Lynn Sunday afternoons, teaches a class in Sunday school, a large class in Religio on "The social problem," and a class in public speaking. This, too, in addition to his school work at Harvard.

The Sunday school is ably presided over by Sister Jennie Studley, with Ralph Hardy as assistant. Brother Hardy is also proving himself a capable assistant to Brother George Sinclair in directing the affairs of Religio. This department has provided some excellent programs recently. Two of unusual interest were, "Maine night" and "Canadian night."

Brother Dutee J. Hall was recently elected chorister and has taken hold of this work with a zeal worthy of his unusual talent. The cantata, "The hope of the world," which the choir rendered Christmas night, was a tribute to his ability as a director.

On November 13, the branch was favored by a visit from President Frederick M. Smith. In his forceful, clear-cut manner he outlined the high ideals of the church. May each of us labor unceasingly to make the realization of these ideals a living reality is our earnest prayer.

In bonds,

H. A. CHELLINE.

Kansas City Stake

Our missionary force is very active. During the past week, series of meetings have been conducted in three of the local churches under the direction of Stake Missionary Amos T. Higdon. At the Montgall Church Alvin Knisley has been holding forth, and at Armourdale George Jenkins, assisted by Charles May and Joseph G. Smith. And at the Second Church Brother Higdon is personally in charge, with Apostle Paul M. Hanson helping with special sermons and stereopticon lectures. The meetings closed at Montgall Church on Friday night, while they are to continue at both Armourdale and Second for some time yet. Splendid attendance at all three places, with Armourdale drawing the largest crowd; the net results so far are the giving in of one name for baptism, but there are assurances of more additions. There is also spiritual benefit to the Saints who attend, who of course are the backbone of the meetings. The music is under the management of the stake chorister and orchestra leader, who are able to give splendid support by way of directing congregational singing and with special numbers, both vocal and instrumental.

That the neighborhood may be made acquainted with the approach of these meetings a house-to-house canvass is made, and where possible announcements are placed in the hands of an adult member of the household.

Often this furnishes an opportunity for conversation upon gospel themes, in which case the canvasser spends as much time as wisdom directs in delivering the message to his audience of one or two as the case may be. Literature of the church is also left with those who it is believed would appreciate it. While but few of the great numbers visited, respond, yet some nonmembers do come who finally obey, and in this way the twos and threes are added to the church, "such as should be saved."

A girls' hotel and home was established when Bishop Blair came to Kansas City and became bishop of the stake. He saw the need of a hotel for girls, where our girls from out of town who work for a living could have not a mere room, but a real home. The residence building located one door east of Central Church at 1406 East Ninth Street was fitted up and named Temple Hall, which has proved a success, except that it is not large enough to take care of those who

would take advantage of its accommodations. At present Sister Viola Dawes is in charge as matron. The hotel is filled to its capacity. To girls who desire a place with comforts and genial surroundings with motherly care, Temple Hall should be very attractive.

Of the eldership under general appointment who dispensed the word in the stake on Sunday we note J. W. Peterson, Alvin Knisley, Charles May, Joseph G. Smith, Ammon White, and J. E. Vanderwood.

On Sunday, the 22d, the second stake musical institute, under direction of general and stake choristers, will be held at the Grandview Church all day. Those churches directly participating are Argentine, East Argentine, and Grandview.

Dallas, Texas

We are in the "forward march," as was expressed in one of our recent sermons. We are not many in number, but are striving to do all we can.

Patriarch Ammon White was with us sometime ago and we are still reaping benefits from his short stay. Besides, holding meetings for about a week in which the Spirit was manifested to a great degree, a number of blessings were given, and we feel greatly helped by them, referring to them often as a spiritual support.

At our branch business meeting Brother R. F. Moore was elected for our president, our past president, Brother H. H. Davenport, having served us with untiring efforts for the past two years.

We welcome visitors to our meetings held at Third and Dallas Streets. The Sunday services are as follows: Sunday school at 9.45 a. m. Preaching at 11; prayer meeting at 6.30 p. m., preaching at 7.30. Every first Sunday of the month, sacrament service in the morning instead of preaching. Our services during the week are: Wednesday, 7.30 p. m., prayer meeting; Friday, 7.30 p. m., Religio.

We also have three normal classes, which are being conducted by Sister J. E. Nicoll through Graceland College. We find this of great value to us.

Our relief and service ladies are busy doing their part, mostly by handwork. Last year through their services the church was redecorated, and though not a large structure it is a comfortable place of worship.

Artland, Saskatchewan

The winter weather has been delightful, there being very few cold days here this season.

Elder Birch W. Whiting is with us now, encouraging and strengthening the Saints and friends. We have arranged with him another week's stay.

Our Christmas entertainment was a success.

The last Thursday in the old year the three branches came with well-filled baskets for a Christmas dinner in the hall. A large crowd was present. After dinner, a prayer service was held, and a collection taken up for the Christmas offering fund. This was divided equally between the three branches.

W. J. Cornish, president of the Northern Saskatchewan District, and A. J. Cornish, district superintendent of Sunday schools, have returned from a tour of the district. They report many interesting experiences, such as branches and individuals coming up higher, seekers of truth finding the right way, and sharp encounters with those who had missed the way, or, blinded by the light, walked in darkness.

Elder J. J. Cornish was with W. J. Cornish part of the time and expects to return in the spring to Ruthilda to resume the work.

Bisbee, Arizona

Having received letters from editors of *Ensign* and *HERALD* informing us of the recently made change in the policy of the Board of Publication in regard to the character of *THE SAINTS' HERALD* and *Zion's Ensign*, we shall hereafter greet the readers through the official organ of the church relative to local news; and shall endeavor to confine ourselves to those things which might be more or less of general interest to the membership, and will try to avoid going into detail with reference to things of minor importance and entirely of local interest.

We appreciate very much what the *Ensign* has done for the church in this field, and feel assured that its new venture will open greater fields of usefulness, and that its pages will be laden with many valuable messages of truth which will gladden the hearts of its army of readers. We bespeak for *Zion's Ensign* the hearty cooperation of every member of the church.

The Women's Department decided that their efforts during 1922 should be devoted to the interests of the local building fund; that one social gathering should be held each month where a silver collection will be taken, and one other meeting each month where the business of the department should be attended to, and where the sisters should meet to do fancy work, or sewing, while the educational leader reads some interesting book or article, or presents some other educational feature. The secretary was authorized to send to the Children's Home at Lamoni the dresses and aprons left over from the bazaar, and to send to the general department the annual assessment of ten cents per capita. Mrs. J. R. Enyard was elected superintendent. E. R. DAVIS.

Topeka, Kansas

The sacramental service in November will long be remembered as a veritable endowment of spiritual blessing, which seems to be the dominant note of meetings held since.

A two-day meeting was held November 26 and 27 with very excellent results. Several of our members attended the conference at Troy.

Newly elected officers in the various departments are: Branch president, Ira G. Whipple, with Elders A. P. Crooker and A. A. Goffe as counselors; Sunday school superintendent, B. H. Bunten; superintendent of Religio, Roy Whipple. The election of C. J. Sheets as custodian of funds was ratified by all departments.

Seattle, Washington

We still continue our services at "The Mother Ryther Home for Children" every Tuesday night, where there are nearly one hundred children of various ages. We are teaching the pure doctrine of Christ to the children. My missionary companion tells them a story with a good moral, and Sister Ruth Marshall reads some beautiful Bible story. As a part of one of the services, three girls of the home repeated in concert the names of the sixty-six books in the Bible in regular order, an unusual accomplishment. Who can beat it?

We were pleased to have with us on New Year's Day Brother and Sister Van Eaton, from Canada. They formerly lived in this region and did much in establishing the work here. They will spend the winter in this district. His testimony in our meeting possessed the element of confidence in the work and in those whom the Lord had placed as leaders, a commendable condition.

On September 14 Brother Claude H. Slemmons was baptized.

One pleasing feature of the recent priesthood meeting was a reading by W. W. Powers from *Unity* of May 1917, on the duties of the priesthood, following which he read a poem of his own entitled, "Duty," a copy of which we inclose for your use.

J. M. TERRY.

3625½ Second Avenue North West.

Oklahoma City

All of our departments have elected officers for 1922. The leaders are as follows: R. E. Miller, president of branch; Brother McCarter, superintendent of the Sunday school; Ralph Vickery, president of Religio; and Sister Florence Miller, president of Women's Department.

The Women's Department cleared about \$650 with the dining hall at the fair last fall and about \$150 at the bazaar. This seems very small compared to the success we have had the last two years, but we are not discouraged, as it was as good as we could expect considering the financial conditions that are prevalent throughout the country at the present time.

Brother U. W. Greene, of Independence; Brother W. E. Shakespeare, of Stillwater; and Brother Harvey Syckle, of El Reno, were with us last Sunday. Brother Greene preached two excellent sermons Sunday. The services were well attended and were enjoyed by everyone present. We were disappointed that Brother Greene could not remain and hold a series of meetings, but we are looking forward to his return in the near future.

Atchison, Kansas

Special meetings were held in November by Brethren Fike and Ely. The city was canvassed with announcements and tracts but seemingly with no success.

Sister Emma Lentz who had been in attendance at Graceland College returned at Thanksgiving time, was taken ill, and did not recover. Her death occurred December 21. We mourn for one who was a patient sufferer and making the most of her opportunities.

The election of officers resulted in choice of Everett Bowser as Religio superintendent. The Women's Department elected officers and are doing a good work, as also the Temple Builders, who are active.

Honored by State University

Lonzo Jones received word last week that he had been elected a member of the fraternity of the State university known as "Phi Beta Kapa." This is an honorary fraternity, membership to which is awarded on account of high scholastic standing. Not more than ten per cent of any graduating class can be thus honored and no student whose average scholarship is below 90 per cent can be received as a member. Lonzo was one of five elected at this time, his average scholarship being about 93 per cent. This is considered the highest honor that the university can bestow upon its students. It will be remembered that Inez Smith Davis won the same honor at the Ohio university last summer.—*Lamoni Chronicle*, December 29, 1921.

Brother Jones is in charge of the department of religious education at Graceland College, and Inez Smith Davis has accompanied her husband to Australia where they will be engaged in missionary work for the church.

Independence

The council of the amalgamated classes of young people in Zion, including the pastoral authorities, recently decided to hold a series of services for young people for seven evenings, beginning February 19 and concluding on the 26th, omitting Saturday evening the 25th. There will be seven speakers, who will present the following subjects: "The theory of continued revelation," "Second coming of Christ," "The scriptural church," "Authority of the priesthood," "Book of Mormon," "Zion," "Spiritual gifts." The series is built around the fundamental contributions of this church to the religious thought of the times. The appointment of speakers has been left with the First Presidency and will be announced later.

The plan of operation will be largely as last year. An age limit will be placed and tickets issued for seats. However, it will be arranged so that there will be a meeting in the lower auditorium each evening where the same speakers will speak on the same subjects, and the music had above will be given below on other evenings.

The radiophone sermon Sunday evening in the radio room near the Stone Church was by Walter W. Smith, on "The mission of Jesus Christ to save people from their sins." A male quartet sang two selections: "Let the lower lights be burning," and "Wandering child, come home." The singers were Fred Friend, Evan Fry, Doctor Frank Criley, and Kenneth Morford. Those having good receiving sets heard the entire program with ease, and it is evident that it is but a matter of a short time till with a little more apparatus the sermons at the Stone Church, with the entire musical setting, can be broadcasted, and the other churches in Zion or any other place within the receiving radius who wish can install a receiving and amplifying set at moderate cost and hear the sermon entire in their own churches. The missionary department, with receiving sets available, can go out into the schoolhouses of the country and invite an audience to hear the sermons thus delivered, relieving for other places many of the priesthood.

The Religio program this week will be given by the nurses of the Independence Sanitarium.

The third of the lectures to the priesthood of Zion was delivered at the Stone Church Sunday afternoon by Walter W. Smith, this being his second lecture on teaching as a duty of the ministry. A short song service led by F. A. Russell, and a few voluntary prayers from the audience preceded the lecture. Next Sunday a few testimonies will precede the service.

Doctor G. L. Harrington recently returned from a trip of a few weeks in the West, including California.

Mrs. Fred B. Farr, assistant director of the Stone Church choir, has been off duty on account of two operations performed at the Sanitarium, but is getting along nicely, having returned to her home.

The regular council of the Women's Department in Zion met recently, with a good attendance of local women and some out-of-town visitors. Milk inspection and warm lunches for school children, also cradle roll information, were discussed with profit. They will report more details of the meeting in another place.

The following patients entered the Independence Sanitarium during the two weeks ending January 21, 1922: Mrs. Thirza Cochran and baby, Mrs. Jennie Cole, Mrs. H. J. Mathews and baby, Mr. J. S. Kelley, Miss Ina Hatty, Mrs. Cordie Hulmes, Mr. James Hamilton, Miss Virginia Hunter, Mrs. F. B. Farr, Miss Lottie Inman, Mrs. Teresa Ryan and baby, Mrs. Carmen Kinsello, all of Independence; Mrs. Martha Lasitter, Roy Curtis Webb, and Miss Bertha Frank, of Mount Washington, Missouri; Miss Jonnie McPherson, War-

rensburg, Missouri; David Krahl, Kansas City, Missouri; Mrs. Teresa Hutchison, Raytown, Missouri; Charles A. Malinson, Sugar Creek, Missouri; Mrs. Myrtle Martin, Collins, Missouri; Mr. Vearl Bailey, Cameron, Missouri; Mrs. Viola Mannering, San Antonio, Texas; and Doris Gibbs, Lamoni, Iowa. X-ray patients were: William Cruwell and Mrs. Dubie, of Independence; Mrs. E. C. Judy, Buckner, Missouri; Mrs. G. D. Boyd, Weiser, Idaho; and Mrs. C. Kearns, Atherton, Missouri.

About fifty people met last Thursday evening and organized a Michigan Club. This organization is officered by B. C. Harder, president; W. F. Smith and F. W. Rauh, vice presidents; W. E. McKindsey, secretary; Mrs. Oral J. McClain, treasurer; Mrs. Zella Harder, historian; W. J. Campbell, publicity agent.

A welfare committee and lookout committee were appointed.

All Michigan people not registered in this organization are invited to register at the Wolverine Candy Kitchen, 218 West Lexington Street. The club is composed of people who have lived in Michigan, and its objects are to keep in touch with each other and promote good feeling and sociability.

A drive to raise five thousand dollars in Jackson County outside Kansas City to employ a paid scout executive and carry on a summer camp will begin January 30, with Brother George A. Gould in charge of the committee on preliminary work. The drive itself will be in charge of a committee headed by Brother Mark H. Siegfried.

A bulletin of the Chamber of Commerce, of Independence, announces that they are working on a plan to provide a memorial building for soldiers and sailors to be used as a community center.

A committee recommends that a bond issue of \$200,000, to be backed by the Chamber of Commerce, be taken out for the erection of a memorial building, to be located within three blocks of the square on one of the main traffic streets.

It is hoped in this way to solve the problem of clean recreation and amusement for those who have no place for such things, and it is urged that the cost of each tax payer be so slight as hardly to be worthy of consideration, in comparison with the benefits to be derived.

Brooklyn, New York

Although the Brooklyn Branch is a small unit in a very large unit in one tiny corner of this big world, the few of us are right here, working for the advancement of God's kingdom here on earth, though we have been silent for a long time.

The annual business meeting of the branch was held January 6. Brother Ephraim Squire was made president. An organization was perfected and plans are being laid for the improvement of the branch. Everybody is going to work, as the burden of the work falls upon the local men for the present at least. That is one reason for giving all an opportunity to get under the old ship and lift.

We feel much encouraged over the work in Brooklyn. Surely if all the resolutions that were voiced at the last sacrament are carried out, there will be no doubt of our success the coming year.

Brother Hinkleley, of Jonesport, Maine, whose business brings him to the city occasionally, reports having seen Brother John Sheehy recently and that he is very much improved in health and is doing considerable church work. Brother Sheehy is much loved by the Brooklyn Saints.

Priesthood meetings have been frequent of late. It is said a very fine spirit prevails.

Brother Paul Craig, of Lamoni, who is making his home in Philadelphia while pursuing his musical studies in New York City, preached for us Sunday evening, January 15. He said many things which deserve careful thought.

The repairs on the furnace having been completed, we can promise a warm church for Wednesday night prayer service. Prayer meetings are the backbone of the church.

Our new Sunday school superintendent, Roy Squire, and his assistants, Brother Valentine and Violet Haan, have started out in earnest to promote the interests of the school. We look for good results. A pretty cantata, "Heart of the bells," was given Christmas evening by the Sunday school.

Saint Louis, Missouri

The Religio had a most remarkable business meeting the first of the New Year. Although there were two or more names placed in nomination for every office (except pianist) no one declined. We do not remember of ever having such harmony and unity of sentiment in any business session before.

On January 15, S. A. Burgess was the speaker at the eleven o'clock hour.

In the evening we were again favored with a practical sermon from Leslie S. Wight, who has preached each Sunday evening for some time.

We would like to chronicle the marriage of William Cowlshaw and Mary Bourgeret because Brother Cowlshaw is a grandson of pioneer members of Saint Louis District, and from infancy has been a faithful attendant at all church services, while his wife is equally active in choir and Sunday school work.

The five-year-old son of Rob Lloyd was thrown through the windshield of his father's auto by a sudden stop of the machine. Rob picked him off the radiator, fearing he was killed, and could hardly realize how greatly blessed he was when he discovered his boy was unhurt—not even a scratch from the broken glass. Rob sings the doxology with unusual fervor since then.

Cold, snow, freeze, and blow is the weather we are having, and is the cause of some staying at home.

Anna DeJong Smith is no longer our Religio president, as Howard Cook was elected to that office. Sister Smith is still on the staff, however, and just as ready to be a helper as a leader. Harry Burch is the leader of the boy movement. Women's Department is having all-day sessions every week and making articles for the Sanitarium.

Jack Trowbridge, nephew of Granville Trowbridge, was struck by an auto Friday evening while coasting, and expired an hour later.

Lincoln, Nebraska

We regret to report that our former pastor, J. L. Parker, deemed it best, considering the financial stress under which the church is laboring, to engage in secular work for a time. He had the advice and counsel of those in charge and has moved his family to Des Moines, Iowa. Elder J. M. Baker has been elected branch president and takes an interest in all the departments. He has attended two meetings of the Women's Department already this year.

District conference will meet here February 10, 11, and 12. First session Friday evening under auspices of the Religio, Women's Department will have Saturday evening. All meals except breakfast will be served in church basement, with no charge. A resolution will be presented to change date of dis-

MISCELLANEOUS

Conference Notices

Southern Missouri, changed from Thayer, Missouri, to Springfield, as follows: Sunday school convention, February 24. Conference, February 25 and 26. A. V. Closson, president.

Southern Michigan and Northern Indiana, at Clear Lake, Indiana, near Ray and Fremont, June 9, 10, 11. Prayer meeting at 8.30 a. m., on Friday, the 9th. Coordinate conference will open at 10 a. m. H. E. Moler, president.

Central Illinois, at Beardstown, February 11 and 12. Conference and Sunday school convention. M. R. Shoemaker, president, Beardstown, Illinois.

Lamoni Stake, at Lamoni, Iowa, Thursday evening, February 2, to continue over Sunday, February 5. Helen R. Bootman, secretary.

Southern California, at San Bernardino, February 10 to 12. Conference and departmental conventions. John W. Rushton and F. G. Pitt will be the principal speakers. D. E. Dowker.

Southwestern Texas, at San Antonio, February 10 to 12. Branch clerks and priesthood, please send reports to Miss Stella Jackson, secretary. Thomas Jett, jr., 416 North Larado Street, San Antonio, Texas.

Little Sioux, at Logan, Iowa, February 11 and 12. Prayer service at 9 a. m., Saturday. Business session at 10.30 and also at 2.30. An urgent invitation is extended to all to be in attendance. It is expected that Apostle J. F. Curtis and Elder Daniel Macgregor will be present. President and secretary would appreciate receiving reports a week prior to conference. Religio and Sunday school will hold a joint prayer service Thursday evening, February 9. Friday at 10.30 a. m. the Sunday school will hold its annual business meeting. At 2.30 departmental work will be taken up. The closing session of the convention will be Friday evening, February 10. Ada S. Putman, secretary.

Central Oklahoma, at Terlton, February 10 to 12. All trains will be met; westbound from Tulsa 9.10, 1 a. m., and 3.10 p. m.; eastbound from Enid, 10.47 a. m. and 4.10 p. m. Church located one block north and three blocks east of the Frisco depot. Welcome to all. Address all communications as follows: For the church, Joseph G. Smith, 123 South Chrysler Street, Independence, Missouri; for the Sunday school, R. E. Miller, 105 West Twenty-ninth Street, Oklahoma City, Oklahoma; for Women's Department, Mrs. Ed. Dillon, 131 East Tenth Street, Oklahoma City. An urgent invitation is extended to the young people, especially our young girls. We expect to give the Oriole and Temple Builder play entitled, "The friendly road." We will have good speakers throughout our conference. Those planning to attend

district conferences, in view of the change in General Conference date.

Sunday school is moving nicely under leadership of Sister S. E. McWilliams. The Christmas cantata portrayed the Christmas of the rich and poor, showing what the true spirit of Christmas will do.

The Religio has its ups and downs, and just now it is mostly downs, but we are not discouraged.

The Women's Department is meeting every week in an effort to prepare an entertainment feature at the conference.

Elder J. M. Baker's address is 1145 E Street, Lincoln, Nebraska.
BLANCHE I. ANDREWS, *Correspondent*.

An interesting feature of the successful services at Council Bluffs, Iowa, by Elder J. F. Curtis, closing December 21, and marked by the baptism of forty-three, was that prayer services were held prior to each preaching service except on Sunday evening. The Saints responded well and a number of new converts took an active part, greatly to their benefit.

please write Mrs. Pearl Greenwood so arrangements will be made for your abode while here. Pearl Greenwood, secretary.

Pastoral Notice

To the Saints of Southern Wisconsin; Greeting: I am sure it is time I was sending you a few lines in explanation of what I am doing, as I know some of the branches have expected to see me with them for special meetings long before this. Something over eight weeks ago, Sister Dutton took sick with a pain in her left side, which continued to cause her such distress that she has had to be in bed nearly all the time since. The first thing we did was to call the elders and administer several times. She did not gain, but rather got worse on the whole. The doctor was called on Thanksgiving Day, and he continued for about two weeks. His treatments, together with administering, brought some relief, and he advised that she dress and sit up, which she did, but in a few days she took a relapse and was much worse. So another doctor was called, and he agreed with the first that there might be some gathering forming in her side, and it caused a state of peritonitis, which was very painful. So she continued for six weeks, when one morning the doctor discovered a rounding bunch in her side and advised that she go soon to the hospital in Janesville. She came here Friday, December 30, and on Saturday, December 31, was operated on to drain the pus sac. This proved a success and brought relief. It continues to drain at this writing (January 17), but the doctor here looks for it to end soon. I assure you that it has been a trying time. But withal there have been seasons of blessing and comfort experienced. The Saints here and there have remembered us, and we thank them for their faith and prayers, also temporal blessings that have been sent. In some cases, and especially in our home branch, at Evansville, seasons of fasting have been held which have brought much comfort and blessing. Since Sister Dutton has been here, her stepmother and Sister Edith Hadley have cared for our children in our home, excepting one week of vacation when they were at my mother's, two miles north of Janesville. They have kept well, and are now in school, with Sister Brohmer, of Madison, caring for them in our home. Many, many kindnesses have been shown by Saints and friends, and we say, "May God bless them one and all." We hope and pray that this trouble may soon be at an end, and we thus be able to take our place in church work, which is ever our desire.

We certainly desire the faith and prayers of all Saints, that this condition, which has so hindered, may soon be removed. I assure you all it has been a trying time, but still we see many who are suffering worse. God alone knows the reason why, and what the end will be. We wish to say, "Thy will, not ours, be done."

Our district conference convened at Madison, the first Saturday and Sunday in December. I attended the business sessions and returned at night to our home, as Sister Dutton was quite sick at the time. The conference gave me the choice of one as my associate in the district, and I wish to name Norman E. Hield, jr., of Janesville, as vice president of the Southern Wisconsin District. We desire that success may attend.

Your servant in Christ,
JASPER O. DUTTON.

Appointment of First Assistant Superintendent

This is official notification of the appointment, with the approval of the First Presidency, of Sister Blanche Edwards, of 13 Heathfield Road, Handworth, Birmingham, England, as First Assistant General Superintendent of the Sunday School Department.

A. MAX CARMICHAEL, General Superintendent.

Requests for Prayers

Sister Emma Simpson, of Sayle, Pennsylvania, desires prayers for the recovery of her sight.

Our Departed Ones

MATTATALL.—Alexander D. Mattatall was born June 22, 1837, at Wales, Nova Scotia; died December 3, at his home at East Machias, Maine. He has been a faithful member of the church for many years, occupying acceptably in the office of teacher in the church. Sermon by O. L. Thompson; interment in Jacksonville Cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

MCDONALD.—Julius Sharpe McDonald was born March 15, 1854, in Clinton County, Ohio. Moved to Appanoose County, Iowa, in 1856. Came to Harrison County, Iowa, at the age of nineteen. Married Caroline Garner, November 16, 1879. Baptized September 15, 1878. Called to office of teacher May 31, 1890. Ordained an elder October 23, 1904. Acted as president of the Magnolia Branch for two years and was elected president of the Missouri Valley Branch in September, 1915. It was through his earnest efforts that the new church edifice at Missouri Valley was erected. Moved to McAllen, Texas, in 1918. Died of paralysis December 31, at the home of his daughter in Logan, Iowa, his wife preceding him one year and four months. Leaves three daughters, eight grandchildren, a sister, and a brother. Funeral services from the Saints' church at Logan, conducted by Daniel Macgregor.

BORBRIDGE.—Albert Warren Borbridge was born September 10, 1865, at Corinth, Ontario. Baptized June 7, 1885, at London. Ordained a teacher January 24, 1915, and to office of elder October 19, 1919, and a counselor to Bishop J. L. Burger October 3, 1920. Attended the General Conference of 1920. Died December 5, 1921, leaving a widow. Funeral sermon by J. L. Burger.

McKEOWN.—John J. McKeown was born at Liverpool, England, March 9, 1843. Baptized May, 1892. Ordained a deacon February 14, 1894. Died at Jonesport, Maine, November 19, leaving an aged wife and one son, Bernie. He was a devoted Saint, faithful and true to the work. Funeral from Jonesport church in charge of W. E. Rogers; sermon by O. L. Thompson. Interment in Hillside Cemetery.

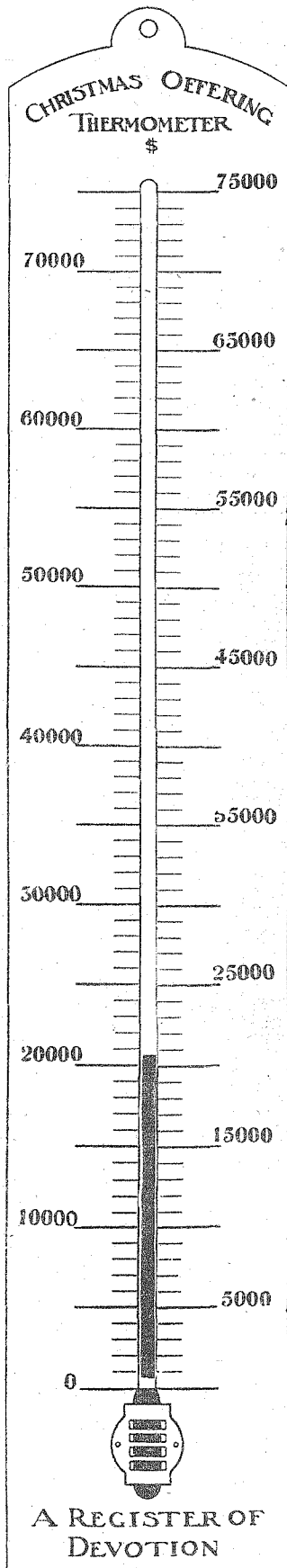
MARSH.—Ellen Mefford was born November 24, 1855, in Harrison County, Iowa, near the place where the town of Woodbine now stands. Baptized when fourteen years old. Married January 1, 1871, to W. D. Marsh. Two of their five children died in infancy. Died January 20, 1921, at Omaha, Nebraska. Her husband, two sons, one daughter, three sisters, two brothers, and thirteen grandchildren are left to mourn. Funeral from the Omaha south side church. Sermon by James Huff, assisted by George W. Steele.

MUFFLE.—Matilda Able was born January 27, 1843, at Lower Mount Bethel, Pennsylvania. Married Jacob Muffie August 24, 1869. Moved to Straubville, North Dakota, in 1888, being pioneers of that vicinity. She was made a communicant of the German Reformed Church in 1859. Baptized into the Reorganized Church in 1919. Died at the home of her daughter, Mrs. C. J. Morris, at Cayuga, North Dakota. Her four sons and two daughters are left to mourn. Funeral services in the Methodist church at Cayuga. Sermon by J. E. Wildermuth. Interment at Cogswell, North Dakota.

SMITH.—Martha, daughter of Herbert and Martha Smith, was born March 6, 1893. Baptized September 10, 1907. Died after a very lingering illness, October 5. She will be greatly missed by the Saints of Birmingham, England. Funeral services in charge of J. E. Meredith, sermon by F. E. Edwards, John Schofield assisting. Interment at Wilton Cemetery.

ANDERSON.—John Ludwig Anderson was born at Okuma, Halland, Sweden, September 26, 1854. Married Carolina Dahl, October 12, 1901. Baptized September 17, 1910. He and his wife moved to Independence in November, 1920. Died at his home, December 18. Wife and son in Independence, two sisters and other relatives in Sweden, are left. Funeral from Carson's chapel in charge of O. W. Okerlind, sermon by C. A. Swenson, interment in Mound Grove Cemetery.

Watch It Rise



We get the word *thermometer* from the Greek word *thermi*, meaning heat, and combine it with "meter," which means "to measure."

It is a heat measuring device. Energy must be expended to get heat. It may be through human effort or the consuming of fuel, but either way it costs money to produce heat, and no thermometer will rise without it. For every degree that the "mercury" rises in this thermometer, some boy or girl, some class or school, perhaps all of them together, we had better say, has raised \$1000.

Now let us consider the cost.

It has meant many miles of weary travel for tired feet. It has meant days of laborious work and sacrifice. This fuel, kindled by the spark of the Holy Spirit, makes our fires of devotion, and from that warmth comes the heat to raise our thermometer.

Like a great engine of mighty power, we have all been working for this Christmas offering inheritance fund. "Horsepower" is the term applied to the unit of energy generated by engines and other devices. One horsepower is said to be an equivalent amount of energy to that required to lift 100 pounds 5½ feet in one second. We have no way of measuring the human energy expended in raising our thermometer one degree. Yet we know that it has taken the combined energy of all those engaged in Sunday school work one year to raise the amount which will finally be indicated on this thermometer.

Love, the great dynamic, has produced the energy and borne our burdens with ease. Love lifts. It's a mighty power when directing human energies against a single purpose.

The 1920 Christmas offering amounted to \$86,273. During the last year our

tithes and offerings fell off 36.4 per cent. After noting this fact, observe how high the mercury has already risen on the

British Number Next Week

Our issue for February 1 will be devoted almost exclusively to the work of the church in the British Isles. It has been compiled by Apostle T. W. Williams from contributions furnished by representative men and women in the church work in England.

With the articles covering all the important aspects of our past and present situations in that land, are pictures of most of the leading workers.

The cover design centers around an interesting photograph of the Ann Hathaway cottage and garden at Stratford-on-Avon—a typical English scene that brings up memories of the great Shakespeare.

Revised Prices on Boy Scout Literature

We have received advice of the following prices on Boy Scout literature since the issuance of our catalogue Number 27, and they will take precedence over the catalogue prices.

Boy Scout Literature

Boy's Handbook	\$.50
Scout Master's Handbook	1.50
Boy Scout's Diary25
Boy Scout's Songbook40
Boy's Life, A magazine for boys: Price to members	2.00
Scouting. A biweekly paper for Scout Masters, per year	2.00
Merit badge pamphlets on about sixty different subjects, such as agriculture, athletics, bird study, camping, machinery, surveying, etc., each15
Pamphlets for Scout Masters:	
(a) The Scout Master and His Troop10
(b) Troop Committee05
(c) A Manual of Customs and Drills25
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It is suggested that those desiring only a few copies of these leaflets order direct from the Boy Scouts of America, 200 Fifth Avenue, New York City.

accompanying offering gauge and make some calculations. How high will the indicator rise on our 1921 Christmas offering thermometer?

What is your best guess?

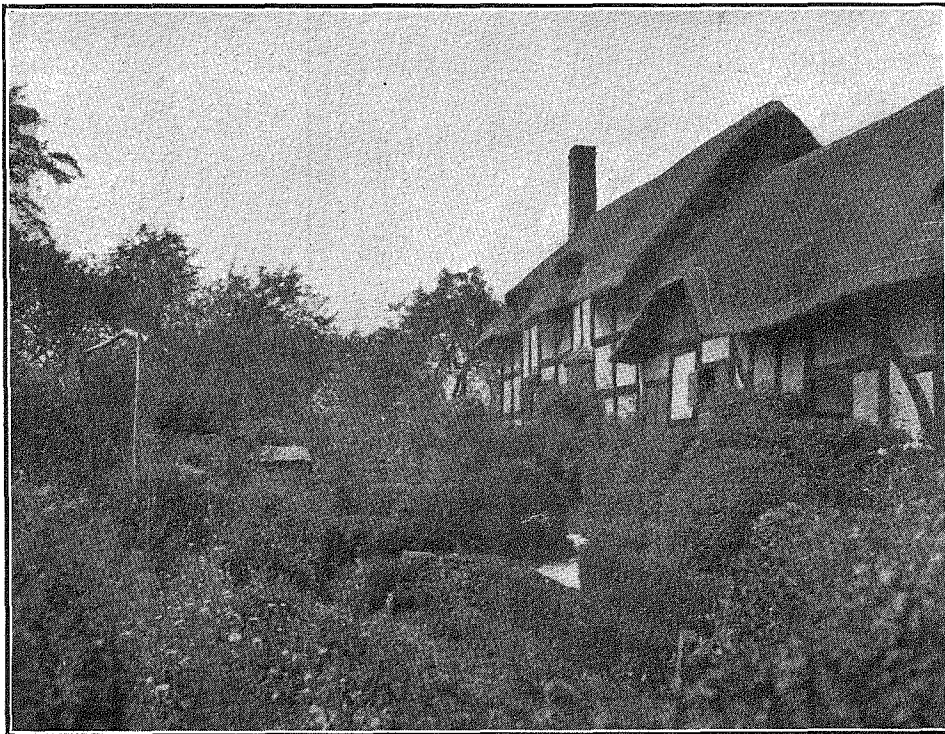
We will publish the names of the ten persons who come the nearest to the grand total. We should have your estimate in the office of the Presiding Bishopric, Box 256, Independence, Missouri, not later than February 20.

Now, altogether! How high will it go? What do you say? Total Christmas offering received to January 22, \$29,012.38.

Elder J. B. Wildermuth, who has taken up secular work in order to relieve the church during the present financial embarrassment, sends to the Bishop a check for \$23.00, the first money earned by him as a salesman. This act of devotion may well arouse some other Saints to a sense of their duty and privilege.

The Saints' Herald

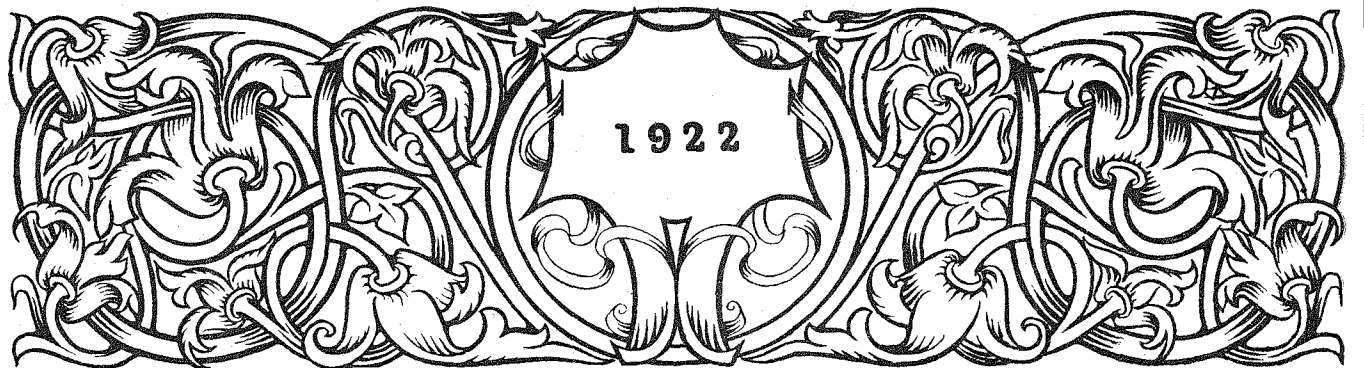
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Photograph by Frederick M. Smith.

The pretty garden of the Ann Hathaway Cottage, Stratford-on-Avon, England.

British Isles Number



A Prayer by Charles Derry

By the General Conference of October, 1862, Elder Charles Derry was appointed on a mission to Great Britain. He left America about the first of the following year and arrived in Liverpool February 4, 1863. It was, doubtless, at this time that he uttered the prayer which appears below and shows the spirit of consecration with which he went forth. He traveled in the steerage in order to send as much money as possible home to his wife.



BADE FAREWELL to my wife and children, and started on my mission to England. But oh, my God, it was hard to tear myself from that woman thou hadst given to be my companion and those children thou hadst blessed me with. It wrung the grief drops from my heart. It was hard to see her fold my clothing and cook the last meal we should eat together, perhaps for years, but now to say the last farewell, to gaze for the last time into those blue eyes brilliant with tears, which told how deeply she loved, and how faithful was her heart, yet while her bosom heaved with silent anguish that words could not utter, as her mind would fill with dark forebodings that we might not live to meet again in this world, not one obstacle would she lay in my path, nor utter one word, nor give one look that would say, 'Do not go'; but her heart sought comfort in thy promises.

"She consecrated me to thy service by her years and prayers, and I ask thee, oh, my Father, to accept the sacrifice she has made upon thy holy altar, and let the oil of comfort and consolation be poured into her stricken heart and into those of my beloved children. May they all be preserved from disease and death, from poverty and woe, and above all may they be preserved from the snares of sin and Satan and kept spotless and pure, ready to enter into the marriage supper of the Lamb. And may we have the privilege of enjoying each other's society here on earth, and afterwards in unfading and eternal joys, where the pangs of separation should be no more felt. I ask this in the name of Jesus Christ. Amen and Amen."

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, February 1, 1922

Number 5

EDITORIAL

Credit for the British Number

Through the energetic kindness of Elder T. W. Williams, the excellent material for this number was procured from the various writers indicated under the caption of each. The editors and readers of the HERALD appreciate this service, made so efficiently possible by his journalistic experience in America.

This material was secured some months ago, and at that time we used a smaller type face. On our present basis, we had sufficient material for two HERALDS of ordinary size. Because their classification would allow it, we held out for later publication several excellent articles, among which we note especially, "A mighty empire," by J. W. Rushton; "A visit to Stratford-on-Avon," by Frederick M. Smith; "Reminiscences," by W. R. Armstrong; "A short history of the work in Britain," concluded by S. A. Burgess; "An appeal to the young people," by Nephi Dewsnup; "Street preaching in Great Britain," by Thomas Taylor; "James Baty—A biography."

In the British Isles

President Smith has an intense interest in the British Mission.

I cannot but feel hopeful for the work of the church in the British Isles Mission, and I shall experience keen disappointment if the developments of the next few months fail to indicate that greater impetus has been given to the forward movement. The work of the church generally is forging steadily ahead with greater energy than before, and I fully expect that the officers and members of the church in the British Isles Mission will fall into step with the advancing host.

Before visiting the British Isles I was deeply interested in its work and welfare, but I find that the visit which I have made in company with Brother Williams to all the districts and most of the branches, and the many personal acquaintances I have formed with officers and members, have greatly intensified this interest. After our trip around the mission Brother Williams and I felt better qualified than before to analyze the conditions existing there, and we made full report and recommendations to

the joint council. I am glad to say that the council has agreed with our views and sent some of the needed help, more being promised for a later date.

With a few exceptions, the officers of the mission are alert to the interests of the work, and officers and members seem anxious to give of their best that the tasks ahead of us may be successfully accomplished. It is fully expected that every officer and every member in district, branch, and auxiliary will stand ready to assist in every way possible.

The brethren sent by the joint council on the recommendation already referred to, have gone to the mission in the same spirit with which Brother Williams and I went, viz, with a sincere desire to serve the interests of the work in every way possible. I therefore most earnestly plead that every Saint in the British Isles enter into the activities of the church with renewed zeal and freshened determination, heartened by the prospects of bigger and better things.

The establishment of mission headquarters at London will at once strengthen the ties between the Saints in the British Isles and the body of the church, and facilitate and expedite the work, for it is the plan of the Presidency to have one or more of the members of the joint council in charge at Saint Leonard's at all times. This, together with the educational work planned among other activities at Saint Leonard's, cannot but add greatly to the efficiency of the organization in the mission. Let us hope that the fruits of the activities at Saint Leonard's will soon be manifest.

In this connection let me make an appeal to the mission. It is a day of consecration. The work of the church must become of prime importance to every member of the church. So great is the demand for laborers in various phases of church activity that there must be a host of young men and women in training for that work.

Foreign fields, as yet untouched by our missionaries, are opening up opportunities which must be improved. Many activities demand the work of devoted research students and trained specialists. This must be held before the young of the church by their parents, and the spirit of consecration developed to

the point where thousands of young persons will give themselves to the service of the church, and be willing to enter upon any course of training and preparation, long or short as the case may be.

Turn the eyes of your sons and daughters to Saint Leonard's, and tell them that Brother and Sister Daniel Sorden have been sent to help in this educational work. It was with keen pleasure that I saw the boys and girls, who January 8, 1921, sailed for America from Liverpool, respond to our call for this work of preparation, and I sincerely hope that they will prove to be but the vanguard of the host of young Saints of the British Isles Mission who will come forward and give their services to the church in response to the general and specific calls being sent out demanding their help. It requires a deep devotion to the cause, and, to develop that devotion throughout the entire membership becomes a present duty of the membership.

Saints of the British Isles, the work is on! The church expects every member to do his duty. In my experience among you I have learned to have confidence in you, and I fully expect to see a whole-souled response to the call; come, let us "Carry on."

May God add his blessing and give us strength, wisdom, and courage for the task.

FREDERICK M. SMITH.

The Outlook in Britain

*Apostle Williams says, "Let me emphasize:
The church is international."*

The outlook is bright. There is an open sea—no icebergs; no fogs. We may encounter rough seas. There may be adverse winds and occasional storms. But we have our bearings. Our course is clearly outlined, our destination definite, our captain reliable.

The crew is efficient, the ship seaworthy. All on board, with few exceptions, are joyously looking forward as we sail into new waters and untried seas. Some readjustment is inevitable. Reorganization and displacements may be necessary in some instances. There will be no mutiny or insubordination. Our motto must ever be, The best man or woman for the place. Efficiency counts with God as with men.

We congratulate the Saints in Britain on their heroic and Spartanlike devotion to the church throughout the long and trying years of the war. It is difficult at best to maintain the honor of the church. To do so under circumstances such as attended the late conflict is praiseworthy.

Our hearts have been cheered and our spirits stirred while visiting the various districts and local churches throughout the mission. The association

enhances our appreciation of real manhood and genuine womanhood. Surely man was God's noblest creation, and woman his crowning embodiment of love and goodness and virtue.

The general church is extending its helping hand to the Saints in England and Wales and Scotland and Ireland. No longer can it truthfully be said, "The church has left us to ourselves." The old lines of national separation are being wiped out. The interests of the church in all the world are identical. The spirit of provincialism must be discouraged. Let me emphasize: The church is international.

The time has come when we will not think in terms of "my branch" or "my district" or even "our mission." As children of the kingdom, we are as interested in the progress of the work in remote fields as at home.

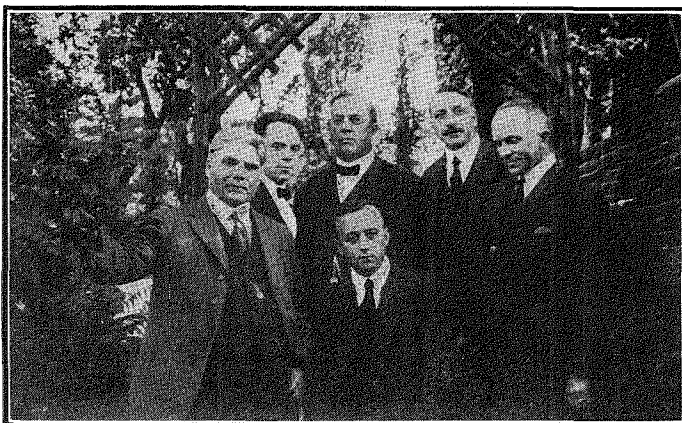
The wider the outlook the greater the reaction. We grow as we perceive greatness. Isolation and selfish purpose are the meed of little souls. Communal service makes for individual greatness. The Saints in Britain will do well to forget the branch in which their names are registered, the district of which their branch forms a part, and even the mission in which they reside, and think rather of the universal church in its world-wide aspect. We are not members of branches, or districts, or missions. We are members of *the church*.

Forward, ever forward. Old landmarks are serviceable as they suggest new attainments. We must look backward only that we may move forward. We must not hug shore. Traditions have no place with God. They should not have weight with us. It is not, How have our fathers wrought? but, How best can we achieve? If we are moving forward, the program and method of yesterday are not sufficient for to-day. Doing things constantly in the same way eventuates in ruts. New occasions demand new methods and new tactics. This is as true in England as in America. It is not, How do they do things in America? or, How have we done them here? but, What is the best plan of action *now and here?*

A young man is not to be despised because he is young. In nearly every instance God has chosen young men to do specific work for him. I speak for the young men of Britain. This does not mean that the older men are to be relegated. There is room for all to work to capacity. No man need be jealous of another's achievements. We grow together, not apart. Let us encourage and stimulate our young men. The only superiority an elder has over a deacon is his ability to do better service. Ordination is not a badge of greatness; it must, if effective, be an insignia of power.

There is a definite place for women in our forward movement. Woman has equal place with man in the divine program. He made *them* twain. He called *them* MAN. God has placed no embargo on woman. Wherever man has permitted, God has always exalted womanhood. It is man who has degraded woman, not God. We may well lift the ban which has all too long been placed upon woman in the church, and welcome her to our councils and afford opportunity for expression and service.

When God indicates I have no objection to women occupying in any field now occupied by man. Have you? If so, why? Ministry for God is always contingent upon divine call. When God calls women to service I will not resist the call. I will not permit prejudice to darken counsel. I will not allow tradi-



A GROUP AT SAINT LEONARD'S

A picture taken by Bishop Charles Fry at Saint Leonard's, London, England, just prior to the departure of President Smith. They are standing in the back yard of the place. They are, standing, left to right, James A. Gillen, F. Henry Edwards, Frederick M. Smith, Charles Fry, T. W. Williams; seated, Daniel B. Sorden. Brother Edwards is attending Graceland College.

tion to warp judgment. The place and position which women will have in the church in the future rests with God. I am justified in the belief that it will be extended and enlarged. It is possible that her limited field hitherto has been due to the prejudice of man rather than the purpose of God.

May God bless the church work in Britain. May his Holy Spirit lead and comfort. My heartiest congratulations to the noble band of Saints in this land. It has been a joy to minister among you. I shall ever treasure as among my richest experiences the time spent with the Saints in the British Isles.

T. W. WILLIAMS.

The current of life which runs in at the eyes and ears is intended to run out at the hands and feet and tongue.—William James.

Editorial Notes

The church at Warrington records the largest number of baptisms of any church in the mission during the past year. Brother Chandler is a fearless and aggressive defender of the faith. He attributes the additions largely to the street meetings which have been held in proximity to their place of worship.

The recent conference of the Wales District held at Nantyglo, September 17 and 18, was in every way a success. The Saints were cheered and comforted and there was a manifest desire to revive the work in Wales. The one great need in that country is houses of worship. Resolutions were passed directing the district and branch authorities to make a survey of the needs in this direction and to report their findings to the general bishop of the church.

Steps are being taken to place the Sunday school, Religio, and Women's Departments on a better footing than hitherto. The financial condition of the Saints has prevented them from securing the necessary publications, but now that the industrial crisis seems to be passed we are hoping for better times, and in the event thereof we will be able to order supplies and effect organization in the various local churches.

Brother James E. Bishop is winning his way with the Saints in the Sheffield District. He is a capable district president and we have nothing but good reports of his work.

Brother Fry has been visiting the churches of the Sheffield and Manchester Districts. It is his purpose to visit every church in the mission. He is careful and painstaking, and we believe that after the Saints come to know him, that there will be an appreciable increase in tithes and offerings.

There has been keen disappointment over the inability to open Saint Leonard's Institute, owing to the lack of funds in the church. But we are pressing on with determination, and despite disappointments and reverses and deprivation we are determined by the help of our heavenly Father to succeed.

The conditions of unemployment in Great Britain are acute. The Government is put to it to devise ways and means to keep the people from starving. Our people have suffered along with the rest of the people, but we know of no cases of dire want among them.

T. W. W.

DEPARTMENTS

Sunday Schools in Britain

By Blanche Edwards

The conviction is borne in on us as never before, that the realization of our hope of the future lies in the work of to-day.

During the last few years we have been hearing rather a good deal about the League of Nations. Has it ever occurred to you that as Sunday school workers a large measure of the success or failure of such a league depends on us; on the way in which we train the children of to-day to become the citizens of to-morrow; on the ideals we hold before them; on the lofty aims we give them; on the great personalities to which we introduce them; on the help we give them to overcome evil, and to love and work for the good, that the kingdom of God may be established here, that there may be "peace on earth, and good will among men"? Success depends upon whether or not we turn out from our schools real, living, thoroughgoing Christians, who will at all times, in all places, under all circumstances, uphold the honor of our God.

Possibilities

Listen to what Basil Matthews thinks of this. Writing in the *Sunday School Chronicle and Christian Outlook* of November 13, 1919, he says:

The task of preparing the world of men to take on their shoulders the responsibility of the League of Nations, which is the last great hope of world peace, is a task of Christian education. It is in large measure a part of the task of the day-school teacher, who can so teach history and geography as to reveal and stimulate the kinship of man with man. For just as the roots of the war may be traced back to the purely nationalistic and imperialistic teaching of history in the classrooms of Europe, so the League of Nations—if, and when, it is a working system—will be traceable to the teaching in the classrooms of not only Europe, but of all the continents of the world.

But [and here is the point of supreme importance], after all, the fiery heart of the League of Nations—the flaming center from which it takes its energy and creative strength—lies just in that sphere where the day-school teacher must end his work. The heart of the League of Nations is the person of Christ drawing all men to himself and to one another. He alone of all the world's story reveals a Father to all men. He alone, for that very reason, reveals an effective spirit of world-brotherhood that even breaks the international barriers and bridges the interracial gulfs.

For this reason Harold Cooping's picture of Christ, surrounded by the children of the different races, is [in an infinitely more vivid sense than we realized when we designed it and gave it its title] *the hope of the world*.

With him in the center and the children of all races at his side and at his feet, the world's future is secure.

It was my privilege for about eighteen months to teach the wide world geography to children of eight

or nine years of age. We worked on the plan of "Children in other lands" and learned how these children lived, worked, played, dressed, and ate; their manners and customs; what their homes were like; what was the contribution of their country to the commerce of the world, etc. We were so interested that we ceased to think that anything different from our own conventional way of doing things was "funny" and a subject for ridicule. I know beyond any shadow of a doubt that it is possible for the day-school teacher to so teach geography and history as to reveal and stimulate the kinship of man to man, but here, unfortunately, my work had to stop.

If, however, these lessons could have been enriched by the work of a big-souled, consecrated, Sunday-school teacher, how much might have been done! With the knowledge of the fatherhood of God and the brotherhood of man in his heart, this teacher could have trained his children to realize that the little yellow children of China and Japan; the black children of India and Africa; the little ball of fur rolling down a snowy slope, and then straightening out into a squat little Eskimo; the little Turk in his strange clothes; the little Dutch girl in her fly-away cap and wooden shoes; the dark-haired, dark-eyed, rainbow-clothed Italian child; the little Red Indian children; in fact, every child in this wide, wide world, from north to south and from east to west, is his brother or sister; that for him or her Jesus came, that they might enjoy the beauty and freedom of this gospel; that Jesus belongs to these children just as much as he does to us, and that Zion shall be a place of safety for them, too, if they so desire. Why not?

This is only the beginning. This work could be accomplished in the beginner and primary departments. As the children advance through the school so they are brought into contact with the great worthies of all time. Through the instrumentality of a skilled teacher they see God, and his Son, as the "flaming center" of the whole universe, giving men their energy and creative strength, until in deeds of righteous valor, in acts of self-sacrifice for the good of their fellows, and in nobility of character, they surpass themselves, until we realize that man was created only "a little lower than the angels."

All over the world, children may claim kinship with these heroes and in their hearts may be stirred such love, such admiration, such hero-worship, that from their souls, if not from their lips, comes the longing cry:

"Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live

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In pulses stirred to generosity,
 In deeds of daring rectitude, in scorn
 For miserable aims that end with self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence urge man's search
 To vaster issues.
 So to live is heaven:
 To make undying music in the world.

"May I reach
 That purest heaven, be to other souls
 The cup of strength in some great agony,
 Enkindle generous ardor, feed pure love,
 Beget the smiles that have no cruelty—
 Be the sweet presence of a good diffused
 And in diffusion ever more intense.
 So shall I join the choir invisible,
 Whose music is the gladness of the world."

Here is a grand outlook, Sunday school workers! Once more we are made to realize the world-wide significance of our work. Once more are we reminded of our "high and holy calling." The mists of doubt and discouragement clear away. The insect stings of life lose their power, and we see the Sunday school work as it is (in its grandeur, and its dignity) and making for the establishment of Zion, our city set on a hill, a living monument to the glory of God.

As we turn our eyes from the vision of this glorious future, "with the glory about us clinging, of the glorious future we see," we hear the clarion cry ring out once more: "Prepare ye. Prepare ye the way of the Lord." Through the churches, through the chapels, but nowhere more boldly than through the Sunday school rings the cry. So strongly, piercingly, commandingly, pleadingly, comes the call, that all prejudice, all littlenesses, are swept away and the conviction is borne in on us as never before, that the realization of our hope of the future lies in our work of to-day. We have been told again and again that the hastening time is upon us. How then dare we delay?

Holding in our hands so great a power, shall we not go forward? We have undertaken the Sunday school work, and it is for us to make a real, living thing out of it. It is our privilege, but our duty, too, so to equip ourselves by study, by faith, by constant discipline, that we may safeguard the children from the evil powers of the world, and lead them to find joy in the service of God. We must fill their lives so full of the beautiful, the noble, the truly great, that evil shall have no place there. To give our children these high ideals it is imperative that we should give the children that uplift that comes from heart contact with great and undying personalities.

To the little ones, we must give an ardent love for their wonderful Elder Brother. To the boys and

girls, a true reverence for the gentlest but noblest of all heroes, their King of kings. To the adults a firm, strong religion, giving them an unassailable conviction that God wants them, cares for them, and lovingly asks for their service: that in times of



BLANCHE EDWARDS

Sister Edwards is an enthusiastic worker among the Saints, giving special attention to the Sunday school. She is mission superintendent and has recently been chosen as first assistant superintendent of the General Sunday School Department.

trial they may stand steadfast, unmovable, arriving at the dignity of "colaborers with Christ"—their Redeemer, Hero, Friend!

How shall these things be? In the language of a very beautiful hymn:

"Thou must be true thyself
 If thou the truth wouldst teach,
 Thy soul must overflow, if thou
 Another soul wouldst reach."

No one has any more right to go about unhappy than he has to go about ill-bred. He owes it to himself, to his friends, to society, and to the community in general to live up to his best spiritual possibilities; not only now and then, once or twice a year, or once in a season, but every day and every hour.—Lillian Whiting.

Policies and Prospects

By Charles Fry

The church is dependent upon voluntary contributions for the finances with which to carry on the various lines of gospel work. Any officer, whose duty it is to receive money through such voluntary offerings, must have the undivided confidence of the people in order that his work and that of the church may be wholly successful.

As representing the department of the Bishopric, and having to do with the finances of the church in Great Britain, it is the purpose of the present bishop, while his work in this office is yet in its early stage, to seek and to hold the confidence of the Saints by

- (1) Personal association with them.
- (2) Careful and wise teaching of the law in the revelations of God touching the giving of tithes and offerings.
- (3) A faithful handling of all money and accounting for the same; and in all other ways, as may be proper and practicable.

A Complete System

No extensive work of any kind can be carried on without means by which the necessary and unavoidable expenses can be met. The divine law, as given to the church, comprises a complete system for the gathering and expending of money. As is generally well known, this law includes tithing, which, in contradistinction to the devices of men, provides a reasonable and equitable plan for obtaining means adapted impartially to rich and poor, and imposing hardship upon none. It provides also for offerings, which may be general or special, the amounts given being dependent mainly upon the faith and financial ability of the donors.

In either case the giving is by the voluntary consent of the givers, though tithing is that portion which the Lord claims as his share by right of primary ownership, and offering is that which is given to the Lord as a gift out of the fullness of one's heart. The law of the Lord further provides for a special class of officers known as bishops, whose duty it is to teach the law, gather and care for the means contributed, and expend the same for the purposes of the church, besides other duties.

Three Departments

There are three departments of church activity which are mainly dependent upon the church treasury for their support, viz: Missionary, pastoral, and educational, to which may be added the assisting or caring for the worthy poor and needy. Missionary work includes the sending of missionaries with the gospel into new fields where expense must be in-

involved for traveling, food, clothing, lodging, advertising, and other things according to circumstances, besides the supporting of their families while they are thus engaged. Pastoral work has to do with the nurturing, protecting, comforting, and instructing of the Saints and involves the keep of the pastors and their families, with various other expenses. The educational work looks to the future progress of the church by training the young for whatever lines of endeavor they are adapted, and is a very essential part of the church's work. The care of the poor and needy is a duty under the law of nature and the law of God.

The program of church work in Great Britain provides for the extension of the gospel in other places than where now established, the locating of pastors where most needed, the establishing and sustaining of a school. The extent to which these things can be carried on will be determined largely by the amount of tithes and offerings furnished by the Saints from which to pay the necessary expenses. There will be other expenses, such as assisting the needy, keeping up Saint Leonard's as the headquarters, and providing equipment and supplies for the several offices and departments of work.

Saints in Britain Liberal

The financial contributions in Great Britain, while falling much below the extraordinary needs in the purchasing of property and the development of the several activities have, when considered in relation to the adverse industrial and economic conditions existing of late, been very liberal indeed, and with the general improvement in the industrial world we look for a corresponding or even greater increase in the church's income. Many of the Saints have done well in the spirit of sacrifice in fulfilling the law as applying to temporal things, though there are many more who need to fall into line and come to the support of the Lord's work with their means. The motto previously adopted by the Presiding Bishop's office (Every member a tithe payer), should become the universal one for this land.

We hope, in time, to secure on the books of this office the name of every member as having fulfilled the law. Such a condition will not only help to carry on the gospel work, but will bring to the members an increase of faith and joy which will add to the spiritual life of the church.

The Judicial Work

As pertaining to the judicial work of the bishop's office, the teaching of the law, by which the members can avoid error or transgression, will be considered the primary work; while the matter of trying transgressors will be held as secondary. It is hoped to avoid the second by diligently doing the first.

With the many excellent Saints, the large number of young people and children, and the numerous non-members who are desirous of serving the Lord, there is no good reason why the church should not grow in number, in faith, in knowledge, and in spiritual power in this land. The nation which responded most readily to the gospel call in the early days surely has the elements of faith by which it can respond to-day. Such a response is expected both within and without the church. The church in this land should not only become self-sustaining but should, in time, be able to send ministers and support them in other lands while they are bearing the gospel there.

A Short History of Church Work in Britain

By Frank Henry Edwards

It was the first of June, 1837, when Heber C. Kimball and Orson Hyde were called and set apart by the First Presidency of the church to preside over a mission in England. This took place at Kirtland, Ohio. A few days later James Fielding was set apart for the same mission. On the evening of the 12th, Willard Richards, who had been absent for some time on a mission, was also set apart to accompany them.

On the 13th of June these brethren bade farewell to home and loved ones and, without purse or scrip, started out on their mission. These men displayed the spirit and genius so characteristic of the early men of the church. To start out on a journey of nearly four thousand miles and travel under adverse circumstances, among strangers, and with no apparent prospects of sustenance or aid, required both faith and courage.

A number of the Saints accompanied them as far as Fairport, where they took steamer for Buffalo, arriving the next day. At Buffalo they expected to receive some money from Canada, but were disappointed. They arrived in Albany on the 19th, and by the 22d all were in New York. There providential aid was received and on July 1 they sailed on the *Garrick* for Liverpool.

During the week they were in New York they lodged in an old storeroom, sleeping on straw placed on the floor, eating what cold victuals they could get, and conversing with the people as they had opportunity. On the 29th of June they sealed, super-scribed, and forwarded to the ministers of the different religious denominations of the city one hundred and eighty of Orson Hyde's "Timely Warnings."

On the 16th of July Elder Hyde preached on the aft quarterdeck. In twenty days they reached Liverpool. They were in a foreign land. They were breaking new ground. They immediately took lodg-

ing in a private house on Union Street until after the inspection of the ship, and on the 22d took coach for Preston. When they had alighted from the coach and were standing by their trunks in front of the hotel, a large flag was unfurled over their heads on which was printed in golden letters, "Truth will prevail." At the sight of this their hearts rejoiced and they cried aloud, "Amen, thanks be unto God; truth will prevail."

During the day they secured lodgings. In the evening they visited the Reverend James Fielding, a brother of Elder Fielding. He had previously



W. R. ARMSTRONG

Reared under the influence of the latter-day work, Elder Armstrong has a foundational array of experiences that makes life a panorama that stretches into eternity. Elder Armstrong's "Reminiscences" will appear in an early number.

been apprised of the latter-day work. He had requested his parishioners to pray that God would send them his servants, and exhorted the people to receive their message when they should come. On the following Sunday they went to hear Reverend Fielding preach. He voluntarily announced that an elder of the Latter Day Saints would preach in the afternoon from his pulpit. In the afternoon Elder Kimball preached and Elder Hyde bore testimony. In the evening Elder Goodson preached and Joseph Fielding bore testimony. On Wednesday Elder Hyde preached, and thereupon the reverend gentleman closed his doors against the brethren and began to oppose the work, stating that the elders had promised to say nothing about baptism in their serv-

ices before he consented to permit them to occupy his pulpit, whereas the subject had not been broached before Mr. Fielding gave out the public announcement.

On Sunday, the 30th day of July, nine members of Mr. Fielding's church offered themselves for baptism. Mr. Fielding forbade the elders to baptize them. He was told that all were of age. Elder Kimball did the baptizing. George D. Watts was the first person baptized in England. He afterwards became a stanch defender of the faith. Elder Russell (who in connection with John Goodson and John Snyder of Canada had joined the brethren in New York) preached in the market place that same afternoon and from that day the doors of private houses were opened upon almost every hand for the elders. After a night of prayer, praise, and thanksgiving, the brethren separated, Goodson and Richards going to Bedford, and Russell and Snyder to Alston.

The Reverend Fielding continued to oppose the doctrine of baptism, but finding that he was about to lose all of his members, he offered to baptize them himself. They were now aware that he had no authority and refused. He thereupon secured the services of a Baptist minister of Preston to do the baptizing for him. Only one came forward for baptism. Mr. Fielding's people now charged that he had acted the part of a hypocrite and had deceived them when he read the letters announcing in public the coming of the elders, by keeping back those parts which related to baptism.

Miss Jenneta Richards was the first one confirmed in England. She was visiting friends in Preston at the time of her uniting with the church. She soon returned to Walkerford and informed her people and requested her father to send for Elder Kimball. He complied, and Elder Kimball arrived the following Saturday, and the following day preached three times in Mr. Richards's pulpit to crowded assemblies. He spoke twice during the week and also on the following Sunday. He was kindly and courteously entertained by Mr. and Mrs. Richards. Six persons were baptized within the week.

After a short visit to Preston, where Elder Hyde continued preaching and baptizing, Elder Kimball returned to Walkerford. The work soon spread to Clitheroe, Waddington, Downham, Ch at b u r n, Thornly, and Ribchester. On August 2 Elders Goodson and Richards arrived at Bedford, with letters of introduction to the Reverend Timothy R. Matthews. He received them very cordially and expressed great joy on their arrival. He walked arm in arm with the elders through the streets of Bedford, calling on the members of his church and extending invitations to attend the lecture of the elders

at his chapel vestry the same evening. He was a brother-in-law of Elder Fielding.

Elders Goodson and Richards addressed the congregation, also on the three following evenings with the hearty approval of the Reverend Mr. Matthews who, at the close of the lectures, publicly bore testimony to the truth advanced and called upon his people to accept baptism. They, in turn, wanted to know why he did not set them the example. Shortly afterwards Reverend Matthews engaged another house in the neighborhood for the brethren to speak in, as he was not disposed to allow them to longer use his church. He continued to attend the services and spent most of the time each day with the brethren in conversation. He admitted two ordinations to the ministry, one from Bishop West whom he had proved an impostor, and another from the Church of England, which he acknowledged to have descended from the church of Rome. He admitted that he had no authority from God.

A short time afterwards five were baptized by Elder Goodson. Joseph Saville, a member of Mr. Matthews' church, desired baptism. He desired that the pastor accompany him. This was agreed. At an appointed hour the elders repaired to the River Ouse. Mr. Matthews did not put in an appearance. Mr. Saville was baptized. The elders called at the home of Mr. Matthews to find out why he had not come for baptism and was informed that he had gone in the country to preach. A few days later it was learned that he had baptized himself, reasoning on this principle, "If I have authority to administer the sacrament to my people, why have I not authority to baptize?" From that time on he preached baptism. He kept on adding one thing after the other as it suited his purpose. It was some time before he arrived at the heaven-daring, conscience-seared hardihood to lay hands on those he baptized for the reception of the Holy Ghost, while, at the same time, he acknowledged that he was not in possession of it himself. His effort was a dismal failure.

In Preston the work was attacked by a Reverend Atkins. He collaborated with the Reverend Fielding, but all to no purpose. The work spread far and wide. On the 6th of August, Elders Kimball, Fielding, and Hyde addressed a large concourse of people in the market place, amid the most bitter persecution. On the same evening some forty or more of those previously baptized were confirmed. Most of these had formerly been members of Reverend Fielding's church. The brethren at Alston were not idle. A branch was soon organized. The work spread. Soon branches were organized at Clitheroe, Waddington, Downham, Ribchester, Eccleston, Whittle, Leylandmoss, Dauber's Lane, Thornley,

Chorley, Euxton, Hexkin, and other places. On December 25, 1837, a conference was held in the "cock pit" at Preston with three hundred Saints in attendance. On April 1, 1838, another conference was held at the same place. Joseph Fielding was chosen to preside over the church in England. At this conference there were twenty baptisms, forty confirmations, and sixty children blessed, as well as the ordination of several elders, priests, teachers, and deacons. During this conference one session was held for eight hours without intermission.

On April 20, Elders Kimball, Hyde, and Russell returned to New York on the same vessel on which they had gone over. About this time Alice Hodge died at Preston. It was such a wonderful thing for a Saint to die in England that Elder Richards was arrested and arraigned before a mayor's court, charged with "killing and slaying" the said Alice with a block of wood. He was discharged without being permitted to make his defense, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

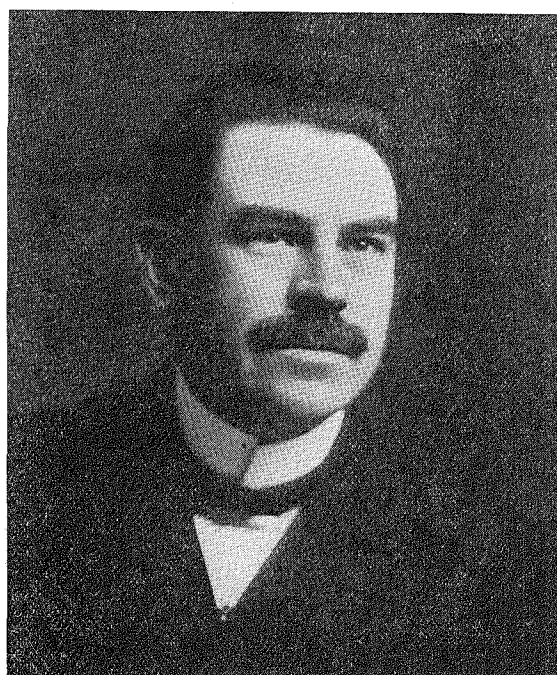
On December 8, 1839, Hiram Clark, Alexander Wright, and Samuel Milliner arrived in Preston from America. On January 13, 1840, Wilford Woodruff, John Taylor, and Theodore Turley arrived, and on April 6, 1840, just ten years from the organization of the church, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hadlock landed in Liverpool from New York, having set sail on the 9th of March. Manchester was made the center of activities. *The Millennial Star* was started. John Taylor stated that at the first sermon he preached in England ten came forward for baptism. He continued in about this way right along. Wilford Woodruff baptized thirty-two in one week, thirteen of whom were Methodist preachers.

At a General Conference held in Temperance Hall, Preston, on April 15, 1840, there were sixteen hundred and seventy-one members represented, thirty-four elders, fifty-two priests, thirty-six teachers, and eight deacons. The largest branches represented were Preston, with three hundred members; Manchester, two hundred and forty; Potteries, one hundred; Herefordshire, one hundred and sixty. Thus, in less than two years we see how rapidly the work advanced. In Herefordshire forty preachers of other churches united with the church, and in this short time forty available places for preaching had been secured.

Willard Richards, writing at this time from Ledbury, said, "In two weeks one hundred and twelve had been baptized, two hundred confirmed, two elders, twenty priests, and one teacher ordained." Heber C. Kimball wrote: "Sister Richards was healed

by the imposition of hands; some speak in tongues, some prophesy, and some have visions." A council of the Twelve was held at Preston, April 14, 1840, and twenty of the Seventy were sent for from America.

Provisions were made for the printing of the *Millennial Star*. Parley P. Pratt was chosen as editor. Copyright was secured for Book of Mormon and Doctrine and Covenants. A conference was held. There were two thousand four hundred and ninety-five members in the mission. A conference was held in Scotland, May 9, 1840, at which Orson Pratt presided. Sixty members were represented. On July 27, Elders John Taylor, McGuffe, and Priest



JOHN W. RUSHTON

Elder John W. Rushton was born in Great Britain, and for many years gave his best services there as a missionary, both as a seventy and also as an apostle; but England has now loaned him to America in return for the men America has loaned England.

Black sailed for Ireland. Elder Woodruff reported preaching at one place a month and five days and as a result he baptized forty-five preachers and one hundred and fourteen members. At another time, he reported that he and Heber C. Kimball had baptized forty in one day. In the next three months they baptized thirteen hundred. During the ministry of the Twelve in England, Manchester was headquarters. Carpenter's Hall, which held two

thousand people, was the central meeting place. It was many times crowded.

"There was a conference held at Gadfield, Elm Chapel, in Worcestershire, June 14, 1840, at which the entire church formerly of United Brethren (with few exceptions) in that entire shire was organized into a district of the church. On July 25, William Donaldson sailed for the East Indies. Heber C. Kimball returned to America. In an epistle of Joseph Smith to the Twelve on January 1, 1841, they were all called home except Parley P. Pratt, who was left in charge of the work in the British Isles. At the conference held in 1841 in Carpenter's Hall, Manchester, three thousand six hundred and twenty-six members were represented, and forty-two names presented for the active ministry.

The first definite account we have of the work in Wales was October 30, 1840, when a branch of thirty-two members was organized at Ourton, Flintshire. In February, 1841, two hundred and forty Saints sailed from Liverpool for America. At a council of the Twelve April 6, 1841, nine of the Quorum of Twelve were present, five thousand eight hundred and fourteen Saints were represented, not including eight hundred who had previously emigrated to America. There were one hundred and thirty-six elders, three hundred and three priests, one hundred and sixty-nine teachers, and sixty-eight deacons reported. At this conference Elder Albertson was ordained a patriarch, also ten high priests and twelve elders were ordained. The mission was divided into fourteen conferences. At a conference held at Carpenter's Hall, Manchester, October 17, 1841, the ship *Choos* was chartered and carried a shipload of the Saints to America.

Elder Wilford Woodruff and family, in company with H. Clark and Captain Dan Jones, left New York for Liverpool, December 6, 1844, the latter going direct to his mission, Wales. It was through the instrumentality of Captain Dan Jones that the work made such rapid strides in Wales. He was a native-born Welshman. He had a brother John who was some years his senior. When boys, John was selected by his parents for the ministry. Dan was not much concerned with religion. One day while he and his brother were engaged in gathering hay, Dan was on the stack and John was pitching the hay up to him. Dan beheld a singular thing:

He saw, just as plainly as though it actually occurred, a funeral start from a certain place and wend its way along the highway. He knew every person among the mourners. His one question was, Who is dead? After a short while the vision (for such it was) passed away. When Dan regained his normality John was lustily urging him to attend to

the hay which had accumulated around him. He did not communicate his experience to anyone, feeling that it was a portent of his own death.

He became greatly concerned, and instead of his former fun and frolic, he repaired at frequent intervals to a secret place to pray. Shortly afterwards he saw his vision markedly fulfilled. This did not cause him to abate his praying. Subsequently he received a visit from an angel. He was told that God was pleased with him and that the time would come when he would leave his native land and go to a foreign shore and he would hear the true gospel preached. The order of the church and the doctrines were clearly indicated, all of which he made note of.

He begged his father to allow him to go to sea. His father would not consent at first. He finally was able to ship as a common sailor and visited many foreign ports obsessed with one quest—the gospel as taught to him by his heavenly messenger. He visited the East Indies, the various parts of Asia and Africa. He learned the language and religious rites of the various nations visited, but in his research he failed to find a religion which compared with what he had on his "slip of paper." After a time he began to lose ardor, despairing of finding the true gospel. Having accustomed himself to the sea he became a captain. He followed the sea for years, finally came to America, and became captain of a steamer on the Mississippi River.

This was about the time when the Saints were driven out of Missouri. On one of his trips several of the Saints approached the captain and asked that they be transported to Nauvoo. They had no funds. He asked them as to their religion. They said that they were Latter Day Saints. He consented, provided they would outline their religion on the way up the river. They acquiesced. They were hardly on board until he was engaged with them in an earnest conversation. He excused himself, went to the cabin, and returned with his "slip of paper." After reading same he was astounded to have his newly found friends exclaim, "Why, that is an exact representation of the Latter Day Saint Church." Whereupon the captain remarked, "Well, if that is the case, I am a Latter Day Saint." He gave up his ship, went to Nauvoo, was baptized, and ordained an elder. He was with Joseph Smith in Carthage jail just before the latter's death, and was by him set apart and sent on a mission to his native land, and was told that God would through him perform a marvelous work.

In 1845 there were ten thousand members in Britain. This in face of the fact that many had already migrated. A conference was held in Merthyr Tydfil in January, 1847, showing thirty-three branches in Wales with nine hundred and seventeen members.

At a semiannual conference of the Reorganized Church held near Sandwich, Illinois, October 6 to 9, 1860, it was resolved, "that Brother Jason W. Briggs be requested to go to England on a mission. The request was not immediately complied with, whereupon the Quorum of Twelve met April 8, 1861, at Amboy, Illinois, and, on motion, resolved that Brethren Jason W. Briggs and Samuel Powers are hereby requested and authorized to go to England on a mission, accompanied by Brethren Henry Green, Jeremiah Jeremiah, and George Rosser, who are requested to go on a mission to Wales."

Neither of these appointments was then fulfilled. At a semiannual conference held in Gallands Grove, October 6 to 9, 1862, it was resolved "that the English mission, consisting of Jason W. Briggs and Samuel Powers, as before appointed, be sustained, and that Charles Derry be associated with them in the same." Brother Derry would have entered immediately upon his mission, but sickness prevented. He started for England on the 6th of December, sailed from New York on January 24, and reached Liverpool on the 4th of February.

Brother Derry immediately ordered printed one thousand of President Joseph Smith's first epistle to the Saints. He called upon George Q. Cannon, who was in charge of the European Mission of the Mormon Church, and asked the privilege to present the position of the Reorganized Church to the members of this church. Mr. Cannon treated him with contempt. He refused to read anything relating thereto. He was invited to a discussion. He emphatically refused. Shortly afterwards an editorial appeared in *Millennial Star*, signed by Elder Cannon, entitled, "The whisperings of the Spirit." The "Saints" were warned that the Spirit had manifested that apostates would soon be in their midst seeking to lead them from the truth. The subsequent appearance of Elder Derry among the Mormon churches was a striking fulfillment (?) of this spiritual manifestation.

Here let me quote from the pen of Brother Derry: "One morning my landlady noticed I did not eat my breakfast (I boarded myself) and she inquired why. I informed her that I had only money to pay for my lodging. She insisted upon my going into her parlor, and there she had a beautiful breakfast for me, fit for a king. My heart was full of gratitude, and I felt to bless her with all the powers of my being. I told her that I felt the Lord would open the way for me and I renewed my visits among the people."

At the annual conference held at Amboy, Illinois, April 6, 1863, it was resolved "that Elder J. W. Briggs preside over the British Isles"; also "that J. W. Briggs, in the prosecution of the English mission, be empowered and directed to print and re-

print such matter for circulation as he in his discretion may deem best for the advancement of the work." It was also resolved "that Elder Jeremiah Jeremiah be associated with Elder J. W. Briggs in the mission in the British Isles," and "that J. W. Briggs be supplied with funds from the treasury of the church to publish whatever he may deem advisable for the prosecution of his mission in the British Isles."

Brother Derry, in his diary, records that "on the night of the 21st (April) I dreamed that I received the HERALD and that Jason W. Briggs was come, that he looked fat and well, and that his eyesight seemed stronger. So may it be quickly." Again, "May 2. I received a letter from Brother W. W. Blair which made my heart rejoice. He says, 'Thoroughness, unity, wisdom, and truth marked our deliberations at conference. Jason W. Briggs and Jeremiah Jeremiah were to start for England in a few days.' Again, 'On the 11th of May I found four HERALDS in the post office, but I could not obtain them without paying four shillings and nine pence. I had no money, but I was hungry for church news, and I pawned my overcoat to get the money to pay for them. This of course left me exposed to the weather, but from them I gained much encouraging information.'"

Brethren Briggs and Jeremiah arrived in Liverpool on the 16th of May. On the 18th, after deliberate counsel, it was decided to publish the "Word of Consolation" with some little alteration. Brother Derry recorded in his diary, "When the brethren learned that my overcoat was in pawn, Brother Jeremiah told Brother Briggs he would give two shillings and six pence towards fetching it out. Brother Briggs responded that he would give two shillings, so my coat was soon released from the pawnbroker's shelf and found its way on to my back, to my joy and comfort, and my heart swelled with gratitude to my brethren."

Brother Derry returned to America June 21, 1864. Speaking of his experience in England, he says: "The sum total of my receipts from the first day of January, 1863, until the day I left England on my way home being the 21st of June, 1864, is thirty-two pounds, seven shillings, and seven pence. With this, I repeat, I published one thousand of Joseph's epistles, hired rooms to preach in, and paid for printing of handbills, giving notices of my meetings, as well as paying my fare from Sandwich, Illinois, to Liverpool. Nor did I receive a cent from the church treasury while in England."

(To be continued.)

The golden age is before us, not behind us.—
Saint Simon.

Musicians and Music

By William T. Goullee

Brother Goullee is one of the most capable musicians of the church in the British Isles.

The past year has been a year of unusual activity and development. It has been a reconstructive period.

There is a saying that "It is the amateurs that make a musical nation." We have many instances of this during the past year. The majority agree with Plato, "Music is to the mind as is air to the body."

How do the members of the church feel about it? Have we made progress musically as well as spiritually? Have we progressed in line with the commandment in Doctrine and Covenants 119: 6 and the first hymn in Zion's Praises? This command, given many years ago, is being carried out by those of the outside world more than our own church people in Great Britain.

Musicians are the last to need reminding that the provision of music for the benefit of the general public is a duty, and takes equal place with the provision of free education in our schools. Music is a constructive force, a positive agency. It thins the ranks of criminals, helps to cure disease of mind and body, and increases the value of the human element to the nation and the town. No great work has ever been performed unless, at its root, as the origin and incentive will be found an ideal and an idealist. At the beginning of every great movement we find an idealist with an overwhelming ideal.

If we all started now we could get many and varied interesting studies, which would help us as a church to take our place in the world, and also prepare us for that ideal which many of us long to see realized.

Some in Great Britain do not have the opportunity to hear and see what is going on around them. Many in other lands are interested to learn what position Great Britain is taking in the world of music. At present the church is not well represented musically in Great Britain. I trust that in the near future, there will be a decided move forward.

Many of the varied musical organizations whose activities were either retarded or completely suspended during the war, have not only recovered lost ground, but broken into fresh territories and achieved new and greater triumphs. This progress has been so great and so comprehensively general that existing bodies have been inadequate, with the result that new societies have made their appearance in all parts of the country. This is especially notice-

able in choral societies, choirs, and glee parties generally.

With the forming of choral societies very often a small string orchestra develops. The present amateur orchestras in this land compare very favorably with the professional orchestras, of which Great Britain can well be proud. I look forward to the day when the church can form an orchestra to compare with any in the world. I know there are some symphony orchestras in the United States. I listened to one last summer.

There is an opportunity for us to do our share in Great Britain, even in the instrumental department. The variety of instruments, string, wood, wind, percussion, and bells, needs no comment; even if we resort to the pianoforte and church organ, there will not be sufficient.

If you have never given this your consideration, just think what a difference it would make to a district conference, reunion, or social service, to have a string orchestra, and as we advanced, a full orchestra with organ and choir! The next opportunity you have to hear an orchestral concert, do so, and note its influence upon you.

It would be unfair in passing not to refer to the wonderful musical organization of the Salvation Army. The Army has been making great strides with its bands, principally brass bands. The public appreciates its musical festivals. Considering that the bands of the Salvation Army play for the "love of their religion," they certainly give a good example to many other churches. One band has toured twenty-four thousand miles. The last countries visited were Norway and Sweden. They played to crowded and enthusiastic audiences on every occasion.

Military bands have grown during the past year. Much good has been done the public, especially in the poorer districts. One can hear a good selection of music, and enjoy a dance round as well. I have looked from the band stand on more than one occasion, and could see it was more for musical education—than, perhaps, to while away the hours.

Wales is making a decided move forward. The National Eisteddfod for 1920 proved a success, the attendance for the week being 125,000 people. Doctor Walford Davies is paying a great deal of attention in the secondary schools; and many school lecture concerts are being organized by the University Council of Music of Wales.

Ireland keeps up the record for contests and festivals, and the colleges and academies have given some very fine concerts. Their flute bands are going as strong as ever.

In Scotland the orchestras, choral societies, cham-

ber concerts, organ recitals, and lecture recitals, in both big and small towns are well appreciated.

In England, music has taken hold of the population. The interest shown in operas, orchestral and choral concerts, chamber concerts, (trios, quartets, etc.) glee parties, organ recitals, cathedral and church performances; the renewed interest shown in old music, carols, part songs, folk songs, madrigals, sea-chanties; the extensive use of the gramophone; the activity shown by the Daleruze School of Eucythmics; the Glastonbury Festival School; the class of music performed by cinema orchestras, clearly show the attitude of the people.

The proportion of people in Britain who are interested in music to-day is probably greater than at



WILLIAM T. GOULLEE

Not only is Brother Goulee a capable musician, but an accomplished artist. His work is beginning to reach the publishing house and will eventually appear in print. The decorative design on the cover page is from him.

any period since the early part of the seventeenth century. This interest is increasing, largely as a result of the efforts being made to bring people, and especially children, into touch with good music, enabling them to have a more intelligent understanding of the art.

Music has always been associated with religion. The fine arts have made a supreme contribution to religion, but music and religion are akin. Each is vital and essential to the other. There is no need to mention the great composers, the interpreters who

have been endowed with the speech of God, and who have spent their lives endeavoring to translate it into a language that man could learn and understand.

The Department of Music of the church in Great Britain can do its share. We can if we only try. I am never tired of referring to Ruskin: "It is the effort that deserves praise"; nor is it a question for any student whether he is cleverer than others or duller, but whether he has done the best with the gifts he has. It is this effort we need now. Let us have an ideal and stick to it. Whenever we think, make it a practice to think with our whole minds. Make it whole-hearted instead of half-hearted. Make every action firm, strong, positive, and determined. In other words, let us put our whole soul into everything we think, feel, or do.

Music will help to elevate us to a plane which many look for in the near future. It will give us tone, color, and quality in our daily lives and church work. It will tend to promote that joy of life, so essential for mental and bodily recuperation.

May we in Great Britain realize the position music has in the church work. I trust that our Father's blessing will be bestowed on our efforts.

Echoes From Graceland

By Sidney Phillips

I trust that by going to Graceland College to have that training which will enable me to do something that will be of service to the church, and to assist in doing the work which is seriously needed in the British Isles.

The Lord promised me when I was confirmed that, if I would be faithful, I would be called to preach the gospel in the Welsh language, and to my own people.

There was a time once in Wales, when the gospel was first preached in this land, that one third of the people obeyed. After the time when Brigham Young went out of the true church and taught polygamy, our numbers have materially decreased until in all of Wales there are only five or six churches.

It has been revealed by the Spirit of God, however, that the valleys and hills of Wales will again ring with the gospel message. I am trying to secure such training in Graceland that I will assist in fulfilling this prophecy.

Owing to the extended coal strike and the prolonged drouth, it was deemed advisable to cancel the annual reunion and conference for 1921. Plans are already now being consummated to make the reunion of 1922 an unprecedented one.

DISTRICT PRESIDENTS

Manchester District

By Joseph Dewsnup

Brother Dewsnup is president of the Manchester District. He is an indefatigable worker and thoroughly consecrated.

The Manchester District was organized in 1876, with Joseph Dewsnup, sr., as its first president. He held this position until 1901, a period of twenty-five years. He was a valiant, noble, true, and steadfast man. His life from 1876 to his demise in 1908 was spent in trying to establish the church of God and to spread the righteousness of Christ. His earnest desire was to see the church in the British Isles established upon a permanent basis.

His successor in the presidency was our esteemed Brother Henry Greenwood, who, though growing old and feeble, is yet amongst us. During his tenure of office, from 1901 to 1915, he strove to maintain the efficiency of the district. His sterling worth is well known to those of us who have had the privilege of laboring with him. He was, and is, a devoted laborer for Christ.

An Exemplary Executive

Like his predecessor in office, he lived entirely for the work of the church. He was always ready to counsel and encourage those who were working with him. He was lovable in disposition. Like Simeon of old, he is now waiting to see the salvation of God and longing to be spared to see the work of the church firmly established in the British Isles. The foundation laid by these two men has contributed largely to the present conditions. Subsequent presidents have been W. H. Greenwood, Nathan Weate, George W. Leggott, John W. Taylor, and Joseph Dewsnup, jr.

At present the district is composed of eight churches, viz: Southeast, North, and Northeast Manchester, Farnworth, Wigan, Stockport, and Eccles. Prior to October, 1920, Leeds (Wortly) and Bradford (Yorks) were included in the district. Under advice of F. M. Smith and T. W. Williams these were detached and added to the Sheffield District.

Churches in Good Condition

The churches are in a healthy condition. The local pastors are seeking to discharge the duties devolving upon them in a way that speaks for the future good of the work. The Saints are awakening to a sense of the responsibility that rests upon them. While many are dormant there are some in each place who act as leaven, which I hope to see leaven

the entire membership and enable them to reach the standard of righteousness designed by God.

The ministry, in the majority of cases, are men of God. Some have forgotten the responsibility that rests upon them and have forsaken their duties, preferring to enjoy the good things of this world rather than deny themselves and offer their bodies as living sacrifices to God.

Some of the young in the different churches fail to realize the necessity of preparation for the great work that lies before them. Instead of making ready, they shake their heads and complain that some of those whom they have been taught to look up to for example are guilty of things that have brought the blush of shame to their cheeks, when they have had to acknowledge that these men were not only members of the church, but ministers as well.

Ministerial Deportment

Think of it, you ministers? Does your conduct bring the blush of shame to the cheeks of some young brother or sister, when they have to acknowledge that you are a minister of the church? "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

We have young people who are striving to let their lights shine and are qualifying for service in the church. It is a delight to see them, Sunday after Sunday, engaged in branch and Sunday school work, and other departments of church work.

The Time Is Propitious

If ever there was a time when men and women longed for a knowledge of the truth about God and Christ, it is to-day. The field is white, ready for harvest. Where are the reapers? The poet has aptly said,

"O reapers of Life's Harvest, why stand with rusted blade,
Until the night draws round you and day begins to fade?
Why stand ye idle, waiting, for reapers more to come?
The Golden Morn is coming. Why sit ye idle, dumb?"

Watchmen, what of the night? Oh, that I had the power to describe the vision of the future as it appears to me. On the 8th of January, 1921, I stood on the landing stage at Liverpool, England, watching the steamer *Megantic* as she started on her journey to the land of America. My thoughts were with the young people on board who had voluntarily offered themselves to God, so they might go to Graceland College to prepare to discharge efficiently the duties

of missionaries for the church. These are the vanguards of the work of Christ in the British Isles, as well as the Continent of Europe.

Return to England

I see that small band returning to the British Isles equipped and prepared as ambassadors of God, their Christian deportment giving evidence that they have been trained for the Christian ministry; whose armor has been girded on, and, standing in the strength of God's Eternal Son, count all things else as loss.

If only our people will awake to righteousness, and our ministry, both local and missionary, will

two by two at specified points, supplied with literature and financial aid to enable them to hire halls and keep up an appearance, both personal and official, that will reflect credit on the church.

For years I have advocated a progressive policy for the mission. This requires the assistance, for a time, of the church in America, so that the foundation of a permanent work may be laid in this country. May this be reached in the near future.

Indorses Plan

With all sincerity I may say that Brother T. W. Williams in his letter "Lap two," on page 18 of the SAINTS' HERALD for January 5, 1921, voices what I have advocated for years, as the only remedy for existing conditions in this mission. I have faith to believe that I shall live to see a well-organized, disciplined, virile, and aggressive campaign entered upon and amply supplied with men, means, and material, commensurate financial aid, and missionaries of both sexes.

If the church in Great Britain will rise to the occasion and put into operation a progressive policy, the vision of to-day will be the realization of to-morrow and demonstrated by actual results, blessed by God to the salvation of his people, which will prove that the British Isles is a fruitful missionary field.

A Survey of the London District

By John A. Judd

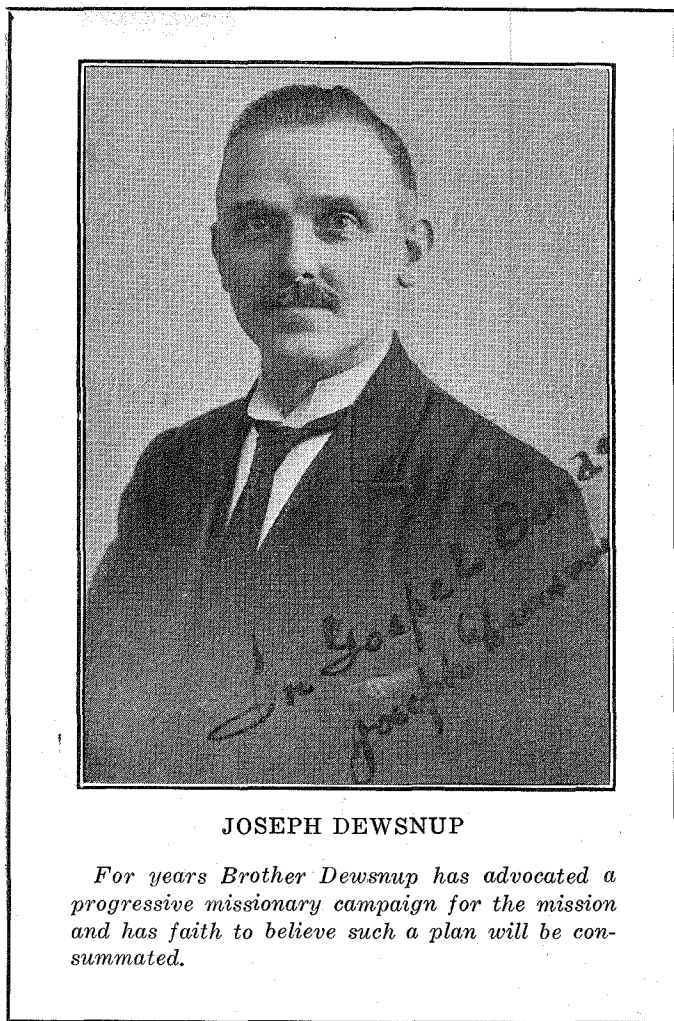
Brother Judd is the energetic president of the district.

The Enfield church was organized twenty years ago by Gomer T. Griffiths and John W. Rushton. Prior to this the work in Enfield was under the ministry of the London church, supplemented by the efforts of J. A. Kemp and William Judd.

The work in the district has not made great progress. The London church as I first knew it held meetings in Bow-common Lane in a hall belonging to the Saints. The attendance was fair. They had a lively Sunday school, with over fifty children. Troubles arose. The building was sold. From that time the meetings were held in different places. Now the general church authorities have arranged for the local church to occupy Saint Leonard's Hall, East Bank, Stamford Hill. Brother John W. Worth, for many years associated with the work, is still pastor. We are looking for advancement as a result of the close association of T. W. Williams, J. A. Gilen, Charles Fry, and D. B. Sorden.

I sincerely hope the London Saints will appreciate this privilege. Other churches in the mission would welcome this opportunity for achievement and work.

The Gloucester church has not accomplished great things. Brethren E. J. and T. J. Trapp have respec-



JOSEPH DEWSNUP

For years Brother Dewsnup has advocated a progressive missionary campaign for the mission and has faith to believe such a plan will be consummated.

enter into the spirit and service of their calling with an eye single to the glory of God, the future will demonstrate that the tribe of Israel, in these islands, will not be deaf to the voice of God and will, with all others, be gathered into one fold, with one God to reign over them forever and ever.

Missionary Effort Required

The success of the work in the British Isles requires a missionary force equal to the demand. This should be wisely selected and appointed to labor

tively been pastors. Exeter is about two hundred miles southwest from London. Here we have a small church. Its former pastor was Brother Wilson. The present pastor is Brother Ireland. He is holding out faithfully and waiting for younger hands to assume the burdens now resting on him. Brother Frank Wilson, grandson of the former pastor, gives promise as a worker.

Exeter is located in the beautiful surroundings of Devonshire. It was the favorite stopping place of William Newton, of whom many bright memories linger. The members here are different from any I



JOHN A. JUDD

Brother Judd believes that every man, woman, and child upon the church records should be an asset to the organization, and works to this end.

have yet labored with. They have a childlike, humble faith in God, which is worthy of emulation.

The Plymouth church is located in the famous town of Plymouth—"great in peace and great in war." This church has been presided over by Sergeant Fred Brooks, of the marines. He has done much to keep the Saints together, one among whom is Sister Riddell, who is the oldest member in the district.

My work in the district is confined to assisting the churches to come to the necessary standard. The members of the priesthood are willingly coming into line. The spirit of cooperation is in evidence be-

tween the ministry and the churches. We trust God for results.

In all lines of work it is customary to take stock. We sum up assets and liabilities. If liabilities mount above assets we, at once, look for the cause and seek a remedy. We of the London District are now taking stock. We have carefully noted our liabilities and assets and weighed our work in the balance.

This church must be run like any other successful enterprise, and, as such, be an example to every other institution in the world. It is not enough that our records should contain many names. It is with us, as with old Israel, to determine "who is on the Lord's side?" Every man, woman, and child should be an asset to the church. The realization of this depends upon leadership. While we recognize that Christ is our leader and commander, we also acknowledge that those who are called to represent him should be examples.

The pastor who can control men, not through force, but because he has a vision of Zion ever before him, and can see ahead all of the time, becomes trusted and respected. He finds work for all. He sees that every department is in working order. Organization is his password. Like the head of a great department, he is always on hand to assist and encourage. He never wounds, nor unduly reprimands. He enters into sympathetic relation with all. He sees things through others' eyes.

The Lord says if we honor his ministry we thereby honor him. This ministry is limited to our willingness to accept the same. If we have confidence in them we will receive the blessing which comes through them.

This is Christ's church. We should think of the church as a whole. Let each labor that his work may become a church asset. We stand in need of consecrated men and women. Some churches need pastors, others need visiting officers; priests, teachers, deacons. We need men who will put on the whole armor of God—large-hearted, unselfish, true—men who think more of this work than of themselves, men who are prepared to lose their lives for the work's sake. We need women, mothers, wives, and sisters who will stand courageous, firm, and true, who will not flinch or become discouraged.

Let us be united—"Workers together with God."

An order for sixty thousand tracts was recently placed with Publicity Department and they have been shipped. It is our purpose to inaugurate a vigorous and extensive campaign of tract distribution.

Christianity is not a thing to be proved, but a life to be lived.—Henry Drummond.

The Work in Wales

By E. J. Trapp

Brother Trapp was president of the Eastern Wales District and also pastor of the Gloucester church.

The Eastern Wales District is now disorganized. It consists of the Cardiff, Gloucester, Lydney, and Nantyglo Branches, Lydney and Cardiff since becoming disorganized.

Under new arrangements affecting district boundaries, Nantyglo Branch, with the members at Cardiff, become attached to the Welsh District, while the Gloucester Branch, with the scattered members at Lydney, were assigned to the London District. Hence the year 1920 records the passing of the Eastern Wales District.

The life period of this district was less than twenty-five years. During that time it was presided over by A. N. Bishop, T. S. Griffiths, Thomas Gould, and E. J. Trapp.

As we look back the question arises, What has been accomplished by our late district organization? What account may be rendered in the day of judgment? How essential it is for all branch and district presidents to sense their responsibilities. Each must give an account of his stewardship. We have been asked for a message. This expresses it:

"Dare to do right; dare to be true,
Keep the great judgment day always in view,
Look at your work as you'll look at it then,
Scanned by Jehovah, angels and men,
Angels will hasten the story to tell,
Dare to do right; dare to be true."

It has been said a man's work reveals the man who has performed it. This is as true as the building reflects the capabilities of the builder. In our respective callings we build up branches, districts, and other organizations in the church. The Apostle Paul said, "Let every man take heed how he buildeth thereupon"; referring to the foundation given by the Master builder.

Sometimes there has arisen a need to rebuild, and while we endeavored to make secure the foundation beneath the structure, it fell a heap of ruins, and sometimes there it had to remain.

What a great need for education and inspiration to make of us approved workmen, so that our work may abide, and to see the branches, though geographically separated, still coming to a unity of the faith and prepared to fit into the great structural building, called Zion. Thus we reflect, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed as by fire."

Twenty years ago there were few of the standard

church publications in our possession; consequently, through lack of knowledge, our work was not so well done, and some of it was wholly wrong. The majority of the ministry had but little opportunity for study and preparation; still they did the best they could. But imperfect knowledge renders imperfect vision, and we obtained imperfect results in our work. Thus we see the need of the elders obtaining



E. J. TRAPP

Brother Trapp notes that as the Saints read the church periodicals less they did poorer work and some that was actually wrong. The people of Zarahemla neglected this side of their lives and lost even their language.

a more efficient knowledge of the law of the church, so they may, as the Lord said in Doctrine and Covenants 41: 1, "Know how to govern my church, and have all things right before me."

Past experience with greater opportunities before us prove the incentive to continued service and with more worthy results to the glory of Him who has called to us, "Come up higher."

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself—but my duty to my neighbor is much more nearly expressed by saying, that I have to make him happy, if I may.—R. L. Stevenson.

Among the Birmingham Saints

By John Schofield

Brother Schofield was, until recently, the president of the Birmingham District. He has been succeeded by Brother T. J. Norton.

The Birmingham District is in a progressive spiritual condition. This is evidenced by the keen activities inside and outside of the local churches.

The aim of each minister is to be active in the line of duty. In the exercise of this duty he finds the greatest pleasure of life. For some time, quite a revival in visiting among the members has taken place by the elder, the visiting priest, and, when there is need, by the teacher of the church. In some instances, where members have become discouraged



JOHN SCHOFIELD

With true pastoral appreciation, Brother Schofield recognizes the value of the various departments of church work, and appreciates the work they are doing. And he is not forgetting the needs of humanity in general.

and apparently lost to the church, they have been renewed in faith and hope through this God-ordained channel.

Local Ministry Has Much to Learn

I believe the local ministry has much to learn in relation to the art of retaining to the church the members under its charge. The Lord, in Doctrine and Covenants, calls it a "burden of care." The life manifested in the local churches is shown by the zeal and enthusiasm displayed in Sunday school

work, Religio, teacher training, Women's Department, boy movement, and last, but not least, the Temple Builders and Orioles.

While aiming to be fully alive in our local churches, we are not unmindful of humanity outside. Local ministers do tract distribution on Sunday mornings, both summer and winter, weather permitting, and this is supplemented with open-air preaching during the summer months. In promulgating the gospel of Jesus Christ from door to door, very many interesting experiences develop. Some unpleasant things come up. It is painful to contemplate that the poison of Brigham Young's apostasy has so blinded the minds of the people that they will not give us a hearing, and sometimes they shut the doors in our faces. Nevertheless, the joy of ministering to the people far outweighs the unpleasantness. Recently the Lord called two of our young men to the office of elder, namely, Edward Norton and F. Henry Edwards. The latter is now a missionary and doing very useful and important work for the church. He is the first missionary from Birmingham.

An Army of Young Men

An army of young men is growing up in our district. These are useful and are bearing responsible positions. Who is more responsible and honorable in the local church than the deacon? With greater training comes greater efficiency. We are looking forward with faith to the school at Saint Leonard's.

Besides the four branches, Priestly Road, Summerfield, Leicester, and Stafford, we have opened up a mission at Rugby. Thither local men go occasionally, assisting Brother and Sister Foster to bring the truth to the people. Brother Foster is worthy and faithful. We have been stimulated and encouraged of late by the visit of Brethren F. M. Smith and T. W. Williams. We confidently go forward.

Honest Toil

Every mason in the quarry,
Every builder on the shore,
Every chopper in the palm grove,
Every raftsmen at the oar;
Hewing wood and drawing water,
Splitting stones and cleaving sod—
All the dusky ranks of labor;
In the regiments of God;
March together towards his triumph,
Do the task his hands prepare;
Honest toil is holy service,
Faithful work is praise and prayer.

—Henry Van Dyke.

In the Sheffield District

By James E. Bishop

Territorially, the Sheffield District is composed of Yorkshire, Nottinghamshire, Derbyshire, and Lincolnshire. Industrially, Yorkshire is noted for woolens and coal; Nottinghamshire for boots, fine lace, and coal; Derbyshire for potteries, locomotive building, and coal; Lincolnshire being chiefly agricultural.

These counties are thickly populated, mainly urban, and to a small degree, rural. The means of transportation and communication are unexcelled. The standard of living averages with the rest of the chief countries of the world.

In Yorkshire we have the noted town of Leeds, famous for its woolens, its parks, and its fine town hall; Sheffield, world famed for its steel and cutlery; Bradford, noted for its woolens; Hull, one of the great shipping centers of the world; Nottingham, the county town of Nottinghamshire, is noted for leather goods. Derby, the county town of Derbyshire, is the headquarters of the Midland Railway Company. Lincolnshire has the county town of Lincoln and its wonderful Cathedral; and Grimsby, the great fishing port. Both Lincolnshire and Yorkshire have their noted seacoast pleasure resorts; while each of the four counties has its famous inland spas. The scenery of these counties is superb. Parts of Derbyshire are called the Switzerland of England.

We have branches in Leeds, Sheffield, Clay Cross, Sutton-in-Ashfield, and a small organized group in Bradford. The total membership of the district is about 300. Leeds Branch has a record membership of 100, but unfortunately the working element numbers scarcely more than twenty. But with the small number there are great possibilities. Sheffield Saints are few in number, struggling hard against great odds. In both these cities, as in many other places, what we lack is the psychic factor of strong social influence. In Clay Cross we have a nice

church building and a good congregation. Clay Cross, used as a base for missionary work, can be utilized to a great advantage. Sutton-in-Ashfield's chief characteristic is its Sunday School Department. When they erected their building they went through the neighborhood and succeeded in recruiting a Sunday school of over one hundred strong. This is an example of what can be done in most any other place.

From the standpoint of a pastor, the need of the Saints is to be educated in the fundamentals, and the growing and varied movements in the church work.

The opportunities for the missionary are immense. Open-air work in England is popular, and while it is very difficult, yet soul may speak to soul. Tracting can be carried on extensively and intensively.

The reaction of the masses to the gospel call is very discouraging and we feel that men will not be moved to accept, that is in any great numbers, until the endowment be given from on high. Then it is my opinion that the Lord will perform a mighty work which will be rapid in its movements, short in its duration, and tremendous in its results. The world is waiting for Zion.

Brother J. Arthur Gillen has won the confidence and love of the English and Welsh Saints. He is keeping busy in his work and there are calls for his services throughout the mission.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

Thoughts, like snowflakes on some far-off mountain side, keep on accumulating until they form a mighty avalanche which breaks away and lets some truth upon the world.

The Will to Do

The masterpieces of art are all cloud-capped. Few men, indeed, ever reach the summit. The mountain does not go to you. You may famish out there on the plain, and your bones whiten amid the alkali in the glistening sun, but the majestic mountain looks on unperturbed. The valleys are there with the rich verdure and the running brooks, where the trout frolic amid the cool springs, where the world game gather, but what cares the mountain for you? You must go to the mountain. Success does not come to us. We must go after it. Life is a struggle. We win through effort. We can do what we will to do, providing we will hard enough, and our will is in unison with the Universal Will.—Anonymous.

B R A N C H E S

The Church at Sheffield

By John Austin

Brother Austin is a long-time member, and a credit to the church.

I will not go over the ground covered by the forty-one years' association in the latter-day work. Early in 1879 I was solicited by a Salvation Army representative to attend their meetings. My first visit revealed a system of confusion. Some were praying, others singing, and others clapping their hands. This did not impress me. I did not care to take up with that order of things. I was not interested in religion of any sort.

Shortly afterwards the young man who had sought to interest me in Salvation Army work, came in touch with an elder of the church. The elder's name was William Booth. The young man, Henry Hoole, came and informed me that he had found something better than he had previously invited me to. He had already identified himself with the church.

First Meeting Attended

I went with him to a meeting of this peculiar people, held in a small room with a seating capacity of about twenty. There were present at the time some six or seven persons. I found a quiet group. The services were orderly.

I continued attending these meetings, and, in the month of June, was baptized by Jonathan Woolston. At the subsequent business meeting of the church, a resolution obtained recommending me to the Manchester district conference for ordination to the office of elder.

The conference considered the recommendation and provided that I be ordained a priest, which took place under the hands of Joseph Dewsnup, sr., and Henry Greenwood.

Made Branch President

A short time after the ordination it was thought advisable to place me in charge of the branch, and for the purpose Brethren Joseph Dewsnup, sr., and Thomas Taylor came to Sheffield. I was then selected for this work.

The Church Grows

The work in Sheffield grew. Numbers united with the church. Some of the old-time Saints renewed their covenant.

Subsequently James Baty ordained me to the office of elder. The work progressed. We were able to maintain a large meeting room. District and mission conferences could be accomplished.

In 1893 Gomer T. Griffiths organized the Sheffield District, comprising Sheffield and Clay Cross churches.

Many of the general church missionaries have visited the Sheffield church: Gomer T. Griffiths, J. W. Gillen, H. C. Smith, F. G. Pitt, R. May, James Caffall, Joseph Smith, J. W. Rushton, R. C. Evans, U. W. Greene, F. M. Smith, and T. W. Williams.

The work of these brethren is appreciated. To those now living we extend our confidence and well wishes for their success, and to the others, we feel that they have passed on to their reward.

Echoes From Yorkshire

By Herbert Harper

Brother Harper is a railroad engineer, efficient and capable. Though living some eight miles from the meetinghouse, he still finds time for pastoral work.

It was on June 30, 1879, when John Haywood, of Hanley, Staffordshire, baptized his son Martin in the town of Leeds. John Haywood had been a cripple. He was under the necessity of propelling himself in a wheel chair. He was miraculously healed by the Lord. He discarded his perambulator and walked as other men. His son Martin was enthusiastic and refrained not from telling others of the blessing which God had bestowed upon his father.

He got into communication with the Saints at Manchester. The late Joseph Dewsnup, sr., came over and held meetings occasionally. On the 25th of May, 1884, Henry Warren, his wife and son, were baptized, and a local church was organized, which has continued to the present. In 1875 I came to Leeds to work on the railroad. I have continued as engineer ever since.

I was born in Huntingtongshire and was christened and confirmed in the Church of England. My father was a high churchman. My mother was born near Cambridge, was reared a Quaker, later became a Wesleyan, then she with two of her sisters united with Charles Spurgeon's church. One sister affiliated with John Bunyan's organization.

Not Satisfied With Any Church

I was not satisfied with any church. Finally I came in contact with Brother W. Seekins who talked to me, loaned me books, and invited me to the church services. The first evening I attended, Brother Dewsnup was preaching. I was impressed, and have been at home with the Saints ever since. My wife, Sister Meadowcroft, and two others and I were baptized by Brother Dewsnup on January 14, 1888,

and confirmed by Brethren Thomas Taylor, of Birmingham, W. Seekin, of Leeds, and Joseph Dewsnup, of Manchester.

Shortly after this Brother Newton, Brother Rush-ton and family, Brother Sharp, and others came to Leeds. These were followed by Brethren J. W. Gil-len and Gomer T. Griffiths. These last two did a good work in Leeds. Heman C. Smith and F. G. Pitt came later. We came to know these men as servants of God. Finally, President Joseph Smith, accompa-nied by his counselor, R. C. Evans, visited Leeds at the time of our district conference. The work was flourishing at this time. We had three rooms opened up in Leeds for meetings.

The Evil One became busy. Jealousy arose be-tween different families, and this has persisted throughout the years. I finally removed with my family to Ardsley, a short distance from Leeds. We expected to do great things in connection with Elder Paxton. With the assistance of the Leeds Saints we opened a room in Ardsley. Our late Brother James Caffall labored faithfully with us, but the people were not ready for the gospel.

Debates and Lectures

We have had debates and lectures and meetings to advertise our work in Ardsley, but without result. Some of the Leeds Saints went to Zion. Two meet-ing places were closed. Brother W. H. Greenwood was then appointed to labor in Leeds. Brother and Sister Jenkins were appointed to labor here. They did a good work visiting and working their way among the people. Then they were called to go to Palestine. We parted with them with regret. They are highly spoken of among friends.

About this time Brother Abel Hall was appointed to labor in Leeds. He was with us during the ter-rible war. He did a good work, especially among the young people. We lost two members and two Sunday school workers through the war. We have lost six by death within three years. These were all valiant members. One sister went to Canada to join her son. We have one hundred names on our record. There are about forty members in good standing. Brethren Thomas Taylor and Arthur Manderfield have proved able helpers.

During the past year Frederick M. Smith and T. W. Williams paid us a visit. This was a real treat to the Saints. We sincerely hope they will come again. We learned to love Brother May who has been in the British Isles for the past ten years. We have had a mission in Bradford. There are a few faithful Saints at this point. They have been neglected hitherto. But the Lord is with them. At a recent meeting which I attended there the Lord

spoke through a sister giving words of comfort and advice. We had a glorious meeting.

May God bless the work of his servants wherever they go.

Church Work in London

By John W. Worth

Brother Worth has been connected with church work in London for many years.

The London church has had to struggle to main-tain its existence. We have labored under very ad-verse conditions. It is a waste of time to discuss the past.

The outlook has changed. We are to occupy the hall at Amhurst Park and with the assistance of the missionaries, we hope to build up the church as it has not existed in London before.

In order to do this we trust the Saints will unite and work together. If we do this we will realize in very deed the joy of service.

The Bradford Saints

By G. W. Leggott

Brother Leggott is quite well known to the Saints in America as well as Great Britain.

I will attempt a review of our past and present, and express our hope for the future. Familiar faces come before our vision, who used to meet with us. We recall the pulling down of the middle wall of the little house on Oak Street and the many happy sea-sons we had with old-time souls, among whom were Brother and Sister George Baty, Brother and Sis-ter Wheate and family, Brother and Sister Mills, Brother and Sister Thomas Taylor, Sister Whittiker, and Brother William Deacon.

Some of these are now in the United States; some are in Canada; some are in Australia. We recall Brother and Sister Nixon and Brother and Sister Smith and family, who went to Australia also at a much later date. Brother and Sister Worth and family, and Brother and Sister Maiden, daughter and husband, from Stockport. All these revive pleas-ant memories.

We trust that all who have gone from us are en-joying life. Though we are growing older, may we each have a desire and wish in accord with Brother Joseph Smith, who said, when in this country a few years ago, "I wish to grow old gracefully."

The Manchester district conference was held in our church room. The meetings were fairly well at-tended. All seemed to be happy. Many of the old-timers were present. Among the old-timers we still have with us, Brother Schofield; Brother and Sister

Bryan; Brother and Sister Mayne; Brother and Sister Tapping. Our young families are growing up. These in turn are marrying and raising families of their own.

We have a membership of about eighty. Many of these are promising young people. Thus our hopes for the future are bright. We have a nice little meetinghouse and all meetings are fairly well attended, which we think is a real sign of life. With our nation, as others, after such a horrible, long war, all the exchequer coffers are nearly empty. Industrial conditions are very bad, many thousands being out of employment. We are hoping for improvement so that life may be more certain and greater toleration obtain for all mankind.

We are pleased to read of the progress made to organize Zion, and also to hear such optimistic teachings and belief in this latter-day work from President Smith. It has been a great pleasure for the Saints in Britain to have Brother Smith and his collaborator, T. W. Williams, with us. We hope that they may be able to so discern and regulate, that the church may make progress.

A Word From Exeter

By Stephen S. Ireland

Brother Ireland is one of the older representatives. He yields to a younger man.

I cannot say much for our church, as it is so small. We have not been able to do much for some time. We have been able to hold our own—that is all.

We have not gained any since the beginning of the war. One or two strangers attend the meetings occasionally.

We may be able to do more good, though there is not much in view at present.

Leicester

By T. J. Norton

Brother Norton has recently been elected president of the Birmingham District, succeeding Brother John Schofield.

On August, 1920, the Saints in Leicester deemed it advisable to choose me to be their pastor and shepherd, to care for their spiritual welfare. I am endeavoring, through the aid of the divine Spirit, to prove to them a worthy servant of Jesus Christ. I feel the responsibility resting upon me.

My desire is to become a leader, not a driver; one in whom the Saints and officers can confide. I pray always that I may be kept humble and submissive to the divine will. I am striving to so act that the Saints will have no regret over their choice.

At present love and unity prevails in every heart. All are of one mind. Every heart is melted to tears at times through the operation of the Spirit. We hold priesthood meetings once a fortnight.

At our last priesthood meeting Brother John R. Etherage, teacher, read an interesting paper entitled, "Justification by faith." Discussion followed and some fine points developed.

Brother Newport (priest) and T. J. Norton (teacher) have also taken part in given subjects.

The manifestations of the good Spirit encourage us to still continue in so grand a cause.

Our Sunday school is small; T. Newport is the superintendent. There are two classes, or grades: senior and kindergarten. Senior grade teacher, T. J. Norton, jr.; kindergarten teacher, Sister Hetty Norton.

The Religio meets every Monday evening at 8 p. m., Brother J. R. Etherage, superintendent; T. J. Norton, assistant superintendent. Attendance is good.

Our motto is, "Onward and Upward."

The Birmingham Outlook

By Albert Kendrick

Brother Kendrick is pastor of the Priestly Road Church, Birmingham.

As followers of Jesus Christ we are called upon to justify our faith. To do so we must submit ourselves to critical self-examination. We must do this to determine our course, to vindicate our hope and to prove whether the gospel is preached as Christ would have it or otherwise.

We are surrounded by contradictions, seeming and real. We live in a world of unreality. The conditions under which we are forced to live tend to divorce us from God. We query, Has Christianity failed? Jesus emphasized conduct. By this we determine the value of every man's religion.

Jesus denounced pretenders. He called them "whited sepulchers." He warned his disciples to beware of such. He compared them to wolves in sheep's clothing. "By their fruits ye shall know them." The gospel is reflected in the lives of true followers of Christ. "Let your light so shine," is a divine precept. We attract men by our exemplary conduct.

Progress may seem to be slow, but that which is founded on truth cannot fail. Facing the light, shadows fall behind. The gospel is a panacea for all world ills. God is revealed in the life of Jesus Christ. This was expressed in love. Christ identified himself with the outcast and needy. Let us fol-

low his example. Let us present what we know to be real to the people.

This is our golden opportunity. The harvest is great. The sheaves are ready to be gathered. Let the local ministers form themselves into flying columns, and by every available means carry the gospel message to the people.

Activities at Stafford

By John Schofield

Brother Schofield, though a resident of Birmingham, is acting pastor at Stafford.

The Stafford church has suffered keenly in recent years, through the death of many of its members. Many noble witnesses of the gospel have been developed here. Aside from the many deaths, some have removed to other branches of the mission. Quite a number have migrated to Canada.

As a result of this the members of our local church do not number many. Brother and Sister Coggan and Brother H. Carter are wide-awake, active members, and are keenly alive. Brother and Sister Coggan are recent members. They have been members only a little over two years.

It is remarkable how the Lord has raised up this brother and sister to care for the work. In connection with the Stafford church we have a lively Sunday school, composed largely of the children of non-members. In the case of Brother and Sister Coggan, it is a case of go and do likewise. They were converted through tract distribution. So, each Sunday morning, summer and winter, with rare exceptions, Brother Coggan will be seen going from door to door with a number of the Angel Message tracts, and inviting his friends, neighbors, and townspeople to the services.

Abercomboi (Wales)

By John Pughly

Brother Pughly is in charge of the church work at this point.

The work of the Master in the Abercomboi Branch shows signs of life. I think that the work will move in this place, as it shows light in that direction. The brothers and sisters are awakening, and commence to realize their duty and calling before God.

I carry on open-air work each Sunday, both morning and evening. I have a good hearing in the neighborhood around. We labor under some difficulty, as we have no place in which to hold meetings. We hold our meetings from house to house. The meetings are held at my house on one Sunday and at Brother Snook's on the alternate Sunday. The

Wednesday night prayer meeting is held in the same manner.

There are times when I feel much discouraged over the condition of things. By remembering the sayings of Jesus, that we should continually pray, I receive a renewal of strength in accordance with the promise of our heavenly Father. I have a strong testimony that this latter-day work is of God. My earnest desire is to help others, who seek God in spirit and truth, possess the same testimony, as the promise is to all.

I solicit your prayers on my behalf, as well as the branch. I also wish to be remembered to all of the ministers who have labored here in Wales, especially those whom I have known: Brethren E. B. Morgan, William Lewis (deceased), Gomer T. Griffiths, John W. Rushton, U. Thomas, also the present missionaries now in charge of Wales. I pray that the heavenly Father will protect them, as well as us, in the work, and supply power and blessing.

Good Word From Wigan

By Arthur Smith

Brother Smith is a young man. He is wholly consecrated to his work.

Our church is in a very good condition. It is composed of a band of live wires, working in harmony one with the other, and rejoicing in the latter-day work.

It was organized about the year 1882. It was subsequently disorganized and then reorganized in 1893. Since this time, thanks to our old stalwarts, James and William Spargo, who are still with us; and William Hawkins, who has recently gone to his well-earned rest, the work has been carried on through calm and storm.

Persecution

The year 1912 will be long remembered by our members. During that year the anti-Mormon campaign was in full swing. Strange though it may seem, our church was selected, either willfully or ignorantly, for special attention.

This put no stop to our work, for since then we have organized a Sunday school, Religio normal class, and a good choir, and we have also added to our numbers—more than thirty new members who are eagerly responding to the angel message, and most faces are turned Zionward.

Will Build a Chapel

We have a building fund and are anxiously looking forward to the time when we can have a commodious church building of our own. When that time comes, rest assured the door hinges will not

rust for want of usage but will be kept on the swing, as we desire to take in all departments of church work. Our motto is "Progress."

May the work prosper in the British Isles.

Things Doing at Warrington

By W. H. Chandler

It is a pleasure to report progress and to state that church work in Warrington is making headway.

During 1920 we almost completed the purchase of the church building. We feel assured that the Lord has directed in this matter.

In 1915 we were asked to share this building with



NEPHI DEWSNUP

"The church calls for your service now, with all your youthful enthusiasm and vitalizing energy." His article on "An appeal to the young people," will appear later.

the Adult School people. Although at first, we felt reluctant about leaving our old room, which we had rented for about ten years, yet we could not help but feel that God was directing us.

Time passed on and gradually the whole scheme developed favorably for us, and we were faced with the problem of either purchasing or vacating. In the latter case we would have been left without a place in which to meet.

Purchase a Home

The Saints rose to the occasion and almost unanimously decided to shoulder the responsibility

and purchase the room. In nine months they paid two thirds of the price. We have now one of the best rooms in the district. We have our own baptismal font and most other conveniences necessary to our meeting room, including anteroom, boiler, and heating apparatus.

From the time of our decision to do this work for God, we began to forge ahead. A number have been added to the church. Many others are drawing near.

Social Work

Our social work is a special feature. Most of the Saints and friends throw their homes open for social meetings, where we gather together and sing the songs of Zion and entertain ourselves in a truly saintly way and so avoid some of the pitfalls of modern society—picture houses, theaters, dances, etc.

Why not the Saints cater to their own social life? It is surprising how one's love for worldly pleasure diminishes under right conditions.

An A No. 1 Sunday School

We have an A No. 1 Sunday school under good, careful management, with a normal training class. Our young people are taking up amateur plays for children.

I have nothing but praise to offer for all the good work being done by this small body of Saints. My colaborers are doing their best to push onward the great work for the Master. I commend to God all our dear Saints and friends who have rallied around the cause here in Warrington. They shall in no wise lose their reward.

Truly we are in a state of progressive evolution. I am willing to work and wait for God's triumphal revelation of Zion. Surely it will come if we hold up the hands of those who labor for Christ and not for money.

We have a family who seventeen years ago opposed the church in a bitter and heated way. Now they are learning to love the work of the Lord in these latter days. This, in itself, is evidence of the power in this work to change the idea of a lifetime.

God grant that many more may come to the throne of grace and enjoy the secret influence of the spirit of the gospel of the Son of God.

Gloucester

By A. T. Trapp

Brother Trapp has recently been ordained a high priest. He is dignified and quiet.

As we look back over the last eleven years, we have no reason to be discouraged over the progress made in this part of the vineyard.

On July 4, 1909, the branch was organized by

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Brother J. W. Rushton, with a membership of nine.

To-day we number over fifty.

Brother E. J. Trapp was first chosen to preside and held that responsibility until the writer took it over in 1920.

In the early history of the branch we had to contend with prejudice and criticism. Some of it came from those who are now with us.

By determined effort on the part of those who have been called to labor here, we can say assuredly, "The Lord has truly blessed us in these the latter days."

We have endeavored to build upon the foundation that is laid, which is Jesus Christ. (1 Corinthians 3: 11.) It is pleasing to see that the disposition of the Saints here is to learn all they can about the establishment of this great latter-day work, and to be zealous, trying to live in harmony with the profession of our faith.

There is a jealous regard for that law which governs the people of God, and we realize that it is only by strict observance of the same that the gates of hell cannot prevail against the church.

Our Sunday school is in a healthy condition. We have recently formed a recreation club, thus endeavoring to meet the needs of our young people.

The following are branch officers: Priests: J. H. Smith, J. R. Harris; teachers: R. P. Sims and P. Miles; deacon: E. Meadows. All of these are active and earnest workers.

We hope to continue and play our part in the building up of Zion, and to be numbered with the redeemed.

North Manchester

By John Bailey

Brother Bailey was recently killed in a motor cycle accident. He was counselor to the district president.

The North Manchester church was organized in January, 1894, by James Caffall. I have been identified with it from its inception. To me it is a church par excellence. No doubt this is accentuated because it is my church home. Although I have traveled extensively in the district, there is a feeling pervading "our branch" that is "ne'er met with elsewhere."

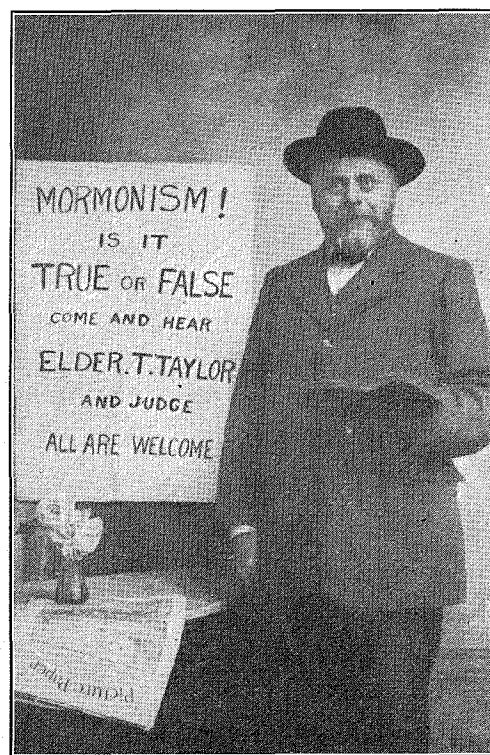
The first pastor was Henry Greenwood, whose record is one of continued faithfulness. Although he has passed the allotted span, he is one of our most regular attendants, especially at the Sunday morning services; and this despite the fact that his dear wife is a confirmed invalid, confined to the house for years. This brother is a veritable patriarch.

W. H. Greenwood

The fame of his son, W. H. Greenwood, has

spread abroad, though at the present time he has ceased his activities so far as official labor goes. Yet I feel confident in saying that his heart is in the right place. He has the right church perspective. If it were not for circumstances over which he has no control, the work in Great Britain would receive the benefit of his services.

Another product is Abel Hall. This brother, during his services in the mission field, proved himself a capable and efficient worker for the Lord. We re-



THOMAS TAYLOR

An interesting account of some of the methods used by Brother Taylor, by Brother J. E. Bishop, appeared not long since in Autumn Leaves. His article on "Street preaching in Great Britain," was crowded out of this issue.

gret the occasion of his temporary withdrawal. He will yet leave his mark for good on the Lord's work.

Joseph Dewsnup

Who has not heard of Joseph Dewsnup? He belongs to us and was at one time pastor. During his term of office we made our greatest progress. Another of our boys is Edward Maloney, now president of the elders' quorum. The brother is a marvel of development and one of our brightest minds.

Of those who have gone over to the great majority, we recall Thomas Hughes, my wife's father. He was a pioneer and among the first members of the Reorganization. Some of our "shoots" have spread far abroad—Brother E. Niseon, of Brisbane, Australia,

and John Smith, of the same place—a branch “snatched from the burning,” and now a polished shaft in the hands of the Lord.

America also holds our worthies, Thomas Mills, of Wheeling, West Virginia, being one of them. Although many have gone from us, yet we still have a few good men left. We have James Waugh, a valiant worker, and Albert Hall, who has occupied the position of pastor on two occasions.

Resume of Brother Bailey's Labors

I wish to be included among those who are trying to forward the Lord's work. During three separate periods I have been pastor of the North Manchester church. Have been counselor to three presidents of the district, and now counselor to the present president of the elders' quorum. I was ten years superintendent of the Sunday school, and for many years teacher of the Bible class.

We have some splendid members and an army of young men to whom we look to carry on the good work. The prospects are bright, the opportunities great. It needs but for us to enter in and occupy. The fruits of our labors are bound to follow.

May the Lord prepare us for the great and glorious service, and inspire our hearts to accomplish the work set before us.

South Manchester

By S. F. Mather

Brother Mather is one of the young-old men of the church. He radiates cheer.

The Southeast Manchester church is, as its name implies, an amalgamation of the late South and East Manchester Branches. The former was the remaining section of the original Manchester Branch, after the formation of the North, Northeast, and East Branches.

This present Southeast Branch on the whole is in a very fine spiritual condition. About one third of its members (quite alive) are thoroughly reliable, regularly and most faithfully fulfilling their obligations, spiritual and temporal.

A few of the remaining two thirds might be classed as simply spasmodic in temperament and only seem to be in evidence at weddings, funerals, or social parties (we call them tea parties).

The Sunday School Department is in a very thriving and promising condition, being most ably superintended by Elder W. R. Armstrong, assisted officially by several assiduous and faithful young brethren and sisters.

Of the former, Brother Harold Dewsnup sailed last January [1921] for the United States of Amer-

ica to take a collegiate training at Graceland. His inestimable services are greatly missed.

The Religio and Woman's Auxiliary Departments have each done excellent work.

Fall on Shoulders of Few

The only regrettable feature of these various undertakings is that the onerous duties belonging severally to each are shouldered generally by the same willing helpers.

On the whole the outlook here is not at all discouraging, but might be more effectually enhanced if more volunteers, young and old, would present and offer their services to assist.

Plymouth

By F. J. Brooks

Brother Brooks is a deacon. Throughout the war he kept this branch alive as best he could.

Plymouth. Who has not heard of Plymouth? Does it not strike a note in history? What a story I could relate.

The Pilgrim Fathers sailed from this port in the year 1620. They landed in New Plymouth, United States of America, or what was afterwards called New England.

Among the ranks of those who sailed, were the ancestors of Joseph Smith. Our present President Frederick M. Smith, in company with Brother T. W. Williams, landed at this port on their arrival in Great Britain, attended the Three Hundredth Anniversary Celebration, and stood on the Mayflower Stone, which marks the spot where the Pilgrims had prayers prior to embarking for America.

A Stirring Moment

How their hearts must have thrilled with such an experience! I know they will carry pleasant memories of their visit to the place. What better link need we have with our friends from overseas than this historic spot?

The history of Plymouth Church is not so glorious. It could be summed up: Missionary effort, branch establishment, exodus of officers, disorganization, re-establishment.

Various Missionary Efforts

Brethren James, Newton, Rushton, Pearce, Jones, and others have labored here. Of each much commendation could be made. Their efforts have not been successful, mainly, no doubt, through lack of local officers or officers removing to America.

At present the church numbers ten who attend, and fourteen nonattending members, though the ma-

jority of the latter have gotten out of touch altogether.

The deacon is president, secretary, treasurer, and any other office that comes along in connection with church funds and committees.

We rent a room for meetings and are going ahead until a special effort is made to revive the work.

Our President's visit was encouraging and we have high hopes of still making a name in the history of the church.

Farnworth

By James Spargo

Brother Spargo is pastor of the local church and has valiantly supported the work against great odds.

The outlook for the Farnworth church is very encouraging. We are proud of the services of Brother Samuel H. Hope (priest), also Brother William Bothwell (teacher), who are trying with God's help to push the work on successfully.

We do not forget the able assistance rendered to us by our esteemed Brother Joseph Harper, who has just given up the position of pastor of the local church after many years' labor in that position. We are looking forward to the coming year with optimistic vision. We are trusting that God will bless the young sisters and friends who are rallying round us with a renewed zeal, and an energetic desire to further the cause.

We do not forget the able assistance rendered to us by our aged sisters, who have stood the test for twenty and thirty years.

Looking back and recounting the many clouds we have passed through, I think I can safely say that we now see the silver lining.

Summerfield

By Francis H. Edwards, President

Summerfield. Little Summerfield, the church with the name almost as long as the roll call, yet the church which has the honor of contributing fifty per cent of the girl students going from England to Graceland this year.

The members of this church are delighted with the prospect of a British Isles number of the HERALD. It will do much good and will make for a better understanding. It will develop deeper sympathy and stimulate the few Saints here to spread the gospel.

I am convinced that each church representative must learn his duty, and do it with a zeal never felt

before. The hastening time is indeed here. The sifting time is upon us.

Joseph the Martyr once said that this work had come to stay. It appears to me that those who are not willing to step forward with the progress of the work must step out of the way.

This work will surely go forward. God is preparing the hearts of his people for the reception of



F. HENRY EDWARDS

Attending Graceland College this year, Brother Edwards has excellent opportunities to help us appreciate the value of more clearly conceived missionary ideals. He is learning some things—we of America are learning much.

his word and his servants shall yet speak with assurance, as men having authority.

Let us heed the admonition of God given in Doctrine and Covenants 83. If we do, we shall yet do a great work.

All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motive or expediency, is either a coward, a criminal, or both.—Max Muller.

THE ELDERS' QUORUM

Retrospect

By J. E. Meredith

Brother Meredith is one of the oldest men in the mission. He is well known to the Saints in America.

I suggested to Brother T. W. Williams shortly after their arrival in Great Britain, "If President F. M. Smith and yourself think it would be to the best interest of the work for me to resign as president of the elders' quorum, and a younger man be appointed, I am quite willing."

Brother Williams said, "Where will we find the young man who can do better service and work?" I said, "Look around and see." They found him; a real live one; and I am pleased. I may say it has been a great pleasure to relinquish the position as president of the elders' quorum in favor of the young man with fire, energy, zeal, and push. I hope he will receive as much respect and consideration as has been bestowed upon me. If he gets more, so much the better. I shall not feel jealous, but will rejoice and hope to stand at the back of my successor and will be glad to play second or third fiddle.

I was appointed president of the seventh quorum of elders at the mission conference August, 1906, succeeding our worthy Brother George Baty, who removed to Brooklyn. The members of the quorum have treated me with the greatest respect in all parts of England and Wales, and have sent many times requesting me to pay visits. Some I have been able and very pleased to accept; others I could not comply with, owing to business engagements and other causes. The time was well spent. The joy, pleasure, and satisfaction received well paid for time, trouble, and expense.

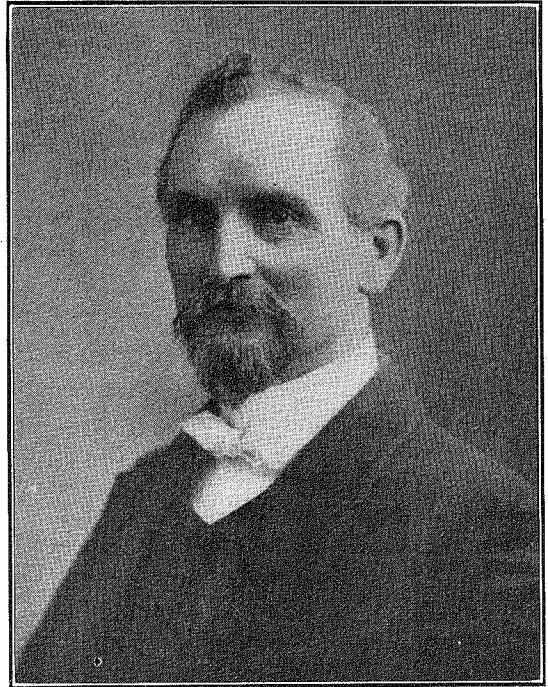
Our Young Men

There is now a fine lot of young men growing up who are very much interested in the Lord's work, and are trying to do something to create interest in the membership, also with nonmembers. It is a pleasure to some of those growing old to see the young, energetic, and active. I am glad they have had better opportunities than many of the old folk, and hope they will use them in the right direction. If they do so, there will be much progress made in local churches, districts, and mission.

I have walked and talked with Apostle J. W. Rush-ton and cycled with him in different parts on mission work. He wrote some time ago, stating if he came this way again he would be glad to have a motor cycle ride with me. I hope he will come along soon, then we will be able to see who is the better man on

a motor cycle or driving a motor car—or automobile, as Americans term it.

Some men are old-young, others are young-old. The latter term has been applied to me many times. I still enjoy a good trip by motor, train, motor cycle, horse vehicle, or push bike. If none of these means are available—well, I can walk and enjoy it. I am



J. E. MEREDITH

Long president of the Elders' Quorum, he was glad to resign in favor of a younger man and rejoices in the privilege of standing back of his successor.

very thankful for the many blessings, and have had my share of cares and worries along with ups and downs. But joys outweigh troubles.

The Elders' Quorum in Great Britain

By Edward Maloney

Brother Maloney was selected last year to succeed Brother J. E. Meredith as president of the elders' quorum.

The task set before a new president is difficult. He must live up to the achievements of his predecessors. He must meet new conditions. He must deal with new problems which may require an entire change of front.

On assuming responsibility for directing this arm

of church work, one is astounded at the wide range of possibilities. The problem is to persuade the members so that these may become realities if they will only avail themselves of the means within the organization to qualify them for their work, regardless of its character, in every branch of church service.

Having carefully considered the task which lies ahead, we must take a careful inventory of the material at hand and at our disposal, and which we can

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

Duties Defined

What are the duties of the elder? When we settle this question then we can better state what are the duties of the quorum. Ruskin, in his masterpiece, *Unto the Last*, gives a very significant exposition of the best way to achieve an object:

"Let us have a right application of labor to capital, the right governments of the fruits of labor applied to capital, and the right disposition of the fruits of labor applied to capital according to the needs of the individual."

The Ruskin policy will be applied in answering these questions. What is the outlook? What are the advantages? What are the benefits of membership in the quorum?

First. The duty of the elder: To minister in all spiritual things; to have the keys of the kingdom of heaven, to preach, teach, ordain, administer the various ordinances of the church, preside over districts or branches, to lay on hands, baptize, etc.

Powers

The powers to discharge these great responsibilities comprise the capital of the individual elder, and the needs of the people comprise the field of labor calling for said capital. The joint union of the two will bring into play the power and capabilities of the sons of God.

In the quorum we have men from every walk of life—banker, lawyer, builder, scientist, engineer, navigator, plumber, miner, schoolmaster, spinner, and even down to the lowly navy. From these we can and must produce the preacher, lecturer, missionary, teacher, counselor, organizer, president.

Can Meet the Demands

Every demand can be met. Out of this diversified material should come a wonderful school of intellectuals that will meet present and future demands. Seeing that we have the right kind of capital (those who know the peculiar conditions of the British Isles Mission will concur in the affirmation just made and concede that we have done well), and the best kind of labor, all that is required is for each man to learn his duty and walk in the office unto which he has been called with all diligence, and with his fellows gather together in solemn assembly and canvass the questions of the hour.



EDWARD MALONEY

New president of the quorum of elders, and he desires to produce a fine array of equipped men from those who make up his organization.

use in creating an intellectual structure for each member to move and have his being in.

We Are Workers

"We are workers together with God." Every elder accepting ordination must acknowledge the following to be true: The great architect has placed in each individual the possibility, the intelligence, the power, to become a fellow worker with him in the building of a system whereby mankind will find refuge in the time of storm.

The people, by acquiescing to the divine selection, guarantee help and fidelity to the minister as shown in their continual voting to sustain the various authorities customary in our conferences.

Out of these deliberations we will find that new and living way whereby all the sons and daughters of man will be transformed by the renewing of their minds to become heirs of God.

With apologies to Wheeler we conclude, "There can be no work without a worker." That worker is an elder. The work is in the church and the quorum. The quorum is in the British Isles.

CONTRIBUTED ARTICLES

A Testimony

By Henry Greenwood

On request of my brethren and as the only surviving patriarch of the British Isles Mission, I herewith present my testimony to the verity of this latter-day work.

Seven years ago I assumed the work of this office. I was associated with the late Patriarch James Baty until the time of his death, over a year ago.

I have given but few patriarchal blessings. In the few instances wherein I have been called upon, I have realized the power and spirit of my calling. I regret that the work of the patriarch has not received more attention from a general church point of view. It surely is the divine design that the people of God should receive counsel and instruction to inspire faith, trust, and confidence, and thereby qualify them to cheerfully meet the depressing conditions of these perilous times.

One of the patriarchal duties is to fortify the Saints and prepare them in mind and spirit to do battle with the Adversary of souls, whose power is not always indicated in darkness. God has appointed the patriarchs to be spiritual fathers to the church. They should be men of experience in the world as well as the church, who will counsel and encourage the Saints and thereby fortify them against the subtle wiles of worldliness and evil.

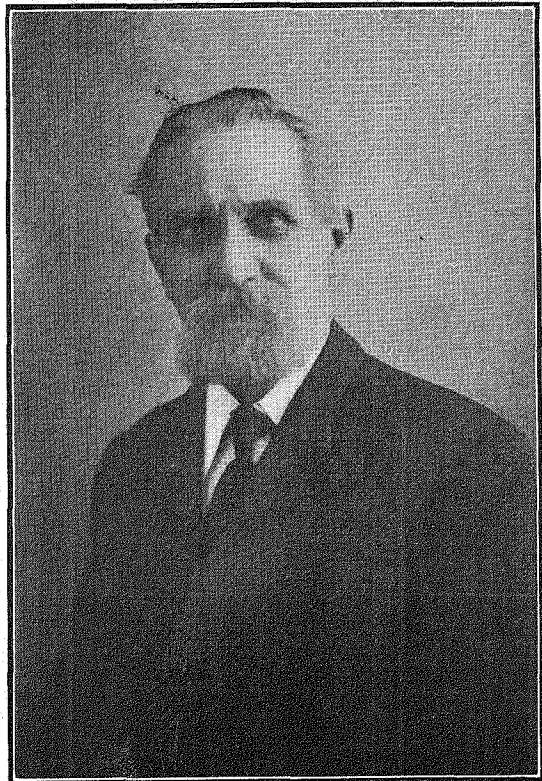
The Saints of the British Isles Mission have not, as yet, entered into the spirit of this patriarchal work. There is great need for the patriarchal department in this mission. It should receive the immediate attention of the First Presidency of the church. The church should provide better facilities for this department. I am assured that if this department is properly sustained that it will be the means of imparting added spiritual power to the work in this land.

I cannot hope to realize much change in my lifetime, with the burden of seventy-four years weighing upon me. My faith is in the work. My hope is for the future. My consideration and love is for those who will follow after me.

It is fifty years since I decided to accept the Angel's Message. I have been actively engaged in upholding the work during that time. I have fulfilled the offices to which I have been called to the best of my ability. I have always encouraged my brothers

to do likewise. During this period, I have witnessed many changes, have sensed the many pitfalls and dangers to which we were subjected. My love for the work is still increasing. My hope grows constantly brighter.

As a final word of counsel I would exhort the



HENRY GREENWOOD, SR.

As the only surviving patriarch in the British Isles, and a veteran of fifty years in church service, Elder Greenwood has a position of considerable influence and responsibility.

brethren to be upright, honest, and true to each other. Avoid the very appearance of evil. Put away all feelings of jealousy. Be honorable in your dealings with each other and with the world. Assist each other in the faithful discharge of every duty which the church may call you to perform. Jealousy and selfishness are the besetting sins of the age. They have and do hinder the progress of the work in every land. Come, let us reason together. This is our invitation to the world. We cannot afford to do less.

THE SAINTS

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

OFFICIAL PUBLICATION
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OF LATTER DAY SAINTS

save
have none.

man among you have
ad concubines he shall
forimon, Jacob 2: 36.

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Number 6

EDITORIAL

Blue Pencil Notes

Had the Saints in Missouri in 1833 been told that some day our ministers would stand on the hill in Independence hard by the Temple Lot and preach to people in Saint Paul, Minnesota; Boulder, Colorado; Dallas, Texas, and other points within a radius of four hundred miles, they would have considered such a feat impossible or at least miraculous. But that is what we are doing every Sunday evening by means of the wireless telephone.

As Lodge says, "Miracles lie all about us: only they are not miracles." Had the Saints attempted to picture such a performance they probably would have thought of the speaker as being in some way endowed with such volume of voice, or equipped in some way with some gigantic megaphone, so that he could drown out all noises and override all speech of other men with a great shouting, and be heard thus at such distance—a fulfillment, perhaps, of Isaiah: "Cry out and shout, thou inhabitant of Zion," or even of Jeremiah: "An howling of the principal of the flock shall be heard."

Had Paul thought of standing in Jerusalem and causing his voice to be heard plainly by the Saints in Ephesus he probably would have had some such mental picture of shouting with a great voice to be heard at that distance above all other sounds. But how different it is in reality! The preacher speaks in an ordinary voice. The radio picks it up. It disappears in space. Silently, quietly, unheard by the unaided ear, it slips under all noises, through all tumult, over prairies and rivers, through brick walls and living people, and is heard distinctly by the man who is equipped, attuned, and attentive; whether he be four hundred or a thousand miles away, according to the equipment used.

After all, power is not always demonstrated by outward sound and fury. The waters that roar over Niagara are impressive; but their power is wasted, dissipated. But from the falls radiate copper wires

that carry to distant cities current, silent, unseen, undemonstrative, yet capable of lighting cities, driving vehicles, running factories, conserving life, or dealing instant death.

Elijah mocked the priests of Baal and told them to "cry with a great voice," that they might reach their god, who seemed to have gone on a journey, or perhaps was gossiping, or even asleep. But when the word of the Lord came to Elijah it was in "a still small voice." Others heard it not—but Elijah heard it very plainly and wrapped his face in his mantle—it searched him to the soul.

There is something suggestive about that expression, the "still small voice." If the wonders of man's achievement are so great, who shall deny the power of the Lord. He does not need to fill the heavens with shouting and drown out the babbling of the whole world in order that he may be heard by those who believe. But his still small voice travels through space, knowing no time or distance, under all earth noises, through all obstructions, to reach the heart of the one who is attuned to receive.

The world does not hear the message, so does not credit its existence. When the Lord spoke to Paul, those who were with him "heard not the voice of him that spake." The lesson of the wireless telephone teaches me that my brother may clearly hear from a great distance the voice of one speaking, while I in the immediate neighborhood hear it not—it passes by me, yea through me, and I do not even suspect its presence or its import, or the intelligence conveyed. Atheism should stand abashed and abased. Agnosticism has no argument left. It may deny man's power to comprehend an infinite God; it cannot deny God's power to reveal himself to man, and in ways, too, that may not be at all within the powers of perception of the agnostic standing hard by.

ELBERT A. SMITH.

In addition to the large number of news letters in this issue, we have many more which arrived just too late for this issue but which will appear in the next HERALD. We appreciate the way in which our correspondents are responding.

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Cooperation as the Only Solution

Men of affairs realize a change must be made, and quite naturally arrive at cooperation as the ideal theoretical basis.

A group of local business men had assembled for the regular chamber of commerce meeting, but lack of interest among the members resulted in a light attendance. The dozen there were representative of the typical leading business men in the average small town, and very frankly discussed their mutual problems. It was the consensus of opinion that instead of there being a community spirit of "You help me and I'll help you," it was rather "I'll look out for myself and the other fellow may do likewise."

They were compelled to admit that many of their own members of the chamber of commerce were as guilty as the average citizen in the community. Somehow there was a lack of loyalty to each other, a lack of an underlying basis of confidence, since there was not a unification of unselfish ideals. Quite naturally the discussion was finally crystallized in a feeling that, while competition had its value, yet they were offering daily a demonstration of an entirely unnecessary aspect of competition in the fact that there were so many selling in the same kinds of goods and attempting to serve in the same fields, whereas it could all be done much more conveniently—and profitably if rightly managed—by the cooperative or collective ownership method.

We have, as a church, preached for many years the necessity for cooperation, but further have insisted that an arbitrary arrangement whereby men pooled their interests could not succeed unless with it there was interwoven an earnest desire to put into effect the Golden Rule. Without it, any outwardly good situation attempted in which cooperation is the dominant note will fail, for the vital point at issue is intelligent management. The tendency towards a lowering of incentive by those entrusted with management on what approaches a stewardship basis has frequently been noted by writers on economic subjects. Yet our contention is that the missing element is a deep appreciation of the meaning of brotherhood.

Still another and as important factor is that too frequently it is presumed that a group of people cooperating in the management of a business must hire men from among themselves to manage their affairs on the basis that it will thus be more efficiently done than by some one not included in the group. Sometimes this results rather disastrously, for the requisite skill and efficiency in handling business affairs does not necessarily result from a mere election or appointment.

We must cooperate, but we must manage. We

may appreciate the benefits of solidarity, but without the complement of earnest and intense application with the highest possible degree of skill we shall never succeed in solving our economic problems, whether they be on a small scale or a large scale.

E. D. M.

Religious Education Next Year

In the HERALD for January 18 appears, on the first page, an announcement signed by Frederick M. Smith as president of the church, concerning the course in religious education at Graceland College. Those who desire to take up this work beginning next fall should write to George N. Briggs, President Graceland College, Lamoni, Iowa, for application blanks, at once, furnishing as soon as possible the needed information, so that the matter may be laid before the proper church authorities, and the selection made of those who will attend this course next year, 1922-1923.

It should be noted that it is planned next year to make the course two years in length, and to include such studies as will qualify for the continuance of collegiate work if so desired. That is, that those who wish to do so will be able to go to other universities and take the regular college degree.

It is keenly appreciated by those having the work in charge that many important matters have had to be omitted in the one-year course, and it is their desire gradually to extend the scope of the course.

Those who are not already under missionary appointment should make provision to finance themselves, on account of the present financial conditions. This is an opportunity to prepare for service, wherever our life work may be led.

Those interested in the work of the church and in the development of our young people should also give attention to this announcement, for modesty or some other reason may prevent some of those who should take advantage of this opportunity from doing so. It will need your cooperation to make the work as successful as it should be.

Passing of H. N. Hansen

The sad news of the death of Elder H. N. Hansen, February 3, has just reached us from his home at Underwood, Iowa. Elder Hansen was born in Denmark in 1850, but removed to this country and was baptized in Utah in 1867. As early as 1874, he was appointed by the General Conference in September to Scandinavia, and was reappointed by the April conference in 1875, at which time he was ordained an elder. He left immediately after the conference,

and arrived in Copenhagen on the 16th of May, but found conditions very unfavorable, and with difficulty secured a hall for a short time. When he returned at the end of the year, he reported six baptisms at Aalborg and three in Copenhagen, with good prospects. His missionary work, therefore, was continued for more than forty years. For eleven years, at different times, he was appointed to Utah or the Rocky Mountain District. For fourteen years, at different times, he was appointed by the General Conference to Pottawattamie and Little Sioux, Iowa, District, especially the former. One year he was appointed to the Southern Mission, and for more than three years labored in Scandinavia, being placed in charge in Scandinavia and Germany by the conference of 1912.

He was ordained a seventy on the 12th of April, 1886, by Elder James Caffall, and a high priest the 13th of April, 1917, by F. M. Sheehy. He was appointed regularly by the General Conference up to the conference of 1918, being appointed in later years to local work, as his ordination as high priest indicates.

We have not at this time received any details as to the cause of his passing, but by his going, the church loses another stalwart.

New Priesthood Journal

It is arranged to change the name and size of *One*, the priesthood journal, and let it carry to the men of the church the valuable lectures being delivered to the priesthood meetings in Independence each Sunday. The plan is to change the name to *The Priesthood Journal* beginning with the January issue, and expand the size so an ordinary lecture will fill from two thirds to three fourths of the space.

The same editors are retained, Frederick M. Smith and Benjamin R. McGuire. They plan to give more attention to the new journal and use it as a medium for carrying current and important matters of special interest to the priesthood.

A very general response was had by the attending priesthood to the first announcement. If these men who have already heard the lectures are so anxious to secure printed copies of them in this way, it would seem that those not having heard would be doubly anxious to secure the paper which will carry monthly one of these inspirational discourses on teaching as a responsibility of the ministry. The subscription price is forty cents a year, and should be sent to Herald Publishing House, Independence, Missouri. All will begin with January number, which will contain the first of the lectures, by Elbert A. Smith.

The Cost of Living Declining

The report of the United States Department of Labor released January 14, 1922, indicates the changes in the cost of living in Chicago, Detroit, New York, Philadelphia, and Washington for the last year, in particular. Three of these cities are in the East, and two in the eastern part of the Central States. Still, they can doubtless be taken as a whole as fairly indicating the change in the cost of living for the country as a whole. The list of food, housing, clothing, furniture, fuel, and miscellany are all separately listed and weighed.

Taking an average of the five, we find that from September, 1921, there was only a very slight decrease in the cost of living, but from June, 1920, to December, 1921, the average is 19.7 per cent decrease a matter of nearly one fifth off from the cost of June, 1920, when the cost of living was at its peak.

It is interesting to note that the adjustment on the budget plan of the allowances to the missionaries was made the last of June, 1920. Since then there has been a steady decrease in the cost of living, amounting, as a whole, as above indicated, to nearly one fifth.

This same report gives the items back as far as December, 1915, giving it for each year for the first four years, then twice a year for 1919 and 1920, and May, September, and December, 1921. The percentages are based on the cost of living December, 1914, and show an increase of 1.4 per cent in the East, and of 3.2 per cent in the Central States for December, 1915. By December, 1916, this percentage had increased to 14.7 per cent in the East, and 20.9 per cent in the two western cities. The increase is rapid from then till June, 1920, when it reached the peak, 111.3 per cent in the East, and 125.3 per cent in the two western cities. It must be remembered, however, that all of these figures are of increases only, so that the cost of living was more than 211 per cent in the East and was more than 225 per cent in the two western cities, as compared with December, 1914. From this, a decline has been made to December, 1921, showing an increase of 71.8 per cent over December, 1914, or, in other words, the cost of living would be represented by 171.8 per cent in the East, and in the two western cities, by 177.3 per cent of the cost in those cities in December, 1914.

These figures permit of an immediate comparison both with the first year of the war, and also the period of maximum prices, and show what expenditures we should expect as compared with both of these earlier dates, and also what income is needed to maintain the same standard of living.

This decline in the cost of living, together with the general stringency in the world, which is reflected in receipts by the church, will probably result in an adjustment of missionary allowances in the near future.

S. A. B.

A Biography of Frederick M. Smith

The Saints will be interested in knowing that Sister Ruth Smith is preparing for publication a personal history of her husband, Frederick M. Smith, President of the church. Sister Smith has been so long associated with him in his study and in the many activities of his church life that she is in a position to present to the public an interpretation of her husband's character which could come from no other source.

Her work is a characteristically bright account of many of the humorous and dramatic incidents of the President's life, including childhood experience, his school life, his courtship and marriage, the circumstances which attended his entering into the work of the church, and the more personal side of his reactions to the situations and problems of his later life and work.

A leader of President Smith's type is necessarily known only by a few friends, and is frequently misunderstood by those who know him only slightly or by reputation. Such an analysis of his personality is consequently of the greater interest in that it pulls aside for a little the curtain of official reserve with which such a leader is always surrounded.

Some Comments on Darwin's Theory

In our General Interest department this week appears a newspaper account from the *Toronto Globe* of an interview with Professor William Bateson, who gave a strong address on evolution, "Faith and modern doubt," at the general session of the American Association for the Advancement of Science, held in Toronto the last of December.

We have briefly referred heretofore to the important factor of sterility of hybrids, to the failure to secure new species, to the fact that the scientific ideals of to-day on evolution are quite different from what they were fifty and seventy years ago, also that missing links have not been found. That from the point of view of anatomy, the skulls and bones have either been distinctly human or distinctly simian. Several students in 1919 wrote very clear analyses of the so-called Java man, reaching the conclusion that the bones represented two individuals in one.

On the other hand, the principles of evolution, the

general idea of evolution, seems to be well established. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—John 3: 2. Also, "The resurrection is not of that body which is sowed." Evolution, in view of Mendel's Law, implies an involution, so that it is the unfolding of that which has been before closed, or folded in.

We should be able to approach the whole subject from a scientific point of view, proving all things, holding fast to the truth.

A Solution of the Farm Problem

The plan of Joseph to store grain from the years of large crops for lean years.

According to a statement made by Congressman Sidney Anderson, of Minnesota, the chairman of the Joint Congress Commission on Agriculture inquiry, the producer, or farmer receives, in general, about 37 per cent of the commercial dollar; 14 per cent represents all profits; while 49 per cent is taken for the cost of service, including packing, transportation, grading, insurance, selling, advertising, display rent, wages, and delivery.

This is, evidently, too high a percentage. Greater efficiency of this distribution is needed to compare with the efficiency of producers and there is probably needed better organization of the producers and commerce, for at present they exercise but little influence. Proper organization might secure better distribution.

The plan of Joseph should prove successful even in a world sense. That is, to secure and store, not releasing to the market a definite surplus until there is sufficient for more than one bad year and then aim to produce in quantities to meet the deficit of the previous year or years. It is, indeed, a profound pity that often years of bumper crops are the poor years for the farmers, and years of poor crops are his best years.

We find in the South men having produced abundant cotton crops cannot get enough to eat, and men in the West who have produced abundant crops find that there is such a surplus that the year shows a net loss.

Brother Ingram McVay writes from Follansbee, West Virginia, that Brother McConnaughy has just been holding a series of meetings at Wellsburg. A certain man, not of the faith, attended every meeting. Brother McVay loaned a copy of *The Call at Evening* to the investigator, who after reading two chapters asked where he could purchase the book. The man said that *The Call at Evening* should be in every home. He expects to continue his investigations.

ORIGINAL ARTICLES

A Mighty Empire

By John W. Rushton

This article was written especially for the British number, which appeared last week, but lack of space prevented its use.

Great Britain is not a very large country, its area being less than 90,000 square miles; in length not much more than 600 miles, about 320 in breadth. Its natural resources are insufficient to supply the needs of its nearly 45,000,000 of inhabitants, yet it is a great land, and one of the wonders of human history.

Were it possible to subtract this country, with its influence, from the history of the race, how much poorer that history would be in every department it is impossible to compute. In art, science, politics, commerce, industry, music, letters, painting, drama and oratory, poetry and literature, she has made contributions to the world's store of treasures which are truly immortal.

In and through it all can be seen the fire of Celtic passion, the restraint and judgment of Teutonic and Scandinavian phelgm, the courage and indomitable urge of the Roman, with the brilliance and chivalry distinctly Gallic, like the subtle fires and colors of a beautiful gem which under tremendous pressure and terrific heat has been made in crystalline glory from mud and waste.

Theater of Great Heroes

In this small and almost pigmy land, so filled with delicate beauty and awe-inspiring grandeur, is found the theater of great heroes wrestling with gigantic problems and generating bewildering enterprises, widening its influence more and more until upon its vastness the "sun never sets."

A study of the history of this land and its people shows that while it has not always attained the summits in every realm, it has maintained a high level of consistency, in all, and in this has become the recognized standard for the world.

It would be too long a task to catalogue the illustrious names which are associated with philosophy, art, science, and culture which Great Britain has given to the world. It must suffice to say that the monument of her power and influence is to be found in the empire which has grown up, the ramifications of which reach to the uttermost parts of the earth. This empire is rather a mighty commonwealth, for each of the unitary parts is autonomous in domestic affairs, yet no one can doubt the reality of that intangible power which unites these parts into an indissoluble whole which stands out so conspicuously in times of stress and crisis.

Development of Democracy

Within her life and evolution can be seen the development of democracy, and the gradual growth of the power of the majority, and while retaining the symbols of authority in almost the unchanged garb of medieval theatricality, has transferred the dominion and power from the monarch whose only claim was the accident of blood and name, to the real king who because he was the "man who can and did," became the ruler whom the people chose.

She has made an asylum for all kinds of outcasts and sheltered many movements—religious, political, and social, which had been driven from the land of their nativity, and just as generously scattered the blessings she has found, so that all may share in the possibilities involved. Truly she has been loyal to that cause of Humanity which has unified her in storm and conflict, prosperity and peace, with all who were loyal to the same great cause.

To be sure, many mistakes and tragical blunders mark her passage from squalid obscurity to the splendor which is hers, but none have been more deadly and incisive in the just criticisms which were leveled at her than her own sons, but withal she has had that peculiar quality of life, to adjust herself to ever-changing conditions, which in spite of the reputation which the thoughtless or casual student has created, is the real secret of her length of days and exhaustless strength. She labors to secure and apply the unchanging truth in the ever-changing circumstances of its unfolding and mechanism of its application.

Played Her Part Religiously

Religiously, this land and people have played a great and important part. It is one of the traditions of the historic Church of England that Saint Paul, crossing over from Spain, brought the first news of the Christ to the wild Celts of Albion. It is true that Saint Augustine with his forty monks set up the first church of Christ at Canterbury, and gradually won the several kings of the Heptarchy to her fold. The early history of Christianity in Britain carries the names of many men and women redolent now with the canonization they earned in martyrdom, service, scholarship, missionary enterprise, and defense in times of heresy and schism.

Even the Reformation period had been anticipated by men like John Wycliffe and the Lollards, so that when Luther and his contemporaries led the great attack upon the church once so powerful and influential, now because of recreancy to the trust imposed in her, distrusted by these distinguished men, Great Britain responded to the call, and though the instruments of the championing were not always what they might have been, yet why are we to complain of the

processes of divine selection? Has it not always been that God takes the "weak" things of the earth and things which are "despised" and even "base" to accomplish the wonders of his grace?

Freedom of Conscience

We watch the changing scenes and with appreciation acknowledge the labor of the great men who in this land of Knox and the Covenanters, of Cromwell and the Puritans, labored for the freedom of conscience without which religion must perish and leave nothing but the rags and straws of an effete superstition in its place, and prepared the way for the coming of the Wesleys and Whitfield in England and Chalmers in Scotland, who revived the country from its deadly and sensual apathy following the age of crass materialism of the late seventeenth and early eighteenth centuries, and the overbearing ecclesiasticism which threatened the spirituality of the nation.

The monumental work of the British and Foreign Bible Society, together with the London Missionary Society, must not be overlooked in the work which they performed, making it possible for others to follow in their steps and carry on the work of Christianizing heathen peoples and nations, preparing the way even for our own work, in the islands of the seas and elsewhere.

The effectiveness of the work done is seen in the fact that when the gospel of Christ was restored in this generation it came through the agency of a scion of the Pilgrim Fathers who laid the foundations of the mighty Republic which has blossomed from the parent stock. And this young church which was nursed in America made its first missionary conquests in Britain, which gave a hearty welcome to the evangel, so that before the dark cloud of apostasy and folly assailed the very life of the church, it had a following in Britain of 62,000.

Voice of the Good Shepherd

Though the shock of disappointment and the truculent wrecking of the faith and confidence of the people resulted in the falling away of many thousands of the British converts, yet when the missionaries of the Reorganization went to that land and the "voice of the Good Shepherd" was recognized again in the message delivered, many rejoiced and sought to build up the waste places. Of the men and women whose strength, intellect, fortitude, patience, and intrepidity have conjoined to make what may be termed "Mormon" history, and made the work of the true church what it is to-day many either came from that land or were the posterity of its ancestral strain.

May the day be speeded when the church will be revived in Great Britain, and through the agency of

her ministrations in that land, as well as America, the two great Anglo-Saxon countries be united into a great and mighty force, making for righteousness and justice to all, and so prepare the way for the coming of that kingdom which shall be called the kingdom of God, in which all men shall be brothers, and whose aims shall be the happiness of all to the glory of God.

Street Preaching in Great Britain

By Thomas Taylor

The writer is noted throughout the British Isles as one of our most successful street speakers.

Experience has taught me that street preaching is the most practical and economical way of bringing the gospel to the attention of the people. We have tried to bring them into our halls and churches and have failed. They will not come to us. We must go to them.

Street work brings you into contact with all classes of people. Your audience invariably represents all shades of opinion. This enables you to know what the man and woman on the street are thinking. It gives you a chance to supply the demand; to anticipate as well as answer questions.

The first essential in a successful campaign is to discover the point where the people are in the habit of gathering for open-air meetings, dealing with political, scientific, social, and religious themes. Every city in England has one or more such places.

Select Strategic Point

London has a large number. Hyde Park and Marble Arch are the principal points. In Derby and Nottingham it is the Market Place; in Leeds, the Town Hall Square; in Birmingham, it is the Bull Ring. Cardiff has Llandaff Fields. Every town and village has a similar place.

Having selected your place, now secure a suitable stand. This should consist of a small, secure platform—not too high from the ground, but sufficient to enable you to see over the heads of your audience. On the front of this improvised pulpit, have printed the name of the church in clear, legible lettering, also the time and place of the regular services of the church.

Never lose sight of the fact that you are a spiritual salesman. You are there to make people want your message. After stating your case, give your hearers an opportunity to ask questions and criticize you. By this you discover your own weak points, as well as those of your critics. You will find cranks of every description. Do not be disturbed or irritated when they try to heckle you.

Keep cool. Do not lose your temper. Treat all courteously. Remember, they are serving a useful purpose. They help to gather and hold your crowd. Others will be listening very intently while the argument is proceeding. Truth always shines the brighter when it is being attacked. The people who are listening will see it more clearly.

Subject Matter

Be sure that the foundation of your subject is sound. State your premise carefully and deliberately. Avoid extravagant statements, then you will have nothing to fear. You will soon discover that the honest, fair, and unprejudiced people will approve of your conduct and subject and give their assent to it. In this way you make friends in the crowd. The majority of the people stand for fair play. When you are in the right they will protect you from imposition. This is true, unless you happen to be where prejudice warps judgment.

Spasmodic efforts do little or no good. Street and park work must be conducted systematically. It must be continued for weeks, and months, and years. The people must come to know you—to look for you.

Speaker's Qualifications

The speaker must be versatile, well informed, gifted, capable of turning a point, equal to any emergency. He must know men. He must be fearless, yet frank—firm, yet tractable. It will be a waste of money to keep a man at this work who is not fitted for it. Organize on a business basis. A business house would not assign a man to a position unless he had the ability to carry out its wishes, to sell its goods, to bring in the orders.

Use up-to-date methods of advertising. Secure, or have printed, different three-minute sermons. Do not tell the whole story in your tracts. Arouse interest: create the desire for more; keep the people guessing.

Associate together one man who has had experience and one who has not, but who has ability and aptitude. Let the second man assist and gradually develop confidence and ability. He will soon learn from practical observation and experience. He will, in a short time, become able to take the lead, thus releasing the first man for a new field.

An item from Los Angeles states that Doctor Melvin Grove Kyle said that a discovery has just been made of a Persian tablet containing the story of the creation and the flood which would tend to prove that the antediluvians possessed the old gospel in its primitive form.

W. F. Clifton, of Toronto, has noticed the reference by the Niagara Falls Branch to the ball games of the season, and assures them the Toronto team plan to do some big things the coming summer.

Appeal to the Young

By Nephi Dewsnuip

Brother Dewsnuip was appointed last November by the joint council to do missionary work. He is a grandson of Joseph Dewsnuip, sr.

I was, at Saint Leonard's when the cablegram conveying "Greetings and well wishes from the A. O. Y. P. Z. to President Smith, his fellow laborers, and the young people in the British Isles" was received.

Joy filled our hearts as we realized that the young people of the church were moving out and demonstrating their willingness to cooperate in building up Zion.

We in the "Old Country" do not have the same privileges and opportunities to come together in large numbers as our more favored "cousins" do, in America. We cannot well emulate the A. O. Y. P. Z. We can and should seek to do our utmost.

Boys and girls of Great Britain, what are you doing? Are you alive to the opportunities before you? Will you rest content to read about these Zion Builders and not evince the slightest interest or desire to follow their lead?

Despite handicaps, I make bold to assert that within our ranks we have latent talent which only requires development to produce corresponding results. We should feel a pang of regret that we, the mighty nation which has produced so many noble and valiant men in the work of the church, are so far behind in this progressive movement of the church.

We should not be one whit behind. The church calls for your service now, to-day, not to-morrow, not when you are matured, but *now*, with all your youthful enthusiasm and vitalizing energy. Think of the stalwart men which this country has produced: Charles Derry, John W. Rushton, and many others, whose names are household words throughout Britain.

We should not be content to rest on the reputation of those who have preceded us. Rather should we esteem it a privilege to reach even higher points of vantage. We have the heritage of their service and experience to aid us. We should go forward.

It is possible that you are diffident, or do not realize your powers. Possibly you have been discouraged because the needs of the young people in Great Britain have been neglected. But let not this deter you. Possibly you have not realized your place in the church. Have you been content to go to church and be a looker on? Have you felt that all that was required of you was to attend the church services on Sunday?

With due respect to those who have preceded us,

they have been so much absorbed in their effort with the grown-ups that they have neglected and overlooked the tremendous forces and possibilities resident in our young people. There have been some exceptions, but the other has been the rule.

But conditions have changed. The days of repression have passed. The coming day is yours. On every hand there are signs of an awakening on the part of the young people of Great Britain. In the course of my missionary labors I have been permitted to visit the various parts of the mission and have noted with satisfaction the awakening desire and purpose to work for the church.

A tremendous impetus to this movement has been given by the visit of our big Brother T. W. Williams. When we hear him portray the privileges and opportunities before us, it cannot help but impel every one of us to do our utmost.

The way in which Graceland has been opened to us is an inspiration. We now have a small group of earnest representatives of our land in that institution of learning. There is our Sister Madge, from the land of Bobby Burns; Doras, from Brum; Harold, from Cottonopolis; Sidney, of the ancient Britains; Frank and Harry, from Clay Cross. Our one and only Frank will soon join them. Cheering reports come from Graceland as to the way in which our representatives are comporting themselves.

All have not the opportunity to go to Graceland. Here and there, scattered throughout this mission, we have small groups of young men and women who are doing all they can to assist in this great forward movement of the church.

London, Birmingham, Sheffield, and Manchester Districts have all their quota of young people doing their best to become Zion Builders. I could mention individual examples of real consecrated service. We have a young army of recruits which will be equal to the demands of the years to come.

I wish to quote a significant statement recently made by Brother Elbert A. Smith, as reported in the SAINTS' HERALD for February 16, 1921:

Yesterday Brother R. V. Hopkins and I spent the afternoon in the woods in search of recreation. When we came to light our camp fire in the evening, do you imagine that we attempted first to kindle an enormous log? No, indeed, we had trouble enough as it was. We took a great many very small twigs with which to start our fire, and with their aid we presently had all the fire we needed.

Think of the thousands of little, apparently unimportant, perhaps tedious, tasks that have been done by hundreds of hands that made possible the great revival meeting of young people that closes to-day. This is true in the building of Zion. Zion will not be built by an Hercules, piling buildings up to the skies, but by a great many common people doing their day's work every day, as God wants it done.

The big wheels of the church cannot function properly unless the little wheels are in their places,

contributing their quota to the forward movement which, like the clock, is progressive, not retrogressive. The keynote is cooperation.

Saint Leonard's as a school for prospective missionaries looms in the near future. Brother Daniel B. Sorden and wife are ready to assist in preparing our young people for this service. Our mission superintendent of Sunday school is one par excellence in her chosen calling. She is in a position to aid, guide, and instruct us in this field of service. She is ready and willing to sacrifice for others.

Our local officials of district and branch are realizing our needs. The missionaries are anxious to help. It is for the young people to take hold and become a power in the church.

Address of Welcome to President F. M. Smith

This address was presented to President Smith on the occasion of his visit to Manchester, England, October 2, 1920. It was prepared and read by W. R. Armstrong.

PRESIDENT SMITH,

Brother: We, the members of the Manchester District of the Church of Jesus Christ in England, welcome you as we did your saintly father, at Leeds, sixteen years ago. His name was then a household word, breathed even in the prayers of the children.

We welcome you to our city, which was the early home of our work in this land. In 1841 a conference was held in Carpenters' Hall, an old building recently demolished, when a report was presented, showing the membership in this country to be 5,814, and that 800 others had emigrated during the year. Volume One of the *Millennial Star*, which I hold in my hand, dated 1841, and edited by Parley P. Pratt, was published at 47 Oxford Street. In 1844 a Saints' procession was held here, when the mother of your speaker was one of a number who carried craped banners in honor of our martyred Prophet, your grandfather, and later, in 1876, there was a revolt against the priestly tyranny of a missionary elder named Snelgrove, backed up by Apostle Albert Carrington, of the European Mission, which ended in the secession of twenty-one members from the Utah Church, and the subsequent establishment of a branch of the Reorganization with sixteen members, two of whom are present at this meeting.

This one branch increased afterwards to ten, which were presided over by the late Joseph Dewsnup, sr., father of the present president of this district. A few of us have participated in and seen this work grow from a handful to several hundreds during the past forty-four years. Brother Thomas Taylor, of Birmingham, baptized the first members

of the Reorganization in this city and organized the first branch of the church here.

It seems strange, Mr. President, that your visit should synchronize with the tercentenary of the departure of the Pilgrim Fathers in the *Mayflower* in 1620, which also commemorates a revolt against tyranny and injustice. In the former case it resulted in the establishment of our local church, and in the latter of the greatest republic the world has ever seen.

We welcome you to our city, which has a peculiar attraction for many Americans, from the scholarly President Wilson downwards. The old Romans had a camp here and it was said of them that "they built for eternity," as we trust you are doing. In later times came the fluffy, silky, white cotton, from the plantations of Georgia, Alabama, Tennessee, and the Carolinas, to the looms of Lancashire. It came in the form of candle wicks at first—as a light bearer, if you please—just as you do, Mr. President, bearing the gospel message.

We welcome you to Manchester where "Cotton is king": the home of free trade, of music and painting, literature and song. Whilst you are amongst us we hope you may accomplish lasting good.

You come at a time "bewilderingly grave"; a time when the old lines are "shifting," when the things we thought permanent are shaken, when nothing but the word of the Lord seems likely to endure. Men were judged in the old days by the material in which they worked. Now they are judged by the thing which they produce.

As ministers of the gospel we are not asked so much about our doctrine, but, "What have you done? What are you doing?" The people have judged us hitherto as visionary and impractical, while we know our work to be eminently practical. Indeed, we believe you will do here, as you did in the world's metropolis recently, manifest to the satisfaction of all who hear, that our work meets every need, both for body and soul.

We hope, dear brother, that by this meeting we shall be drawn nearer to each other—religiously, politically, and racially, more than ever before. This thought was especially brought home to us on the occasion of a recent visit to our Southern Cemetery, where the braves of our American, British, Canadian, New Zealand, and Australian boys lie beneath the same green turf, awaiting the resurrection morn.

We saw that in the world's recent great war, our dear boys made the great sacrifice together, and our girls likewise left the comforts of home to nurse the sick and dying who had fallen on the stricken fields of France and Belgium, braving the awful perils of

land and sea and air for the one great cause—the freedom of the race from tyranny.

At this juncture we are reminded of the memorable and comforting words of your fellow countryman, James Russell Lowell, who, whilst his country was in the throes of revolution said, "I take great comfort in God"; also of the Psalmist David, who said, "With great things, wondrous things, in righteousness wilt thou answer us, O God of our salvation, for thou art the trust of all the ends of the earth and of the sea afar off."

Well might Doctor Cadman, at a recent *Mayflower* gathering in Manchester, say that one third of the textbooks in the American schools should now be thrown away, for they had not told the truth about England, and instead of eighty or ninety per cent of her young men entering the universities of Germany, they should now come to Oxford and Cambridge or Victoria (Manchester) University, where our one-time Graceland president, Elder E. R. Dewsnup, graduated. How this harmonizes with your memorable address, delivered at Amhurst Park, Stamford Hill, London, last August, Mr. President!

All this seems to point to the welding together of the two great Anglo-Saxon countries for mutual benefit. Yes, the old animosities are dying. And now, in these times of peace, you come amongst us as a herald of the gospel of peace; as a successor of your father in the prophetic office, we hope with an inspired message.

You will find, Brother President, that some of the stalwart men and women, whom your father greeted with the shake of the hand, have passed to their rest; some have fallen in battle and left widows and children, while others have fallen from their steadfastness because iniquity abounded. We fervently hope, dear brother, that you may be instrumental in "strengthening that which remains, lest it die."

As we sustained your father with our daily prayers, so do we sustain you.

Amidst the wave of social upheaval and unrest that has swept over this and other lands of earth like the breeze over the prairie grass in the storm, the individual soul of the living Saints longs for peace and finds it not. May the Holy Spirit alight upon you as it did upon Jesus in Jordan, and enable you to deliver a message that shall fill the yearning soul with a sure and certain hope in the beyond.

In conclusion we pray, in this Manchester conference, that the spirit of true brotherhood shall possess us, that harmony shall prevail in all our meetings, and that love shall so truly fill each soul in the future, all that we have and are—our reputation and our money—may be intrusted to others' keeping without anyone suffering loss; and that you, the mes-

WOMEN'S DEPARTMENT

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

What Shall We Study?

We are often asked the question, "What would you suggest for study for our local? We want to keep in touch with the Women's Department ideals and would appreciate advice on the selection of our study material."

We herewith present a list of the study courses which the department is placing before our women, and we feel it affords a range wide enough to meet any ordinary taste or condition. It is a matter of pride with us that we have sisters who have given so generously of their time and talents in either writing these courses or preparing helps and outlines on the chosen texts.

Write to the Herald Publishing House in regard to all textbooks and study courses. Some of these are ready for mailing, others will be available in a short time, while still others are in the process of preparation.

Food and the Body, a consideration of the elements of nutrition and their action and use in the body. This course was originally in leaflet form, but has been revised and published as a pamphlet. It was written by Sister Mabel Knipschild Smith, and is the result of years of study and research, as well as presenting the gist of many lectures by specialists on the subjects treated. A textbook recommended to accompany this course is *Feeding the Family*, by Mary S. Rose.

Child Care, by Sister Lydia Thomas Wight. This course covers the simple, essential points in the daily care of children, and, beginning with three or four lessons on prenatal care, continues step by step with the growing and developing child up to approaching adolescence.

Training in Relief and Service. Nineteen lessons reviewing the history of charity and social welfare, and adapting modern methods to the needs and ideals of our church. This is in leaflet form. Family budget books recommended for increasing efficiency methods in the home, may be obtained from the Herald Publishing House, also.

Parents' and Teachers' Problems. A question outline covering the chapters of the textbook, *Child Study and Child Training*, by William B. Forbush, an acknowledged authority upon subjects dealing with children. These questions were prepared by Sister Maude Peak Parham, and are intended to help the teacher or student get the essential points out of each chapter, as well as to apply them to our church ideals concerning childhood.

Psychology. Question outlines prepared by Sister Dora Glines, assistant general superintendent of our department. They cover the text, *The Mind and Its Education*, by George Herbert Betts, and are intended to help the mother to understand her own child, and the principles by which she may gain its obedience and train its will and mind along other desirable lines.

Sociology. These are also question outlines prepared by Sister

Glines. They cover the text, *Sociology and Modern Social Problems*, by Charles A. Ellwood. As we are able to recognize our place in our social group, and the place of that social group in the universal plan of God, we are better qualified to teach and train our children for their place therein. Parents should strive for this broad outlook upon life and their individual responsibilities.

Mothercraft. Sister Etta Hunt, organizer in Zion, has prepared outlines covering that most excellent book, *The Mothercraft Manual*, by Mary L. Read. This text is used in the Mothercraft course in the Independence Institute of Arts and Sciences, as well as being widely used throughout the country for teaching the principles of true mothering.

In Preparation

Mothercraft for Girls. Sister Alice Mae Burgess has covered the same text, adapting it to the needs of our girls in their attempts to better prepare themselves for life's highest duties. The last General Conference requested the Women's Department to select a course in mothercraft for the girls of the church, until such time as the public schools of the country shall provide for this gravely needed instruction. These outlines are in line with that commission, and the monitors and leaders of Orioles and Temple Builders, as well as mothers throughout the church, will be glad of these pointed helps.

Civics. Outlines based on *The New Civics*, by Roscoe Ashley, are being prepared by Sister Dora Young, in charge of our citizenship division. These will help our women to connect their new suffrage power with the protection and welfare of their home interests.

Child Study. The splendid book already well known to our members, *A Study of Child Nature*, by Elizabeth Harrison, is to be covered with outlines and helps, also. Mrs. Harrison has a wonderfully fine attitude towards children and a parents' responsibilities and privileges. Those who read her book cannot but have a deeper appreciation of the beauty and value of child life.

Child Psychology. Using for text, *The Individual in the Making*, by E. A. Kirkpatrick, and in collaboration with the Sunday School Department, these outlines are being prepared by Sister Maude Peak Parham. Teachers of children as well as parents need to understand the principles by which a child's mind unfolds, and how his character may, with definite and intelligent purpose, be built up, step by step, instead of in the haphazard fashion too often seen used by those who have this responsibility.

Beginnings of Life. A question outline based on *Plant and Animal Children: How They Grow*, by Ellen B. Torelle. None can hope to teach children or young people regarding sex life and inspire within them a wholesome attitude towards and reverence for it, without having a background of knowledge concerning the laws governing. This is a simply-told story of the beginnings of life, and we are using it as a foundation for our work in social purity.

Bio-Physiology. Using for text, *Biology of Sex*, by T. B. Galloway. This is intended to follow the other books and gives a clear, concise, and wholesome discussion of the field, his deductions being largely in harmony with our highest ideals. Ministers as well as parents should qualify themselves to wisely guide and counsel our young people concerning these truths so vital to their purity of life, and ignorance of which is fraught with such grave dangers to soul and body.

A. A.

senger of the everlasting covenant, may deliver to us in an earnest and fearless spirit the bread of life—the portion of meat in due season which we hunger after. Then, indeed, shall the British Mission really live and thrive again, and God willing, "bring forth fruit forty or even an hundred fold."

Who Is Jane's Teacher?

(By Anne Goodwin Williams, National Kindergarten and Elementary College.)

"Who is Jane's teacher?" we asked of the mother of a charming little eight-year-old-girl. The mother mentioned the name of Jane's teacher in the public school, and then together we performed some arithmetical problems to prove that "Miss Bennett" was only one of Jane's many teachers and that her teaching hours were less than those of some of the others.

Suppose, we said, that Jane sleeps from seven o'clock until seven; then in a year she has 4,380 waking hours—and only 1,000 of those hours are spent in school during the year. What of the 3,380 hours remaining? Who is teaching Jane, then? She is certainly learning. Sometimes her playmates are her teachers, with lessons sometimes helpful, sometimes harmful. The father's teaching hours are limited to Sundays and holidays, with an occasional evening hour; the Sunday-school teacher may get twenty-five hours a year, but of course the real teacher is the mother. Every day of the year she teaches her little daughter. Even during the child's sickness, lessons continue, lessons of patience, gentleness, and self-control.

If anyone were to ask of the school-teacher that she teach music, art, literature, domestic science, and manual training, she would know it was impossible. And yet, that is just what is demanded of the mother as an educator.

Music! Yes, she is teaching music when she sings at her work or helps Jane select good music for the phonograph instead of jazz. And as she arranges her home tastefully, with appropriate pictures, she is often unconsciously forming the child's taste in art.

"What stories shall I read to the children?" we kindergartners are asked again and again by eager mothers who feel that ordinary "trashy" stories are not good enough for the children who are so greatly influenced by the stories they hear and read.

The mother knows—this wise mother-educator who is asked to teach domestic science—how necessary it is for her little daughter to learn helpfulness in household duties. "I can't iron big things yet, but I can iron all the handkerchiefs; daddy's and mother's and John's and mine," said little Jane with pride.

Actions are judged right or wrong according to mother's approval or disapproval. She is, indeed, the great teacher of morals. "Slip in behind those people so the conductor won't see you," I heard a woman say to a little boy one day as I was boarding a crowded street car. He succeeded in "fooling the conductor" and in getting a definite lesson in cheating and in dishonor.

Religious training, as well as moral, is part of the great task and the joyous task of the teacher-mother. And is it not a glad sign for future America that so many mothers of our great country are, in their hearts, uniting in the prayer of "Motherhood" so beautifully given by Eleanor Robbins Wilson in a recent number of *Good Housekeeping*?

"So short a time at my command,
These children that I hold to-night;
God give me grace to understand,
Wisdom to guide their steps aright,
That I may be throughout the land,
A lamp unto their feet for light.

"So short a time do small hands cling,
With confidence of babyhood,
Let me not idly dream the thing,

But live the noble part I should,
That henceforth from such mothering
They shall instinctively seek good.

"So short a time for my embrace,
For love, cheer, comfort, lullabies,
God help me hallow the brief space
That turns to gold each sacrifice—
So surely does a mother's grace
Build her soul's mansion in the skies."

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER X

Association

1. Knowing that our thoughts move in a connected and orderly array, and not in a hit-and-miss fashion, and that they come one after the other as they are beckoned or *caused*, why should parents and teachers be much more careful to see that the child's environment be as desirable as possible?

2. It is difficult to teach elderly people new ways of doing; it is not easy for those who learn a foreign language late in life to speak the language with facility and ease. What is the psychological analysis for this?

3. What is necessary in order that an individual have good memory? In the light of this chapter, how can you assist your child greatly in learning the multiplication table or other things difficult for him to learn?

4. Who is considered the *best* thinker?

5. Since our conduct follows the trend of established association, what are we likely to do in great moral crises?

6. Give the fundamental law of association from the physiological and the psychological side.

7. Give three examples of association by contiguity.

8. Upon what is one's mental make-up dependent?

9. Why do evil thoughts, evil memories, and evil imaginations come into one's mind?

10. What is the psychological analysis of the after effects of "sowing wild oats" before one settles down to a correct life?

11. Why should parents or other people be very careful in regard to relating stories of misconduct before children or younger people?

12. What should all punishment have for its object?

13. What do you think of the method of assigning the committing of poetry, or Bible verses, or of a literary masterpiece as a punishment for offense?

14. Discuss the method used by some teachers in giving a large quantity of unorganized information encouraging pupils to cram for examinations in order to receive good grades.

15. Perform and discuss "Problems in observation and introspection."

Just Questions

[These are among many scores of queries which reach our desk. Who will write answers?—A. A.]

1. Should a parent listen to the complaints a child brings home with him from school or Sunday school? If not, how avoid injustice to the child? With what attitude should such complaints be met?

2. Should a child be allowed to play constantly with neighbor children?

3. What household tasks should be assigned to a child of six? Eight? Ten?

LETTERS AND NEWS

4. Should punishment ever take the form of having to do tasks about the home?

5. How can a very busy mother "supervise" her child's play when that child is old enough to wish to be out-of-doors and with playmates?

6. How can the Women's Department reach those women who do not care to improve their home conditions?

7. What should be the attitude of parents towards the various ones who are teaching their children in public school, Sunday school, music, etc.?

8. How can you get mothers of a community to join together in laying out a general program for recreation of children? How obtain general conformity to such a plan?

9. How can a parent obtain obedience from a child?

10. What can organized mothers do to make Sunday afternoons the interesting time it should be for children?

11. What definite means can a parent employ to awaken spiritual perceptions on the part of their children?

12. What is the "golden mean" between harshness and discipline?

13. What is the best plan to follow in regard to children's spending money? How train them to observe the law of tithing? Freewill offerings?

14. How can you teach one child to be unselfish and give up to his companion without the companion becoming unduly selfish and exacting?

15. How can a mother teach her boys to show her proper deference and the little acts of courtesy, without appearing selfish or desirous of special attention? How can this be done if the father is one who was never taught those same little acts of courtesy?

16. What should a mother demand from a daughter in her teens that will counteract the decided tendency to selfishness shown by the young people of to-day? How teach either a boy or girl of high school age to be respectful towards parents who have had less educational advantages?

*

The United States Veterans' Bureau Training Center, of Nauvoo, Illinois, requests discarded shoes for their shop training in shoe repairing. They will pay all transportation charges (freight), and will do work free of cost for any reputable charity cases indicated. They are doing an excellent work for the disabled soldiers, and no doubt some of our Saints will be in a position to help them as suggested.

A recent newspaper item which has come to our desk without the name of the paper being indicated, carries a rather striking title and subtitle, which are as follows:

Miracle Stage Now Reached in Scotch Revival. Merchants and Shopmen Reported So Fervent in Conversion That Prices Drop.

The Breckenridge, Missouri, Sunday school, Mrs. Charles Holmes writes, has only three families, but they are striving to do the best they can. They had church every first Sunday of the month until the first of the year which they then discontinued until it is a little warmer. Breckenridge is in Far West Stake, Missouri, and they are badly in need of a priest or elder to move things along. They meet in a private house.

Joppa, Illinois, has about twenty-six members who are regular in attendance at Sunday school, preaching, and prayer meeting, according to a recent letter from W. G. Barrett, of that place.

Encouraging Results in Wales

Much interest and a number of baptisms reported in a letter from Patriarch Richard Baldwin to the First Presidency.

We have worked from morning until midnight, either in the church, distributing tracts, or cards advertising our meetings, and after preaching in the evening we have had people come home with us and remain until midnight nearly every night, while we have tried to tell them the gospel story. We have also visited wherever we have been invited, and preached in homes to groups numbering ten or twelve, and then talked for two or three hours, answering questions.

During the last part of the first week of our series of meetings, we noticed, in one seat near the front, there were five people who seemed to be deeply interested, and we knew that they agreed with the story we were telling because many times during the sermon they uttered amens. On Friday evening they came again, bringing more people with them, and during our discussion, one young man of their number arose and said he would like to ask a question or two. He put two questions to us, and then said, "Well, from to-night I am a Latter Day Saint." We saw consternation written on the faces of those who were with him, but we did not know until after the service that he was their minister, and that they felt their church had gone to pieces when he arose and said that he was a Latter Day Saint, for they were suspicious of us, and thought that, in some way, we were connected with the Mormons. He invited us to his home on Saturday evening to take tea with them, and then he gathered together about twelve of these people who resided near his home, and we talked with them until midnight.

During the second week of our series of meetings they suspended all meetings of their church in order that they might attend the rest of our series of meetings, and become acquainted with our doctrines.

We found that they have a membership of eighteen people, and an attendance at their meetings of about seventy-five, and they have been meeting in a schoolhouse, which they rent. They have no affiliation whatever with any other church and have tried to build a church after the plan laid down in the New Testament. They did not know what to call their church, but they thought, since the people of Christ had been called apostles, they would call it the Apostolic Church, but it has no connection with the Apostolic Church as we know it. They have met Tuesday and Thursday evenings for prayer, and we believe God has been blessing them, and that he has led them to the light of the gospel.

We labored with them continually each night for two weeks, and succeeded in bringing them to a realization that as far as they had gone they had done well, but there was still more for them to do.

They invited us to their Christmas dinner on Monday, the 26th, (as that was the day they celebrated Christmas here,) and in the afternoon we met with several of these people and talked with them until after ten o'clock. They are a most earnest people, and just sit at our feet to drink in the gospel, as is evidenced by the fact that they sat and listened to us expound the truth for eight hours, without interruption.

As a result of this labor, ten of them signified their desire to be baptized and unite with us, and as Tuesday was a holiday, we hired a motor and journeyed to Carway, and there, in

the Baptist Church, where permission has been granted us to use their font at any time we need it, we baptized them, and also another young lady not connected with them, who had asked to be baptized.

There are more of these people who were away, who have asked us to baptize them. We expect to do this the latter part of this week or early next week. Among this number is a young man about twenty-two years of age, who does considerable street preaching. Also he has an excellent baritone voice which he is cultivating. He was away at Maesteg on Tuesday, as he did not know the people were to be baptized, and he preached there on the streets and sang to the people, and he said several people were interested. We have explained to him that he will have to give this up until he has been authorized by the church to preach, and we are sure that God will soon see fit to call him, for he will be a wonderful asset to the church.

Ten of the eleven baptized were adults, but the one child, a boy of ten years, is a marvel. He knows the Bible, and has faith in Christ, and talks continually along gospel lines. He has a clear, soprano voice, and sings like a nightingale. One of the young ladies is an organist, and they are all singers, and love music. These people are tithe payers, and as soon as they were baptized wanted to know how much they owed the Lord, and to whom they should pay it. They believe that if they do not pay their tithing they are breaking a divine law, just as much as if they broke any other command of God.

Besides these people baptized yesterday, and those whom we have already mentioned, there are at least four others who have asked for baptism. One young man followed us almost a mile on Sunday night, after we had preached, as we were walking with one of the sisters, and when she left us he crossed the street and told us he wished to be baptized. He had attended nearly every meeting we held during the two-week series. He is now a member of the Independent Congregational Church.

Another young man who lives at Maesteg became interested, and has asked for baptism, and as soon as he can get away from his work, he is coming to Llanelly to be baptized.

Then another young lady, of excellent character, is to be baptized. She was nursing on Tuesday, and could not come with the people, but we expect she will be at liberty early next week.

Sister Edwards's son, a young man thirty years of age, has also asked for baptism.

This series of meetings was such a success that we have planned another series to begin on January 15, as there were people who followed nearly every sermon during the two-week series just closed, and we feel confident that there are more honest souls to be gathered in. We are going to try to get Brother T. W. Williams to come and help us with this series. These meetings will carry us up to the first Saturday and Sunday in February, the dates fixed for the convening of the district conference of South Wales, at Llanelly, and we feel it would be an opportune time for Brother Williams to come here.

We are rejoiced to think that from these people who were baptized we are to have help, as we have had to do everything alone. Sister Baldwin has had twenty children each Sunday at Sunday school, ranging from five to twelve years, and it has been quite a task for her to take care of them, owing to the difference in ages, and on last Sunday she divided the class into three groups, each one making a nice little class. Therefore, it will be quite a help for her to have these people help with the teaching of the lessons. She plans to organize

the Temple Builders, and has already six interested girls. She intends to use three of these young ladies as teachers, and in order for them to become better acquainted with the doctrines of the church, she plans to teach the senior lesson to them, as a study, once a week in their Temple Builders meeting, devoting about a half hour of the evening for this work, and then use the remainder of the evening to develop the social life among them, which seems to be crushed out of the lives of the young girls of this country. It has made us sad to see how hard they have to work, and do not have any such advantages as our American girls do. She has invited Mr. Price's wife, the leader of the people baptized, a fine young woman, to meet with the Temple Builders, and when we leave here she will be able to carry on this part of the work.

Tuesday, when we visited Carway and Pontyeates, the Saints again requested that we hold a series of meetings there, as they have several people interested, but have had no missionary there to preach for a long time. We have promised them a series just as soon as we can see our way clear to go there. There are four there now who are ready for baptism, and each one of the Saints desires patriarchal blessing, as they told me they had never had a patriarch visit them, and they have desired their blessing for many years.

Our work in this land, thus far, has been remarkable. God has blessed us wonderfully in our ministrations. We receive, almost daily, letters from the friends we made in Manchester, and at Christmas they remembered us with many gifts, and they ask when we are coming back there to hold more meetings.

Getting Acquainted in Hawaii

In a letter to the Presidency, E. B. Hull writes the following from Honolulu.

The work here is about the same as at the last report. I am beginning to learn more of the habits of the people. They are very shy.

The last of the royalty of the Hawaiians died last week, and a big time is being enacted by the natives. Prince Kuhio Kalaniana'ole was removed from his home in Waikiki last night with weird, ancient customs. They had a parade at twelve o'clock (midnight), passing near our home. Rare relics were carried in the procession, such as feathered *ahulas*, for this is the last time that these relics of the ancient regime can be paraded on behalf of a scion of royalty of monarchy days. Some of these feathered cloaks are priceless, as the birds from which they obtained these feathers are no longer on the island. In the parade men carried lighted torches, made of kukui nuts. Surrounding the vehicle in which the body of the prince was carried were the royal *kahilis*. This strangely weird procession of the dead was the antithesis of the pomp and panoply and splendor of the kings and princes who are alive and make their royal progress in the blaze of the sun.

The body is to lie in state in the old Kawaiaha'o church all this week, where former members of the royal families have been. This church is near Queen Liliuokalani's palace, which is now the Territorial capitol. Then on Saturday he will be removed to the throne room in the capitol building, and on Sunday afternoon to the royal mausoleum where the Kamehameha and Kalakaua dynasties are buried. The funeral procession on Sunday afternoon will be a big event; the army and navy will be represented by soldiers and sailors from the forts and ships. Prince Jonah Kuhio Kalaniana'ole was the last male representative of the royal line of Hawaiian chiefs. He was the delegate from these islands to the United States

Congress. He was elected in 1902. The capitol building, the consulates, and all public and many private buildings have flags at halfmast. The prince is being mourned for as if he had been reigning on his throne. He was well liked by all the Hawaiians and many of the *haoles* (whites).

Last night we had the young people's club at the mission house, eighteen of the finest young people you could find anywhere. After election of officers and other business, refreshments were served, and then games were the order. Volley and hand ball are among the games that can be played in the mission yard at night. On Friday nights when the Waikiki Religio meets in the mission house yard, the young people (younger than the young people's club) have a good time playing games, as the mission yard is large, and well suited for outdoor sports of this kind.

President Smith Visits Utah

Saturday, January 21, President Smith arrived in Salt Lake City from San Francisco and other coast cities. This was the beginning of several very busy days for him and several very profitable days for the work in Utah.

Saturday night was spent in renewing acquaintances with the missionary force of the Utah District. His visit had been planned ahead, and the announcement that he would speak on Sunday morning and evening appeared in all three of the Salt Lake papers as a news item and also in the announcements of Sunday services.

Sunday came and we anxiously awaited the results of our personal invitations and the news items and were much gratified to see the church full to seating capacity by eleven o'clock. We predicted then that the church would be inadequate for the evening services and such proved to be the case. At night the main auditorium was filled by seven o'clock, and the people kept coming and coming and coming, until the gallery was full, the anteroom was full, people sat on the rostrum, chairs were placed in the aisles, and half a hundred stood up. The keen interest of the audiences was manifested by the marked attention which they gave to both sermons. Both were referred to by many with various adjectives indicating their appreciation. Many thought they were too short. At the close of each service a little reception was held in which a large portion of the audience came forward to meet President Smith and express their pleasure at having the opportunity to meet him and hear his message. Both sermons were on a phase of stewardship. It was a great day for the work here in Salt Lake City.

It was decided after Brother Smith came here that it would be well to speak in Ogden Monday night. Realizing that the church there would be inadequate, the brethren got busy and, to the surprise of all, secured the Ogden tabernacle, which has a seating capacity on the main floor of about one thousand. We were all dubious as to whether we could make a showing in so large a building, there being only about one hundred of our members there, and such a short time in which to advertise the meeting. However, by reason of the excellent advertising secured under the direction of the publicity department there, our fears were pretty well dispelled by the hour of meeting. The people came from all directions, and it was reported by a local paper the next day that a capacity house had turned out to hear President Smith. Again the subject was stewardship, and again the people gave marked attention, which is the best indicator of interest. At the close of the service several hundred came forward to meet Brother Smith and express their appreciation of his message.

We give herewith a report of President Smith's Ogden sermon as printed by the *Ogden Standard Examiner* for the following day.

On Tuesday we went up to visit the University of Utah and call on some friends of President Smith and some professors who had been to hear his sermon here on Sunday night and expressed deep appreciation and interest in the subject as presented by him. Also we visited some institutions organized for social work, to investigate their plans and methods of operation.

President Smith entrained on Wednesday for Independence and left us feeling that his visit here had given the work a great impetus. The prospects for our work here are brighter than they have ever been before, and we are enthusiastically trying to advance the cause. The report follows.

With much hope,

M. A. ETZENHOUSER, *President Utah District.*

Report of an address delivered in the Ogden tabernacle, Monday evening, January 23, by Doctor Frederick M. Smith, grandson of the Prophet Joseph Smith, and President of the Reorganized Church of Jesus Christ of Latter Day Saints. Reprinted from *The Ogden Standard-Examiner*.

Declaring that the time was near at hand when they that will not take up their swords against their neighbors must need flee to Zion for safety, and that the great mission of the church to redeem Zion had been neglected, Doctor Frederick M. Smith, president of the Reorganized Latter Day Saint Church, delivered an address in the Ogden tabernacle last night upon the subject, "Stewardship and the redemption of Zion."

The visit of Doctor Smith, who is a grandson of the Prophet Joseph Smith, to this city, attracted a capacity audience in the tabernacle. At the conclusion of the service, Doctor Smith shook hands with the majority of those in attendance, when many expressed their "pleasure at meeting a descendant of the Prophet Joseph."

The service was conducted by M. A. Etzenhouser, of Salt Lake, president of the Utah District. In introducing the speaker to the congregation, Mr. Etzenhouser said he realized that many in the congregation had assembled because of their interest in the posterity of Joseph Smith.

Holds Congregation

Doctor Smith, in his opening remarks, said he did not care if he had the sympathy of the congregation, his was the responsibility to deliver the message and he intended to deliver it. For about forty-five minutes Doctor Smith held the interest of the large congregation while he discussed his subject. He is a man of large stature and a forceful speaker.

Doctor Smith said that since a boy he had been looking forward to the redemption of Zion. When he referred to Zion he meant just what the Prophet Joseph Smith had said it was, both a location and the pure in heart. He said the prophecies of his grandfather indicated a time would come when contention and wars would be general and that they who would not take up their swords must flee to Zion for safety. He said this indicated a time would come when the power of governments would be minimized. If the prophecy was inspired it would be fulfilled.

Some of the signs that indicated that such a condition was beginning to come to pass were seen in the decay of governments. Several of the powerful governments of Europe had changed over night and there was not a government in existence to-day that had charge during the great world war.

Says Society Is "Rotten"

The moral conditions of society to-day, which he termed as "rotten," was another indication that the times of trouble were near at hand, Doctor Smith said. He declared that America had made no improvements in its morals during the past few years. Marriages, he said, had become degenerated, a mere contract of convenience, and can be as easily broken as any other contract. Ministers of all churches are afraid to speak out upon the great evil, he said, and declared that the pulpit was used for entertainment and not for the teaching of religion.

The easy means for both marriages and divorces in America were denounced by Doctor Smith, who said he was glad to note that in some States legislatures were seeking to minimize the evil by passing laws which made both marriage and divorce more difficult.

Modern Dance Denounced

Continuing his tirade against the immoral forces that are at work to-day, Doctor Smith denounced in great severity the modern American dances. He said both the modern dance and dance music were barbaric. Continuing he said, "We must frankly admit that attendance at modern dances is actuated by the lusts of the flesh."

Unemployment, poverty, and suffering at one end of the social scale, and wealth and opulence at the other end, was commented upon by Doctor Smith. The unemployment in America, the richest country in the world, was a positive disgrace, he declared. He called attention to conditions existing in New York, the richest city in America. Here he said one can find the most distressing cases of poverty brought about by unemployment. New York also has its idle men who are so rich that their chief concern is how to spend their income to save it from piling up upon them.

"There is a decay in the social fabric of America that will affect it from top to bottom, both economically and politically," Doctor Smith said.

As a remedy against the oncoming destruction because of the immoral forces that are at work, Doctor Smith declared the church must enter upon its most sacred duty, "the redemption of Zion." The work, he said, had been neglected too long. The church, he said, should be social in its work. It was a mistake to think the church was established for discussions on theological questions and degrees of glory in the hereafter. The work of the church was to save humanity, and the church must awake to a social consciousness that the way to God lies in service to man.

Explains Stewardship

Doctor Smith said he had kept in touch with the social movements of the day and had read much literature upon the subject, but he had failed to find any book wherein the subject was taught so clearly as in the Book of Doctrine and Covenants. He said the keystone of the arch of the gospel is stewardship. He defined a stewardship briefly as meaning "service from any man according to his capacity, and rewards according to his needs." "Stewardship," he said, "was not communism, it was not socialism. It was not possible for all to have things in common, neither was it possible for all men to become equal. But the ideal condition was that men should be taught to love their work so that it might become a pleasure instead of a burden, that every man should labor according to his capacity and receive rewards according to his needs."

Zion, he said, would be redeemed by consecrated service. Members of the church should lay their stewardship before

the bishop and consecrate their service and their increase to the church. He called attention to the teachings of Christ that men should love God with all the powers of their beings and their neighbors as themselves. Man cannot live alone, he must have concern for his fellows, he declared.

Doctor Smith explained that the Reorganized Church was purchasing property in Independence, Missouri, for the redemption of Zion, that the property would be held by the church with the church membership assigned to their rightful portions.

The Reorganized Church has a membership of more than 100,000 and maintains a missionary force in all parts of the world, numbering approximately 240. These missionaries are serving life terms in the mission field.

Lamoni Stake

[From an interesting account of the annual business meeting in Lamoni we excerpt the following items for this week, since we have not space to print the report in full, and will print the letter entire next week.—EDITORS.]

The budget plan of finances presented by the branch presidency was approved.

Ordination of the following brethren to offices indicated was approved: Roy C. Foreman and Glaude L. Smith to the office of deacon; Willard C. Moon to office of teacher; Rupert A. Wight to office of priest; Joseph Braby, Gustav A. Platz, H. H. Gold; Frank McDonald, and Leslie S. Wight to office of elder.

A proposition to put athletic courts on the grounds near the church has been under discussion for some time, and after considerable interesting debate was adopted by an overwhelming vote.

A proposition to use the Lamoni high school building for Sunday school use was approved. Senior classes will use the new space as arrangements are made. Meetings there on all mornings except sacrament Sunday are to be arranged for the adolescents.

Island Young People Send Greetings to Young People in Zion

The following is the English translation of a communication in Tahitian sent for publication in the Herald.

To the Young People in Zion: We rejoice greatly in the news which we have heard concerning your activities in behalf of the work of God in the land of Zion; especially are we glad to hear of the wonderful meetings which you have been holding, and in which you have become united as a great army of the Lord.

And so we desire to write to you, telling of the work in this far-away island. While we are distant from you in the body, we are trying to live close to you in the spiritual things, so that we may all work together for the great task of these last days.

Because of this real desire to be one with you, we have organized a society for the young people similar to that which you have in the city of Zion. We have meetings every week, and learn the fundamentals of Zion, and what we all must do before we can expect to see Zion ready to meet the Savior. We also have programs in which we sing the songs of Zion, and give readings, and have short talks on gospel topics. We enjoy these meetings very much, and feel that we are be-

coming better acquainted with the work of the Master.

Our great desire is to see you face to face in Zion, and to mingle with the Saints in that far-away land. Pray for us, that we may accomplish our part in the building up of Zion, and in assisting in the gospel work in these islands of the sea.

THE SOCIETY OF ZION BUILDERS,

Maria Almond,
Lucie a Fawura,
Committee.

TARONA, PAPEETE, January 7, 1922.

[Brother Frank B. Almond writes that the society of Zion Builders who send the above communication is building an addition to the church building in Papeete for the meetings of the society, young people's prayer meetings. It is made of reeds like small bamboo.—EDITORS.]

Madison, Wisconsin

If the branch here continues to develop in the coming year as it has done in the last, Rand McNally will have to place a red line round the Four Lake City so the eye of the saintly traveler may more readily be drawn to this center of progression.

We are fast becoming a real live branch, with most everybody working. Those that are not working have either left the city, or died. The young people of the Religio have organized a basket ball team, with Brother Charles Hield as coach.

Social parties are also held every two weeks for the young people, and skating parties with a wiener roast as the main attraction, are frequent.

We are trying to let our light shine on the face of a black-board (which is set up on a vacant lot facing the main street) upon which we chalk our church notices, epitome of faith, verses of Scripture, etc., which seem to attract some attention at least.

CHARLES F. CLARKE.

ALVA, OKLAHOMA, January 24, 1922.

Editors Herald: We are entering well upon the labors of the New Year; the first month will soon be past. I wish to use the columns of your valuable paper through which to make a special appeal to the Saints throughout Western Oklahoma, the Panhandle of Texas, and Eastern Mexico.

It has pleased the powers that be that I should continue my labors with you, and I count myself fortunate to have the privilege of laboring with those who have proved themselves loyal to the work that has been intrusted unto us. We are confident that you will not slacken your interest and energies in the work. May the ever gracious God give you even a stronger determination to push forward the work of the church in this field.

We appreciate greatly the support you have given the church heretofore, but there are present needs that must be considered. We have confidence that you will rally to the cause and impart of your substance as God has prospered you, whether it be great or small, and thus the truth will prevail. Even if the contribution be small, it will be of valuable assistance; let us have your support now!

Funds, whether in tithes or offerings, may be sent directly to our Bishop's agent, L. D. Dyke, Eagle City, Oklahoma, or I will receipt you for it as his solicitor. Just a little from each will keep the work moving.

Let us make the present year one in which the truth may triumph and in which the name of our God shall be made honorable.

Very truly,

J. E. VANDERWOOD.

Not Foreigners

In reference to a report in the *Herald* of January 18, 1922, concerning the students from Graceland College, who spent their Christmastide here:

I beg to state that the word *foreign* is hardly a becoming substitute for brethren in Christ, which is the only suitable term for Latter Day Saints to use concerning fellow members.

The word *foreign* can be understood to mean alien, unconnected, not belonging to, besides the term from another country.

One of the brothers from Australia made this point very clear in his short talk to the Saints here prior to the students' departure. He inferred that irrespective of our color or nationality, we have all been baptized into the one faith, church, and kingdom of God.

Yours very sincerely,

INDEPENDENCE, MISSOURI.

NORMAN ISSOTT.

Slides for Canadians

I have just received lantern slides on the Book of Mormon, which I believe are very interesting and can be used for local and missionary work. I recommend that the Canadian Saints get in touch with the undersigned, so the above slides can be secured direct, without having the trouble of going through the customs in each case. Any person familiar with custom house work will certainly recognize the inconvenience they will avoid if they can get the slides on this side of the line.

W. F. CLIFTON.

TORONTO, ONTARIO, 313 Brock Avenue.

INDEPENDENCE, MISSOURI.

Editors Herald: Having received letters from friends asking me of my welfare, and being personally acquainted with hundreds of Saints, I am imposing on the good nature of the *HERALD* by using its column as the medium of furnishing a few items concerning my work for the past year.

In February, 1921, I resigned my work as chaplain at the Sanitarium and in the month following began work with the Bible committee preparing the Inspired Version for a teacher's edition. I labored at this task till the adjournment of the committee in the latter part of June. In the four months I prepared the scriptural references for over five hundred topics, including headings and subheadings. I was then appointed to labor as a missionary in the Far West Stake. Owing to circumstances I did not attend any reunion, but instead for a few weeks took up a course of study to prepare myself more thoroughly for a certain phase of church work. Then I entered my field of labor and took up again the old life of traveling among strangers and seeking to interest them in the gospel of Christ. It all seemed a bit strange, after nearly a decade of standing work, but I did not shrink from my duty and succeeded in making an opening in a schoolhouse twenty miles from Independence.

I found the people in this place very ignorant of our message, though one of the trustees of the house had lived many years in a town where we have a branch; and a young Baptist student knew only what his grandmother, who lived in Warsaw when Joseph Smith was killed, had told him. In this place I was allowed the use of the schoolhouse on Sunday afternoons only, so it was slow work to present the gospel of the cross and tell the people what they must do in order to be saved; but, considering the location of the place, the effort was worth while. Going out on the other car line, I attempted to make an opening in three other villages, but found no

building suitable for meetings. I visited and distributed tracts, and learned that about the only way to reach many hundreds of people in the regions round about Zion is to do personal work and hold meetings on the public squares. In my judgment this sort of work should have been done long ago, for we have hundreds of automobiles in Independence which should be mustered into such service. The only thing necessary is organization and the willing spirit.

In the meantime it was possible for me to take up a course of lectures on the great philosophies, given under the auspices of the university center. From the mixture of truth and error I think I was enabled to select some valuable teaching. I may say that it was somewhat amusing, though not at all surprising, to have the professor give a lecture on Henri Bergson, who completely contradicts the once sworn-by theories of the materialistic philosophers. It is all in the game, but it reveals the absurdity of men boasting of their great accumulation of knowledge, which is composed often of much contradictory stuff, which the passing of time eclipses by advancing more plausible theories. Doubtless Bergson is much more reliable than Spencer and Darwin, but all are far afield from truth if they disagree with the word of God.

In the fall it was possible for me more fully to occupy by teaching a Sunday school class at the Stone Church at 9.30 a. m., which did not interfere with my field work. We had a large and intensely interested class in church history. The truth was given as it is, and openings made for the proper defense when necessary. This class was sufficiently interested in my work to pay my fare to and from my field until the nature of my work made it necessary for me to resign from my teaching. On Wednesday afternoons it was also possible, for a while, for me to teach a group class of sisters. This work was very pleasant and profitable, I judge, to the class, who appreciated my work sufficiently to give me a valuable present, as well as remember my home.

Dear friends, I am still in the faith. The divine arm that God placed under me many years ago is still there. He has never failed me; he never will.

Thus far this fall and winter the weather in this part of the country has been delightful. We do not mind the taste of the terrible Missouri River water, as we did. The great West, of which this place is only the rim, still interests us. We are well and always have been. Our work is out where the West begins. We are here in the interests of God's work, and as members of his kingdom shall go on doing right as he reveals to us the right.

Thus, with my extensive preparation for greater usefulness, the new openings, the three other towns tracted, the use of my pen for the church paper and my voice in preaching in Zion when requested, my Sunday school class, Wednesday class, gospel talks, lecture course, three baptisms, etc., I feel that my six months have not been wasted, and that I can go on with a conscience void of offense towards God or man.

Yours ever interested, and hoping to hear from you again,

RALPH W. FARRELL.

Preliminary to the beginning of the series of services at Pontiac, Michigan, by Elders W. I. Fligg and Matthew W. Liston, they used, with other advertising the following in the want ad section of the *Daily Press*: "WANTED, male help, 500 people to hear Elder Fligg at 10.45 and 7.30, and Elder Liston at 2.30. Help pack the Central Theater. Questions answered on doctrinal subjects."

Kansas City Stake

The second stake musical institute, under the auspices of the general Department of Music of the church, was held at the Grandview Church Sunday, the 22d, Argentine, East Argentine, Armourdale, Armstrong, and Grandview churches participating. The rehearsals have been held during the past month or more under the direction of Bernice Griffith, stake chorister. As a result of the effort a splendid day was enjoyed, notwithstanding the inclemency of the weather, it being quite cold, and icy underfoot. Special numbers were rendered by local talent, such as violin and cornet solos, duets, and choruses. The principal addresses were by Brother Arthur H. Mills, morning and evening.

A special feature of the afternoon service was a round table session in the interests of music. Lula M. Sandy, in charge of the Women's Department of the stake, addressed the afternoon meeting. The pastors of Chelsea and Grandview churches also gave addresses at this meeting, in the interest of music in the church. Capacity audiences were in attendance both morning and evening.

These institutes are filling a long-felt want among the musicians of the stake. Truly, "Music hath charms to soothe the savage breast," as well as in harmonizing and bringing together the latent musical talent of the church.

President Tanner is kept very busy in the discharge of the many duties that are constantly made a part of his work as president of the stake, teaching classes in the Women's Department, administering to the sick, and otherwise directing in the affairs of the stake. He was the morning speaker at Central on the 22d, and broke the bread of life at 7.45 at Chelsea.

A partial report of the activities of the Religio was secured from the field worker, F. J. Cleveland. While he has not the time to give this department the attention it needs on account of his business, yet the young people of the various locals are ready to carry out any new enterprise, in keeping with the rules of the society, that could be suggested to them.

At one local an attendance of seventy-five is noted. The methods pursued are very similar to those which have obtained in the past, viz, a study hour, using the *Religio Quarterly* as a basis for the lesson, which is followed by a program consisting of music, educational contests, addresses on educational subjects, declamations, etc. A new local has been organized which gives promise of successfully carrying out the above outline in their work. The social feature necessary in carrying on church work successfully is aided materially by the Religians of the stake.

The cradle roll department has begun to find itself in the way it should function. At a recent meeting the new mothers of the stake with their wee tots and brand new babies were brought together partly by the assistance of one of the good sisters who kindly loaned her auto for this purpose. The scene of the affair was laid in Mount Washington, at the home of an interested mother who acted as hostess. A clinic competent to judge was ready to pass upon the merits and demerits of the subjects presented. For the enlightenment of the mothers, the little Tootsies submitted to a close examination, were measured to see how tall, heads measured, chests also, color of hair and eyes noted, and finally placed in the balances, to be weighed; if found wanting, expert advice given as to diet, temperature, quietude, etc. All this for better babies.

You may rest assured that none of the good sisters forgot to be sociable. There was plenty to sustain the inner woman. Good music by local talent and addresses by Sisters Walter

W. Smith and Lula M. Sandy on "Church clinic work" and "Understand the child."

The missionary force is mighty persistent. They feel justified in continuing another week at Second and Armourdale churches. Four were baptized at Second. Elder George Jenkins, upon the announcement that he would introduce an expose of Mormonism, drew a big crowd Sunday night at Armourdale. He is supported by a splendid orchestra and chorus of local talent that is really commendable to so small a congregation.

One of the unique departures in church work is the organization of men in the stake known as the Men's Progressive Club. Its chief aim is the mutual help intended to be given to any of its members, in a material way, finding situations for those unemployed, to create or stimulate efficiency. Its members are those in professional and business occupations, as well as men in other walks of life; Bank tellers, managers, clerks, craftsmen, and those who have no regular occupation. The club has for its president an attorney, Brother James H. McVay, and the secretary is Roy Howery. The stake president and bishop are advisory officials.

The club has been successful in carrying out its work, but being young and growing, it expects to be more useful as it becomes more able to do. There is this in its favor: It need not hesitate to recommend any of the young men of the church, as they are usually free from the vicious use of intoxicants, tobacco, and cigarets, therefore are the kind of men that are sought for by employers.

The club meets the second Tuesday of each month at Central Church.

The Women's Department has instituted Bible class study at several of the churches held on some week-day afternoon, and one of the best teachers the stake affords to teach those who come. A course of lessons for the season is outlined. The aim is that better teachers may be had for the various departments of stake work and its auxiliaries. The classes reporting claim an excellent attendance and attention. An eagerness to learn is manifested. Professor Hugo Helmstadt, director of the stake orchestra work, gave a musical program last Tuesday evening at the Grandview church and entertained a nice turnout with several splendid numbers.

Forty-five dollars were raised for the Christmas offering fund by the North Montgall Saints with a box social.

Wiley, Colorado

We are all trying to keep the work going here, although we find the great financial depression is in the Arkansas Valley as well as other places. But we feel the Lord is taking care of his people, and has blessed the Saints in a great many ways, and especially when the elders have been called to administer to the sick.

We had a contest in our Sunday school to see who could bring the most new members into the Sunday school.

We have had some fine programs at Religio. The members choose captains and then the captains choose sides and named them "Boosters" and "Erodelphians," and gave alternate programs. The young folks take much more interest in the Religio if we have a good program.

At our election of officers, George Fletcher was elected president, and we feel with our officers to boost that our Religio will still keep growing.

We are having good attendance at most of our meetings, and hope we may all live worthy of our Master's watchcare.

Logan, Iowa

Our membership is now about two hundred and forty-eight, and for a town with a population of but sixteen hundred, we feel that we do not need to be discouraged.

With the entrance of a new year an increased interest is manifest—every service being well attended and a good spirit prevalent throughout.

We, as others, have our little ups and downs, but soon all is smoothed away by the sweet spirit of the Master, whose great love disperses the cloud and heals the wounds and brings peace and love to all.

Brother W. R. Adams is acting shepherd over the flock and we feel that the sheepfold will indeed thrive under his leadership.

Our auxiliaries are also progressing nicely. Brother Fred Lanpher, acting as superintendent of Sunday school, and Sister Ora Butterworth Derry, president of Religio, are doing commendable work. Our Religio has indeed grown the past year and much interest is apparent.

So we feel hopeful for the work at Logan and feel that it is going to continue to grow.

Sister Rose Adams, who for so many years was sorely afflicted with cataracts, causing her blindness, underwent an operation last year under the hands of Doctor Gifford, and through the mercies of God the operation was successful. I'm sure the many friends and those interested in Sister Adams's affliction will rejoice with her that her eyesight is restored.

We feel we have much to be thankful for and are desirous of doing all that may fall to our hands in rendering service to the Lord's work.

Sincerely,

OLLIE DERRY.

Western Colorado

Beginning the New Year, Brother Yates, his daughter Evalena, and myself, opened a series of meetings in this place. They continued for seven nights with the most interest ever manifested in this little town. Many are interested to the extent that I believe when Brother Yates comes again they will be ready to be baptized. We had to discontinue on account of the district conference.

District conference convened at Delta, Colorado, January 14 and 15, with about one hundred and fifty present. It was one of the most wonderful conferences I have attended in this district in the six years that I have been in the church. The wonderful way in which the sermons were delivered showed that God's power was present in a great degree.

Friday night a sermon was delivered by our missionary, J. E. Yates, in that manner mentioned above. Saturday was a busy day for all present. The morning hours were for Sunday school work and the afternoon for church business meeting. At this time Brother Chester Young resigned as our district president. His request was granted, but the Saints surely hate to see him leave our district. In his stead we elected John T. Scannell, of Durango. He is a worthy man and we ask all the Saints to help him and let him help you in the onward progress of this gospel work.

Brother David S. Boyd, our bishop's agent, also resigned, which was accepted. We elected George Caviness, of Durango, in his stead, pending the approval of the Bishop.

Your writer was elected publicity agent for the district, pending the general publicity agent's approval.

Saturday evening was given over to the young people of the district in charge of Mrs. N. E. Slick, women's organizer, and Evalena Yates. They had a fine program worked out which

brought forth some of the wonderful young talent we have in our midst. This is a work that has long been needed, so let each and every one put his best efforts forward.

Conference voted to have a reunion this summer, also to raise money to purchase a tent for missionary work. Brother L. Park, of Delta, George Caviness, of Durango, and myself were appointed the committee to raise the money and purchase the tent. So, should any wish to contribute to this fund, they may send their donations to any of the above committee.

Sunday morning, Sunday school was held at 10 a. m., in charge of district and local officers. Eleven o'clock found our supervisor, J. D. Curtis, delivering one of his wonderful and powerful sermons, which was enjoyed by all. At this time the writer made an address in behalf of the church publications, asking all to give their support by ordering or renewing their papers at once.

Prayer and sacrament services were at 2 p. m. All the Saints were on the job and responded well in their duty.

At 3.45 p. m. Sister N. E. Slick addressed the Saints in behalf of Women's Department on child care and training. Again at 8 p. m. Brother Yates delivered another sermon to the Saints and a large number of nonmembers.

A New Year is again at our service, therefore, let you and me try to make it a better year, financially and spiritually, than any year that has past, that we may see God's work roll on to victory.

Yours in God's work,

N. E. SLICK.

RIDGWAY, COLORADO, Box 233.

Topeka, Kansas

Elder A. P. Crooker, who has faithfully served the Topeka Branch as president for four and a half years, is now president of a branch at Fairfield, Nebraska. Saints there are driving sixty miles to service.

We are glad to know his efforts are not all lost to the Northeastern Kansas District, as his work as a traveling salesman is so arranged that he can visit practically every branch in the district every three weeks.

Elder Crooker has preached in every branch in New York State. He assisted in organizing the first Sunday school in Waterloo, Iowa. Never has there been a time when his work has kept him from the work of the church. At one time when the thermometer stood at a hundred and ten in the shade he assisted Elder Sparling, a missionary at Clinton, Iowa, in a ten-day meeting and accomplished as much for his firm as would ordinarily take a month. He has preached in Traverse City, Michigan; Des Moines, Iowa; Oklahoma City, Oklahoma; Dallas and Houston, Texas; Fargo, North Dakota; Trinidad, Fort Collins, Delta, and Colorado Springs, Colorado.

On January 8, District President J. A. Thomas, of Troy, Kansas, preached both morning and evening. There was much vital interest to Saints in both sermons and especially the central thought in the evening, "Am I by my daily life betraying Christ?"

On January 15, Elder Ira G. Whipple occupied in the morning, and Elder Lyman W. Fike, of the missionary force, in the evening. He visited Saints during the week and preached again on January 22. Held two missionary services at the home of Brother and Sister Griffin in North Topeka. His co-laborer, Elder John Ely, of Independence, Missouri, held services during the week at Scranton, Kansas.

The Women's Department held their business meeting January 19, and organized in harmony with instruction from the general department. Sister A. P. Crooker was elected presi-

dent. Sister H. C. Pitsenberger will have charge of the work as social visitor and will be glad to receive items of interest from Saints abroad having friends or relatives in the city who are nonmembers. Her address is 1160 Clay, Topeka.

On January 29, Bishop's Agent F. G. Hedrick, of Atchison, Kansas, occupied both morning and evening and remained for official visits for a few days. Both efforts were excellent.

San Bernardino, California

In the past three months, with the quarter ending December 31, 1921, we have been busy, trying more than ever before to press forward. The Lord has been with us and blessed us abundantly. We all love our pastor, D. Amos Yates, and family, and are glad we can have them with us. Brother Yates has been our speaker most of the time and has given us some very encouraging sermons.

George H. Wixom, missionary for Colorado District, returned home for the holidays and has been preaching to us some splendid sermons. We are glad to have him with us again.

While here his wife went through a rather serious operation at the general hospital, but at present writing she is doing splendidly and will be moved home within a few days.

The Sunday school gave a lovely program in the church Christmas Eve. They had a beautiful tree, a jolly Santa Claus, and plenty of good things to make the children very happy. Our Christmas offering reached \$209.55, better than any time heretofore.

On Christmas Day at the morning hour a dear soul entered the waters of baptism—a fitting day for such a service.

Our branch has entered upon the budget system. The heads of each department, together with the pastor and financial deacon, compose the budget committee. We are all confident this system will prove satisfactory.

At the Interchurch Christmas Bazaar our Women's Department met with another success. They are studying along educational lines, taking as part of their study, "Food and the body," and the "Mothercraft Manual."

We are all looking forward to a brighter new year and we wish the same to everyone.

Council Bluffs, Iowa

On Sunday evening, January 29, the president of the branch will begin a series of services at the Belmont Mission to continue several weeks if interest will justify.

Several cases of illness prevail in this city and vicinity, none of which is serious among the Saints.

Elder Charles Putnam, of Woodbine, Iowa, will hold two stereoptican lectures at the Central Church Monday and Tuesday nights, the 23d and 24th instant.

For several days Brother F. M. Sheehy and wife were in the city, since and at the time of the holidays, visiting relatives and friends. Those who saw Brother Sheehy were interested in his association, and some in the conversations held.

The Women's Department held a meeting at the home of Sister Mamie Wood last Thursday, at which Mrs. Shaben gave a demonstration on home economics, and Sister Hand gave a talk on visiting the poor, and a piano solo was enjoyed. It was decided to begin a series of sessions on the food and body course at the Belmont Mission, to be conducted by Mrs. Shaben, next Tuesday.

Elder George Beaty spent Sunday, the 15th, at Woodbine, Iowa. Brother J. F. Curtis was still continuing the services there.

Brockton, Massachusetts

Brockton is a city in southeastern Massachusetts, noted the world over for its chief industry, the manufacturing of shoes. It contains some sixty-five thousand inhabitants and is known for its push and progress. It is surrounded by many small towns, which makes it an excellent center for business and also for the preaching of the gospel.

Our work was started here some forty-one years ago, and of course, like others, we have had our ups and downs, but now it seems as though we are passing through our golden age: our branch is prospering and we have a vision of the future.

One of our last happy changes was the purchasing of a new church home, which is ideal in location. Under the leadership of our pastor, Elder E. L. Baker, our Bishop M. C. Fisher, and our local priesthood, consisting of F. S. Dobbins, John Hoxie, Howard W. Reynolds, W. C. Booth, J. W. Roberts, and the united cooperation of the Saints, this seemingly impossible task was performed.

Bishop Fisher was speaker at our first service and his wise counsel was well received and will bear fruit.

Elder G. W. Robley occupied the second Sunday and we shall not soon forget his inspiring words. And we know that all the faithful missionaries who have wended their way to Brockton will rejoice with us at this time when they hear the good news and know that their efforts to hold up and strengthen the work here has not been in vain.

As great events cast their shadows before them, these shadows in world's events reveal to us the necessity of a careful consideration of those words given by inspiration:

"Time is ripe! my work must hasten!
Whoso will may bide the hour.
Naught can harm whom God protecteth—
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

WILL ROBERTS.

Holden Stake

Patriarch I. M. Smith began a series of meetings at Holden on the 22d.

Our pastor, D. J. Krahl, is steadily improving. He is now walking around in his home, but has not been able to attend church yet.

Brethren F. A. McWethy and Robert Dillon attended the farmers' week at Columbia. They report many things said and done toward the betterment of the farmers.

WARRENSBURG. Stake Superintendent C. F. Scarcliff visited our Sunday school on the 15th and preached at the morning hour. A conference of officers and teachers was held after the morning service. Our Sunday school is making an effort to measure up to our stake standard of excellence and qualify as a first grade school.

Bishop C. J. Hunt and Patriarch I. M. Smith addressed us on the 22d. Attendance has been good at all services recently, especially group prayer service.

EAST INDEPENDENCE. A very profitable series of services was held here, beginning the 8th, by Elder J. W. A. Bailey. Both Saints and nonmembers were pleased.

Duluth, Minnesota

As we look back, and think that just a few short months ago (fifteen, I believe,) there were only six or seven scattered members here, and now we have a present membership of eighty-six, we are made to rejoice and marvel at the way God's work is coming to the front. We are indeed thankful for the precious souls that have been gathered in. Much credit is due Brother Kress and family for their unceasing and untiring efforts.

Brother Kress has been chosen as branch president. We voted to adopt the coordination plan, and also have adopted the budget system in all departments. I am pleased to see the branch taking this step, as it shows a progressive spirit, and I am sure we will be quick to adopt other measures as they become practicable.

The Saints were requested to come fasting, and a spirit of unity prevailed such as I have witnessed only a few times in meetings of this kind.

In the year that has just passed, I can say that the Saints here have been wonderfully blessed, both temporally and spiritually, for any sacrifice that they have made. The Lord has blessed us with the gifts of the Spirit, it seems, more than we have been worthy. We were told in prophecy the day the branch was organized that if we continued faithful, our "coffers would be full." This prophecy has been literally fulfilled, for I am sure all can say they have not stringently felt the effect of the world-wide depression.

We held some special meetings last week. A good interest was maintained, and feel that good was accomplished. We expect to put on another campaign in the near future.

MRS. H. S. OLSON.

De Kalb, Illinois

During the early fall of last year, 1921, we held a series of meetings lasting four weeks, conducted by Brother Ward L. Christy, of Chicago, assisted by F. M. Cooper, of Plano. At the conclusion of the effort, Brother Christy led three precious souls into the waters of baptism and others seemed very near the kingdom. Saturday, January 21, he was again called to our little city to baptize four others, and still the interest grows. Our hearts are surely made glad to welcome these dear ones to the fold of Christ, as they are all workers and can assist in this glorious work.

A great many of our people are suffering with "grip," but we trust all will soon be well again.

All of our services are well attended by the membership and a number of outsiders. The Lord has blessed us here with his Holy Spirit and we are cheered and comforted as we labor and pray for the success of his work.

Stockton, California

An inspiring meeting was held in the church at Stockton on the evening of January 16 in the interest of the Health Department. J. D. White, president of Northern California District, was in charge. A splendid lecture was given by Doctor G. L. Harrington, of Independence, Missouri, followed by an excellent and stirring address by President F. M. Smith. Both addresses were heartily enjoyed by an interested audience. The local choir and orchestra assisted.

Since the Christmas activities there has been a marked improvement each week in attendance and interest in all the lines of church work in the Stockton Branch. Two have been baptized of late, both of whom have been placed in active service.

Independence

The Second Annual Series of Gospel Services is the name of the special services for young people to be held in Independence Stone Church beginning February 19 and continuing each evening, excepting Saturday, including the 26th. There is already much interest in this series and no doubt the attendance will again be very large.

The campaign committee have arranged to have office space at the Order of Enoch House each day from one till nine p. m. till the period when the services are held, when they will be there from one till seven.

The slogan of the campaign will be from Paul's admonition: "Stand fast in the faith."

The subjects and speakers are: Sunday evening, February 19, "Continued revelation," by Walter W. Smith; 20th, "The Book of Mormon," by Paul M. Hanson; 21st, "A restored priesthood and authority," by John F. Garver; 22d, "A restoration of the gifts and blessings," by C. Edward Miller; 23d, "A scriptural church organization and scriptural form of doctrine," by J. F. Curtis; 24th, "The second coming of Christ," by Elbert A. Smith; 26th, "Zionite ideals: gathering, stewardships, etc.," by Frederick M. Smith.

The same speakers and subjects, with program features will be had in the lower auditorium, with necessary transposition of dates. The age limit is the same as last year for the upper auditorium, thirteen to thirty years of age.

A mass prayer meeting of all the young people in Zion is announced for Tuesday evening of this week at the Stone Church, and judging by past interest in this sort of meeting, seats will be at a premium and the plane of spirituality high. The coming meetings will be the theme.

The evening of Sunday the 5th was given over to a program by the Auditorium Orchestra at the Stone Church. It was largely attended and greatly appreciated, many expressing themselves as enthusiastically impressed by not only excellence of technique, but the spirit of the occasion. R. T. Cooper was conductor, Gomer Watson concert master, Pauline Becker accompanist, George Miller assistant. Two orchestral numbers were directed by Orrin K. Fry and two by Arthur H. Mills. An address on "The orchestra and its construction," was given by Arthur H. Mills, and an offering was taken for orchestral work. There were several special numbers by members of the orchestra.

The Sunday afternoon lectures to the priesthood continue with Walter W. Smith as speaker, he delivering the fifth of the series on the afternoon of the 5th. It was announced that the size of the priesthood paper, *One*, was to be changed with the January issue and issued thereafter under the new name of *The Priesthood Journal*. This periodical will carry each month one of these lectures with other matter of definite interest to the priesthood. It will sell for forty cents a year. The response by those who attend is excellent and many favorable comments are offered as to the value of the lectures.

A drive is being made in Jackson County to raise funds to pay the expenses of a hired secretary for the Boy Scouts. Much interest is being manifest in this movement and good results had.

Athletics is proving a boon to many boys and young men under the care of M. T. Williams, and some very interesting games have been played by our boys. They have met and defeated some strong basket ball teams from surrounding places. And a soccer football team has been developing some skill and considerable enthusiasm. We shall secure some detailed items later regarding athletics in Zion.

President F. M. Smith is again at his desk after a trip

to the West where he visited his family at Los Angeles. He visited in addition to Los Angeles the Saints at Oakland, Stockton, Sacramento, San Francisco, Salt Lake City, Ogden, and on the 5th visited Saint Joseph, Missouri, where he spoke twice to the Saints of the First Branch on stewardships. His entire Western trip was one round of addresses, and the local publicity agents were successful in getting excellent reports of the meetings into the newspapers. One of them appears in this issue. President Smith has been very busy of late with innumerable conferences and sessions of the finance committee of the joint council since his return.

Accompanying President F. M. Smith at Los Angeles, Oakland, Stockton, and Sacramento, California, was Doctor G. L. Harrington, who addressed the Saints, and worked in the interests of the Health Department of the church.

Bishop J. F. Keir is again at his work, enjoying the privilege after his enforced vacation.

The First Presidency have appointed Harold C. Burgess to be in charge of all choir, orchestra, and departmental music in Zion. He will give immediate attention to the problems of his work but plans to do but comparatively little personal directing. Brother Burgess is employed as an executive in the power department of Kansas City Street Railways Co.

Mrs. M. T. Short, librarian of the church library in Independence, has left for Houston, Texas, for a month's stay ere she goes east for a few months.

Patients entering the Sanitarium for the week ending January 28: Ina Brown and baby, C. A. Guinand, Mrs. Brun Namur, Elsie Barnett, Florence Mann, Irene Burroughs, George Barton, and Charles Millard, all of Independence; Eli Mukulich, Sugar Creek, Missouri; Violet Malone and baby, Kansas City, Missouri; and Oscar Lewis, Mount Washington, Missouri. X-ray patients: Virginia Hunter, Mount Washington; Irene Burroughs and Doctor S. Green, both of Independence; Jennie Gunlock, Rock Island, Illinois; and Velma Boyd, Lees Summit, Missouri.

The radiophone sermons and programs continue to go out each Sunday evening. Elders Paul M. Hanson and Walter W. Smith have been the speakers on the last two Sunday evenings, and with the mechanism restored to excellent working order the results are very gratifying.

President Elbert A. Smith was in Lamoni the past week over the 5th on church business, attending the Lamoni Stake conference.

D. J. Krahl, who has been at the Sanitarium since the 1st, is making gratifying improvement from his paralytic stroke.

Elder R. V. Hopkins has been suffering considerably of late from bleeding following an operation for removal of his tonsils about two weeks ago. He had been at home for some time but has returned to the Sanitarium for treatment and observation. He has suffered considerably the past few days but at the time we go to press is somewhat improved.

Denver, Colorado

The winter has been fine! Twelve were baptized in the font, Sunday, the 22d.

Elder Delbert Kemp has been confined to his home for several weeks from vaccination; he was in bed three weeks.

Our district conference will convene in Denver, February 24, according to word from the district president.

We had the pleasure of attending a meeting of our Boy Scout troop a short time ago and were pleased and surprised at the large attendance and the manliness of our boys. Steps have been taken to furnish some gymnasium equipment for them.

MISCELLANEOUS

Conference Notices

Eastern Colorado, at Denver, February 25 and 26. Departmental work on 24th. District officers and branch clerks report at least a week before conference to R. S. Salyards, jr., secretary, 920 North Cedar Street, Colorado Springs, Colorado.

Arkansas, at Hot Springs, February 10 to 12. A. E. Zeigenhorn, president. (This corrects one notice giving another date.)

Alabama, at Pleasant Hill, March 11 at 10 a. m. J. R. Harper.

Kansas City, at Central Church, corner of Ninth and Lydia Streets, February 19 and 20. Preaching at 11; social service, 2.30; young people's meeting at the same hour; Women's Department and priesthood meetings at 4.15. Song service at 7.30, accompanied by the stake orchestra; A. H. Mills will make a short talk on music; preaching at 8. Monday, the 20th, business session at 7.45 p. m.

Far West Stake, with First Saint Joseph Branch, Seventeenth and Faraon Streets, March 11 and 12. R. S. Salyards, president, 517 North Twenty-second Street, Saint Joseph, Missouri.

Southern Ohio, at First Columbus Branch, Tompkins Street and Medary Avenue, March 11 and 12. On Friday evening, March 10, there will be institute work under the direction of Sister Imogene Clark, district Religio field worker. A. E. Anderton, president.

Central Nebraska, at Norfolk, March 4 and 5. All expecting to attend this conference should correspond with F. E. Cochran, Box 364, Norfolk. Also, those who can drive their cars; it would help in assisting the Saints to and from meetings, owing to the scattered condition. Send reports to Zaida Derry, Route 1, Box 43, Elgin, Nebraska. Some have not reported for some time. We would like a report from all branches and scattered Saints, so we can make some arrangements for future work in your localities. Zaida Derry, secretary. F. S. Gatenby, president, Clearwater, Nebraska.

Southern Idaho, at Rupert, March 4 and 5. Business session 10 a. m., Saturday. Coordination of all departments. Branch presidents and clerks please forward reports to the undersigned a week previous to conference. The Rupert Saints are expecting to have their new church ready to occupy in time for this conference. R. C. Chambers, president.

Kirtland, at Akron, Ohio, March 4 and 5. F. J. Ebeling, president.

Convention Notices

Northern California, February 24, at Fresno. All local secretaries are requested to send delegate credentials not later than February 20, to undersigned district secretary. Mrs. L. Day, 3839 Clark Street, Oakland, California.

Church Secretary

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents of stakes, districts, and branches not in districts. These officers are requested to have their secretaries forward credentials of delegates appointed to represent their organizations at the General Conference to convene October 1, 1922, to President Frederick M. Smith, Box 255, Independence, Missouri. A number of districts will probably elect their delegates at the spring conferences, hence the blanks have been sent early in the year.

One certificate for each delegation, with number of members in stake, district, or branch, and names of its delegates and alternates, signed by the president and secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate,

individual credentials to delegates are unnecessary. Please insert "total membership" in all cases; scattered and absent members may be included in the number; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

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

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

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

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

R. S. SALYARDS, *Church Secretary*.

INDEPENDENCE, MISSOURI, February 1, 1922.

District Secretary-Treasurer Appointed

Southern Michigan and Northern Indiana District: Whereas, Brother C. E. Buckley, secretary-treasurer of the above-named district, has tendered his resignation because of his absence from the district, I therefore appoint Brother P. A. McCarty to take care of this work till the convening of our next conference, to be held at Clear Lake, Indiana, June 9 to 11.

I commend Brother McCarty to the confidence of the Saints as a safe, careful, and faithful man. He may be addressed at Battle Creek, Michigan, Route 7, Box 2.

H. E. MOLER, *District President*.

Requests for Prayers

Sister Henry Bronson of Orange Center, Florida, requests the prayers of the Saints for her son who is afflicted, and also for herself.

Send Money and Orders to Independence

Though the Herald Publishing House was moved from Lamoni, Iowa, to Independence, Missouri, in May, 1921, a large number of letters are still sent to Lamoni, and a considerable number of money orders are made payable at Lamoni. This occasions delay and increases expense, as we must send these orders to Lamoni to be cashed and pay the postage both ways. It is not uncommon to receive these misdirected orders accompanying subscription blanks on which is plainly printed the new address of the publishing house. The Ensign Publishing House has been amalgamated with the Herald Publishing House, and all orders for church periodicals, books, tracts, etc., should be made payable to and sent to the Herald Publishing House, Independence, Missouri.

G. S. TROWBRIDGE, *Business Manager*.

Conference Minutes

MOBILE.—At Mobile, November 5, at 9 a. m., conference opened in prayer meeting. Business session convened at 10 with counselor, T. J. Booker, in the chair. District president, Levi Gamet, being absent. T. J. Booker and J. W. Hancock were chosen to preside, with power to choose assistant. T. C. Kelley was chosen. Minutes of last conference were read and approved. Branches and their presidents reporting, Mobile, 181; Vanleave, 184; Escatawpa, 200. Three missionaries reported twenty-eight baptisms. District treasurer reported receipts, \$39.25; expenditures, \$23.19; balance on hand, \$16.05. Bishop's agent reported: Receipts, \$236.98; expenditures, \$236.98. Report audited and found correct. District superintendent of Sunday schools reported, presenting a budget of twenty dollars, which was adopted. By motion the counselors to the district president were sustained till we hear from the First Presidency. Preaching by T. C. Kelley and A. G. Miller. Sunday school in charge of the district superintendent. Prayer and sacrament meeting at 2.30, Sunday. Conference adjourned to meet at Vanleave, Mississippi, at 9 o'clock, Friday before the full moon in March, 1922. Edna Cochran, secretary, Ocean Springs, Mississippi.

NORTHEASTERN MISSOURI.—Conference convened at Higbee, Missouri, at 10 a. m. with F. T. Mussell and A. E. McCord presiding. Higbee and Bever Branches reported. Ministerial reports were read from B. S. Tanner, V. D. Ruch, and William C. Chapman. Fredrick McKane, V. D. Ruch, Sister Floyd Moore, and F. T. Mussell were elected delegates to the next General Conference. Sister Zella Ruch, A. E. McCord, B. S. Tanner, and William Chapman were elected alter-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS150

nates. A resolution was presented to be acted on at the next conference, changing rule 2 of our by-laws so that we will have one conference a year instead of two. Carl Weeks, B. S. Tanner, V. D. Ruch, William C. Chapman, and F. T. Mussell were appointed a reunion committee. Adjourned to meet at the call of the district president. Preaching by V. D. Ruch, F. T. Mussell, and A. E. McCord.

Our Departed Ones

CLEMENT.—James Lamonte, son of James A. and Altha Clement, was born December 23, 1912, at Portland, Oregon. Was run down and killed by an automobile, December 2, at Gold Hill, Oregon. Besides his parents, he leaves a brother, Dale, aged two years. Funeral from the home at Gold Hill. Sermon by Reverend D. E. Millard, of the Christian Church. Interment in Odd Fellows Cemetery.

STUART.—Thomas McKee Stuart was born at New York City, September 13, 1832. Married Louise Goodey, June 23, 1853. They adopted two children, Edwin C. Stuart who died July 27, 1886. Two years later they adopted a little orphan girl, now Mrs. E. E. Long, with whom he made his home since the death of his wife in 1905. Died December 25, at Lamoni, Iowa. His daughter, Mrs. E. E. Long, a half brother, and many friends, are left to mourn. Funeral from the home in charge of S. K. Sorensen. Sermon by C. E. Willey. Interment in Rose Hill Cemetery.

GAGE.—Sarah Louise Gage was born in Dennisport, Massachusetts, March 24, 1877. Baptized at the age of nineteen. She was a helpful and willing worker in the branch and Sunday school until disabled. Died December 27, leaving her husband, mother, and one sister to mourn. Funeral in charge of Elmer Lewis. Sermon by G. W. Robley.

MORROW.—Bertha A., daughter of James and Emily Morrow, was born near Beders Mills, Harrison County, Iowa, July 23, 1873. Baptized at Garners Grove. Married Ben Oliver at Logan, Iowa, December 10, 1890, from whom she was divorced. Married C. E. Lander, December 13, 1901. Died December 17, at Kelso, Washington.

POWELL.—John William Leslie Powell was born August 8, 1898, at Ravenwood, Missouri. Baptized at nine years of age. Died November 30. Leaves parents, two sisters, three brothers, and many relatives and friends. Funeral from the home, in charge of J. W. Roberts.

RUMERY.—Lottie M. Rumery was born August 14, 1898, at Milbridge, Maine. Baptized August 27, 1920. Died of tuberculosis December 27. Three brothers, Arthur, Perlie, and Lester are left to mourn. Her father and mother have preceded her. Funeral from the Wyman schoolhouse. Sermon by O. L. Thompson.

MCCULLOCH.—Sarah Elizabeth McCulloch, at the age of sixty-eight years, eleven months, and eleven days; died December 27, in Oregon, at the home of her daughter, where she had gone to spend the Christmas time. Her daughter accompanied the remains to Seattle, Washington, where services were held. Sermon by J. M. Terry. Two daughters, Mrs. Charles Ladd and Sister Bertha Holman, are left to mourn. Sister McCulloch was a lover of the gospel work.

SMITH.—Mary F., wife of Samuel C. Smith (deceased), was born in Warren County, Illinois, July 12, 1852. Came to western Iowa when quite young and was baptized at an early age. Died at her home near Logan of Bright's Disease and asthma. She was a faithful, devoted Saint, and her life was a monument of good works. Of her eleven children, five sons and two daughters are left to mourn. Funeral services at Logan. Sermon by Fred A. Fry.

ROATCAP.—Lanitta Bertha Park was born October 22, 1871, at Spring Lake, Utah. Married John William Roatcap, April 3, 1889. Baptized January 19, 1911, and lived faithful to her covenant. Died at her home in Montrose, Colorado, December 24. Her husband and nine children are left to mourn. Funeral from the Christian church. Sermon by J. E. Yates.

TOMLIN.—William P. Tomlin was born November 7, 1822, in East Tennessee. Enlisted in military service at Kingston, Illinois, in 1862. Served three years and two months. Baptized August 21, 1915. Died at Eldorado Springs, Missouri, December 23. Leaves to mourn eight children, forty grandchildren, and thirty-two great-grandchildren. His wife preceded him several years ago. Funeral at Nafus undertaking rooms. Sermon by John Sallee. Burial in city cemetery.

HOBBS.—Mary E. Hobbs was born in Dubois County, Indiana, October 31, 1847. Married A. S. Bradshaw in 1869. Baptized in June, 1912. Died near Birdseye, December 3. Her husband and nine of their eleven children are left to mourn. Interment in Taylor Cemetery. Prayer by Reverend Curtis Cummins.

CRAIG.—Dorothy Clydine, daughter of Mr. and Sister Clyde A. Craig, was born August 15, 1917. Died January 4, at Independence, Missouri. Funeral from the home in charge of C. D. Carson. Sermon by B. J. Scott. Interment in Mound Grove Cemetery.

HOUGAS.—Mary J. Teale was born in Dutchess County, New York, December 4, 1843. Moved to LaSalle County, Illinois, in June, 1849. Married John Hougas, October 15, 1862. Baptized April 15, 1865. Moved to Lamoni, Iowa, March 1, 1895, where she has resided since. Died November 23. A son, one daughter, five grandchildren, and ten great-grandchildren are left. Her husband and a small daughter preceded her. Funeral in charge of Peter Muceus; sermon by T. J. Bell.

BATEMAN.—Samuel Bateman was born July 22, 1842, at Willoughby, Ohio. Baptized at Boomer, Iowa. Died at his home in Logan, Iowa, November 26. His wife, a son, and four daughters are left to mourn. Funeral from Saints' church at Logan, conducted by W. R. Adams. Interment in Logan Cemetery.

ETTINGER.—Cecil Ray Etinger was born June 15, 1902, at Taylorville, Illinois. Baptized when nine years old. Married Minnie Sloan September 21, 1921. He was instantly killed, January 13. His wife,

parents, two sisters, three brothers, and many friends are left to mourn. He had great faith in the gospel and was an earnest worker. Funeral from Saints' church, in charge of A. Johnson. Sermon by Luther Simpson.

TROWBRIDGE.—Sarah A. Trowbridge was born July 28, 1828, at Wellington, Lorain County, Ohio. Married Leverett H. Trowbridge, July 2, 1860. Baptized June 16, 1877. Died December 21, at Osceola, Missouri. Her aged husband and five children are left to mourn. Funeral from the Brethren church; sermon by T. E. Sinner.

WISMER.—Jean Arvilla Mae, only daughter of Cecil L. and Minnie E. Wismer, of Amhurstburg, was born in Essex, May 9, 1920. Died at Windsor, Ontario, November 12, 1921, from scarlet fever and diphtheria, followed by meningitis and pneumonia. She was loved by all because of her sweet disposition.

ANTHONY.—Bessie, daughter of Abner Anthony, was born in Pennsylvania, December 31, 1898. Baptized at the age of nine. Was a student of Graceland in 1914-16. Graduated as a nurse from the general hospital at San Bernardino, California, last May. Died January 12, after an operation. Funeral from Saints' church; sermon by George Wixom, assisted by D. A. Yates. Interment in Mountain View Cemetery.

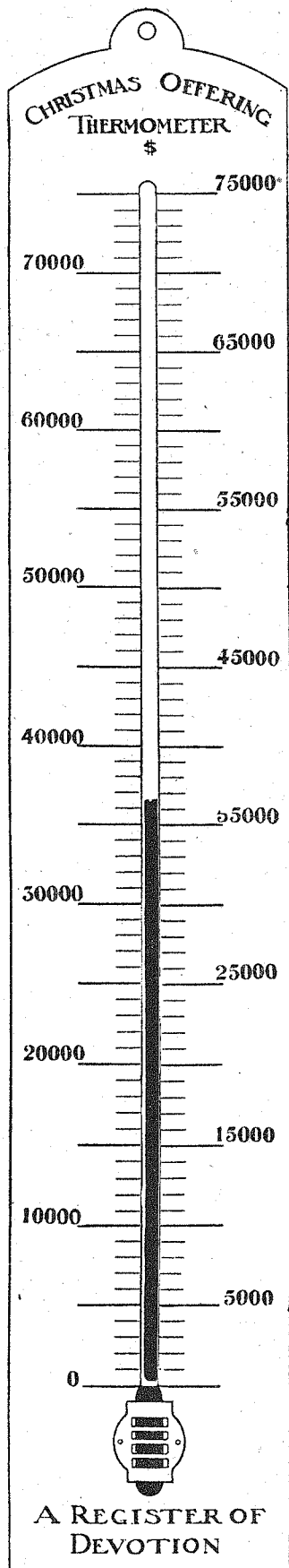
Taking Short Course at Ames

Bishops A. Carmichael and A. J. Yarrington, C. E. Irwin, A. E. Bullard, and Roy Derry left Sunday morning by auto for Ames where they expected to take the short course work offered by the State College. Their attention will be centered on the study of economic problems as applicable to conditions in church centers.—*Lamoni Chronicle.*

Brother William J. Bavington, secretary-treasurer of the Canadian association of the International Association of Master House Painters and Decorators of the United States and Canada, who is in attendance at the Kansas City International Convention February 7-10, made us a call recently. He is from Toronto and was one of some twenty from Canada attending.

Elder E. E. Long is holding a series of services at Norfolk, Nebraska, though bad weather interferes with the success of the meetings. The subject of his first sermon was, "Where is heaven?" and there appeared in the *Daily News* a summary of the discourse, with an announcement that the second subject would be, "A reward for every man, or, The moral man's chance."

Watch It Rise



How High Will It Go?

The names of the ten guessing nearest the grand total receipts for the 1921 offering will be printed in these columns. Send in your guess not later than February 20, to the Presiding Bishopric, Box 256, Independence, Missouri.

Total Christmas Offering to February was \$36,473.06.

Acacia 1922

Yearbook of Graceland College. Published annually by the student body. Summary of the book.

It is composed of 144 pages—every page worth while. It reveals in print and text all the important student activities of the college. It has a brown double overlapping cover with a new cover design in two colors, gold and blue. It is dedicated to Frederick M. Smith. The first seven pages will be in two colors, gold and blue, and will be composed of a number of beautiful scenes of the college campus and town. There will be 150 individual student pictures, 22 individual pictures of the faculty, about 20 group pictures, comprising baseball team, basket ball team, football men, orchestra, glee club, *Acacia* staff, Athenian council, boys' debate, several society groups, and a number of club groups, together with a number of pages of snapshots. In print will be a brief, lively description of the different activities in the form of write-ups, sayings, jokes, the winning oration, the winning short story, class editorials, etc.

The price this year will be \$1.50 a copy, postpaid. L. G. Hoisington, editor, Roland Travis, business manager, Lamoni, Iowa.

Recommending the Lesson Helps in Autumn Leaves

The following letter to A. Max Carmichael, superintendent of the General Sunday School Department, is of interest to not only Sunday-school teachers, but to all who are struggling with the problems involved in functioning as successful teachers:

"Dear Brother: I am writing you a brief note of appreciation concerning the material you are furnishing for teachers in your Sunday School Department of *Autumn Leaves*.

"It is just the thing we need, since so many of us have not known how to analyze our teaching problem nor how to evaluate our material. I am trying to get all my teachers to study these helps, and assure you that I am setting them a good example in this regard at least.

"We only wish you could thus treat all the lessons, but no doubt you are limited in your space. But in the meantime, till the Sunday School Department is able to furnish similar material for all the teachers in convenient form, I am urging that every teacher make the best possible use of what you are now furnishing monthly in *Autumn Leaves*."

Lincoln Play in Leaflet Form

The play entitled "Abraham Lincoln," by Margaret Davis, appearing in February *Autumn Leaves* will be available soon in convenient leaflet form for Religio and other groups who desire something worth while in the way of simple dramatics.

While it is a little late for use for Lincoln's Birthday this year, it is worthy of production at any other season, and it is excellent for the customary Friday evening program usually put on at conference time.

The price has been made low and the costuming is an insignificant item of cost. They sell for ten cents apiece or fifteen for a dollar. Order of the Herald Publishing House.

Elder and Sister J. W. Davis report having arrived at Sydney, Australia, after twenty-one days at sea. They stopped for a visit in the Hawaiian Islands en route.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, February 15, 1922

Number 7

EDITORIAL

An Excess of Things

The attitude of Jesus toward wealth is well illustrated by the instance of the rich young man who came to him asking what he should do to be saved. *The Christian Century* suggests that most churches to-day would be inclined to say, "Yes, yes, we need you almost on your own terms." But Jesus, instead, told him that he was surfeited with material things, that he was so wrapped up in the things of this world that he could not see the kingdom of heaven. The first thing for him to do was to get rid of his excess property, to sell it and give the money to the poor, "Then come and follow me."

To many to-day this would seem to be quite impractical. It is curious to note that Jesus did not command him to give the money to the church, but directed him to distribute it to the poor, and he made it clear right then and there that the wealth of this world is not to be accepted on its own terms. The young man went away. This is probably what wise men of to-day would have expected. Yet he was given food for thought and the possibility of his soul's salvation.

Local Work in Religious Education

We have discussed many times the value of the work undertaken in this department of Graceland. There is a need that these facilities be extended to those who are not able to give one or more years in residence. The work being done in Independence and Lamoni on Sunday afternoon is meeting this need in part. The work in the priesthood meeting, and the advance work of the Sunday school and Religio is also helping in this work of religious education.

We do not want to be like the colored man, giving all of our attention to our own job first. No one else can do the job marked out for you. There is no danger that any man is going to learn too much, or make too much preparation. There may be danger that he will give too much emphasis to things of less worth, or that he may be exalted in the pride of his own intellect, and so reject, in part at least,

the work of the Spirit of God. Certainly to do so would be a grievous mistake.

But the need of preparation concerning the ideals of the church and church procedure cannot be over-emphasized. If we are to do the work of God, there must be much more in earnest preparation than has ever been the case in the past.

This need is met, in part, by the class in religious education at Graceland College. Next year, the course will be extended to cover two years.

Attention has already been called to President Smith's announcement in the HERALD for January 11. Those who are going to take this work next year should write at once, should decide now, and take the necessary steps so that all things are prepared before you.

The Industrial Outlook

The American Economic Association and allied organizations consider world conditions.

At Pittsburgh, Pennsylvania, there was held, December 27 to 30, meetings of the American Economic Association, the American Sociological Society, and other allied associations, in statistics, accountancy, political science, and farm economics. Naturally, at such a meeting, much time was given to the existing economic conditions in the world to-day. Some, as Doctor E. C. A. Seligman, of Colorado University, say a trade revival is due in 1922. The American Bankers' Association also took a most encouraging point of view, and stated that the middle of 1922 would see recovery well established.

The outstanding factor that was much discussed in the Pittsburgh papers was the question of the continued trend of population toward the cities. Doctor G. J. Thompson rather approved the movement to the cities, and called attention to the fact that much more grain was now produced than ever before, that modern machinery required a smaller percentage of men to be engaged in farm production, while the development of a consuming population in the cities has brought to the farmer profitable markets.

Doctor Wehrwein, of the University of Wisconsin, considered absentee ownership a problem which

must be settled by community action rather than by national legislation. B. H. Hibbard, also of the University of Wisconsin, forecast a decline of property values in the large cities through a movement of industries nearer the centers of raw materials to avoid transportation charges. This would naturally tend toward smaller industrial groups than in the case with our present large cities. High freight rates will eventually force this exodus and cause a decline in the value of city real estate.

Another problem taken up was that of unemployment. It has been an evil of civilized society for centuries, but it is only recently that we have sought for a cure. Whiting Williams, a former vice president of the Hydraulic Press Steel Company, deliberately went to work as a laborer to learn the worker's mind. In 1899, over six million people were unemployed for from one to twelve months, according to the census of 1900. The remedies are being carefully tried out by individual employers in order to reduce unemployment in their own plants. This is attempted first, by a reduction of seasonal orders by getting customers to order well in advance of the season; second, the increase of the proportion of the nonseasonal orders, with long delivery time; third, the planning of all stock items more than a year in advance, together with the planning of other needs well in advance, and the building up of out-of-season items, including an attempt to vary the line so as to balance one demand against another. Workers are thus transferred from one department to another as needed, though an effort is made to transfer them to the same department as before so that they will be well trained in more than one department, this for the benefit of themselves as well as the employer.

The immediate result of such a procedure might be to decrease the total number of men employed, but will give to those employed regular work. That is, it will avoid the bringing in of men for short seasonal employment who are thus out of work a good part of the year.

A second method suggested was public works, and an effort is already being made in this direction in several States and by the Federal Government to have government work done at a time when there is a minimum of unemployment, or when otherwise unemployment would be at a maximum.

A third method suggested is a state compulsory unemployment insurance.

S. A. B.

"After some effort we have been able to purchase land for the church," writes Aziz Elias Hanna, in a letter from Jerusalem, published in the *Ensign* of recent date.

A letter from A. E. Stone states that during the year 1921, 7,021 visitors registered at Kirtland Temple.

Apostle Williams to Return March 1

In response to cabled request from headquarters, Apostle T. W. Williams will set sail from England for America on the *Aquatania* on the 18th and reach Independence on March 1. He is returning that he may attend meetings of the joint council of Presidency, Twelve, and Bishopric, which is to convene on February 27.

Elder Williams left America for the European trip during the summer of 1920 and visited points in England, Ireland, Scotland, Wales, Holland, Germany, France, Italy, and the Holy Land. He has recently spent some months in England laboring among the branches.

The Journal of History

There is much of lasting interest in recent numbers of our historical quarterly—*The Journal of History*. In the July, 1921, issue the periodical literature of the Latter Day Saints is listed. Several pages are devoted to *The Evening and Morning Star* and the *Times and Seasons*. The literature of the various factions is listed and finally that of the Reorganization. This is not a history of these periodicals, but is a convenient bibliography.

It is of great historical interest to note that the present Herald Publishing House is on the same block and within seventy-five feet of the location of the Evening and Morning Star building.

In the October, 1921, issue some interesting extracts are published from the History of Missouri in four volumes by Walter B. Stevens. It is an impartial report on conditions surrounding and following the difficulties of the members of the church in Missouri.

The biography of James W. Gillen, by H. O. Smith, is continued and completed in a very able manner and with sympathetic treatment. It has taken much labor to search out of occasional letters and reports the scattered details of his life, as Brother Gillen was slow to say much about himself.

The history of the High Council by Roy L. Roberts was begun in the issue of July, 1921, and is continued in the October, 1921, and January, 1922, issues, the latter of which is already on the press and will soon be ready for mailing.

In the January number there will also appear an article on city planning by the church architect, Henry C. Smith; this will include the plans of Zion, Far West, Kirtland, and Nauvoo. This is followed by the journal of Ethan Barrows.

Questions on church history are answered from time to time as they arise and add to the value of this journal. Another new feature is an index of twenty pages, fine print, giving reference to details in the various articles published during the past year.

Work of the Church Distinctly Social

Sermon by Frederick M. Smith to the young people of Zion, at the Stone Church, Independence, Missouri, Sunday evening, December 18, 1921.

If I need to take a text to-night, and it will only be for the purpose of having a point of departure, you will find it in the reply made by the young child Jesus to his mother at the time he was lost from his parents, and when found was discussing with the doctors. When Mary reproved the child for not having been careful to observe the parental discipline, the young man gave the astounding answer to Mary, "Know ye not that I must be about my Father's business?"

And it cannot but be remembered that from that moment, and perhaps before then, Jesus as a child was conscious that there rested upon him a tremendous responsibility; and a careful scrutiny of the word of God, so far as we have the history of the life and development of Jesus, will indicate that there never was a time that this consciousness was not with him; there never was a time when he was not busy preparing for the great work before him, though some are inclined to hold that the idea of being the Messiah did not enter into his consciousness until later in life. But so far as I am concerned, that makes no difference. We do know that the life of Jesus was one of tremendous activity and that always his life was given direction by an absorbing, dominating interest. That is the thesis that I wish to present to you, and if I were permitted to give to the young people of Independence a slogan, I would say, "Let us make the business of the church ours, and then let us be about the business of the church."

"Study to Show Thyself Approved"

There is another passage of scripture. To Latter Day Saints it has a significance that attaches to divinity, for we believe them to be words which came to us from a divine source: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Now, let me say I am glad that the quotation, or the words, did not stop at the first phrase, "Study to show thyself." That is what altogether too many of us are doing to-day. In other words, not only young people, but some elderly people are sometimes so imbued with the idea of becoming exhibitionists that their whole study and thought is what their fellow man might think of them, and their study is to show themselves. But listen; I do not want you to stop there. Stop there long enough, however, to think what a spectacle you make of yourself if that was all you thought about.

But the word says, "Study to show thyself approved unto God, a workman that needeth not to be

ashamed" of the work that he is giving to the world. And if our young people would become to-night or any time in life imbued with that great fundamental thought, and it can enter into their lives and become the dynamic of their activities as that slogan became the dynamic of Jesus' life from the time he was eight years old on, then we can hope that the future of this church will show tremendous results as the aggregate of the activities of the young people. I might say that to-night my hope of the working out of the great problems of the church and my hope that this church will make demonstration to the world of what its social philosophy is, lies in the young people.

Not only does this passage, "Study to show thyself approved, a workman that needeth not to be ashamed," keep before us the idea that our workmanship and its approval should be of prime importance, but it also holds out the idea that that approval shall be a divine one, so that it links not only workmanship with good results, but it links workmanship with divine approval. In other words, it links workmanship with God and with the idea that God will pass upon the question of workmanship! and I wish from the bottom of my heart that I could take every Latter Day Saint to-night, young and old, conscious of the fact that God does intend that the workmanship of his people shall pass his scrutiny and shall be a criterion by which the worth of the individual is to be measured. Not only does that workmanship then become of prime importance in a social way, but it becomes of even greater importance in a religious way. In other words, it connects our activity with religion and therefore with God.

Work of the Church Social

Now, let me repeat what I have said to you many times, and probably will keep right on saying to you many times more. The work of this church is distinctly social. You cannot get away from it, hence we must be about doing something more than attempting to create a consciousness that God is. That, of course, is of prime importance. And when I say the work of this church is social I do not lose sight of the fact that we have a tremendous work to do in developing a religious consciousness, but I do want to say that that religious consciousness is worthless unless running parallel to it is a social consciousness that will make a man aware of his brother at the same time he sees God. What this church to-day needs more than any other one thing besides the idea that God is and that he lives and moves and controls the universe, is a social consciousness that is pervasive among the membership of the church—an awareness that we are individuals among other individuals.

I would not have the church cease its activity in calling the attention of mankind to the fact that there is a God. I would not have the church cease constantly calling the attention of the people to the fact that we must love God with all the powers of our being. I would not have the church cease its work of creating a faith in God that will cause us to see wherein we commit errors and make us conscious of our sins, and therefore create within us a desire to turn away from them. I would not have the church cease teaching that God has a plan and that when we become conscious of it and are therefore made conscious of what we shall do, that we should obey the law of baptism, both of water and spirit. I would not have the church cease to call attention to the fact that following baptism there is a work for every individual to do to go on to perfection, and that going on leads into the other world where we shall be definitely judged for what we have done here. But I would have them also tell every individual when he has been baptized, that he must realize that his service to God can be rendered only by service to his fellow man. That means, then, that we have not only to do with the religion of the other side, but we have a tremendous task of making that religion vital and dynamic, ever working towards that which leads to the establishment of a little of heaven here and causing us to worry less about what is on the other side.

Be Concerned Over the Present

I care little whether I shall be bald-headed in eternity or not. I am more concerned about the condition of that scalp and head here. And if we can better our condition here and create some happiness, much more than we have had in the past, why not, indeed, do it? Some people cannot enjoy happiness here because they are worrying about what is on the other side. All the nervous energy they can waste in that direction will not open the gate an inch wider, nor, perhaps, close it any tighter. It would be repeating to you what I have said a great many times, that Jesus himself has called attention to the fact that his religion is social, for he laid down the fundamental law which becomes then the framework, if possible, upon which the whole philosophy is hung. You might say it is the skeleton upon which the whole body of flesh and blood is eventually shaped. Love God and thy neighbor. I say, our people should become aware of the fact of that one statement, especially when we realize that it has become the fundamental upon which hang all the law and the prophets. It is not only religious, but it is distinctly social; and not only social, but it is distinctively economic. It has a bearing on our economic theory. This church is demonstrating its

fealty to the fundamental law of Jesus Christ when it presents in its economic philosophy and its social philosophy the concrete fact that church members can see God only when they love their neighbor.

This makes the very spirit of the church social. Yet in order for us to become socially conscious we must become distinctly adept in our knowledge of our own selves, for as the knowledge of each individual self expands, then our capacity to know our brother increases.

Self-Control Demanded

We cannot know our brother until we know ourselves. One reason that it is necessary for us to know ourselves is that we might have self-control. And let me tell you, fellow Latter Day Saints, never was there a time in the history of this church when the members of the church needed self-control as they need it now. Let me repeat, You cannot have perfect control of yourself unless you know yourself. "He that ruleth his spirit is better than he that taketh a city." If you stop to think for one moment you will realize how truly disregarding of the admonition of James people are becoming to-day when he calls attention to the fact that wagging tongues become the means of letting loose the fires of hell. Have you ever seen the time in the history of the church when there was the disposition for wagging tongues, particularly among some of the Saints, and doing the damage they are doing, as there is to-day? The reason for it is this, that the whole world has lost control to a certain extent. We have gone through a great nervous strain; but let me admonish the Latter Day Saints particularly, to be especially careful that they shall learn self-control, and certainly no one has self-control that has not learned to control his tongue. One of the greatest accomplishments is to know how to keep still. It is easy enough to speak, but it is particularly hard to know when to say the right word. A silent man sometimes passes for a wise man; therefore you can sometimes run a pretty good bluff on people by keeping still, and at the same time save yourself a lot of trouble. So I would advise young people to learn to know themselves; and having that as their great objective, as they increase their knowledge of themselves, they are increasing their knowledge of their brothers.

Study God's Handiwork

I would advise young people then to study to know God. I am not going to send them to the Bible entirely to attempt to know God, but I would certainly advise our people to attempt to know God, by studying his handiwork. This earth has been called by the Bible, God's footstool. It has a relation to the world. There is in this footstool the handwriting of

God that has traced God's own laws; and so his laws reveal to us God. It is the duty, it seems to me, of young people who appreciate the significance of this church and its work, to study those things that will give them an intimate, deep, and accurate knowledge of this world and its natural manifestations, its natural laws, that they might know more of God.

The heavens declare God's handiwork; so it is also a necessity for us to know something about the creation that represents God's handiwork, even beyond this world. And I would certainly hold that one cannot love something he knows nothing about; hence, if you are going to love God with all the powers of your being you must know something about what he is. I do not believe it is possible for anyone to study even that degree of knowledge, small though it be, that has come to the human family that tells us of the laws of God as God has established them, without having his love for God intensified, deepened, broadened, and made brighter.

If we are going to have a knowledge of ourselves, I could certainly advise our young people to study those laws according to which we operate. In other words, I would advise our young people to attempt a deep and continuous study that we might not only know ourselves so far as our own powers are concerned, but that we might know them in relation to our fellow men, to our brother. Not only physically, but that we might know them in their relation to the handiwork of God. There is no getting away from it. Your life is intimately mixed up with the operation of the laws of nature, of the world and of the universe. Until you know something about those relationships you cannot appreciate the magnitude of God.

I would suggest as a principal study right here in regard to knowing thyself, psychology. I would say that for this reason, psychology as I understand it is an attempt to know the operation of the laws by which we become conscious of the things around us, and that means that we become conscious of ourselves. Did it ever occur to you that a child born without his five senses would have difficulty in recognizing the fact finally that he was an individual or being? Did it ever occur to you that only as we become conscious of those senses we are aware of ourselves?

You remember that a little while ago I spoke about the need of developing in this church a social consciousness. The attitude of the world so far as the business relation is concerned is determined very largely along the line of individualism. We have our individualistic attitude in commerce and industry and I am simply going over ground that I have time and again covered when I say that our Government, so far as its industrial organization is con-

cerned, is based upon an appeal to selfishness that says to the individual that he should increase his earning power so as to prepare against the coming of the rainy day.

Way to Become Socially Conscious

We have got to change that. The only way we can become socially conscious is to make a study of those sciences which have to do with the interaction of men, for we cannot become conscious of our own relations to the fullest extent until we have some knowledge of the laws by which those sciences are governed. So in studying to prepare themselves for execution of the work that will result in a relationship for which even God will be proud, it seems to me it becomes almost a maxim that our young people should study the social sciences. And the fact to-day that we are having difficulty in starting some of the very commonplace things mentioned in the Doctrine and Covenants is because the people have not the social viewpoint and therefore cannot see and appreciate some of the things that our books are teaching us. That is one of the reasons I am so very anxious that our people shall be studying these things I have mentioned.

If there is one thing above another that marks us as a peculiar people, so far as our teaching is concerned; if there is one thing that will enable this people to make a contribution to the welfare of society that justifies their existence more than any other one thing, it is our social philosophy. And our social philosophy is wrapped up in the word *stewardship*. And I would rather talk the doctrine of stewardship to an economist and to one who has been trained in the social sciences than to those who know nothing about it. I could talk the doctrine of stewardships with a surety of a better understanding to a man of the world who has the social viewpoint, though he may not have a knowledge of the spirit of this work, than to some of our own people who have not this social viewpoint. Some of you may think that is queer, yet I have found it to be true.

Stewardships Not Communism

Now let us make another statement that I have made several times. The doctrine of stewardships or, let me put it a little broader, the social philosophy of the Latter Day Saint, is not communism. Let me repeat that statement: The social philosophy of the Latter Day Saint as outlined in the Doctrine and Covenants is not in any way related to what is called communism to-day, or all things common. I say that in spite of the fact that the New Testament tells about the apostles trying to have all things common. They tried it and made a failure of the experiment. I am going to leave that right there and let you

think about it. I may have some more to say about it later on.

In order for us to have our social philosophy put into operation, it is necessary for us to have a religious foundation. That is why Christ, when he gave the law which is so broad that on it can be hung all the law and the prophets said, first "Love God," and then comes the social part; so that any doctrine or social philosophy that ignores religion is doomed to failure. It will not succeed. And I might say also that any religion which works obversely, any religion that leaves out the social question to-day, will die. I don't care how strong the church is, it will become not a promoter of religion, it will become a sort of Sunday entertainment organization. Every church that is alert to the problems of to-day, every church that is alert to the maladjustments existing in society, must come to the front with a social program if it is going to live through this time of turbulence.

This religion then that becomes fundamental is particularly logical because of the determination of the attitude of the individual, and that is fundamental to the doctrine of stewardships. You cannot put the doctrine of stewardships into effect by force. You cannot say to this, that, or the other individual member of the church, "You must become a steward in the sense presented in the Doctrine and Covenants." But it is absolutely essential that there shall be created in the individual a religion so vital and so all-absorbing and there must be a contact with God so close that he becomes cognizant of the fact that his brother stands at his side, and because of his religion he assumes an attitude towards his brother that is pleasing to God. Have we that religious concept in the church? If not, then we cannot put into effect our social doctrine. Our social philosophy will fall flat unless it is founded on a basis broad and deep, which reaches to the roots of the soul and determines our consciousness towards God. Religion! Seek ye first the kingdom of God and these things will be added unto you. That is economic welfare; that is social betterment; that is everything of good that comes to the community and from the community to the individual.

Do not misunderstand me when I said this doctrine was not communism in any sense, that this doctrine does not have anything to do with the community, and vice versa. The essential, fundamental attitude then is this, "All that I am, all that I am capable of becoming, all that I have and all that I will get is for God and his kingdom." That is the attitude. All that we have, all that we can do, manifesting ourselves to God by assisting our brother who needs it. We are all a long way short of perfection. There will be need for group uplift. Is

that attitude yours? That is the attitude that I would that the young people would develop in their activities here until they will lose sight of the plea that is so strongly made to them in their schools, in their business houses, and on the street and everywhere, Do something that you might aggrandize yourself. Get rid of that idea and be impelled with the slogan, Do something for somebody else for the happiness that it will bring you in accomplishing good for your fellow man. That is the difference.

I know that in some quarters of the church there is a disposition to say, "Well, we don't need to change our form of organization at all. I consider that I am steward over my own property, answerable to God for it." Why, that is just an excuse; that is all. It simply indicates that you have not yet approached the point where you can stand before God and say, "As I stand in the presence of God, all that I have belongs to my brother if he needs it above me." And there are many men and women in the church to-day who are seeking to dodge the application of the doctrine of stewardships by saying, "I have always considered myself to be a steward before God, answerable to God for the administration of the wealth he has permitted me to get."

I remember one time a few years ago a great coal baron in the East was brought to the bar of justice because of his manipulation of the coal business. When he was asked why he had appropriated so much of natural resources, he said that he had done it because God had given him that greater ability and he was using it to demonstrate that he had it and was administering this property for the benefit of humanity. God had given him it because of his qualifications. You laughed at him then, didn't you? How much different from that man is the Latter Day Saint who, still clinging to his property, says, "Never will I concede the rights of the community in this property. Never; because of my ability it has come to me and I am going to hang on to it"?

A Mistaken Idea of Stewardships

On the other hand, don't get the idea that this doctrine of stewardships applies only to those who have nothing. Do not get a notion that this doctrine of stewardships is a plan by which any beggar can come to this church and have a fortune put into his hand and administer it as a stewardship. Have you ever seen that notion prevailing anywhere? There is a statement in the law that the idler shall have no place in Zion, and it is also not quite so plainly stated, but it can be read into the law repeatedly by proper inference, that a man who has not developed a capacity to handle a stewardship shall not be trusted with a stewardship that is bigger than his capacity. Do you remember the parable of the tal-

ents? I have always been glad that this parable did not say that the man gave to each one an equal amount. He gave to one one talent, to another two talents, to still another more talents. Why? Because that man who had charge of those men knew that they differed in capacity.

I want to lay down something else that I have mentioned several times, and it must be recognized. You people who have the idea that there shall be all things common, that there shall be equality, must get rid of that notion, because God would not be guilty of the rank injustice of treating unequals as equals. Would he? God never has and he never will. He will always treat his Son, Jesus Christ, in a far different way than he will me, because Jesus stands out and above the rest of the world, and I am only one among men; hence for him to treat me in exactly the same way in all respects as he does his Son, Jesus Christ, would be inequality, wouldn't it? It would be unjust. So that law of justice must run through the church and we can expect that we will receive according to our ability, according to our capacity, and according to our development. God hasten the day when we will all be equals, because then we will have reached perfection.

This is perhaps a good time to give a word of admonition to the young. Paul and all the other writers in the church have repeatedly warned us against envy, jealousy, and suspicion, and that to-day stands as the great triumvirate that is threatening the existence of the church. I should like to see the young people of Zion get in such complete control of their passions and powers that they will never find in their hearts to feel one iota of jealousy or envy of the man or woman who can do more for the church than they. That is causing the church a great deal of trouble to-day. When you can see and recognize and are made to feel that there is some one who, because of the endowment of God or of his application to work, can do a great work for the church, do not find it in their heart to be jealous, but say, "God grant that there may be others, even bigger, who will be brought forward to do the work of the church." And if you cannot do anything more than hold the coat of the man who can do more work, do your task pleasantly and do it well and thank God that there is somebody who can do more than you.

Stewardships Needed Quickly

Stewardships should be organized as quickly as possible. They should be put into effect without delay. Years ago the law was given to us and the church was told to put it into effect, and something over a decade or more ago still the word came to us that the law as given in section forty-two as applying to the doctrine of stewardships must be consid-

ered in effect to-day. We are still unorganized. I am calling your attention to the fact that God intends that this day we shall put into effect the law of stewardships which the last General Conference approved when it approved the statement of your leader. Why aren't we about it? The difficulty, of course—one of the difficulties—is this, and that couples it with what I said a little bit ago; too many of us are assuming the attitude that the doctrine of stewardships if put into effect will mean that the church will be giving to us, when we must realize that the doctrine of stewardships if put into effect will mean that we will do the giving, of service, devotion, love, sacrifice, development. You will be giving it to the group, but at the same time you will be receiving what you never had before—a greater degree of happiness and joy because you changed the criterion of the measure of your success from the accumulation of property to the piling up of credit in the way of service to those in need.

I said a little bit ago that my hope in this church so far as the establishment of the doctrine of stewardships and the establishment of our social philosophy is concerned lies in the young, for, for some reason or another, those that have accumulated much experience, those who are capable of taking and controlling stewardships, are not inclined to "let go," as they say, because they are fearful that somebody else will get it; but the law contemplates that you shall become a steward over your property and you shall run that as a stewardship for the benefit of the group, and to do this your attitude must be that you are willing to go before God on this basis, come what will, and take your chances with others and be willing that that which is given you shall be given to the service of your fellow men and that your own welfare shall come with that of the group. I am not going to attempt to go into detail on this, as it would be endless.

The Order of Enoch

I want to say just a word in regard to the Order of Enoch. I never have been satisfied with this Order of Enoch as it is established here. It is accomplishing good, but the Order of Enoch is a bigger thing than the organization here. The Order of Enoch might be an association of men not all of whom are bound under the same articles of association; but I hold that when a man becomes a steward of this church, not with the idea of saying to God, "I hold myself as a steward before God in the control and operation of that property which I have gained through the ability God has given me"; but when he goes before the authorities that the law has provided and takes a covenant with a deed and with a covenant that cannot be broken, when he makes those covenants before the proper authorities in the

church and he is himself sanctified with those ceremonies which will make it divine and therefore approved of God, he becomes a member of the Order of Enoch, and this Order of Enoch therefore can become as wide as the church, and the time will come when all that have taken that kind of a covenant can become members of the Order of Enoch. If you will study your Book of Covenants again, (do it when you go home, get down your book,) run through the passages pertaining to our social development, read section 42 and the other sections that apply to this question of stewardships and note the numbers of times that statements are made such as this: "We lay our all before the feet of the bishop to receive a stewardship with a deed and a covenant which cannot be broken," you will begin to see the significance of the Order of Enoch. It is that group of consecrated servants to God, men and women, who take a solemn covenant that they go on the basis of a stewardship for the purpose of serving the church, and their articles of association will follow according to the needs of the particular stewardship for which they were organized. It may be a group of two in one place, five in another, one hundred in another, and so on, all of them organized with that covenant and bond which cannot be broken, to assist the general officers of the church in carrying into effect the law of our social philosophy.

Both Mental and Physical Energy Required

Do not think for a moment, either, that all will become managers. There are those who are willing workers and who are good workers, but of themselves never can make a success, never can accumulate. What finer thing can be accomplished as a social effort than when every man will be given an opportunity to give the best that is in him to magnify the calling that God has stamped upon him and be relieved from the burden of managing and have his stewardship, that through which he can give his maximum of service to the church, and know that his calling is just as honorable as the man who is able, because of his experience, to manage a group. I can testify because of my own experience there is a whole lot more tiresome thing than working with your hands. My head must be pretty poor, because I assure you that it gets more tired than my hands ever did. Sometimes I long for a chance to go out and work with my hands again. I remember the time when this last draft law went into effect. It included all up to forty-five years of age, so, of course, I had to register. After I registered, my wife said to me, "Suppose you are drafted, will you plead exemption?" I answered, "No, I shall be pleased to serve two years in the army as a private where somebody else has to do the deciding for me."

When some of you people have a decision to make, the first thing a good many of you think of is, Well, we will go up and see what President Smith has to say about it. Most of you come up there with the idea that if what he says harmonizes with what you want him to say, then you will take his advice, otherwise you will do as you please.

The big thing in the way of equality in this church, of the equality that this church stands for, is that every man and every woman shall have opportunity to do the best that is in him. There is where the equality comes in, as I see it. And if this church will give to every man opportunity to develop the thing that is in him, equal opportunity for him to develop the best that is in him, to develop it to the highest point of efficiency, that is the equality that is worth while, and I believe it is the equality for which this church stands.

There is much to be accomplished that has not yet been accomplished, and unless the church gets pretty busy before long we are going to come short of accomplishing it, so far as time is concerned.

I certainly hope that God will bless us and the young people, that he will by the presence of his Spirit create within them that which will keep them restless until they accomplish their work, as was Jesus at the time he made the expression used at the opening of this discourse, so that they can feel that there is a chance for them to enter in upon the work that will make a contribution to the business of the Lord. And may His blessing attend, is my prayer.

Church Finances

Speech by Elbert A. Smith at the Lamoni stake conference, in the lower auditorium of the Brick Church at Lamoni, Saturday afternoon, February 4, 1922.

There are many things in the church work to encourage us at the present time, and some to bring discouragements. Among the latter I presume you are interested in the financial situation.

First of all, what are the *causes* of depression? Different opinions are expressed. Some attribute the shortage to the Auditorium drive; some charge that the Bishop has made mistakes, in bad investments, etc.; others may be disposed to blame the Presidency. It can hardly be said, however, that these various things are to blame for the distress of the banks in the country at the present time. They can hardly be responsible for the disaster that has overtaken farmers. They could hardly have produced the wave of unemployment. Certainly the Auditorium drive was not responsible for the depreciation of the German mark or the British pound. The fact is that we are in the world if not of it and

are having our part in a condition of financial depression that is world-wide.

There may have been contributing causes, but without doubt the real causes were: first, the sudden and tremendous drop in the price of farm products and farm values, which ruined many farmers and caused others to be greatly embarrassed and hampered; and second, the decline in wages, and general unemployment, throwing many of our working men out of employment and reducing the income of others. The people have not had the money to pay into the church in the way of tithing and offering that they had one or two years ago. The church naturally is the first to suffer. People must pay their taxes or lose their holdings. They must meet their notes or be sued, but they are not obliged to contribute to the church. Contribution is voluntary, and so the church, like all institutions depending upon voluntary contribution, suffers first and perhaps worst.

It is possibly true that mistakes have been made by general church officials, perhaps by the Bishop in some investments and expenditures, possibly by the Presidency and others. But have not the members of the church also made their mistakes? The sum total of the wealth of the whole church is the wealth of all the members of the church. Only a small percentage of that wealth is in the hands of the Bishop. Is it not a fact that thousands of the members of the church have invested in gilt-edged mining stocks and other stocks which are not now worth a match to set them on fire? I am always suspicious if anyone tries to sell me five dollars worth of gilt-edged securities for fifty cents. Despite the repeated warnings printed in the church papers, members have invested in such stocks and later perhaps have desired us to prosecute the ones selling the stock. Did not many of our farmers, when times were prosperous, borrow to the limit of their credit, invest in lands, and think to reap enormous profit on the rise in value, in the face of the revelation warning them against "the spirit of speculation"? Now they are caught, and some of them ruined. If the Bishop had the thousands of dollars that have been lost in bad stock and in speculation by church members, there would be no depression in church finances.

So if the general officers have made mistakes, it is equally true that the members have made mistakes. There is no use in recrimination. So long as the affairs of the church are administered by men, mistakes will be made. The only infallible human being on earth is the Pope of Rome—and he is dead at this moment, and as yet they have not been able to find an infallible successor. All we can do all the time is to liquidate our errors, profit by them—not repeat them—and go forward.

What are the *results* of the shortage in church finances? Naturally we shall have to curtail our program for the time being, both in regard to foreign missions and at home. In fact, we have already been obliged to curtail our program abroad, and at home as well. One of the most distressing and bitter experiences resulting from the present situation is that we have been obliged to cancel the appointment of some of the missionaries. In this, however, the church has endeavored to be fair, and such action has been taken only after correspondence to discover if it is possible for the individual to secure employment and self-maintenance.

We were talking with a brother this morning who raised the question as to what might happen to him if he should continue in the mission field until possibly fifty or sixty years of age, when perhaps he would be discontinued and be thrown upon the world without resources. The church tries to prevent such a distressing turn, but of course cannot give an iron-clad guarantee. Where can men find such a guarantee? If a man should go into business, is it not a fact that perhaps seventy-five per cent of the business men ultimately fail? If he goes upon the farm, note the present distressing situation of farmers, many of whom are being turned from their acres in about as bad shape as the missionaries' families can be. If he seeks employment as a laboring man, is it not a fact that thousands of laboring men are out of employment and some of them destitute? Whether a man enter the ministry or some other field of activity, this thing may come upon him. No matter where we work, we can only go forward in faith.

What are the *remedies*? First of all, it would seem to me that there must be greater economy in the administration of church and personal affairs. And as a matter of fact retrenchment has already been made and will continue to be made. Personally, I am willing to share with others in the matter. Secondly, the membership of the church at large must do what can be done to tide over the present situation. If the returns of the year leave them owing no tithing, possibly by sacrifice they can make an offering.

We must not think to abandon our program. We must hold our ground so far as we can until times are better and then be ready to push forward with renewed vigor. I see no reason why we should not weather the storm. This is not by any means the first shortage that we have passed through. In years gone by, as you perhaps well know, there were times when for months the missionaries' families did not receive their allowances. They were obliged to live on credit or the best they could. Eventually they re-

(Concluded on next page)

ORIGINAL ARTICLES

A Short History of the Work in Britain

By S. A. Burgess

This concludes an article under the above title begun in the British number, written by Frank Henry Edwards.

Elder Jeremiah proceeded to Wales the last of May, where he was joined by Elder Briggs the latter part of June, 1863. *The Restorer* made its appearance in March, 1864, being edited by Jason W. Briggs and published in Merthyr-Tydfil, Wales. It was printed partly in English and partly in Welsh.

After Brother Derry had returned home the work was continued by Elders Briggs and Jeremiah, and a branch was organized at Birmingham on September 18, 1864. The General Conference of April, 1864, had sent John T. Phillips, T. E. Jenkins, and David Evans to Wales. Elder Briggs returned to America on October 6, but the first two, at least, of the men above appointed had arrived in England and T. E. Jenkins presided over the conference in Wales.

In 1865, at the General Conference, J. D. Jones and Joseph Boswell were appointed to Wales; George Hatt and John W. Lewis to England; while Jason W. Briggs was continued in charge of the European Mission.

In the meantime, however, J. T. Phillips presided at the conference of the European Mission while he and T. E. Jenkins and Thomas Revell were in England.

In April, 1866, Thomas Standeven was appointed to go to England, and Josiah Ells was appointed, jointly with Jason W. Briggs, in charge of the European Mission. In the fall it was decided by the Joint

ceived their back pay, if the church was able to give it. I have worked in the Herald Office in years gone by when for long periods we received no salary in the way of money or check. We would receive occasional due bills. Some store in town was willing to trust the church or the Herald Office and would advance credit, giving due bills to be passed out to the employees who could then take their wages in groceries or dry goods. We have lived through all those things, and there is no reason why we should not pass through this shortage. The thing for us to do, as I have said, is to render all the assistance we can at the present time, retain as far as possible all the ground that we have gained in all departments, and the moment times are better, press forward. I trust that that will be the spirit of Lamoni Stake.

council that Elder Briggs should not go until Elder Ells should also go.

In April, 1867, Elders Thomas Revell, Standeven, and Boswell were released, and in April, 1868, Elders Briggs and Ells were sustained in charge of the European Mission and set sail on the 14th of August, Elder Briggs returning to England after nearly five years. At a conference held in Birmingham in April, 1868, T. E. Jenkins was appointed to preside in Wales, Thomas Taylor over the Birmingham District, John and William Morgan in the Forest-of-Dean, in Gloucestershire, R. Adams in Nottingham District, and others to local appointments. Elder Briggs returned to America on October 26, 1869, having been again sustained at the October conference in charge of the European Mission. His continued ill health was the reason for his return.

Elder Josiah Ells succeeded him as president of the European Mission and editor of *The Restorer*, but returned to America in May, 1870.

At the semiannual conference at Council Bluffs in September, 1870, Thomas Nutt and William Pruell were assigned to the English Mission. At the annual conference in 1872, we find M. H. Forscutt appointed as the president of the English Mission. He left on the 20th of June with J. S. Patterson and was followed a week later by John Avondet. By the last of July, Elder Forscutt had reached his mission and reported back that conditions were in a very unsatisfactory state, as most of the Saints were so situated that they could not ask an elder home with them and have peace. The burden of the work, therefore, was resting upon a few. Also a majority of the Saints were poor, none of them rich, and very few in comfortable circumstances. There were but three branches, Birmingham, London, and Hanley. It is evident that the dark and cloudy day after the death of Joseph Smith had left a heavy depression in the work in England. Open-air meetings met with abuse and there existed a shortage of funds with which to secure halls for meetings.

At the October mission conference, Elder Forscutt recommended the establishment of a publishing house in the interests of the church in England. In April, 1873, at the mission conference a quorum of elders in the English Mission was organized under the authorization by letter of President Joseph Smith. But this does not appear to have met with the approval of the General Conference, which was meeting at the same time at Plano, Illinois, at which time a publishing house in England was also disappointed.

The following conference of the English Mission, which was held in Wales, finds John S. Patterson as president of the conference as he had been appointed

in charge of the European Mission, and Elder Forscutt was honorably released at the General Conference in April. Reports were received quite frequently thereafter from Thomas Taylor in England. John T. Davis wrote from Wales in July, 1875, and also concerning the work in England.

In 1876, Joseph Gilbert wrote from Birmingham, strongly commending the labors of Thomas Taylor, and C. H. Caton wrote from the same place to the same effect. He refers to Saints in Birmingham, London, Hanley, Stafford, Farnworth, Sheffield, and other places, and refers to Elder Taylor as in charge of the affairs of the English Mission. In 1876 several items appear in the SAINTS' HERALD concerning a number who have been associated with the Utah Church, in Manchester, severing their connection therewith and uniting with the Reorganization and giving their reasons therefor. An important reason for dissatisfaction was because of the tyranny of the authorities sent and also because of the erroneous teachings of that church. By November there were twenty members, representing five different families in Manchester, according to a letter from Elder Joseph Dewsnup. Elder Caton wrote approving of the work done by Elder Thomas Taylor and urged that he be continued as president of the mission, as it would save both time and money. It would appear that for several years thereafter, the work in England was left largely, if not exclusively, in the hands of the local brethren, and that this was done with the approval of our brethren in England. We note the names of Elders Thomas Taylor, Joseph Dewsnup, and C. H. Caton time and again, though they are also profuse in giving credit to other brethren in charge of the local work.

There are frequent reports of an excellent spirit in the services. Thus, in 1884, Elder Joseph Gilbert, returning for a visit, states that there are men in England well able to handle the work, and that the young men are not behind by any means, and on May 12, 1886, Elder Dewsnup writes very favorably of the work in Manchester. He reports, both then and in August, additional baptisms, and James Baty wrote in April, 1877, that one of the best conferences ever held in the Manchester District had just been completed.

Elder Patterson was released from the English Mission at the General Conference of 1874 and J. T. Davis placed in charge in Wales, but he returned home on August 26, 1875, and was released from that mission at the fall conference.

James W. Gillen and G. T. Griffiths, appointed as presidents of the mission, left America in June, 1892, and were continued by the conference of 1893. In 1894, James Caffall was appointed in charge of the European Mission, and in 1895 was continued,

with Gomer T. Griffiths. Brother Griffiths, however, returned home in November, 1895, on account of ill health in his family, but Elder Caffall remained until August, 1897.

The conference of 1897 had appointed Heman C. Smith in charge of the European Mission, so he left home in the summer of 1897 and remained in England one year, until August, 1898. F. G. Pitt went over with Heman C. Smith in 1897 and was placed in charge of that mission when Elder Smith returned, and so continued for two years. Elder William Newton also labored in England at this time.

In 1901, Gomer T. Griffiths was returned to England, and in 1902 was associated with John W. Rushton. This is an important event in the history of the English Mission. At the General Conference of 1902, Elder John W. Rushton, who attended, was called to the apostleship, and England was given an apostle in charge who was not only an Englishman but who was born and raised in the "tight little isle" and was a resident at the time. Elder Rushton continued in charge of the work in England, at times being associated in the European Mission, until 1910. Brother Griffiths was released from appointment there after the conference of 1902, but was reappointed in 1910.

When Elder Griffiths was appointed to Great Britain in 1901, he and Bishop E. L. Kelley were sent together at the appointment of the joint council. Bishop Kelley's visit was comparatively short, as was also the visit of President Joseph Smith and R. C. Evans, who went to England in June, 1903, and remained until the last of September. They visited as many of the branches as possible and presided over various conferences held during their stay.

Elder Gomer T. Griffiths was continued in charge, in 1911, of Great Britain and Palestine, but from 1912 to 1915 U. W. Greenwood was in charge of the missionary work in Great Britain. His appointment had made it possible to relieve the hands of one of the Quorum of Twelve, U. W. Greene, who was appointed to Palestine in 1913, 1914, but on account of the World War, was appointed in charge of the whole European Mission in 1915, which included Great Britain, Scandinavia, Germany, and Palestine. Elder Greene, after visiting the churches in England, returned to America about the first of January, 1916. He was appointed in charge of the European Mission again in 1916, but took care of the work from his home in Somerville, near Boston, Massachusetts. The conditions existing in Europe did not appear to make it advisable that he should return, and war conditions greatly limited travel. He was in a position, however, to act on behalf of the church if any opportunity should arise.

Beginning in 1917, the members of the Quorum of Twelve have not been appointed to particular fields, but have been more closely associated with the First Presidency. On account of war conditions and conditions growing out of the war, the work has not been aggressively pushed from 1914 until 1920. However, the membership of the church in England has continued to grow. We note that there has been comparatively little change in the membership in Wales and Scotland, which was 205 combined in 1891 and 277 at the close of 1918 as reported to the conference in 1919 and nearly all of these were in the branches in Wales. The membership in England, however, increased from 764 in 1891 to 1,046 in 1900; to 1,297 in 1910; to 1,395 in 1915, which is the figure at the close of 1914; and to 1,510 in 1919, which is the figure at the close of the year 1918. We have not immediately available any later return of the membership in Great Britain. From the earlier years until recent years we find comment made on the fact that the members are most of them poor. Few are in comfortable circumstances, but they are a devoted people, striving to do all that their means permit.

In July, 1920, President F. M. Smith and T. W. Williams went to England, President Smith spending ten months in the European Mission and much of it in Great Britain, visiting Ireland, Wales, England, Scotland, as well as visiting the various branches and getting in touch with the work. As a result, a permanent headquarters has been secured, and Elder J. A. Gillen, of the Quorum of Twelve, went in January, 1921, to share with Elder Williams the burden of the mission. Bishop Charles Fry, Elder James E. Bishop, Daniel Sorden and wife, and D. R. Baldwin and wife have been sent over during the current year, and there is a desire in the church to see the work in the British Mission pushed as energetically as the means of the church will permit. A large number of the members of the original church and the leading officers of the church are of English descent and naturally hope for a great revival of the work in Great Britain and thence throughout all Europe.

The *Sacramento Bee* announces the visit of President F. M. Smith to that city in its issue of January 16, and prints a brief summary of his discourse in the issue of January 18. In this address, President Smith is reported to have ascribed the divorce problem to jazz music and jazz dances of to-day. These are not a direct part of twentieth century development, but are a reversion to a lower civilization, an outcropping of the cave men's dance when people shimmied to the beat of the tom tom. Syncopated music is related to the barbaric races. He also referred to the present economic system to marriages of convenience, and the decay of the pulpit and press to being subsidized by the counting house.

James Baty—A Biography

A man of sterling worth and unquestioned integrity. One loved and revered by all who knew him. Submitted for the British Number.

James Baty was the son of Robert Baty. His father was born in 1824, at Carlisle, on the banks of the river Eden, in the border country near the Salway Moss. Here he resided until after maturity—married, and reared a family. He had two sons: James, and George now of Brooklyn, New York. There were two daughters, Ann and Mary Jane.

In 1878 the two girls came to Manchester in order to work in the cotton mills. Here they became interested in the latter-day work, and were the means of bringing the entire family into the church.

While living in Carlisle, the elders of the Church of Jesus Christ of Latter Day Saints had been proselyting and, placing emphasis on the first principles of the gospel, won the confidence of the family.

The subject of this sketch was born in Carlisle in 1847. When ten years of age he was baptized into the local branch of the Mormon Church. When but a lad he was employed in a wholesale grocery store. At the age of twenty-two he married Miss Elizabeth Curran, also a resident of Carlisle. As a result of this union there were eight children, six of whom survive.

Removal to Manchester

At the age of thirty-one our brother removed his family to Manchester. There he met representatives of the true church. Due to the efforts of Brother Joseph Dewsnup, sr., he, with his family, was baptized in April, 1878. His parents, brothers, and sisters, also united with the church. Throughout the years they remained true to their original vows.

James was soon called to the office of elder, in which he labored assiduously both in branch and district work. He was president of the branch in Manchester, and district secretary for many years. For a time he was but an indifferent speaker, but finally became lucid, fluent, and inspiring in address.

Called to Patriarchate

He was called to be an evangelical minister by Gomer T. Griffiths. The man in the office, his brother in the church, and his wife in the home, felt he was God's minister.

In debate he could reflect light without heat. Plain living and high thinking enabled him to ascend to the heights where his vision was far and clear. He brought down to his brothers and sisters on the plain, visions of the Holy City, both strengthening and encouraging.

As we recall his association, we are reminded of Bunyan's recital of the Holy Women whose conver-

sation he listened to in the streets of his native town.

"I heard," he said; "I heard, but I understood not, for they were far above and out of my reach. Their talk was about a new birth, the work of God in their hearts; also they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, and comforted and supported against the temptations of the Devil, and methought they spoke as if joy did make them speak. They spoke with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone and were not to be reckoned among their neighbors."

Happy Married Life

Brother Baty was twice married. His first wife died in April, 1917. About twelve months later he was married to Mary L. Lenton, of East Manchester, with whom he lived on most affectionate terms until his death, which occurred February 20, 1920.

He left the home with his cheery "Good morning," went to the office, worked till noon, registered his leaving with the electric clock, passed out, and proceeded along one of the busiest thoroughfares of Manchester.

Amongst crowds of hurrying throngs and the din of city life, he fell and expired without a word or a groan. The summons was sudden and his spirit passed to the region of which his eyes had already seen.

"Don't worry," he said; "don't worry; it's a sin to worry."

He was indeed a patriarch, venerable in appearance, holy in life, beloved by all.

A Visit to Stratford-on-Avon

By Frederick M. Smith

Written for the British Number. One of his pictures appeared in that issue.

To one who has found pleasure and benefit in reading the writings of Shakespeare, a trip to England is scarcely complete without a visit to Stratford-on-Avon. Thanks to the kindness of Brother Frank Swan, of Birmingham, Brother Williams and I had opportunity to make a call at Stratford. We were staying at The Elms, the beautiful and hospitable home place of Brother Swan, and one day he said: "To-morrow we go to Stratford." So, quite early next morning, we went by train. Approaching Stratford to one who loves Shakespearean literature is quite like a visit to a sacred shrine, a moment of quiet excitement, though the matter of fact con-

ditions under which one finds the various objects of interest is quite likely to give the idealistically inclined visitor somewhat of a shock. But I was not disappointed, for it has given me another point of contact, with a resulting greater appreciation.

Brother Swan is a splendid guide and host, for he let us do about as we pleased. He and Brother Williams even went for a stroll while I "fussed" with my camera. Of course I had that with me, and after we had visited the birthplace of Shakespeare, made a call at Ann Hathaway's cottage, seen the old church and grammar school, I spent a busy but interesting hour or two with the camera.

No photographs (as is usual in so many places in England) are permitted in the Shakespeare home, and because my camera was not a hand camera, they wouldn't let me take any pictures in the yard. But I photographed the building from various angles from the street, and secured some pictures from the yard by setting my camera high enough to "look over the fence." I thus secured two pretty good views while the old gardener who had "chased me and my camera" out of the yard was working within a few yards of me, quite ignorant of what I was doing.

The walk from the Shakespeare home to Ann Hathaway's cottage is a beautiful one. Through the town, across the railroad, and through the fields, through typical lanes, and everywhere the rich English foliage. The poet might well have chosen to make the walk frequently for its beauty, even if he had no interest in the occupant of the quaint cottage with its pretty garden. One view of the cottage caught through the trees from the bridge over the brook, just before the last turn towards the cottage, would alone pay for the walk. And even if one found no welcome or cheer within the cottage, yet to stroll past the homey place, to lean on the wall and feast one's eyes on the picturesque cottage and its garden might well tempt one to repeat the journey. It is little wonder, then, that the poet wended his steps that way, especially if he found hearty English cheer and welcome within.

Near the center of the town is the old church, with which is connected the grammar school, famous now for having been attended by the poet, while off in the edge of town lies the church in which lies his body. It is quite impossible for a lover of Shakespearean literature to gaze upon the stone marking the spot and remain free from emotion. And surely he finds no temptation within him to bring upon himself the curse the stone pronounces upon him who would disturb the bones beneath, but rather is he led to exclaim, "Rest, wonderful singer of Avon! Though your bones quietly and slowly rot beneath this stone, your name lives on, while your thoughtful

and smooth expressions still stir within us the emotions you so keenly sensed."

What matters it who wrote the lines of Shakespeare? They were penned by one who knew man and could keenly portray his emotions, his frailties, his foibles, as well as his virtues. And at Stratford stand the close reminders of the poet. So we go on making pilgrimages there, and paying homage to the author of "Hamlet," of "Macbeth," of "As you like it," and pay respect to the greatest of contributions to English literature. And may that respect and homage not be paid as well to the memory of William Shakespeare as to anyone else? For it is what was done that moves us to respect, not what he may have been as a man or citizen.

I greatly enjoyed my trip and photography, and as I joined Brethren Williams and Swan, who were waiting for me on the banks of the Avon, almost in the shadow of the great theater erected to the memory of the playwright, I packed up the camera and folded the tripod, feeling thankful that because of the camera I could at least partially share the trip with the HERALD readers. But for all that I cannot but hope for each one who admires the writings of the poet that he may some day visit Stratford.

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A considerable drive is being made for world prohibition in order to insure prohibition in America. One reason that is urged is that Spain and other European countries are trying to interfere arbitrarily with the attempt of Norway, Finland, and other places to inaugurate prohibition, even though it is the will of a large majority of the people of those countries. The force that is brought to bear is economic, a threat to withdraw all trade and so to regulate the economic life of the people. This, we believe, has already been effectively carried out in Iceland. This is merely another instance that we cannot live to ourselves alone. Another aspect, of course, is the heavy importation of liquors into the United States along both borders.

The census rates for England and Wales give a population of nearly 38,000,000, an increase of slightly over 1,800,000 in the past ten years. Scotland, with 5,000,000, shows a gain of a little over 100,000. As a result of the war the population, therefore, has not decreased, but the preponderance of women has increased slightly. They outnumber the men now in England, Wales, and Scotland by slightly over 1,900,000. This means that for every 1,000 men there are now 1,095 women. This shows a slight increase over 1901 when the proportions were 1,000 to 1,057, and in 1911 when it was 1,000 to 1,068. Greater London reports a population of nearly 7,000,000.

WOMEN'S DEPARTMENT

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

The Friendly Visitor

[Some have asked what are the duties of the "friendly visitor," of whom we heard little until recently. During the session of the executive council in the fall, the following definition concerning this officer and her work was approved. The sisters in the branches may adapt it to fit their local conditions.—A. A.]

As the name so clearly implies, friendly visiting is the work of a friend, and is one of the surest means of unifying the membership of the church. But the term *friendly* should be given its true meaning—the same that Christ meant when he said, "I have called you friends."

Great care should be used in the selection of the woman to do this important work, and for that reason she should be chosen by the Women's Department leader in consultation with the branch president. (The district organizer should counsel with the leader if possible.)

She should visit every home in her territory once every three months, or more frequently according to the needs and her discretion; or by direction from the leader, the branch officers, or the district organizer.

It is her duty to invite women to attend church services, the prayer meetings, women's meetings, etc. To be able to do this with best success, the friendly visitor must be conversant with all the spiritual activities of the branch as well as the nature of the work undertaken in her local, and be prepared to so discuss the subject matter that she will actively interest the individual invited.

It is her privilege to encourage, cheer, comfort, and counsel with helpful and sympathetic suggestions. She must acquire the art of being a good listener, yet never to tale-bearing or bitter complaints. When real discord and lack of harmony appear, she should counsel with the proper church authorities—never attempt to perform the spiritual work of the priests or teachers. If her help is requested by the visiting priesthood, she should work in harmony with them in humility and prayer that the church may be built up in unity. Where she is convinced that the honor of the work is at stake, it is her duty to bring such to the attention of the proper church authorities.

Where material need is apparent, she should report to the local leader, who in turn shall take it to the proper church authorities. When requested so to do, she may assist in ascertaining material conditions, but her work is primarily *friendly visiting* in the strict sense of the term, and should not be construed to be social service work.

She should report such data concerning her work as the local leader may desire. In no case should she be required to betray a confidence in so reporting.

The Friendly Visitor's Prayer

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

A nice order for *Ensign* subscriptions is sent by Sister C. F. Rehwal, of Bisbee, Arizona, and we commend her for the good work of getting our literature before the people.

www.LatterDayTruth.org

What Do You Eat?

Several periodicals have lately carried a short article entitled, "What you eat, you are." The attempt is made to show that certain qualities of disposition and character may be developed or controlled by a wise choice of foodstuffs. While we may not be ready to go the entire distance with the writer of the article, we may concede that in so far as food affects for good or ill our bodies, and those bodies affect for good or ill our minds and spirits, we are, indeed, "what we eat."

An interesting article, too, is the one which tells how a woman's council in one of our large cities, comes to the assistance of women in helping them to determine what their diet should be. They list the foods which contain the needed iron, in this way:

Breads: Boston brown, entire wheat, graham.

Cereals: The various kinds of oats and wheat.

Vegetables: Spinach, lettuce, chard, asparagus, dandelions, rhubarb, cabbage, sprouts, string beans, kohlrabi, egg plant, tomatoes, peas, potatoes, beets, carrots, squash, turnips, onions, pumpkins, celery, radishes, cauliflower, dried beans. (A commentary remarks that all Southerners should know that they might have added "all other kinds of greens.")

Fruits: Strawberries, raisins, cranberries, pineapple, blueberries, prunes, blackberries, figs, watermelons, dates.

Protein Foods: Eggs, lean beef, fowl, fish, lamb, milk, buttermilk, almonds, hazel nuts.

Sugars: Molasses and maple syrup.

One wonders what vegetables, for instance, were omitted. But it serves to remind us that housekeepers often get into a rut, and often serve meals in which potatoes are the only vegetable represented. Extreme care should be taken to include plenty of the green type of vegetables at least once a day.

These ladies issue a booklet on corrective diets, in which besides giving the above list of foods, they suggest menus, etc.

They advise that vegetables be cooked, and served in their own liquor; that greens be eaten daily; that the meat juice be served with the meat; that the yellows contain the iron of eggs, and that plenty of dried fruits, such as raisins, prunes, etc., be used freely.

Continuing, we quote from this booklet:

"Dietary treatment of obesity includes a study of dietary habits, exercise habits, health habits, and suggestive treatment. The suggested treatment is medical, dietary, and physical, especially as to exercise.

"Under dietary treatment they advise: (a) That a plan for six months be mapped out and followed. (b) That the loss in weight be limited to three pounds a week or less.

"Dietary suggestions:

"1. Fatty Foods. Sugars and starches are fat builders. Decrease the amount of each. In order to satisfy the hunger, fill the stomach with such watery foods as lettuce, asparagus, cauliflower, raw cabbage, tomatoes, carrots, string beans, spinach, and chard.

"2. Abandon such desserts as puddings, pastries, rich cakes, and ice cream.

"3. Never take a second serving.

"4. If you cook, don't taste.

"5. Abandon evening lunches, afternoon teas, and treats.

"Number 4 is sufficient to prove that a woman wrote the pamphlet.

"Those who are underweight are advised to eat four meals a day, as follows:

"Bread.—Two slices at each meal.

"Cereals.—Served with cream.

"Vegetables.—Served with butter or mayonnaise.

"Fruits.—Eat those which are sweet.

"Soups.—Cream, cereal, and thick vegetable.

"Meat.—All kinds.

"Beverages.—Four glasses of milk daily.

"Desserts.—Cereals and pudding."

We are glad to announce that our study course, Food and the Body, by Sister Mabel Knipschild Smith, has been revised and printed in pamphlet form. It is now obtainable from the Herald Publishing House, at thirty-five cents a copy. It will form a basis for some most interesting studies and demonstrations for class work, and we hope many groups will include this in their plans for this year. It is not divided into lessons, as formerly, but presents the matter in chapters, allowing each class to go as rapidly or slowly as desired.

Suggestions for Mothers of Young Children

The following suggestions to mothers who must use bottle feeding for their infants, are sent out by the baby welfare department of a company supplying a well-known brand of condensed milk.

Orange Juice. When baby is four months old, give one teaspoonful of strained orange juice diluted with equal quantity of boiled water, once daily before feeding time. Gradually increase the amount until you are giving the strained juice of a half of an orange undiluted, once daily before feeding time. Orange juice may be continued until child is old enough to eat other fruits, as well as oranges.

Oatmeal Jelly. When baby is five months old, add one teaspoonful of oatmeal jelly to each feeding. Gradually increase the amount until you are adding three teaspoonfuls of oatmeal jelly to each feeding. To make oatmeal jelly add four ounces of oatmeal to one pint of water; boil for three hours in a double boiler, and add enough water so when cooking is completed a thin paste will be formed. This while hot is forced through a strainer to remove coarse particles. When cold a semi-solid mass will be formed. Oatmeal jelly may be continued until child is old enough to eat well-cooked whole cereals.

Constipation. Oatmeal water very often relieves this condition. To make oatmeal water add one heaping tablespoonful of oatmeal to one pint of water, and boil for three hours in a double boiler. This will make a little more than a half pint of thick gruel, to which add one pint of water that has been boiled. After straining mixture through fine strainer, you should have a little more than a pint of whitish liquid. This should be used with each feeding instead of the plain boiled water. If you find that this makes the bowels too loose, dilute oatmeal water with plain boiled water.

Diarrhea. Give nothing but plain boiled water for twenty-four hours. Then start feeding with barley water, or rice water, to which has been added a little salt to improve the taste. If these feedings are retained, and bowel movements lessened, small amounts of very weak regular feedings may be started and gradually increased according to baby's condition. If your baby does not improve after trying the above suggestions, consult your doctor at once.

Barley Water. Obtain the very best barley flour. Add one rounded tablespoonful to one pint of water. Boil for thirty minutes; strain; then add enough water to make one pint.

Rice Water. Add one tablespoonful of rice to a pint of water. Boil three hours, adding water from time to time so that you will have one pint of rice water at the end of the three hours.

Lime Water. It is seldom necessary to use lime water with prepared milk, but should there be undigested particles of food in the bowel movements (which seem to be otherwise normal) or should there be vomiting of large curds shortly after feeding—or colic—it would be then advisable to try lime water. Obtain freshly prepared lime water at the druggists, of which add one to two teaspoonfuls to each feeding.

Colic, or Vomiting. These conditions may be due to over-feeding, or constipation. Reduce quantity of food and use constipation formula, or lime water formula, as given above.

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER XI

Memory

1. A poor memory is a handicap in what ways?
2. In discussing the nature of memory the author says, "It is not the remembered fact which is retained." What is it?
3. How do we remember?
4. Why do we find it impossible to memorize or recall when the brain is fatigued?
5. James distinguishes four different types of brains. What are they? Describe each.
6. Name and discuss the four factors involved in memory.
7. Since the material of memory comes in the form of images, a wide range of facts or ideas and meanings of all sorts, cannot you readily see that the memory of different individuals will vary greatly, even though they are analyzing the same incident? Illustrate.
8. The development of a good memory depends upon four well-demonstrated laws. Name and illustrate each.
9. After much experimentation scientists are now able to give us certain simple rules which we can employ in using our memories. Discuss and apply these rules in your preparation of these lessons.
10. In order that the memory return us the right kind of matter, with what must we store it?
11. Illustrate each of these:
 - A good memory selects its material.
 - A good memory requires good thinking.
 - Memory must be specialized.
12. Discuss the use of memory devices.
13. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

Food for Backward Children

It is easy enough for a paragrapher to make flippant remarks about the experiment to be tried in Chicago of administering tablets of desiccated sheep glands to the backward children in the hope of curing their defects. The experiment is to be tried under the direction of Doctor Frank G. Bruner, head of the special schools of Chicago, on 200 children who have been found so mentally deficient as to be unable to keep up with ordinary school work.

We do not pretend to the slightest knowledge of the physiology of the cases and the proposed treatment. However, we are certain that a scientific approach to the problem of mental deficiencies in our schools is much to be preferred to our habit of depending on semimoral methods of stimulating backward children. There is no mental defect which does not have a physical basis. We can see no *a priori* reason why so-called mental deficiency should not be susceptible to treat-

LETTERS AND NEWS

Review of the Year in Zion

The report of R. V. Hopkins as pastor in Zion to the First Presidency, states that there are more than four hundred men holding the priesthood in the confines of Zion, and of these, two hundred and forty men are appointed specifically to labor in the thirty-eight groups. There is increasing harmony among the priesthood and members of the church. Despite the financial depression, the report of the bishop shows a marked improvement in the financial condition of the church in Zion.

Some of the men now appointed to group work have been recently appointed. The two hundred and ten previously laboring during the preceding six months report 2,707 personal spiritual visits, and that the territory in Zion has been covered, with few exceptions. The elders have made 986 visits, the priests 980, the teachers 446, the deacons 295. This latter figure does not include the calls the deacons have made to collect pledges for the local church expenses. During the past eighteen months, more than 8,000 visits have been made by group officers.

There has been a general increase in attendance at the services of the various churches, with only one exception. Special services were held in the Stone Church for young people for eight consecutive Sunday evenings, and also in the Second Church. Both were well attended.

The Spring Branch: A church a mile east of Independence on the Spring Branch Road, has been added, making seven now within this jurisdiction.

Special services for young people have been carried on at eleven o'clock under the supervision of Walter W. Smith. This means four meetings every Sunday morning: the usual services in the upper auditorium, young people of high school age in the lower auditorium, junior meeting in the dining hall, and a nursery in the old library building.

Summary of Bishop's Report, Lamoni Stake

Bishop A. Carmichael, of the Lamoni Stake, reports to the First Presidency that it is his intention to continue the series of letters to the Saints of that stake which we have been permitted to publish in the HERALD from time to time. These letters concern the interpretation of the financial law. There is a need for a common definition and understanding of the words ordinarily used in discussing the financial law, such as "tithing," "tithes," "surplus," "consecration," "stewardship," and the like. It may be as Aristotle says, "Define your terms and debate will cease."

The Lamoni Stake officers have a list of all of the families in the stake arranged on an addressograph so that in a little over an hour letters may be mailed to all families in the stake.

In addition to this work through the mail, the bishopric have occupied nearly all of the pulpits in the stake, discussing the problems of Zion. They feel keenly the crying

ment through a tablet as directly as a disorder of the stomach or of any other bodily center.

The best attitude for one who has no expert knowledge on a matter which is open to scientific experiment is to postpone judgment until the proof is in and has been put into such form as a layman can understand.—*Minnesota Star*.

need of the hour, the vital necessity of properly educating our people in the law of God. The lack of understanding is depressing, the lack of willingness to understand, in a few instances, is even more depressing, but the church must and will move forward.

In addition to the work in the stake, many appointments have been held outside of the stake, working under the direction of the Presiding Bishopric. The possibilities of this work are without limit, and the more we contemplate the law of temporalities, the more wonderful it seems.

The stake bishopric has also had the responsibility of the various church homes in Lamoni. This has been principally in the hands of Bishop A. J. Yarrington, who has also handled the greater part of the office work for the bishopric, and in addition thereto has operated a department of insurance.

The reasons for this insurance business are twofold: first, the financial help it has given to the work of the bishopric, enabling them to employ needed office help; second, the experience gained should prove profitable in the further work of the church.

During the year, a thorough business survey has been made of all of the important towns of the stake. This was done by Rupert Wight of the office force. (Brother Wight is the son of the late John W. Wight.)

In prospect, and undertaken in good part, is the work of properly settling the stake. Lamoni should be a strong dairy center. At present, quite a number are already engaged in that business, but the state of finances among the farmers is not at present very encouraging.

The spirit of cooperation has been fully manifested in all of the work of the stake officers, so that the utmost harmony has existed and does exist between the stake presidency and stake bishopric. This close fellowship is by no means a small factor in the success of the wise administration of the work.

In addition to this regular work of the office, a continued effort has been made to study subjects closely associated with our church problems to become better fitted for future service in the church.

Notes From Great Britain

Great Britain is now in the third week of a bitter and intense anti-Mormon campaign conducted by certain newspapers of secondary standing. Daily articles are published loaded with falsehood and vindictiveness and of a character to arouse most violent opposition to the "Mormons," some of them demanding government action for their expulsion, while suggestions are made as to their being "hounded out of England," and of "unpleasant consequences," etc.

We have no plea to make for the Mormons, though we do like to see fair play, or fair fight; for no opponent can fight dishonorably, even when fighting an evil, without the dishonor falling back upon his own head with its "unpleasant consequences." Further, when men resort to such unworthy weapons as falsehood, false accusation, and base passion to gain their purpose, it evidences the absence or ineffectiveness of any better ones and is itself a confession of wrong.

The Reorganized Church has not been mentioned in the campaign so far and may not be. The prejudice and bitter feeling being aroused will, however, be unjustly applied to this church by many of the people. The good name of the Reorganized Church is established in many places in this country, and the church is not altogether without friends among people of standing.

Elder Richard Baldwin and wife are laboring for a time at

Llanely, Wales, where a commodious chapel was awaiting occupancy. Fifteen had been baptized there at last account and the work which had declined in former years is being revived. Brother T. W. Williams expects to visit there soon.

Brother J. A. Gillen has been laboring for some time in the Manchester District with some good results showing. The conference held there on January 7 to 9 was educational and helpful towards mutual understanding. It was presided over by the district officers, Joseph R. Dewsnup and G. W. Leggott. T. W. Williams and Charles Fry were also present.

Brother T. W. Williams has for nearly two months been engaged in adjusting and strengthening the church in Birmingham. The two branches have amalgamated and are lining up some progressive work. Brother James E. Bishop is now in charge.

A change in district boundaries has been proposed, involving connecting Leeds and Sheffield Branches with the Manchester District and the other two branches of the Sheffield District having associated with them the two remaining branches of the Birmingham District, Birmingham and Leicester, with possibly a change of name to "The Midlands District." The proposal is subject to assent by all the bodies concerned.

Brother John W. Foster, acting secretary of the mission, has been pushing the work of getting the records of names in up-to-date form under the new system, in which work he has been assisted by Elder Nephi Dewsnup. The change will be a most helpful improvement in the matter of keeping records.

The bishop has in recent months visited the Sheffield and Welsh Districts in the interest of his department, and also a number of the branches in the Birmingham and Manchester Districts. His appeal has been, "All the Saints keeping all the law."

Industrial conditions are still bad in this country. Mr. Lloyd George, the prime minister, said in a recent speech that there were two million men unemployed here. There are probably more. The government dole of a few shillings per week stands between these millions and starvation. Many mines are idle and many factories shut down or running short time.

Great satisfaction and relief are felt over the happy settlement of the Irish question. Ireland has now reached dominion status similar to that of Canada and Australia, and can work out her own destiny.

The brethren present at Saint Leonard's recently took up as a special study the articles published in the SAINTS' HERALD from the pen of Bishop J. A. Koehler, entitled "Social and economic aspects of the latter-day work." Much light and knowledge were gained by the study. A course of lessons in sociology is starting under the direction of D. B. Sorden.

Little Miss Marilyn, three-months-old daughter of Brother D. B. and Sister Gladys Sorden, is fast becoming the leading attraction among the personnel of Saint Leonard's.

The Sheffield District conference held at Clay Cross January 14 and 15 was a profitable one. James E. Bishop was in charge, and was assisted by Brethren Gillen and Fry. Brother Bishop was reelected district president and Elder John Holmes vice president. The bishop's court held a sitting on the day after the conference.

Some of the friends in America have not written to the missionaries here because they have not had their addresses. All letters or other mail matter addressed to any of the brethren and sent to Saint Leonard's, 19 Amhurst Park, Stamford Hill, London N. 16, England, will reach them.

CHARLES FRY.

The Work in Denmark

I thought a few lines from this part of the Lord's vineyard would be of interest to the HERALD readers. The old year has gone over the threshold of eternity, and a new year has come to us. What we have done or left undone is no more. I hope we shall be able to profit by the experiences we have had during the year that has gone and be able to do our work more effectively in the year that has come to us, both as individuals and as a church.

When I read of the success some of my brothers are having in the States, I sometimes feel like going home, but I come to myself, knowing that we will be rewarded according to our work, and I go on trying to do the best I can.

We got the work started here in Aalborg and I have baptized six here the last year. That is not much, but it is a start, and I hope and pray that the new year will be a better one and bring better results. We started the new year with a sacrament meeting, the first one held here in Denmark since I came. We were only five, and three outsiders, but the good Lord blessed us with the Holy Spirit, and verified his promises to us that when two or three gather in his name there he will be to own and to bless. It did me good to hear our new members bear their testimony that they had been made to know since coming into the kingdom that this is the church of the living God, and that the light became brighter day by day. Brother Caspersen told us that he had received more light since joining this church than he had ever had the twenty-one years he had been a member of the Utah Church. If Brother Caspersen will continue as he has started, he will be a power for good in this mission. He is well liked, takes well wherever he goes, is a good speaker, and if he will be humble and full of love he can assist in the work. We need such men in this mission and I hope he can be ordained an elder before I leave. He is a great help now, and would be more if he held the priesthood.

We are going to start Sunday night on the differences between the two churches going by the same name. I think we owe it to our own people, as well as to the world, because we are called Mormons too, and when they hear the name, they do not know the meaning of the name *Reorganized*. But if the Lord will be my helper they will know before I leave. I am going to send a special invitation to the Mormons through the papers, and invite their missionaries by letter, so they will know. I want them to come, and if they think I misrepresent them in the least they will be on hand to correct me. They are telling their members that I am a wolf in sheep's clothing, an apostate, and their worst enemy. I am going to give them a chance to pull off that sheepskin coat; but I think they will not come out, because "every one who doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he who loveth truth cometh to the light, that his deeds may be made manifest." (John 3:20, 21.)

The Mormons have three men here in Aalborg, one older man that presides, and two young boys, but neither one of them can speak the Danish language very well, and especially the younger men. They can say they know that the gospel is true and that Joseph Smith was a prophet of God, then the congregation say, "Amen." At their last conference here their mission president, Carl Petersen, told them that Brigham Young was not a prophet, but he was a great man. All his time was taken up by something else. "Brother Kimball is my prophet. He likes to prophesy, and I like to listen to him." I did not think that a man like President Petersen would come out with anything like that in a public meeting,

and the members did not like it very well either, because I had told them that Brigham Young had never made the claim that he was a prophet and that their church never had a prophet, and then here comes their leading man in the Scandinavian Mission and verified my statements. When the blind lead the blind they both fall in the ditch.

Working conditions here are not very good at present. There are over 80,000 working men out at the present time, and no prospect for anything to open up for some time to come. The cities here are doing much for the unemployed. They have an eating house where you can buy your meals very cheap, and they give the unemployed free dinner every day. I eat there myself when I am not invited out.

I see by the last HERALD and *Ensign* that the date for our next General Conference is set for October 1. I think it a good time of the year to hold it, and hope I shall be permitted to return in time to attend it. I hope to see some one here between now and spring to take up the work here when I am released.

I spent a very joyous Christmas with Saints and friends here in Aalborg. Santa remembered me, too, over here. I hope and pray the good Lord will remember all that so kindly remembered me here so far away from home and my dear family.

Wishing you all, dear Saints and friends, a joyous New Year, I am your brother in gospel bonds,

P. T. ANDERSON.

Independence

President Frederick M. Smith was in Chicago over Sunday. While there he attended Lincoln's Day Dinner at the Illinois Club, given by the Sons of the American Revolution. General J. J. Pershing was the guest of honor.

President Elbert A. Smith was in Des Moines at the weekend attending the district conference of the Des Moines District.

The fifth lecture of the series to the priesthood on Sunday afternoon was delivered by Walter W. Smith, continuing to discuss the laws of teaching. The first lecture, by Elbert A. Smith, is on sale at ten cents each and copies will be mailed at the same price.

The Second Annual Series of Gospel Services on Fundamentals of the Gospel is gaining pleasing momentum. All the prayer services in the thirty-eight groups of Zion were visited by teams of young people in the interests of the coming services. The teams were made up of about four each, who took part in the services and made the announcements of the meetings, with a plea for prayerful support.

On Sunday similar teams visited every home of the Saints in Zion and delivered tickets to those eligible, on account of the age limitations for admittance. All are sorry that the large auditorium is not larger so there would be no need for discrimination as to age, but the fact that the same speakers and program features are provided for the lower room balances the matter quite well.

Names of those who have lived in Independence and would appreciate the daily letters to be sent out reporting the meetings in detail are being secured, and if any at a distance know of such people who would appreciate these letters they should send the information to Campaign Headquarters, 102 North River Boulevard, Independence, Missouri. If finances would allow, there would be no limit to the number thus remembered, and those sending the names would do well to help defray the necessary expense.

The speaker at the first meeting Sunday evening will be

Walter W. Smith, on "Continued revelation." Monday evening, the speaker will be Paul M. Hanson, on "The Book of Mormon," Tuesday evening J. F. Garver on "A restored priesthood and authority." The balance of the program, which has already appeared in these pages, will be repeated in our next issue.

The speaker at the radio station last Sunday evening was Arthur B. Phillips, and next Sunday evening it will be Paul M. Hanson.

The Michigan Club held a reception at the Stone Church on the evening of the 13th in honor of Clyde F. Ellis and wife, attended by about two hundred people, including the Saint Louis Saints, among whom Brother Ellis has been laboring of late. The usual program was had and a nice cash donation made by the assembly. They will sail for Tahiti, March 1, and reach the Society Island Mission on about the 15th.

The Religio has been having interesting programs and good attendance. About four hundred were there last Friday evening. It is preceded by a song service of fifteen minutes under direction of Harold C. Burgess. The nurses of the Sanitarium recently gave an appreciated program of their own creation. Another program was four impromptu speeches on subjects found in a sealed envelope when the speaker arose to his feet to address the audience. Young to middle aged men were participants.

The women of Zion were addressed last Friday afternoon by Doctor G. L. Harrington. The general executive of the department have been in session of late, Audentia Anderson being in the city for the purpose.

Pastor R. V. Hopkins has made some improvement, but still is weak from hemorrhages in his throat.

An intellectual treat was had at the Stone Church Sunday evening when Judge Joseph H. Johnson, formerly of the Kansas City Court of Appeals, addressed a large audience on "The trial of Jesus." There were in attendance the large class from the Kansas City Law School in which a number of our general officers have been enrolled the past year. Bishop I. A. Smith was in charge of the service and Bishop E. L. Kelley was on the platform, attention being called to the fact that Brother Kelley had been an attorney for forty-nine years and was still a member of the bar.

The address was masterly, being a wholesome presentation of both the legal and religious aspects of the last days of Christ, summed up in the idea that the trial of Jesus was grossly illegal and that Christ submitted on the basis of doing the most good in that way.

Patients entering the Sanitarium for two weeks ending February 11: Velma Boyd and Lida Williams, of Lees Summit, Missouri; Rex Johnson, Buckner, Missouri; Nellie Valley, Williston, South Dakota; Saburna Stephens and Mrs. J. C. Stephens, of Shitook, Oklahoma; D. J. Krahl, Holden, Missouri; Mrs. John Earp and baby, Norborne, Missouri; Edith Storms, Grain Valley, Missouri; Nealy Pearl Leap, Blue Springs, Missouri; Jennie Gunlock, Rock Island, Illinois; Lula Smith, Raytown, Missouri; Soma Peto, Englewood, Missouri; John Davison, Dunnegan, Missouri; Hyla Pendergraft, Lamoni, Iowa; Olive Millard and baby, Kansas City, Missouri; Tom Blaskovick, Sugar Creek, Missouri; Carl Schafer, Odessa, Missouri; Opal Brown, Kansas City, Missouri; Emily Reynolds, Mildred Larson, Etta Oldfather, Ada Hopkins, Hulda Flinn, Bessie Curtis, Julia Campbell, William C. Smith, Glenn Paxton, R. V. Hopkins, Isabelle Lanham, Mrs. E. A. Green, Alfred Peterson, Iram Ault, of Independence, Missouri. X-ray patients: Mrs. Henry Stahl,

Sarah Triplett, R. L. Archibald, Mrs. B. R. McGuire, John Dale, of Independence; Mrs. Emma Hanback, of Kansas City, Missouri; and H. A. Gould, of Mount Washington, Missouri.

Lamoni, Iowa

Lamoni Branch held its business meeting for the winter quarter, the most important of the year, on Monday evening, January 30, in the basement of the Brick Church. A larger representation could have been had, but a more active one could not. A keen interest in some current local church problems stimulated activity to a degree unusual for church business meetings. The budget plan presented by the presidency was approved.

Ordinations Approved

The ordination of the following brethren to the offices indicated was approved: Roy C. Foreman and Glaude L. Smith, to the office of deacon; Willard C. Moon, to the office of teacher; Rupert A. Wight, to the office of priest; Joseph Braby, Gustav A. Platz, H. H. Gold, Frank McDonald, and Leslie S. Wight, to the office of elder.

Shall Church Property Have Playgrounds Equipment?

The proposition to put athletic courts on the grounds near the church has been under discussion for some time, both proponents and opponents being firm in the conviction of the rightness of their sides. The problem of child play and its direction is an important one to Lamoni people, and more people are coming to see the necessity of some steps towards intelligent supervision. There is a difference of opinion as to how and where that direction shall be effected. Twelve men, most of whom are influential not only in Lamoni, but also in contributing to the Sunday school, Religio, and young people's movement in the church, spoke on one of the two sides. Leaders as they are, these men brought up arguments which will be of interest to the people of every branch in the church where the problem of doing something for the young people is seriously considered.

The discussion took somewhat the form of a debate, with the proposition, "Shall we have athletics on church property near the church building?" for discussion.

The negative, peculiarly, was given the first opportunity of expression. The contribution was to the effect that our church property is too sacred to be desecrated by the pursuance of athletic sports on it. To permit athletics there would decrease the reverence in which the house of God is held. The boisterousness of play is not conducive to spirituality. Rather than permit athletics on church property, we should try to have it held in more sacred regard.

The affirmative replied with questions. Are we to regard property as being more sacred than the welfare of human life? Are we worshiping the church as a building, or the God whom we should meet there? The church property is meant for the use of the people, and in a question of human welfare we should not be swayed by prejudice or tradition.

A negative speaker replied that he wanted to see provision made for the children to play, and further would subscribe liberally to a fund to make that provision. He did not, however, wish to see the church properties used for athletic purposes. The sacred atmosphere of the church should be preserved.

By this time the affirmative was on its feet in force.

A brother who is well qualified to speak on the question of child training and discipline made statements to the following effect: Since the child spends nearly seventy-five per cent of

his time in play, he learns just about that percentage of his religious training in play. The child's ideas of religion, ethics, morals, and personal conduct, which are the chief things that religion proposes to control, do not stop in their formation immediately when the child is out of Sunday school or away from church. Rather, he learns more of his religion on the playground, because there he is self-active, participates, and lives his part, while he does not always comprehend the meaning of the church services. Too long have we made the child believe that everything that he wants to do is sinful and evil; and thus we have forced him away from home, away from the church, away from the direction of those who should be interested in his welfare, for his amusement and diversion. It is necessary for us to get the child back, to put proper ethics, morals, and religious motives into the self-expression that he will find in play in spite of us. We must tie up his ideas of religion with his ideas of his daily life, which in his case is play life. We must bring that play under the control and supervision of the church, let the child see that the church is interested in his life and his happiness. The best way, the necessary way, is to bring child activity, which is play and athletics, right up beside the church building, and weave the child life into religious life.

Another affirmative speaker, prominent in church work, asked the question, "Is the church an institution to be worshiped, or is it an institution to develop worship?" also, "Which is more sacred, our children—who in the next generation will be the backbone of the church—or this building and grounds?" The normal child is the playing child. Crush the play, and you crush the child. You speak as though the child was—as once expressed by a modern church—that the child was conceived in iniquity and by nature evil. The child is the most sacred thing that God has given us! In him is the future. Without this child of to-day, there is no future. God has planted in him the instincts that drive him to play, and then some of us have the temerity to treat him as being so evil that his natural tendencies are suppressed or break out into all the troubles that we find in our modern youth to-day. The issue, the challenge, is before us: suppress this child, and we lose him; direct and encourage him, and he will be the stanchness and strength of the church to-morrow. May we get over the superstitious regard for property, the fallacious traditional reverence for mere buildings, and come to think in terms of the welfare of human souls, which are, after all, the most precious things in the sight of God.

A negative speaker came back with the statement that already the children were doing too much playing for their own good, and that what was wanted was not more play, but some good, honest work. Children are hard enough to control without having them away from home at some playground learning wickedness. Another negative speaker suggested that if we were to turn the church building into a playground, perhaps we had better install pool tables, card tables, etc., for the diversion of the young. This suggestion was clearly of a sarcastic nature, and not intended seriously.

The affirmative again got the floor. One brother who has for some years been prominent in reunion supervision said that our orderly reunions have been the ones where the young people have had provision made for their play, and that as interest has grown in the young people they have become more active in the church services.

The last affirmative speaker made an effort to clarify the issue, in which he succeeded quite well. He showed that the real issue was not one of whether the children should play, but that rather it was a question of whether they should

play on church property, and near the church buildings. He said that, stripped to the essentials, the negative argument was based on the assumption that to have play and athletics near church buildings and property would tend to make the children irreverent towards them. The proof of the contention would then rest on whether or not the assumption was actually true.

As an authority on the subject he had eighteen years of service in connection with Lamoni Stake reunions on which to base his conclusions. In past days, when no provision was made for the supervised play of the young, a dozen or more police were required to keep order on the grounds during the night, with the young in mischief and rebellion most of the time. At the last reunion, where every opportunity was given for the young to engage in play and recreation, where the games were held next to the auditorium tent and people went from them immediately to prayer meetings and preaching services, no police were necessary, and disorder was absent. Over two thousand people dispersed from an evening social outside, and within a few minutes everything was quiet on the grounds. Under the old plan the young had neither pastime, nor part in the services. Under the new plan, every morning found over two hundred young people active at a prayer and testimony service. The experience has been that, without control of play, there have been disorder, dissatisfaction, and trouble; while with the supervision of play right on the church grounds, by church leaders, the young people have not only had the right kind of recreation, but they have also been brought closer to the church, into its services, and are promising to become such material as the church may depend upon in the future to carry on its work when old and feeble hands have laid that down.

It is not felt that what Lamoni Branch can do will be practical in every other branch; but it is quite certain that young people are everywhere the same, that older members can and are either driving them away or holding them close to the church, according to how they administer treatment. The child and the young person must be recognized and given self-expression; directed and encouraged, not suppressed and shut out.

Lamoni Branch went on record by a vote, not unanimous, but whether as a result of previous conviction, prejudice, or of the discussion, it was overwhelmingly in favor of the rights of childhood and youth. At some time in the future, when conditions make it possible, there will be play and athletics on church property.

Through self-activity the child shall be brought to Christ.

Additional Room for Sunday School Adolescent Meetings

A move was approved to get the Lamoni High School for Sunday school use. The crowded conditions in the Brick Church have made it almost imperative that more room be had to accommodate the present attendance and to provide for the increase which should come in the future. The senior classes will be the ones to occupy the new quarters if arrangements can be made.

Meetings on all mornings except sacrament Sunday are also to be arranged. Adolescents have not attended any services outside of Religio and Sunday school classes in anything like the numbers that they should.

Study Periods for Priesthood

It is felt that the quorum meetings do not provide sufficient opportunity for the priesthood to study their problems. The regular Sunday afternoon prayer service is to be arranged for some other time, in order that the priesthood shall meet at

that time, and take up such matters as shall enable them better to function in their offices.

Further Business

Martin Hynden was chosen and approved as the auditor of Lamoni Branch, to take the place of O. W. Parker, who removed to Independence.

Just one vote was registered against sustaining the incumbent presidency of the branch.

Holden Stake

Through the efforts of Stake Presidency McWethy and Macrae, about 33 of our farmers and their wives met at the stake office, and discussed ways and means of producing better hogs, chickens, and cows. A great deal of enthusiasm was manifested, and we look for results to come from this meeting, which will be of a very substantial nature.

Holden Saints acknowledge a flying visit from Bishop McGuire and wife, Bishop Becker and wife, and Brother and Sister William Murray, of Chicago, Sunday. Brother McGuire was requested to stay and preach for us Sunday evening, but pleaded other appointments.

WARRENSBURG. The Temple Builders held their semiweekly meeting at the home of Patriarch and Sister I. M. Smith Tuesday evening, February 7. Their visit was in the nature of a surprise to Brother and Sister Smith. Lunch was served by the Temple Builders, and a pleasant and profitable time was had.

Young people's Sunday School Class No. 3 held its monthly meeting Saturday evening at the home of the teacher, Brother Wesley Raveill. This class is organized and is doing good work.

The interest in our young people's prayer service held at 8.30 a. m. Sundays, continues fair. This service was inaugurated more than two years ago. Our young people are beginning to plan to attend the next stake conference to be held at Holden in March.

Elder R. E. Bozarth has returned home from his mission in the East and will engage in secular work.

MARSHALL. Elder Phelps is creating quite an interest in his special Book of Mormon lectures. He has made quite an extensive study of this work.

Seattle, Washington

We greet the HERALD gladly, but are sad to bid adieu to the *Ensign* with which we corresponded for a number of years. While the *Ensign* is sent on a different mission, a very important one, we cannot afford to withhold any help we can render along missionary lines, and in this regard we shall contribute what help we can. We do, and always have enjoyed the news features of the *Ensign*, especially so since being so far removed out here beyond the West. It is good that the HERALD has taken it up.

On January 8, we introduced a new preacher in the person of Wilford W. Powers, a young teacher. He was greeted by a good audience which appreciated and enjoyed his analysis of "The armor of God." He displayed wisdom in selecting his subject, and tact in handling it.

Our young people have started a weekly prayer service held on Friday night. They are very successful so far. May they continue.

Our Women's Department is quite active. On the 19th they held a reception in the church basement and had a fine program and lunch and a good social time together. Their

program rendered Sunday evening was crippled by so many being sick.

While in California we became very much attached to Brother Lewis Cooper, of Santa Rosa, who was a pioneer in the church work. Recently we learned of his passing away at the age of ninety-three. He leaves behind a clean record of an honest and sincere life.

Our semiannual conference convenes in Centralia on February 24 with auxiliary work on Friday and an entertainment at night. Saturday and Sunday will be devoted to the general work peculiar to conference.

Brother G. R. Brundage, one of our missionaries, preached the morning sermon here and in the afternoon went to Tacoma, where he had an appointment for night, thence to Centralia.

Brother S. S. Smith was called home on account of the sickness of his son, Sammie.

Seattle is being visited by an epidemic of grip in a lighter form. No deaths have been reported so far.

We greatly enjoyed a visit to our mission in Tacoma where we met a goodly number of the Saints scattered through that city. The meeting was held at the home of Edward Thomas and his sisters, Mary and Emily, relatives of Gomer T. Griffiths. We met Brother and Sister Van Eaton, of Canada, who formerly lived in Tacoma. They are visiting relatives and friends.

J. M. TERRY.

Cornwall, Ontario

I am forwarding you a few facts concerning the work which has been accomplished in our branch since its inception and organization in October and November, 1920, at the hands of Apostle R. C. Russell and Elder Philemon Pement. Since that time we have made some very respectable strides towards a regular working organization, under the able leadership of our pastor, Elder O. L. Weaver, with many helpful boosts from Apostle Russell, who has tried many ways to get the people of this place interested in the gospel message. But this is new ground to the work, and he has had a lot of prejudice to contend with, but there are many people in this town who know more about Latter Day Saintism, both reorganized and otherwise, than they ever thought existed previous to the time of Brother Russell's coming here.

We have a very lively lot of workers in this branch. Practically everyone wants to be up and doing. We have also been greatly blessed spiritually, having had three gifts of prophecy and several cases of healing.

Our Sunday school is in a flourishing condition, with a membership of twenty-two. We raised \$42 Christmas offering for the preceding six months. We also had a splendid Christmas tree and entertainment. Brother Russell spent Christmas with us.

May the gospel prosper is our prayer.

J. E. MULLEN.

Central Chicago

The young people of the branch have been active of late. A few weeks ago the Orioles gave a bakery sale at which they made twenty dollars which they contributed to the decorating of the church.

Recently a very successful musical program was given by the Religio Glee Club with Roy Cheville as director and Sister Margaret Wickes as pianist and reader. "The viking chorus," "The hunt," "Come where the lilies bloom," and "Gloria" were some of the choruses. There were many in-

teresting and amusing songs and stunts, but possibly the most impressive feature of the evening was the simple, pleasing manner in which our young people sang the first verse of, "Jesus, I my cross have taken," immediately following "Gloria" as the last number.

Though Brother Cheville is with us for only a short time, he is doing a splendid work, and while Sister Wickes has been with this branch for years and always responds, she is ever greeted with enthusiasm. The success of such an evening's effort makes us realize that there is much talent among our young people and we believe they are awakening to the fact that it should be cultivated. We are glad when they can have such leadership as they have had in the past few weeks.

Saint Louis, Missouri

An innovation in our Sunday school efforts was a supper to which all teachers and officers were invited. After a very pleasant meal they pushed back their plates and with elbows on the table discussed in a social way problems for the betterment of our work with the children. The ideas advanced by S. A. Burgess in a sermon the previous Sunday were made the basis of a talk on forming good habits and having the attitude of respect for the church by Sister Anna de Jong Smith. The meeting was entertaining, helpful, and thoroughly enjoyed.

At the morning meeting, January 29, Brother Leslie S. Wight again held the attention of the congregation on the idea and text, "Contend earnestly for the faith," from Jude 3. The ideas advanced on faith were so well put that a child could have been interested. Faith in ourselves; in those we are associated with; faith in the plan of salvation and in those who direct our activities in the gospel; and most important, "Have faith in God."

Brother Hampson occupied the evening hour in his usual earnest and convincing manner. His theme, "Charity," was to show that not what others do to us makes or mars, but our attitude, words, and works will have to be answered for. Can we as individuals suffer long and be kind, think no evil, and go forward, trying to follow the Christ example when others mistreat or misrepresent us?

There are several on the sick list and one, the mother of R. B. and Granville Trowbridge, passed away on Tuesday, January 31, in her eighty-first year. All her sons and the one surviving daughter were present to see her laid to rest. She was a beautiful example of gentleness and affectionate consideration for others. We loved her and will miss her greatly.

On Tuesday, February 7, the members of the Saint Louis Branch gave a big reception to Clyde F. Ellis and his fiancée at the home of Sister Crabtree. A good-sized "purse" was presented to them as a token of esteem. A fine program in charge of Pastor Archibald and refreshments furnished a most delightful evening.

Wednesday evening at Lansdowne church occurred the wedding of Brother Ellis and Miss Dana Watts. The bridal party was a little late, and the interim was occupied by some excellent music. The ceremony was impressively performed by Elder J. M. Hampson. Brother Ellis and wife leave this mission with the prayers and good wishes of all for a safe journey to their island mission.

February 5, the sacrament was well attended, three babies were blessed, and the prayer for each was so spiritual that we felt it should and would call down a special blessing for each little one.

Our choir, under the leadership of Brother Ed Bell, were invited to sing at the Masonic Home this afternoon. Those present were enthusiastic in their praise of the music rendered. There was no prejudice exhibited, but all seemed delighted.

Brother C. Ed. Miller spoke at the evening service and should have had a larger attendance to absorb so excellent a sermon. "Lest we forget," was the theme, but the spirit and inspiration of the sermon cannot be transferred to paper. The conclusion on the necessity of partaking of the sacrament to remind us of the Savior's love for mankind was truly inspirational.

San Francisco, California

On January 16 we were given quite a treat. President Frederick M. Smith and Doctor G. L. Harrington spent the day at Oakland. The San Francisco Branch closed the door of our church and spent the entire day with the Oakland Saints. Brother Harrington preached at the morning service; also in the evening. He also held one meeting for men only and one for women only. It was a busy day for him and much appreciated. They claim an attendance of three hundred fifty. Two meals were served at the church, so all could remain there all day. A good social and profitable time was had.

On January 19, President Smith preached in this city on "Stewardships." It was a very interesting and instructive talk and much enjoyed by all who heard him. We hear he has since preached at Salt Lake City.

At our recent business meeting, our secretary reports our membership as two hundred eight, average attendance at services fifty; not many out of a city of six hundred thousand. But many baptized here have gone to other branches so two hundred eight does not represent all our work done here. All is going nicely with us. We have our eyes still Zionward.

January 29. For the first time in this city I went to church in a snowstorm. It has been years since snow fell here. It did not cover the ground in the city, but "Twin Peaks," one of our suburbs, was covered three feet deep. Mount Tamalpais, across the bay, is a beautiful sight with its five feet of snow. All the surrounding country was covered; in many places for the first time known.

January 31. This morning about 5.30, we had a slight earthquake. We are living in times of change. Watch the signs of the times.

GEORGE S. LINCOLN.

London, Ontario

A very enjoyable evening was spent last week by the members of the young ladies' and young men's classes of the Sunday school. The object was to create a stronger social interest among the members, who are not regular attendants at Sunday school and church services. The program was in charge of the men, the lunch prepared by the ladies. The success of the evening was due to the untiring efforts of Brother and Sister T. B. Richardson. We believe it will be conducive to good.

We also are pleased to announce a hearty response to the request of Bishop McGuire for financial aid for the general church. Our branch took the matter up, with the result that over \$1,400 in tithes and offerings were received by the solicitors for the month of January.

MISCELLANEOUS

Traffic Manager

It has been deemed advisable to appoint a traffic manager to handle all questions of passenger and freight traffic for the church. The Presidency has so appointed G. S. Trowbridge, and we request that all representatives of the church seeking clergy rates, or special rate concessions, do so through our transportation bureau, and also inform the traffic manager as to concessions held or secured.

All applications for clergy credentials or certificates, etc., will be indorsed by the traffic manager, who will deal with the various clergy bureaus direct, and also have the handling of rates to conferences and conventions, etc.

The appointment of Brother Trowbridge as traffic manager dates from February 8, 1922.

FREDERICK M. SMITH, *President of the Church.*

INDEPENDENCE, MISSOURI, February 8, 1922.

The Bishopric

Mobile District: Having received the resignation of Brother W. L. Booker, who for a number of years has acted as Bishop's agent of the Mobile District, we hereby appoint Brother Henry B. Scarcliff, Route 1, Box 107, Mobile, Alabama, as his successor.

The paying of our tithe is a means, in the hands of God, of developing our characters. Our prayer is that God may abundantly bless his people in their material welfare and that, being blessed, they may have a desire to render unto the Lord that portion that he has required of them.

We wish to express publicly our appreciation of the years of service which Brother Booker has rendered as bishop's agent.

Clinton District: Having received the resignation of Brother W. E. Reynolds, who for a number of years has acted as Bishop's agent of the Clinton District, we hereby appoint Brother R. T. Walters, 400 South Forest Street, Eldorado Springs, Missouri.

Brother Walters is well known in the Clinton District, having served the church in a missionary way for a great many years. Our prayer is that God may abundantly bless his people in their material affairs and that, being blessed, they may have a desire to render unto the Lord that portion that he has required of them. The paying of our tithe is a means in the hands of God of developing our characters. Our observations will teach us that he who sows sparingly, will reap sparingly, while he who sows freely will reap a bountiful harvest.

The Psalmist has declared that "He who giveth to the poor, lendeth to the Lord."

We publicly express our appreciation of the years of service which Brother Reynolds has rendered as Bishop's agent.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Loan Wanted

A certain brother residing in a very unfriendly place, is in dire need of a loan of \$2,500 to take up one about to become due. It does not appear that he can make such a loan from local people, though he can give ample security. It would be an act of brotherly kindness to assist this brother. If any will volunteer they should write Elder Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois, who knows all the facts and who will make all necessary arrangements for the transaction. Let friends to the cause give this consideration.

Yours truly,

BENJAMIN R. MCGUIRE.

Conference Notices

Saint Louis, at Saint Louis, Missouri, Saints' church, Grand and Carter Avenues, February 25 and 26. Saturday, 3 p. m., Sunday school and Religio institute work. Good program. Six p. m., Religio quarterly business meeting. Sunday: Sunday school, 9:30; preaching, 11; Women's Department, 1; priesthood, 1; social service, 2:30; preaching, 5; pageant, 7. C. Ed. Miller, president. C. J. Remington, secretary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Delegates for General Conference

Notice is hereby given that all Sunday school districts should elect their delegates for the next General Conference, October 1, 1922.

A. MAX CARMICHAEL,
General Superintendent.

Requests for Prayers

Sister M. A. Hughes of Clarinda, Iowa, requests the prayers of the Saints that she may be healed of heart trouble. God has healed her in the past and she has faith in prayer.

Sister George Wass, of Addison, Maine, desires the prayers of the Saints that her health may improve.

Addresses

Elder Myron A. McConley, 65 Nelson Street, Rozelle, New South Wales, Australia.

Our Departed Ones

CONYERS.—Marian Durfee was born in Iowa, October 15, 1861. Married George Conyers, December 25, 1877. Settled near Hagerman, Idaho, as pioneers many years ago. Died January 9. Funeral sermon by William Glauner. Her husband, six of their seven children, four brothers, three sisters, and her aged mother survive.

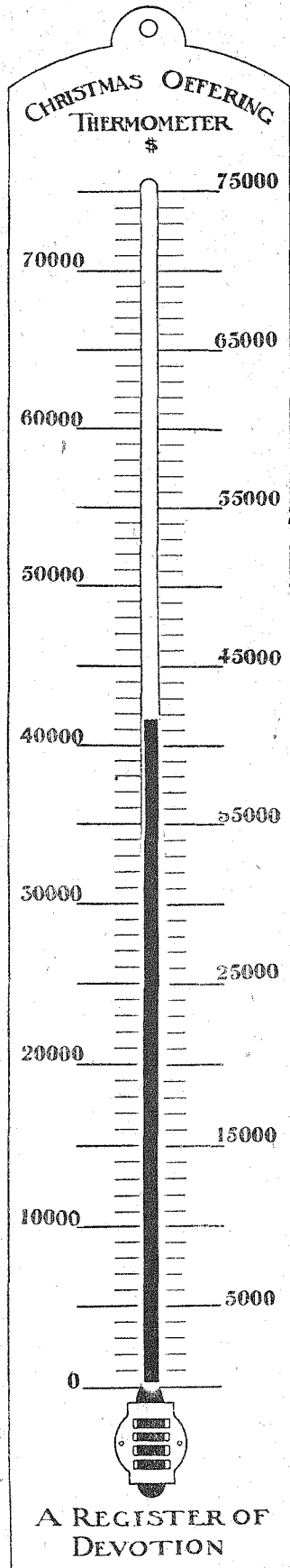
WHALLEY.—Ann, widow of William Whalley, was born at North Meuls, Lancashire, England. Was a member of the church for thirty-eight years. Died January 30, at the age of seventy-nine years, eleven months, and twenty-two days. Four daughters, fifteen grandchildren, and fifteen great-grandchildren survive. Funeral sermon by H. A. Koehler.

SMITH.—Esther A., daughter of David and Hannah Terry, was born in Chester County, Pennsylvania, April 23, 1843. Married James J. Smith in June, 1893. Baptized June 4, 1893. Died at the home of her brother, J. L. Terry, in Millersburg, Illinois, February 3. Her husband preceded her in 1914. Two brothers and one sister survive. Funeral from the Saints' church, H. L. Cady in charge. Sermon by George Sackfield.

LAMPSEN.—Lena M. Lampsen was born March 4, 1876, at Neenah, Wisconsin. Baptized June 13, 1920. Died February 4, after a lingering illness which she bore with patience. Funeral at Holland, Michigan. Sermon by Archie Whitehead. One son, one daughter, and one granddaughter survive.

PARMAN.—Marian Sylvester Parman was born January 13, 1863; at Hamburg, Iowa. Married Victoria C. Wheeler at Kansas City, Missouri, September 23, 1886. Died at Saint Mary's Hospital, Kansas City, Missouri, January 13. His wife, one daughter, and four sons are left to mourn. Funeral from Walnut Park Church in charge of A. H. Parsons. Sermon by B. J. Scott. Interment at Elmwood Cemetery, Kansas City.

Watch It Rise

How High Will
It Go?

The 1921 Christmas offering books will be closed February 28. Funds now in the hands of local treasurers or Bishop's agents should be sent in so as to reach this office on or before that date so it will be included with last year's offering.

The total receipts to February 11, are \$41,593.72.

The 1920 Christmas offering amounted to \$86,273. How high will the indicator rise on our 1921 Christmas offering thermometer?

What is your best guess?

We will publish the names of the ten persons who come the nearest to the grand total. We should have your estimate in this office not later than February 20.

Now, altogether!
How high will it go?
What do you say?

B. R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, February 13,
1922.

Who Will Provide Homes for These?

The merciless economic conditions of the world have produced some tragic conditions in the homes of our people and we now have letters requesting us to assist in finding homes for children who are depending upon their mother for support, and she must leave the home in order to obtain a livelihood, thus giving neither the children nor their mother an equal chance in life's struggles. This presents a test of true religion, to help the widows and the fatherless.

Kindly appeal to the Saints through your columns to find homes for one fourteen-year-old girl, one thirteen-year-old girl, one thirteen-year-old boy and his brother eleven years old, and a girl nine years old. Can the Saints give these children homes where they can work for their board and attend school?

Very sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Donations to Sanitarium and Holden Home

We are in receipt of lists of donors and items received by the Independence Sanitarium and the Holden Home for the aged. The lists are too extensive for publication just now, so we are referring them to the Presiding Bishopric for their files.

It is pleasing to note that the Saints have been so generous in their gifts, and that from Maine to California, from Texas to Michigan, articles and cash have been sent, all of which is greatly appreciated by those who have direct responsibility in the institutions and those who as patients enjoy them.

Williams Articles in Autumn Leaves

Three of the articles announced in these columns recently to be contributed by T. W. Williams have reached the editor of *Autumn Leaves* and are very interesting and inspiring. An error occurred in the announcement, in saying that Bournville was near Manchester. It is near Birmingham. It is to be hoped that Elder Williams will also find it possible to visit the garden cities of Letchworth and Welwyn or some other noted demonstrations of civic and industrial possibilities, and report in his illuminating way on the results they are attaining.

Reduced in Size—Same Price

The Christian Leader, with its issue of January 31, appears in a reduced size, a manifestation of the difficulties encountered in the religious publishing field these days. Formerly they had four fourteen-inch columns, while now they have three columns about eleven and three quarters inches deep. The price remains the same, \$2 a year for the sixteen-page paper.

Canadian Postage Reduced

Postage on *Stepping Stones* and *Zion's Hope* addressed to Canadian points will be reduced at once, as follows: *Stepping Stones*, in bundles of five or more to one address, reduced to ten cents per copy per year extra postage; five cents a copy on *Zion's Hope*. The extra charge on less than five copies to the same address will be continued at the rate of twenty cents a copy per year on *Stepping Stones* and fifteen cents a copy per year on *Zion's Hope*.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, February 22, 1922

Number 8

EDITORIAL

Blue Pencil Notes

The Name of the Church

Occasionally a member of the church is disturbed over the argument that the church should be called after the name of Christ. There is no reason why anyone should be disturbed, for the argument is a very good one—but it is one that has been strangely perverted.

It has been a stock argument with the followers of David Whitmer for years. They ask, Why not call the church The Church of Christ, rather than The Latter Day Saints' Church? The question would be pertinent, only that it contains two misapprehensions—which are rather too many for one question.

The Book of Mormon says:

Have ye not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.—Nephi 12: 18-20.

That seems to clinch the argument. But what is the name of the Christ? At that point appears the first misapprehension of the question. The angel said to Joseph, concerning Mary: "She shall bring forth a son, and thou shalt call his name Jesus." (Matthew 1: 21.)

Jesus is his *name*. Christ is, more properly, his *title*, though it came to be used as a name and he so used it at times. But he himself, very often, recognized the title also: "Then charged he his disciples that they should tell no man that he was Jesus *the Christ*." (Matthew 16: 20.) Note this also: "And Peter answereth and saith unto him, Thou art *the*

Christ." (Mark 8: 29.) And, "That ye might believe that Jesus is *the Christ*." (John 20: 31.) Instances might be multiplied at great length.

David Whitmer in his "Address to all believers" refers to the Book of Mormon passage quoted above, and then very adroitly clouds the issue by saying: "If he had wanted them to call it by the name Jesus Christ he would have said so, but he said the name Christ." (Page 73.) As you will observe, the text says, "The name of Christ" (which is Jesus, Matthew 1: 21); but Whitmer conveniently says, "the name Christ."

"Thou shalt call his name Jesus." (Matthew 1: 21.) "The name of Jesus is the proper name of our Lord, and that of Christ is added to identify him with the promised Messiah."—Smith's Bible Dictionary. "The Hebrew '*Messiah*' and the Greek '*Christ*' were names which represented his office as the anointed Prophet, Priest and King; but '*Jesus*' was the personal name which he bore."—The Life of Christ, by Farrar, volume 1, page 11. "The word *Christ* was not originally a name, but a title. In the Gospels we scarcely ever read of Christ, but always of 'the Christ.' It was only after the resurrection that the title gradually passed into a name, and 'Jesus Christ,' or later still 'Christ Jesus,' becomes one designation."—Encyclopædia Britannica.

Even granting that the title, *Christ*, by usage came to be regarded as his name, or at least a part of his name, as without question it was used at times in the Book of Mormon and elsewhere, and with his sanction, surely those are straining at a gnat who would forbid us to associate with it the proper name conferred on him by the angel, that of "Jesus," and call the church "The Church of Jesus Christ." They hang up on a hard and strained interpretation of one or two texts to do so, and thus come in conflict with scores of other texts with which there need be no conflict. Yet Whitmer did actually object to the use of the God-given name "Jesus" in connection with "Christ" as the name of the church. (See Address to Believers, page 73.)

To argue that my wife takes my name upon her when she is known as Mrs. Smith, but does not bear

my name when she is known as Mrs. Elbert Smith, is strange logic. It is Whitmerite logic. It is the same logic that accepts the Book of Mormon while rejecting the Book of Doctrine and Covenants. It is quite capable of other strange conclusions.

It is true that very often the full name and title appear, omitting the conjunction, as in the following, and may very properly be so used:

"Yea, behold, I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved."—2 Nephi 11:39.

The second misapprehension is in supposing that the title, Latter Day Saints, constitutes the name of this church. The corporate name is "The Reorganized Church of Jesus Christ of Latter Day Saints."

"The name of this association and organization shall be, 'The Reorganized Church of Jesus Christ of Latter Day Saints' and shall be incorporated under the laws of Iowa in and by that name."—Article 1, Articles of Association, Rules of Order and Debate, p. 116.

Strip away the qualifying words and clauses and you have the essential name of the church: The Church of Jesus Christ. It is the Church of Jesus Christ, reorganized, and composed of Latter Day Saints. It is called after his name. The assault upon the church on that ground has no force or logic, and by it many other assaults may be judged, being of like nature, differing only in degree of inanity.

ELBERT A. SMITH.

Ordination of Members of the High Council

A very splendid and spiritual meeting of the priesthood in Zion was held in the Stone Church, Sunday afternoon, February 19. Probably four hundred ordained men were in attendance. The late General Conference authorized the First Presidency to reorganize the Standing High Council of the church. Having made the selection of men, the Presidency felt fully authorized to proceed, subject to the action of the next General Conference, to which, naturally, report will be made. Still, they felt it highly desirable to submit the matter to a representative body in the interim for their support and approval. Accordingly the matter was submitted to the mass meeting of the priesthood in Zion.

The Church Historian, Walter W. Smith, gave a brief outline of the procedure in organizing the council originally, also in reorganizing it from time to

time. Following this President Frederick M. Smith presented the names of the new members and they were voted on one by one. In each instance the vote of approval was unanimous. The men were then ordained, or set apart by blessing under the imposition of hands. Those officiating were Presidents Frederick M. and Elbert A. Smith, Apostle U. W. Greene, and Historian Walter W. Smith.

Seven new members were thus set apart, namely: Mark H. Siegfried, John F. Garver, J. A. Becker, Nathaniel Carmichael, R. V. Hopkins, I. A. Smith, and John M. Cockerton. Brother Nathaniel Carmichael was first ordained to the office of high priest. The five members holding over from the former High Council are: J. A. Tanner, George Hulmes, Walter W. Smith, Samuel Twombly, and R. J. Lambert.

Men of various callings were selected under the direction of wisdom and the spirit of inspiration, so that the varied matters, both judicial and temporal, which may come before the high council in Zion may be approached by a group of men of varied experiences and temperament. It is understood of course that where a case comes before the council which has previously been heard by one of the bishops thus selected or by one of the stake presidents, another man will substitute during that particular case.

Following the ordination the priesthood sang, "I need Thee every hour." President Frederick M. Smith then delivered a short address which was much appreciated. He admonished every ordained man to make a new consecration of his life, to combat evil in all forms, and to protect the interests of Zion against all corrupting influences. He remarked in a jocular tone that in the preliminary meeting held by the council the first recommendation that he had presented, and one which he desired adopted, had been rejected by a very large majority vote of the council, indicating that the men selected are men of integrity, of independent thought. They are just men, before whom a criminal may well fear to appear; but an innocent man in trouble need have no anxiety in appearing before them. The meeting closed with the song, "Jesus, I my cross have taken." There was no lecture. The splendid feeling present cannot be described in writing. The good done will long remain.

"Brother J. E. Macgregor is the pastor of this branch in the Far West," writes Sister C. A. Hammond, from Battleford, Saskatchewan. "We have a membership of thirty-five and meet at the various homes. We have Sunday school at one o'clock and preaching at two. On Wednesday afternoons, Doctrine and Covenants and Book of Mormon classes meet with Brother Maurice Pierce. Our president and his wife are absent for the winter. They are in London, Ontario, where a little daughter was born to them, January 21. All missionaries have a standing invitation to our home."

Teamwork

Recently a boy was asked how it was that boys, when they quarrel, do not remain angry at each other. He replied that it was because in all their games the captain of their team would always say to them, "Now you fellows settle your differences or you can get out," so they would at once make up, and, even if they had been fighting, would shake hands when the fight was over, for that is a rule of the game, and necessary to teamwork.

This shows not only the advantage of cooperative or social games, but also shows the value of teamwork as applied to everyday life. If boys on a ball team quickly make up their difficulties in order to continue the game, how long can brethren and sisters safely remain angry one with another?

This is one of the things that is meant by teamwork. It is one of the things that is meant when we speak of a spirit of cooperation. We should not wear our personal difficulties and feelings so much on our sleeves. It is probably one of our most common experiences that when anyone injures us we wish to get even. Great souls overlook little offenses and finally overlook all offenses, whether intentional or unintentional. It is a peculiar experience when one tries to injure us and we feel his shaft of ill will passing beneath our feet, for we are not where he thinks we are at all.

When one is striving for better things, to "get even" means primarily that we will come down to the level of the one who has offended us. There are only two ways to get even: One is that when some one wrongs us, we come down to his level in order to respond with a similar wrong; or we can get even by helping him to rise until we meet on a higher plane; for in helping him to rise, we will also rise to a higher level ourselves.

There can be no question about which is the right way, or which is the way approved of God. We are commanded to "forgive one another," to "pray for those who despitefully use us," "to do good to all men."

There are times when we may feel like the little boy did whose brother was tickling his foot while he was saying his prayers. He wiggled his foot a few times, but finally said, "O Lord, please excuse me for a few minutes while I lick Jimmy." There are times we wish the Lord would look the other way for a little while. We have no intention of getting down and staying down, but we would like to get even, or pay the other man back in his own coin, even though it be counterfeit.

The Master, though he came to earth, did not descend to the level of sinning humanity. He was tempted, it is true, but without sin. He was raised

up that he might draw all men unto him. He sought to get even by lifting all others to his plane so they might also be the sons and daughters of God.

Young People's Services

Beginning at Independence last year young people's meetings were held at various places throughout the church with uniformly good success. It was a first venture into the field of such specialized meetings and it was gratifying to the promoters to know that such good results were to be had.

Pioneering is always interesting, though not always personally profitable to those who must carry the burdens. Its advantages and disadvantages are not known quantities, and achievements are carefully noted and greatly appreciated. It was the consensus of opinion that this new kind of meeting had come to stay. Smaller places, with no need for seating restrictions, threw the house open and through sheer interest kept up the attendance the same as in the larger places which appealed to the human trait of appreciation for that which is difficult to acquire.

Now this year Zion arises to announce a new method based on the old plan, having advantages and disadvantages, both accepted on their face value. We refer to the plan of having separate speakers each evening. Each speaker has the advantage of specialization in his subject and the disadvantage of being denied the psychological follow-up. Those who have studied the subject from the audience or from the pulpit will understand what is involved here.

Big attendance is important; song service generally and enthusiastically participated in, a requirement; speakers clothed with power indispensable—but above all there must be motivating results that live on in the lives of those who have seen and heard and felt. There must be not only pleasing subconscious memories, but distinct and impelling impressions.

Over into the devotional life of the members must be carried and deeply planted the seed of gospel endeavor that with cultivation will open into godly fruitage.

The underlying aim of these services seems to be more informational than revivifying, more to urge forward than to bring back.

We are pleased to see them continue and succeed, demonstrating that they do not depend on novelty for their success, but rather have won a place in our religious life and are holding it. Let the good work go on till the Zion Builder ideal of "Go forward" becomes a mighty factor in leavening the lives of the Saints.

E. D. M.

Business Conditions

A decline of about thirty per cent in cost of living in four years.

The Babson chart of American business conditions, issued January 24, 1922, shows a slight gain in the price of stocks, commodities, and bonds. The inference is that stocks and bonds will increase during the coming year, but that general conditions will not be greatly improved, but will be felt more in the West and by the laboring men.

The discussion of general business conditions, the price of stocks and bonds, is probably not of general interest to our readers. The commodity prices, however, should more or less reflect the condition of the cost of living, though it does not do so as accurately as does the Government report to which reference was made last week, because it is the average price of ten commodities, not including foodstuffs, while the Government report takes into consideration the cost of food, housing, clothing, fuel, light, furniture and furnishings, and other miscellaneous items. Still, when the curve is considered in a broad way rather than in detail, it reflects, indirectly, the cost of living.

Thus we note that for the twelve years, 1904 to 1915 inclusive, the commodity price scale varies between \$1 and \$1.53, averaging about \$1.20. During 1916, there is a general and rapid rise from \$1.30 to \$2.20, with an average for the year of about \$1.60. For the four years from 1917 to 1920 inclusive, the variations are from \$2.20 to \$3.70, the highest figure being reached in the middle of 1920, and apparently with a general average of about \$2.83. For 1921, and beginning, in fact, in the middle of 1920, the curve shows a rapid decline down to about \$1.72, an average for the year of \$2. Of course the decrease in the wholesale price of ten leading commodities should be reflected, eventually, in the cost of living, though not a perfect index.

These figures would mean, approximately, that for each dollar used from 1904 to 1915, there would be needed, to maintain the same standard of living for the years 1917 to 1920, \$2.40, but the same standard of living would still be maintained during 1921 with \$1.67. This indicates a similar result to that pointed out last week. While the extreme changes are more radical, still the general result is approximately the same, though these figures of Mr. Babson's would indicate a decline of about 30 per cent from the four highest years, 1917-1920.

In making a comparison of our personal living, or in making a comparison of missionaries' allowances, these general figures should be kept in mind. The increase for the four highest years at the close of

the war and afterwards, and then the corresponding decrease in the cost of living as confronting us at the present time, and which, it would indicate, will be the prices for 1922.

Trust Deeds Are Construed by Common Sense

A few years ago a suit was filed in Boston between the trustees of the Christian Science Publishing Society and the directors of the First Church of Christ, Scientist. The suit involved an interpretation of the deed of trust of the publishing society, as the board of directors of the First Church of Christ Scientists had presented a resolution removing one of the trustees of the publishing society. It was an interesting case, as the deed of trust was absolute in its terms making the Board of Trustees a self-perpetuated body with power to fill all vacancies.

The Master in Chancery, to whom the case was referred, found for the trustees of the publishing society because of the form of the deed of trust, on technical law points. The matter, however, was taken up before the supreme judicial court, and they found according to common sense despite the legal complexities, that where all irrelevancies are shorn away and the essential terms only considered, the great principles of the law support common sense, which, of course, is the self-evident rule of good management, that the chief organized authority of any organization shall be recognized also as the final authority over the subordinate organizations.

This is of interest as showing the disposition of the court to interpret according to the broad intent of the maker and not according to minor or legal complications and technicalities.

They also found that although certain authority had been vested at the time the deed was made in the First Members of the Christian Science Church, that these powers had since been delegated to a board of directors. The court held, in the absence of any legal contravention, the members of the church are competent to govern its affairs as they see fit, and that the act of the members or of their representatives takes validity from the common consent of the members and need not be made perfect in the technicalities required of a commercial corporation.

A third interesting point was that while as a general rule removal from office requires a trial, where the matter had been well discussed orally and in writing, somewhat forcibly, the failure to give a formal hearing before removal does not invalidate such action.

ORIGINAL ARTICLES

Reminiscences

By W. R. Armstrong

Interesting historical matter written for the British Number of recent date.

Since receiving a request to write for your columns we have several times sat by the "Ingle Neuk" and striven to revive the weird images of the past. Gradually they have assumed living shapes, breathed, spoken, and moved. While these are varied and many, we can introduce you to but a few. We trust they may be of lasting benefit to you.

We will first present two quotations for your consideration and in the light of these we will proceed.

1. If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust: But if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow men, we engraven on these tablets something which will brighten all eternity.

2. We need absolute truth correlated by all departments of experience and knowledge.

The Writer's Parents

My parents were born in Ulster. On both sides they were of Scotch extraction, which may account for their ingrained piety.

My mother became a member of the church in her youth, before the martyrdom of Joseph Smith, and my father had been brought up by a Roman Catholic mother after the untimely death of a Protestant soldier father who had been wounded at Waterloo in 1815.

When my father first met my mother he had just returned from service in India and was wearing the uniform of a soldier of the Sixty-second Infantry. He asked her to become his wife, but she replied: "We are considered weak in the faith if we marry outside our church." He then told her that he was not bigoted. However, he afterwards attended several Saints' meetings, heard the manifestations of the Spirit, one of which foretold his joining the church, and he was ultimately baptized. He married my mother soon afterwards and became an elder of the church. A branch of thirty members was raised in his regiment, which held its meetings in the Rotunda Dublin.

Childhood Training

In my childhood we were daily familiarized with the establishment of the work, its history, the church ordinances, and the fulfillment of prophecies, much as it was in the case of ancient Israel. (Deuteronomy 6: 6, 7.) Here we would like to say in the words of William Dean Howells, of Belmont, Ohio: "If my

mother was the heart, my father was the soul of the family. . . . They endowed their children with the real golden age, of which the retrospect is worth a king's ransom." My mother told us that at one time she had a companion named Sarah Perkins, a cripple, who conceived the idea of going to Nauvoo for the purpose of appealing to our prophet for the anointing of oil in order that she might be healed of her affliction. She accomplished the journey and was duly anointed by Joseph and Hyrum Smith, who did not promise her restoration, but eternal life in the world to come through her suffering here.

She returned to her native land and, whilst crossing the ocean, our Prophet and his brother were assassinated. A procession marched through the streets of Manchester to commemorate this sad event, when my mother and other young women carried creped banners to show their love for the departed.

"The mystery of iniquity" began to work soon. How? Well, an attempt was made to teach polygamy to my mother's companion, in a deceitful way. It was passed from one to the other. It was circulated and poisoned the life blood of the body.

John Taylor's Advent

When John Taylor made his advent my mother questioned him about the matter: "Are you not afraid to speak to big folks like me?" he replied. "No, indeed, I am not," said that godly mother. He dissembled there as he did at Boulogne-sur-Mer. As I open volume 3, page 74, of the *Millennial Star*, I read:

But for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints and never will." (August, 1842.)

Again, on page 144, volume 4, *Millennial Star*, we read:

Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe, that one man should have one wife, and one woman but one husband, except in case of death when either is at liberty to marry again.

These passages were published in the official organ of the church before the Prophet's death, and circulated far and wide. Yet when deceitful workers came along after the death of our Prophet, even the editor who recorded these departed from the right way of the Lord and went into apostasy, losing his life in consequence. The majority seem to have been possessed with a spirit of blind fanaticism. We have shown these statements to members of the Utah Church in this land. They have acknowledged their truth and then, in spite of knowledge of right, they have done wrong. One

woman left her husband to go to America and when I called at the house another woman opened the door.

A Case of Healing

"In spite of the evil that crept in like a flood," there were some good folk left in the work and they continued good in spite of the evil. Two of these were named William Walker and William Gibson. Some of your readers may remember the latter by referring to "Orson Pratt's Tracts," where he takes part in a discussion with the Reverend Woodville Woodman, at Belton, in 1851. On one occasion this godly Scotch missionary came to stay in our home. Our eldest sister lay ill with brain fever and she had been unconscious for several days. The brother was asked to anoint her with oil. He did so, and when he removed his hands she regained consciousness and spoke, after a silence of several days.

The subtlety of the working of the Utah hierarchy was only made manifest to us in Manchester after many years, and the departure from the right way of the Lord was almost imperceptible.

Crisis in the Church

Nearly forty-five years ago, a crisis was reached in the Manchester Branch of the Utah Church. This was not the work of a moment. Through the tyrannical conduct of a man named Edmund Snelgrove about twenty persons seceded in a body. The man named was one of the counselors to the quorum of high priests in Utah. On May 14, 1876, just after the sacrament had been administered to the assembled worshipers in a Sunday afternoon fellowship meeting which met in the Temperance Hall, Grosvenor Street, this representative man arose and said that he wished to speak the sentiments of his heart.

He told the people that he had been under the droppings of the sanctuary for the past twenty years and that he had come to govern Manchester and the conference as well. We were informed that he intended to be master. It had happened, he said, in the exercise of his prerogative, that he had undertaken to make an appointment without consulting the wishes of the almighty Manchester council, which appointment had set all hell boiling, but the scum was coming to the top and he would skim it off.

After this effusion he proceeded to make personal allusion to some who were present whom he supposed were conspiring against him. They were charged with being short of faith and apostates. Several of those present rose and left the assembly. One of this number said: "Brother Snelgrove, you are no gentleman." He called out: "Oh, you are *non compos mentis*." This scene is indelibly printed on my mind. But two of those who were present in that

assembly are now living: Sister Bruton, of Manchester, and your correspondent. The principal actors have passed to their rest.

Saints Stood Aloof

The disaffected members stood aloof from all churches for some time. They felt that they had been grossly deceived. Dear HERALD readers, have you ever had a similar experience? With what fervor had we sung "We thank thee, O God, for a prophet," and, "O Zion, when I think of thee," along with other soul-stirring hymns. A little while before this severance took place my mother had reason to rebuke some of these Utah elders for improper conversation. They resented her correction and were overheard by my father to say: "Wait till we get that lady out yonder." We can see now why our father in those old days bought a breech-loader to go to Zion with. Visions of a militant church began to loom from the subconscious area. He passed to his rest without going to Zion, but the gun remains to keep in mind those stirring times.

My mother had asked the Lord fervently at this time to open up the way for us to go to Zion (Salt Lake City, we thought), and she was shown in a dream a dray at our door loaded up with coffins. She never prayed to go there again.

A Man Like Moses

The Saints thus liberated from the bondage of Utah found a man like unto Moses to lead them. Strange to relate, about this time Thomas Taylor, president of the Reorganized Church in England, was passing through Manchester on his way to Farnworth when he heard a man preaching in the street. Mentally he appealed to the Lord, asking whether he had not some true followers in our large city. The answer to that prayer came almost immediately.

In some way communication was set up with Brother Taylor, who resided at Birmingham. Numerous tracts were forwarded, which conveyed the necessary information regarding the Utah apostasy. This resulted in our uniting with the Reorganization on September 16 and 17, 1876. Fourteen persons were then baptized and six more requested baptism.

The first church of the Reorganization was then established in Manchester, under the presidency of John Miller. This branch afterwards increased to nine branches, with a membership of several hundred. They were organized into a district under the very capable leadership of Joseph Dewsnup, sr., the father of a former president of Graceland College. Soon after the organization of the Manchester Branch we received occasional visits from Elder Coward, of Birkenhead. This gentleman was for-

merly a merchant on the Liverpool Exchange. He became interested in the Utah Church, entered its fold, and emigrated.

Before leaving England he was commissioned by Brigham Young to bring out sugar-refining machinery with him. He did so, teams being sent to drag it over the plains to Salt Lake City, but not one cent was ever paid to Elder Coward for it. By this and other crooked and sinful doings our brother became convinced that this people had departed from the right way of the Lord. He returned to his native land, united with the Reorganization, performed numerous charitable acts, and passed to his rest in the full hope of eternal life. I might name others, worthy souls, but I refrain, save in the case of one sister who recently joined our ranks.

A Ministering Spirit

About eleven years ago a lady named Mrs. Newton came to my home. She knew that my wife had recently died and she requested that she might be engaged as housekeeper. She had previously been engaged in the home of the King's Proctor Guernsey. Why she came to me I do not clearly know. The question of wages did not appear to trouble her. She proved to be an excellent woman in every way, and desirous of serving the Lord. Our two motherless boys and myself benefited by her care and skill. While she was with us she became convinced of the truth of our work. She saw that the missionary, the tramp, and the woman of fashion received hospitality for Christ's sake.

During the time that Sister Newton lived in our home much excitement and downright ill feeling was stirred up in the press against the Utah Church. We were, designedly or otherwise, associated with them. Sister Newton's friends came to see her and asked her what she was going to do. They thought she would certainly leave us, but she informed them that she would do no such thing. Ultimately several newspaper men called to make inquiries. Our position in the press was vindicated and the excitement, as far as we were concerned, was allayed.

Companion to a Blind Woman

After twelve months our sister left our home. She became companion to a blind lady who made certain specious promises to her which were never fulfilled. At this time she was living at Blackpool, a watering place on the Lancashire coast. Whilst she resided in this town she was invited to attend a Roman Catholic church. During the service the preacher made uncomplimentary allusions to the Latter Day Saints, which she openly contradicted from a front pew where she sat. She called out to the priest that she would give him the address of a gentleman who

would satisfactorily answer any questions he might choose to ask. He called out that he would see her at the close. He did not do so, however, but her friends commended her for her boldness.

Our sister fell ill and lost the use of her legs shortly after this incident. This completely unfitted her for her task and she was therefore brought to Manchester and finally to a widowed daughter's home.

Our sister's medical adviser could not explain the cause of her affliction. For about three years we visited her week by week and prayed for her recovery. Many times she regretted that she had not obeyed the Lord's command whilst she was able to do so. During one of these visits we learned quite casually that our sister's aunt had been a Latter Day Saint fifty-six years before. Her name was Sarah Perkins, we were told, and she proved to be the young woman who was companion to my mother and had made the journey to Nauvoo over half a century before. It seems clear to us that "It was the Lord's doing and it is marvelous in our eyes."

Visited by Leading Men

Sister Newton was visited variously by Apostle U. W. Greene, Bishop R. May and wife, Patriarch James Baty, and ourselves. Plans for baptizing her were discussed, but did not mature. The sisters' Prayer Union was also appealed to. At length she began to manifest signs of returning strength. By degrees she was able to stand upon her feet, and then to walk about her bedroom. Finally she descended to the basement from the third floor. We next decided to baptize her. It was a long-looked-for privilege and the Lord had granted it. On the night of her baptism her granddaughter called to ask whether it was advisable for her grandma to enter the water, for she had a weak heart. We assured her it would be all right and she departed.

The dear old sister was helped step by step to the water. Joyfully and with true penitence she entered, and came out stronger than she went in, exclaiming: "I forgot all about my heart." She attended the Lord's house many times afterwards and entered and alighted from street cars. Twice she had serious illnesses, from which she recovered. On the second occasion her daughter met Brother James Baty and myself at the door to tell us that the end was near, but our brother declared by the Spirit that she should be restored. This actually happened, and the daughter who met us at the door died first.

The constant desire of this saintly woman was to do some good before her departure. Our sister did much more good than she knew. At length the end came on December 23, 1918. She was laid to rest in

the Mode Wheel Cemetery, Ecclestone, Brother S. F. Mather and myself officiating.

Some Worthy Characters

Now my task is nearly concluded, dear readers, and I pause to think of some of the worthy ones whom I have met in my brief span of labor round Cottonopolis. There was John Miller, the dapper little Scotchman, a teacher of the blind. He was faithful unto death, like the Covenanter of his native heather-clad mountains and rugged glens; Joseph Ramsay, the exciseman of Bolton, faithful and true, the Saint Paul of his day, and mighty in the Scriptures: "old John McHugh," of Carlisle, who built up churches in Lanarkshire, the naturalist of the border country, who bade us "Live a day at a time"; James Baty, of Carlisle, too, who lived so near to his Master that he seemed to peer through the veil and see the Holy City; therefore he said, "Don't worry"; Thomas Hughes, who remembered the widow and the fatherless. He was the soul of generosity; William Clarke, of Didsbury (Manchester), too, who opposed the insidious teachings of the Utah hierarchy from the earliest times, and at last, when past eighty years of age, tottering with a stick and almost blind, was the means used by the Great All-father to originate the Northeast Manchester Church, one of the most flourishing in the British Isles; William Armstrong, who agitated for sweet music and singing, comfortable meetinghouses of our own, and punctuality; the Spargoes, the Cornish miners, noted for piety and steadfastness, who exchanged copper mining for coal mining, and found the Lord through that godly man, Henry Boyle, of Farnworth. These men, with their faithful wives, have passed to their rest, and their children's children carry on the glorious work which their forefathers began, and though they are "unhonored and unsung," yet their holy work lives in the hearts and minds of many.

A great deal of space is taken in the daily press concerning the tragedies arising out of the immorality of the day. As is pointed out in the *Omaha Bee*, the serious situation is not in these comparatively few fatalities in which a life is sacrificed, but because of the general lowering of the moral tone. Most motion pictures may be clean, and probably most of them are. The greatest pictures are irreproachable, but there has been the public support of pictures of a very different kind and a seeming tendency not to care how other people live or what is the matter with their private life. These incidental tragedies are only the superficial symptoms of the moral sickness of the age.

OF GENERAL INTEREST

The Cost of Armament

In the cost of armaments and the expenses of the national debts, the following figures are rather striking, and will be surprising to some.

The appropriation for armaments in 1921 were greater than for the previous year, both in the United States and elsewhere. Great Britain's army and navy appropriations aggregated more than \$1,000,000,000, while Japan's appropriation was over \$282,000,000. The United States spent as much as both of these put together, but the greater cost of labor in the United States should be taken into consideration. The figures follow:

Armament Expenditures of United States

	Army	Navy
1881	\$ 40,466,461	\$ 15,686,672
1891	48,720,065	26,113,896
1901	114,615,697	60,506,978
1911	160,135,976	119,037,644
1921	771,530,000	651,222,000

National Debts

	1913	1920
United States	\$ 1,028,000,000	\$ 24,974,000,000
Great Britain	3,485,000,000	39,314,000,000
France	6,346,000,000	46,025,000,000
	<hr/>	<hr/>
	\$10,859,000,000	\$110,313,000,000

The Meaning of Christianity

Recently, the editor of the *Union Republican*, of Machias, Maine, attended one of the services of our church at Jonesport, Maine. He is writing a sketch of each of the churches in that vicinity and intends to write up the Congregational and Reformed Baptists and others later, but in the issue of November 3, he prints an article under the heading, "Testimony," in which he gives a very fair presentation of some of the ideals of the Reorganized Church of Jesus Christ of Latter Day Saints. He draws at once the distinction between this church and the Utah church and presents frankly the fact that Brigham Young introduced polygamy into his new colony and that he alone is responsible therefor. He emphasizes also the fact that our church holds for the New Testament and uses it, as a rule, as the basis of most of the sermons. Elder O. L. Thompson was evidently the speaker on the occasion when Mr. Richard Vincent Donnavan was in attendance. He quotes with approval words used by Elder Thompson, and expresses the opinion that the words, "Christianity is not excitement; it is the peaceful fruits of the Spirit," should be engraved in letters of gold on the back of every Bible and on the door of every congregation.

Far North Not a Frozen Desert

In the articles by Vilhjalmur Stefansson which have been appearing in the *World's Work* and which are also set out in detail in a recent book, *The Free Arctic*, one gets a new viewpoint of conditions existing under the Arctic Circle. The temperature in North Alaska and Greenland is not lower than is the case in Montana or the northern part of the United States. This is because there are three elements which affect temperature, one of which is latitude. Another is distance from the sea; a third is altitude. Only latitude affects the temperature of coastal Alaska. Again the snowfall is very much less than one would suppose. On the high tablelands of the interior of Greenland, there exists continual snow, but in the lowland of north Greenland there are many open meadows and only comparatively light snow, with a reasonable fall for the protection of vegetation.

His articles change so decidedly the ordinary viewpoint concerning conditions in the Arctic regions that they are well worthy of our careful consideration.

High Tariff

The Fair Tariff League points out that the present tariff is considerably higher than that of the Dingley and Payne Tariff Law. At first glance, it appears to be lower, but is in fact higher, as the rate is based on American valuation and wholesale prices instead of on the foreign selling price. It is significant to note that higher tariff taxes the consumer a possible \$4,000,000,000 for protection granted to twenty-four of the industries affected, the Government collecting in duties less than \$57,000,000. Over 8 per cent of the imports are not at all competitive, as similar articles are not produced in America. At the same time, the tariff has not increased, nor does it maintain wages, because with American machinery, the wage cost is less than for most others and probably for all other countries and also because the tariff rate is usually very much higher than the total percentage of wages paid in the industry.

However, competition prevents these various industries taking full advantage of the amount of protection actually granted, though it does insure high prices in many American industries.

Did He Call Himself?

The Outlook for November 23 contains an article under the title "Did he call himself?" It discusses a minister who was at one time much troubled by this question. He stated that if he had preeminent talents as a preacher, he would have considered that

THE STAFF

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Caroling in New England

I was requested by members of the New Bedford and Fall River choirs to assist in choral singing on Christmas Eve and night in these two places. Supplying myself with a lemon, some cough drops, and a bottle of listerine, I proceeded to prepare for a long siege of caroling.

As dusk fell, preparations for greeting the spirit of the Christ-child commenced. Sweet-faced girls and boys appear at the windows, placing candles that are to shine forth our welcome. Two rows there are of these; one on the broad sills at the bottom and the other where upper and lower sashes meet. Between rows of creamy-white pillars of light, are gay wreaths of laurels, holly, or evergreen, with flaming bows of red ribbon. Candles in place and burning, all other lights are extinguished. Within, the soft yellow glow of candle-light, augmented by the deeper red from fireplaces, flows like a benediction over the occupants of the room. Christmas Eve is surely the time for family confidences. Mother, father, and children spend the evening in pleasant conversation. A spirit of contentment pervades the atmosphere; discord and strife are far removed.

On Christmas Eve, in the town of Pomfret, nestling among the hills of Connecticut, a Christmas pageant is given each year, portraying the glorious birth of Christ. In Paris, at the same time, small bands of men playing instruments stop at intervals on their march over the streets, while the people open windows and doors to join in singing praises of a Savior's birth. Across the channel in Merrie England is heard the singing of countless thousands as they wend their way from place to place, caroling the advent of Jesus into the

a call, but lacking such and not feeling interested in other lines of work, the question was raised in his mind, Was he called? or, Had he called himself?

When he went to work, he no longer had time to think about it, which the editor evidently considers a sufficient answer. He is thankful that he went into the ministry, but was he really called, or did he, like some others, in all sincerity and honesty, call himself?

Such a question may arise with those who are sensitive, so long as their call is of man. Good work can be done by social workers, it is true, but the minister of God, the ambassador for God, must be sent. How can he preach except he be sent? (Romans 10: 15.) No man should take this honor unto himself except he be called of God as was Aaron. (Hebrews 5: 4.) A man should be both called and ordained of God if he is to be a minister of God. All others, as we have long insisted, while they may do good work, must speak as those having authority from the scribes and not from God. (Matthew 7: 29.)

world. The Roman Catholics in Palestine, beneath its pale moon which turns the hills of Judea into silver, can be seen wending their way to the manger in Bethlehem to pay tribute to the "Son of Mary." The writer witnessed this pilgrimage, which produces a very worshipful effect. Benighted Russia, dimmed by the infidelity of her own, in the very gall of bitterness and anguish, has stopped for a moment to build fires in the streets which are kept alive by contributions of fuel of those who participate in singing praises of their Redeemer. The atmosphere of New England is also charged with the same spirit of rejoicing, and to her I wish to pay tribute for giving me the opportunity to participate in it.

Early in the evening the carolers met to start on their message of cheer. First we assembled at the church to dispense with our entertainment and distribute our gifts; then each gleefully repaired to the home of Sister Norton in New Bedford, where an English potpie with the "fixin's" awaited us. Coming in from the crisp, clear air, nothing could have been more welcome to the caroling pilgrims. Soon after the clock in the tower of a church struck the hour of midnight, the singers wrapped in their winter togs sallied forth into the clear air to inculcate into every avenue the spirit of Christmas, by voicing its sentiments in song. We stop beneath the bedroom windows of the home of friends who are (supposedly) slumbering in preparation for a strenuous day of celebration. Sweetly and softly the strains of "Silent night" are heard; there is a message unmistakable in its import that arouses the sleeping inmates of the home. Soon we see lights appear in the house, while others in other homes respond in like manner. Sometimes the sleepers lie awake without attempting to arise until a second song is heard, but they never fail to respond. Presently, as the voices peal forth with "O little town of Bethlehem," there are seen at the windows, faces which inspire the singers to renewed enthusiasm, while our pulses throb with emotion. Finally the windows are shoved high. "A Merry Christmas" is passed; a gift of money is seen to float down and fall among the minstrels. Then with a song of triumph and a message of cheer the carolers glide from beneath the windows to stop at another home to announce the birth of a Savior. Far away can be heard another group of singers, and the commonplace city sounds glorified in an atmosphere of stilled expectancy as each chant their songs of "peace on earth, good will to men." Under the brilliant moonlight these songs have a new meaning, a new message. All the worries and cares of the world seem inconsequential compared to the great truths embodied in these songs of the nativity.

On the line of march the pilgrims are occasionally invited in where food and drink are set before them. All the while mirth and joy still continue to fill every crevice and corner of the homes, until at an early morning hour, as light begins to dawn upon the carolers, these songs are still heard. Then, as the last caroler wends his way to his own fireside, a heavenly peace descends. The last flickering candle is sputtering in the windows; the kiddies are awakening and the whole environment is surcharged with the exultant cries as they grasp their gifts in rapturous surprise. The caroler in his sacrifice gets no rest until eventide again plays its shadows around him and he quietly retires with the satisfaction of having done his part in eliminating strife and discord by casting over all a spirit of contentment. On this occasion the Fall River choir succeeded in raising over fifty dollars, and the New Bedford choir nearly thirty dollars.

H. A. KOEHLER.

What One City Is Doing Musically

Elder Matthew W. Liston sends us a very interesting article describing the musical activities of Flint, Michigan, where he is living and where he has been laboring for several years in the interest of the spread of the gospel. Flint is unquestionably one of the most alert and progressive cities, musically, in the United States. To begin with, it was fortunate enough to be chosen as the manufacturing site for three of the largest automobile plants in the world, which contributed more than anything else to its phenomenal growth; it rising in a few years from an inconsequential, little-known, small city of but a few thousand to a metropolis of nearly a hundred thousand.

Those to whom the task of directing this city's growth and development fell have been in many ways blessed with remarkable foresight. They planned broadly for the future. They knew that if true civic success was attained the æsthetic and spiritual growth of the people must be cared for; and what more effective means could be found than music? So they early provided for an abundance of this ennobling art. The Flint Community Music Association was organized, and Mr. William Wellington Norton was secured and placed in charge of the greater development of the city's musical resources.

While at Flint this past summer we had the privilege of meeting this very capable man and becoming acquainted with his ideals and objectives. We enjoyed hearing, under his direction, a very creditable rendition of Haydn's "Creation" by the community chorus, accompanied by the community orchestra.

Mr. Norton of course did the "usual" things; he planned and conducted community sings in various sections of the city; he organized a chorus with the rendition of oratorios in view; a community orchestra to accompany this chorus and to give orchestral concerts was developed; a community band was built up. But Mr. Norton also did other things of much importance not so "usual." He took music and its culture right into the foundation of all civic and social education—the public schools.

Not only have the schools of Flint the usual course in singing, in common with all other schools, but large and flourishing classes in many of the various musical instruments are being successfully conducted. For instance, nine hundred children are taking piano lessons; two hundred and fifty are studying the violin, while smaller groups are being organized for instruction in cornet, clarinet, flute, oboe, bassoon, trombone, and other instruments of band and orchestra.

The private music teachers at first opposed the innovation, as has been the case in other cities where it was under consideration, on the ground that it would infringe upon their field, but after careful examination of the arrangements suggested by Mr. Norton the great majority were not only completely won over, but a number of them even took the intensive training course instituted prior to the establishment of the classes to fit themselves to assist in the group teaching. Under the Flint plan, no child is admitted to the classes who is taking lessons privately or has recently been doing so. On the other hand, it is expected that many who show talent in the classes will later develop it under private teachers, and this, together with the general musical interest aroused in the community, will actually rebound to the distinct benefit of the teachers.

At the head of the article sent in by Brother Liston is a half-tone cut showing a piano class in one of the Flint schools. In front of each pupil on the desk at which he sits, is a "dummy" piano keyboard upon which he "practices" the

material being used in the lesson. One girl pupil in the front of the room is seated at a real piano, and near her, superintending the instruction, is the teacher. Brother Liston informs us that this teacher is Sister Ruth Wilcox, one of the members of the church at Flint, who has taken a very active interest in this department of the school's work. In passing, we will further say that Brother Liston himself has taken a very active and effective part in the musical development of Flint. He has assisted both Mr. Norton and the preceding community director in successfully carrying out projects for the advancement of the musical interests of the city. Many of our church people there are workers in this civic movement, and the fair name of the church is held there in greater esteem in consequence.

Now, what is the harvest that shall be reaped from the musical activities of Flint? Most of that harvest is yet in the future, of course, and it will consist of the enrichment of human lives in many ways. The children of the schools will be taught the elements of a beautiful art that will enhance their characters. The coming generation of Flint will be a music-loving one. The civic life of the city will be infinitely more worth while because of the presence within it of this breadth of music culture.

ARTHUR H. MILLS.

Among Our Own Music Workers

Brother Brit Coombe, writing from Winnipeg, Manitoba, gives us the following concerning the orchestra of the Sunday school of the church at that place:

"I will give you a little news as to what our orchestra is doing. The Winnipeg Branch has appointed the writer as director for the coming year, and it is my desire to do my best. I am very pleased to say that I have the support of all the members, and we are on the road to success. The members of the orchestra are very much in earnest and have voiced their desire for two practices each week.

"Some of our church members have instruments but are a little shy. I have assured them that there are none of us finished musicians but that practice makes perfect. We need a few more instruments, so the young ladies of the branch are going to help us to get them.

"Other Sunday schools have orchestras; why not ours? We have the material; why not harness it? I believe it will help keep our young people together."

Brother Edward C. Bell, director of the choir at Saint Louis, sends us an interesting program of a special religious service at the Masonic Home of Missouri, given at three o'clock Sunday afternoon, February 5, 1922. In reading this program we note that our Saint Louis choir has been honored by being given the principal place in the musical part of this program. This choir, under Brother Bell's direction, rendered two fine anthems: "Not unto us, O Lord" (E. L. Ashford) and "Arise, shine" (Fred C. Maker). Entire credit is given on the program to the fact that the choir is from the "Reorganized Church of Jesus Christ of Latter Day Saints, Edward C. Bell, director," and thus the cause of the church is honored by their services.

The "Auditorium Orchestra," which is better known, probably, to many as the orchestra serving the "Stone Church" Sunday school at Independence, gave a very enjoyable and successful evening of music on Sunday, February 5, 1922. Brother Robert T. Cooper, the conductor, has ample reason to feel gratified at the success of this occasion and the quality of their work. Upon the inception of the project to build the auditorium he conceived the idea of developing this orchestra (heretofore known as The Liberty Orchestra) to the point

where it could serve the needs of that structure when it was ready. Much progress has been made since that time, and Sunday night's program was such as to strengthen all hopes in that direction. The following is the program as it was then rendered:

Program by Auditorium Orchestra

"War march of the priests," from "Athalia," F. Mendelssohn Bartholdy, by orchestra; hymn, "Coronation," Saints' Hymnal, No. 92; invocation by C. B. Hartshorn; "Ave Maria," Fr. Schubert, solo for violin, by Mr. Watson and Miss Wiggins; "The heavens are telling," from "The Creation," Joseph Haydn; violin solo, "Legende," Wieniawski, by Miss Columbia Wiggins; address, "The orchestra and its construction," by Arthur H. Mills, general secretary of Department of Music; piano solo, "Thou art repose," Fr. Schubert-Liszt, by Pauline Becker; "The lost chord," Arthur Sullivan, solo for cornet, by Walter Davis; "Calvary," Paul Rodney, by orchestra; remarks by Mark Siegfried; offering; march, "Pomp and circumstance," Edward Elgar, op. 39.

Brother Harold Burgess, who for several years conducted the "Brick Church" choir at Lamoni, and who has conducted the musical part of a number of prominent revival and young people's services, has recently located in Independence, and the First Presidency of the church have appointed him director in chief of the musical interests of Zion, that a uniformity of development of them may be had.

A Pertinent Thought

Brother R. J. Farthing, of Toronto, Ontario, sends us the following, clipped from an account of a convention of choir directors and organists, recently held in his city:

"The majority of choir leaders are concerned in having well-trained choirs whose singing will bring prestige to their names. It is the exception to find an organist or choirmaster anxious to select and prepare music the text of which will blend with the sermon. The majority prefer the freedom of selecting music best suited to exploit the ability of their singers."

This is so excellent that we deem it unnecessary to comment upon it at much length.

If our choir directors will concern themselves first with making sure that the musical part of our services is of the character to enhance the spiritual message of the services, then their efforts will be more successful and will redound to the glory of God. Just as often as music has for its purpose mere show and self-glory, that often does it lead people away from God.

A. H. M.

"We feel that we can truly appreciate the heroic and intelligent appeal of Bishop McGuire," writes C. C. Randall, from Columbus, Kansas, "and believe it will stir many Saints to activity. In trying to examine ourselves we have come to the conclusion that we need more faith in God and his promises. We note in the daily press that influenza is raging in the East. Should the Saints have fear? Has not God told us in the Word of Wisdom how to escape? If we have not earnestly and prayerfully studied it, now is a good time to do so, for we have not in the past felt the real need of the blessings therein promised."

The *Alva Review-Courier* is printing daily items concerning the services being conducted at Alva, Oklahoma, by Elder J. E. Vanderwood, including a brief resumé, or extracts, from the discourse.

WOMEN'S DEPARTMENT

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

List of Organizers, 1922

District	Name	Address
Arizona,	Mrs. May Engle,	605 North Second Street, Phoenix, Arizona.
Australia,	Mrs. William Hendricks,	"Moroni" Maida Street, Leichhardt, New South Wales, Australia.
Mobile,	Miss Edna Cochran,	Route A, Box 29, Oceans Springs, Mississippi.
Alabama,	Mrs. Bell Sellers,	McKenzie, Alabama.
Arkansas,	Mrs. George Gordon,	Fisher, Arkansas.
Southern California,	Mrs. H. S. Pankey,	811 North Broadway, Santa Ana, California.
Northern California,	Mrs. Cleda N. Simpson,	1873 Eighth Avenue, San Francisco, California.
Eastern Colorado,	Mrs. Vida Fletcher,	Wray, Colorado.
Western Colorado,	Mrs. N. E. Slick,	Ridgeway, Colorado.
Northern Saskatchewan,	Mrs. Lottie Clark Diggle,	1011 Dufferin Avenue, Saskatoon, Saskatchewan, Canada.
London,	Mrs. Margaret Gray,	37 Elysian Street, Saint Thomas, Ontario, Canada.
Owen Sound,	Mrs. J. L. Mortimer,	1796 Fifth Avenue West, Owen Sound, Ontario.
Alberta,	Miss Victoria Shaw,	Oyen, Alberta, Canada.
Winnipeg,	Mrs. W. B. Richards,	177 Langside Street, Winnipeg, Manitoba.
Florida,	Mrs. William West,	Route A, Box 50, Jay, Florida.
Hawaii,	Mrs. Myrtle Reeves,	Box 922, Hilo, Territory of Hawaii.
Little Sioux,	Mrs. Esther Kennedy,	Logan, Iowa.
Nauvoo,	Mrs. D. J. Williams,	725 Lewis Street, Burlington, Iowa.
Eastern Iowa,	Mrs. C. A. Beil,	Clinton, Iowa.
Pottawattamie,	Mrs. Cora Salisbury,	335 Lincoln Avenue, Council Bluffs, Iowa.
Des Moines,	Mrs. D. A. Emslie,	1004 East Sixth Street, Des Moines, Iowa.
Lamoni Stake,	Mrs. I. A. Monroe,	Lamoni, Iowa.
Southeastern Illinois,	Mrs. Cora Henson,	Orchardville, Illinois.
Northeastern Illinois,	Mrs. Ward L. Christy,	6532 South Hermitage Avenue, Chicago, Illinois.
Kewanee and Tri-Cities,	Mrs. J. R. Lentell,	124 Locust Street, Davenport, Iowa.
Idaho,	Mrs. C. R. Likens,	Boise, Idaho.
Southern Indiana,	Mrs. Hazel Burwell,	3243 Virginia Avenue, Louisville, Kentucky.
Northwestern Kansas,	Mrs. Lottie Dey,	Alton, Kansas.
Spring River,	Mrs. J. A. Graves,	2304 Empire Avenue, Joplin, Missouri.
Northeastern Kansas,	Mrs. Emma Hedrick,	714 Parallel Street, Atchison, Kansas.
Eastern Michigan,	Mrs. Harold Muir,	Valley Center, Michigan.
Central Michigan,	Mrs. Mary Harder,	Beaverton, Michigan.
Western Michigan,	Mrs. F. S. Brackenbury,	South Boardman, Michigan.
Northern Michigan,	Mrs. Ada Alldread,	Boyne City, Michigan.
Southern Michigan and Northern Indiana,	Miss Louise Evans,	240 Travis Street, Grand Rapids, Michigan.
Zionic Stake,	Mrs. C. J. Hunt,	502 North River Boulevard, Independence, Missouri.
Kansas City Stake,	Mrs. Lula M. Sandy,	3431 East Sixtieth Street, Kansas City, Missouri.
Holden Stake,	Mrs. I. M. Ross,	Holden, Missouri.
Far West Stake,	Mrs. Anna Salyards,	517 North Twenty-second Street, Saint Joseph, Missouri.
Saint Louis,	Mrs. O. V. Davidson,	1156 North Kingshighway, Saint Louis, Missouri.
Northeastern Missouri,	Mrs. Roy Compton,	Higbee, Missouri.
Southern Missouri,	Miss Lulu Rowley,	Springfield, Missouri.
Massachusetts,	Miss Lucie Sears,	23 Sherman Street, New Bedford, Massachusetts.
Minnesota,	Mrs. Hans S. Olson,	2025 Banks Avenue, Superior, Wisconsin.
Eastern Montana,	Mrs. Eli Bronson,	428 South Sixth Street, Glasgow, Montana.
Northeastern Nebraska,	Mrs. L. F. Eden,	5002 Corby Street, Omaha, Nebraska.
Southern Nebraska,	Mrs. J. M. Baker,	1642 Main Street, Lincoln, Nebraska.
Central Nebraska,	Mrs. Ida Gatenby,	Clearwater, Nebraska.
Unorganized Nebraska,	Mrs. Lillie M. Richards,	North Platte, Nebraska.
New York,	Mrs. Mary Mesle,	Box 177, Sherrill, New York.
New York and Philadelphia,	Mrs. Barbara Milligan,	144 Cottman Street, Cheltenham, Pennsylvania.
Northwestern Ohio,	Mrs. O. J. Hawm,	Bradner, Ohio.
Kirtland,	Mrs. F. T. Haynes,	1427 East Ninety-fourth Street, Cleveland, Ohio.
Eastern Oklahoma,	Mrs. T. B. Sharp,	Winthrop, Arkansas.
Central Oklahoma,	Mrs. Ed. Dillon,	331 East Tenth Street, Oklahoma City, Oklahoma.
Western Oklahoma,	Mrs. Lester E. Dyke,	Eagle City, Oklahoma.
Portland,	Mrs. Ida E. Jones,	250 East Seventy-fifth Street North, Portland, Oregon.
Pittsburgh,	Mrs. Will Dougherty,	573 Bellaire Avenue, Pittsburgh, Pennsylvania.
South Sea Island,	Mrs. May Needham Elliott,	Box 80, Paapeete, Tahiti, Society Islands.
South Dakota,	Mrs. J. C. Mabbott,	Spearfish, South Dakota.
Central Texas,	Mrs. Ida E. Nicoll,	3002 Birmingham Avenue, Dallas, Texas.
Southwestern Texas,	Mrs. T. J. Jett, jr.,	416 North Laredo Street, San Antonio, Texas.
Southern Wisconsin,	Mrs. Effie Hield,	628 North Washington Street, Janesville, Wisconsin.
Spokane,	Mrs. Alice McGeorge,	308 Pine Street, Sand Point, Idaho.
Seattle and British Columbia,	Mrs. Jennie Jones,	4811 Spencer Street, Seattle, Washington.
West Indies,	Mrs. W. D. Tordoff,	Nueva Gerona, Isle of Pines, West Indies.
West Virginia,	Mrs. Clara Warren,	415 Stealey Avenue, Clarksburg, West Virginia.
Wheeling,	Mrs. Blanche Martin,	Bridgeport, Ohio.
Northern Wisconsin,	Mrs. Leroy Colbert,	Chetek, Wisconsin.

The appointment of the above sisters has been approved by the First Presidency of the church, and we trust they will receive full and unqualified support in their earnest efforts for good.

AUDENTIA ANDERSON, for General Executive.

"Who Hath Desired the Sea?"

In response to the request from the editor that we send our favorite bit of nature poetry, I am sending some verse which I happen to have reread recently. Living as I have for the past year and a half between the cliff-rimmed beaches of Santa Monica and the hills of Hollywood, I have found a new pleasure in the dramatic fervor of Kipling's "The sea and the hills" from which the following is quoted:

"Who hath desired the Sea?—the sight of salt water unbounded—
The heave and the halt and the hurl and the crash of the comber wind-hounded?
The sleek-barreled swell before storm, gray, foamless, enormous, growing—
Stark calm on the lap of the Line or the crazy-eyed hurricane blowing—
His Sea in no showing the same—his Sea and the same 'neath each showing—
His Sea as she slackens or thrills?
So and no otherwise—so and no otherwise—hillmen desire their Hills!

"Who hath desired the Sea?—the immense and contemptuous surges?
The shudder, the stumble, the swerve, as the star-stabbing bowsprit emerges?
The orderly clouds of the Trades, and the ridged, roaring sapphire thereunder—
Unheralded cliff-haunting flaws and the headsail's low-volleying thunder—
His Sea in no wonder the same—his Sea and the same through each wonder:
His Sea as she rages or stills?
So and no otherwise—so and no otherwise—hillmen desire their Hills."
RUTH LYMAN SMITH,
(Mrs. Frederick M. Smith.)
HOLLYWOOD, CALIFORNIA, January 20, 1922.

Righteous Desires

[The following letters are typical of many which find their way to our desk. Do not the pure thoughts and desires expressed stir our hearts in gratitude to God, who is pleading patiently with his people? How long shall any of us hold back, and forget to improve the shining hours of our probation?—A. A.]

I notice in the HERALD that some of the matter under the "Women's Department," touches on the subject of teaching small children. That is the subject in which I am very much interested at present, for I have a dear little boy, seventeen months old, and I do so want to start him out *right*.

I am wholly inexperienced in child training, and that is why I am so much in need of good advice as to what studies to follow, that my little son will have every possible advantage I can give him in his early training.

We are isolated from the church and my husband is not a member, though not strongly opposed. I regret that religion is not given a more prominent place in our home life, but I am very anxious that our baby shall grow up to feel the importance of religion. I want to teach him along those lines, that they may be blended with the rest of his early education. I should like to have some outline to follow, that from the very first he may not learn useless things that will have to be unlearned later.

I have access to a fairly good library, which has a special children's department, and I hope your time is not too crowded to give me a start along the right road of study in this earnest undertaking.

MOTHER OF ONE.

I am very much interested in your article, "Hot lunches," and should like to be counted one who wishes to receive a copy of the bulletin, Hot Lunches for the Rural Schools.

I would like to learn of any other books and pamphlets in regard to children, whether it concerns health, morals, play, or whatnot. According to my patriarchal blessing, my work will be largely with children, and although at present I am not situated in a position which throws me into contact with any who are more than four or five years younger than myself, I feel that it is wisdom to be prepared for whatever work may come to my hand.

In making this preparation, I feel the need of getting as much as possible of the material available which will help me to do so intelligently. I realize to a certain degree the crying need for teachers who live proper lives, and try to be fit examples for those whom they teach to follow, as well as all others with whom they come in contact.

I realize, too, that there is more than a "Sunday school side" to a youngster's existence, and if we teachers cannot grasp the everyday problems in an efficient way, we cannot hope to teach little folks to be that which they know we should be but *are not!*

Hoping for a consecrated effort among the young of the church to "carry on" and increase the knowledge of the gospel, I am,

A SISTER WHO LOVES CHILDREN.

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER XII

Thinking

1. What gives men preeminence over the animals?
2. Carefully discuss and give examples of the four different types of thinking.
3. One writer has given three things which one's education should do for him, instead of solving all his problems. What are those three things?
4. Of the four different types of thinking, which is the most important? Why?
5. Besides supplying certain information, what should all school subjects present?
6. The meaning of anything is determined by the degree in which we have realized the different relations. Our religion, then, means only so much to us as we are able to see and realize its different relations. Is the commonly accepted Latter Day Saint idea of salvation broad or narrow?
7. These relations are only discovered by thinking. Have we been thinkers or have we accepted things as told or handed down to us by others?
8. Since "each separate thing, be it large or small, forms a link in an unbroken chain of relationships which binds the universe into an ordered whole," is there not much for us as a church to do if we ever hope to do the things we have long held as ours to do? What are some of them?
9. What constitutes the difference in the thinking of the child and that of the sage?
10. Some parents have thought the babe did not think. What is the opinion of your author?

11. True thinking takes place by means of what three things?
12. Define animate and inanimate things.
13. What enables the psychologist to determine in the process of classification?
14. Is not the definition of a concept clear after reading the paragraph on its "Growth"? Unless our concepts grow, what do we become?
15. So far as mental life is concerned, what is the secret of perpetual youth?
16. Define judgment. What class of people are prone to make judgments more hastily than others? What remedy does the author give for faulty judgments? What psychological basis is there for our judgments to be faulty?
17. Discuss the difference between judgment and reasoning.
18. Define deductive and inductive reasoning.
19. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

A Series of Worth-While Lectures Free

The ladies of the northeast group under their leader, Mrs. Henry Minor, have arranged a series of lectures to be given once a week, beginning February 1, in Herald Hall at 3.30 p. m. To these they have invited all the other groups and any other citizens who wish to attend. They have secured some of the best talent of the town to lecture on a diversity of themes, and believe they will be able to present something worth while. These busy men and women have promised their services free for the benefit of the people, and the ladies are especially anxious that as many as possible avail themselves of the opportunity of hearing them. The outline for the course follows:

- February 1. "Woman's civic responsibility," G. N. Briggs.
- February 8. "Benefits of the household budget," A. Carmichael.
- February 15. "Food and its relation to the physical and mental life of your child," Cora Schild.
- February 22. "The well-filled market basket and its cost," Vergie MacCray, E. A. Lewis.
- March 1. "The economic production of home products," Eva Lewers.
- March 8. "Religious training of the child," A. Max Carmichael.
- March 15. "Education as a community task," F. M. McDowell.
- March 22. "Chats on Australia," John Blackmore, William Patterson.
- March 29. "Evaluation of the Bible," Lonzo Jones.
- April 5. "The church in action," Cyril E. Wight.
- April 12. "The relation of community recreation to the church," J. Vincent Gray.
- April 19. "Our city laws," R. A. Wight.
- April 26. "Health laws," Doctor Peterson.
- May 3. "Business prophecies," C. E. Irwin.
- May 10. "Consumer's cooperation," Hazel Putnam.
- May 17. "A lesson in the appreciation of music," Mabel Carlile.
- May 24. "Constance D'Arcy MacKay and eighteenth century life," June Whiting.
- May 31. "Music and story-telling," Joseph Anthony, Mrs. Cyril E. Wight.

—Lamoni Chronicle.

LETTERS AND NEWS

Cooperation and Sacrifice

I read the article, "Stopping the leaks," by Bishop B. R. McGuire. He presents many things in that message that all Saints should consider carefully and prayerfully.

I see the thermometer registers \$20,000. Can we raise it? I answer, "Yes." How? By complying with the two words heading this message.

We read in the gospel in many places about fasting. The Christ, when he came to lay down his life to redeem us, fasted forty days and forty nights. When some of his disciples were called upon to cast out devils they failed. When they asked why they had failed they were told that it was because it could not be done except by prayer and fasting.

There is a meaning in that statement—sacrifice—that should engage our best thought. I will suggest that every Saint in the church fast every Sunday. Go without breakfast. Give to the church. What we would save might be but fifty cents a month, though that is a low price. Still it would make six dollars for one year. I do not know what our membership is, but suppose it is eighty thousand. That many times six dollars would raise the thermometer to \$480,000. Is it worth while?

This is a personal proposition for every Saint to decide. Personally I feel if this plan can be carried out it will help us spiritually as well as financially. Possibly those whose duty it is to look after church finances can devise a plan to bring it before the Saints.

Ever desiring and praying that the gospel may be preached to all the world.

M. K. LYKE.

Te Orometua for December

Editor Frank B. Almond sends us a copy of the Society Island mission paper for December, 1921, which we presume is interesting reading, judging from the translations accompanying the headings. The leading editorial is on "Christmas." There is an article by *Na Taraita* (Clyde F. Ellis), entitled "The church should exist." Another extensive article by Elder Almond is "What did Jesus preach?" "The nature of the good husband," is a contribution by *Na Maria* (Sister Almond), while *Arabera* (A. V. Karlstrom) contributes an article on "The Bishopric." There is a page of *To Parau Api* "News" from which we can elicit the information (having already known the facts) that to *Farameta raua o Maria* (Frank and Mary Almond) was born *Federerika Eraneta*, and to *Fereta raua na Me* (Frederick and May Elliott) was born *Federerika Ioane*.

Brother Almond's experiences in the mechanical department of the Herald Publishing House evidently serve him well in his publishing work. From a personal letter we quote regarding this issue of the mission paper. The finished product is a work of art, considering the difficulties.

"I am sending you another issue of the paper, which was printed in our own little shop, and if you could understand the conditions under which it was done, you would not only have sympathy for 'ye editor,' but you would consider it a work of art. For instance, I had just enough type of cracked and worn letters to print a little over one page at a time. The chases had been broken, and put together again with rivets, which made a twisted page; the screw was missing to the bed of the press, which made it absolutely impossible to print cuts this time, and which made me endless work at

adjustments; instead of gauge pins I used broken safety pins; I had no quoin key, and used a hammer and a screw driver to lock up the forms, etc. The press work was mostly done by a native girl, who was certainly wonderfully adaptable to the work, and in a month or two, if she stays at the job, will be fit for a job in the Herald Office."

Down by the Pacific

Leaving my home in Pasadena, California, I took the train for Los Angeles and made connections for Hermosa Beach. At this place, about one half mile from the water, is Convention Park, the reunion ground of Southern California District. The cafeteria building, outside of encampment time, is used for a place of worship.

Brother Charles Salter, in charge of the work in San Pedro, had invited me to come down to attend to the blessing of several children and to administer to some who were ill.

At the close of the service we made arrangements for baptism at Hermosa Beach, the Saints at Mission uniting their services with us for the following Sunday. The Saints drove over by auto.

Baptizing was announced for two o'clock. Previous to that a dinner was served in the grove near the chapel. Seven candidates came over from San Pedro for baptism and two from Hermosa desired it. The ocean was very rough, and as I watched the incoming tide and the white-capped waves tossing and realized that some were a little fearful of the water, I breathed a few words of prayer and saw the ocean change from wild tumult to a peaceful attitude. I realized that the hand that stayed the Red Sea could hold back the stormy elements. One young man who had a broken limb was carried down into the water for baptism.

Several nonmembers were attracted to the services. Some of them in bathing suits watched through curiosity; others in street dress followed us to the chapel for the confirmation services.

As to the general work at Hermosa, I will say that we have had discouragements to contend with, but know that such can round out true men and women to the formation of characters that will endure to the end.

LEVI HEMENWAY.

Arrived in Sydney

Elder J. W. Davis writes of their safe arrival in Australia, and of a month's stop in Hawaii.

We are pleased to report that we have arrived safely in Sydney after twenty-one days at sea. Our ship had one of her propellers disabled the first day out of Pago Pago, which caused two days delay in our arrival. The voyage was rather uneventful for us, except that we had a very nice visit in the Hawaiian Islands. The month we spent there was most enjoyable to us, and we were kept busy in church work. A few days after our arrival in Honolulu Brother and Sister Hull arrived, and we were able to assist in making them welcome and helping to introduce them to the people and the work.

We visited the Saints in Hilo, and were made very happy to see just about all those with whom we had been associated while there before actively engaged in church work, they having been baptized in the meantime. We felt very much pleased with the way Brother Reeves and his splendid wife have the situation there in hand. An excellent spirit was felt and manifested among the Saints. I did some preaching in both Honolulu and Hilo, and was greatly blessed in

doing so. I did not hear Brother Reeves preach, but he is reputed to be a fine speaker. In my judgment he deserves credit for the work he is doing. The Saints at both places enjoyed the visit of Brother and Sister McConley very much, and they were able to render them some very substantial assistance.

We are pleased with the outlook here, and hope to be able to do our reasonable share of the work as we go along.

With best wishes for the New Year, J. W. DAVIS.

From Australia's Only Patriarch

In a letter from Patriarch I. T. Gresty to President Elbert A. Smith, he says:

"I have been greatly blessed in my work. At present I am the only patriarch in the church in Australia, but I am trying to do my best, and God's blessing has greatly attended my efforts, as you know the two other patriarchs, Brethren Barkus and Jones, are dead. I am blessed in having a fine helpmate in my wife, a fine speaker, especially to Woman's Auxiliary, of which she has been appointed field worker. At present she is not traveling with me, but does sometimes as a scribe for blessings, and otherwise helping me in my work in visiting the homes, etc.

Next year (1922), all being well, we will have to visit Queensland to finish Brother Barkus's work—probably between thirty and forty blessings to give besides the revival work.

I have recently also had a request from Western Australia from twenty Saints who want their blessings, but I shall have to consult our bishop here before undertaking the journey so far distant, and also to take a scribe, as none can be obtained there. But they are all good Saints and tithe payers and thus entitled to all the blessings of God. I am laboring at present with the three branches around Melbourne, Victoria.

I was glad to hear that you have recovered your former health and strength. I am splendid in health, never better, for which I thank God. I trust you are well and being greatly blessed of God. I enjoy your writing in the HERALD and the great gift God has given you. May God bless you and our President, Brother F. M. Smith. I always pray for you both, and all the quorums of the priesthood, as you have a great responsibility and many problems to face in the building up of Zion. But God is all-sufficient, and will supply the wisdom.

Anti-Mormon Crusade in British Isles

A virulent anti-Mormon crusade is developing throughout the British Isles. This crusade is well organized and extensive. The *Daily Express* and *Daily Mail* of London are giving publicity.

The most extravagant, weird, and uncanny stories are being published. There is no attempt to stay within the facts. Sectarian bias is clearly evident. An attempt is being made to arouse the passions of the people even to mob violence.

Rabid editorials and articles are appearing containing the following:

"Turn them out."

"Fling them out."

"Those already here should be deported as undesirables."

"Banish the Mormons."

"We must drive the Mormons out of the country at once."

"Put the Alien's Act into force."

"Clear out the Mormons."

"Picket their halls."

"Deport the undesirables."

"If their propaganda be tolerated, there will be trouble."

"Clergy call on England to drive them out."

An employer: "If I found out that one of my work girls was going to a service at the Mormon church here, I would get rid of her at once."

An appeal to fanaticism and passion is never justifiable, but the supposedly orthodox ministers resort to their old-time weapons.

Polygamy is a crime which is revolting. It may appear in many forms. It would be well, however, that the Church of England sweep before its own doorstep before an attempt is made to stone others. Immorality is rife in Great Britain. The morale of the people has fallen. It is a common occurrence to read of some minister of the Church of England being hailed before some court to answer to a charge of immorality.

We believe that the Mormons should not be permitted to exploit their subversive tenets and to lure unsophisticated, ignorant people to migrate to Utah. But persecution and mob violence will not solve this problem.

The Church of England is dying out. The people of England are disgusted with the attitude of the churches here towards the needs of the people. The church buildings are empty. There is need that something be done to hold the people. This anti-Mormon crusade gives hope.

LLANELLY, SOUTH WALES.

T. W. WILLIAMS.

Canada's First Woman Member of Parliament

The Farmers' Magazine, of Canada, (and a large number of periodicals in this country) gives a page to Sister Agnes McPhail, recently elected a member of the Canadian Parliament. It gives an account of her life, how under difficulties, she secured her education and, when permitted to go to high school, studied the whole of the preceding summer so as to be able to enter the second year instead of the first year. She has long been interested in the problems of the farmer and the farmer's wife, and it is this interest that has been instrumental in good part, for taking her into politics. Her interests, however, are quite broad. Sister McPhail is the niece of Sister Daniel Macgregor.

Lamoni, Iowa

At the stake Sunday school business meeting Saturday morning, reports were received from the various officers. They were sustained in their offices for the coming year as follows: H. H. Gold, superintendent; A. L. Kean, assistant superintendent; E. Dewey White, secretary; E. D. Downey, treasurer. No important business was transacted, aside from a ten-cent assessment on the membership authorized to provide the traveling expenses of the officers.

At the stake business meeting Saturday afternoon, President Elbert A. Smith was chosen conjointly with the stake presidency to preside over the conference. A very interesting report was read by the stake president, indicating that during the past year special services had been held in the majority of the branches throughout the stake. Increased activity was reported on the part of many of the men of the ministry. The women of the stake were especially commended for their zeal and effort manifested in the various activities to which their energies had been devoted.

A number of ordinations were provided for, these being taken care of as indicated below.

Action of the elders' quorum in the selection of Lonzo

Jones as its president was indorsed by the conference, as was also his selection of C. E. Irwin and C. R. Ballantyne for counselors.

At a conference some years previous, provision was made for a special conference to be held during the stake reunion, the business to be transacted at this time being limited to the work of the reunion itself. On recommendation of the presidency, this limitation was removed, the reunion conference being thrown open for all business. This will permit the selection of delegates to the General Conference.

A resolution favoring the freeing of the Indians from the burdens now imposed on them by the Indian Bureau was adopted, following the presentation of this matter by Elder Elmer E. Long and others.

One of the most important actions of the conference as touching the better organization of church affairs within the stake was had in the adoption of a recommendation providing that hereafter all stake business, including that of the departments, be handled in the regular conference business session.

All of the present stake officers were sustained.

On Sunday morning, carrying out the action of the conference, the following men were ordained: R. C. Foreman and G. L. Smith to the office of deacon; Willard C. Moon to the office of teacher; R. A. Wight to the office of priest; Joseph Braby, G. A. Platz, H. H. Gold, Frank McDonald, and W. L. Morey to the office of elder. Other provision was made for the ordination of David Smith, of Hiteman, to the office of deacon, and L. S. Wight to the office of elder.

At the afternoon priesthood meeting, the brethren selected to preside over the quorum of elders were set apart to this work.

At the closing session of the conference, a special musical concert by the choir and orchestra was enjoyed by a crowded house. The sermon by President Elbert A. Smith was both timely and inspirational.

Kansas City Stake

About the time the disorganization of branches took place in the stake, which virtually resolved itself into one large branch, the stake adopted what is known as the group system. The city was accordingly divided into 33 groups with, when possible, a high priest or elder, priest, teacher, and deacon as officers. In some instances, however, a less number of the officials named have charge.

This arrangement started more than two years ago. Where the officers in charge of groups have operated as instructed by the conference, that is, holding their meetings at private houses in their group rather than at the church building, it is safe to say that the best results have been obtained. This arrangement has made it possible for devotional and other meetings to be taken to the homes of those who found it impossible to attend midweek meetings at the church.

Shut-ins were in this way favored with a service they could not attend if it had been held at the church. Those not of our faith could be invited to attend; thus, if those in charge were wise, no home would be neglected.

A variety of meetings was arranged for: prayer meetings, round table talks, lessons from the books of the church, but the service that has met with greatest favor is the good old-fashioned prayer and testimony meeting, so those in charge have yielded some ambitions they otherwise held, in favor of the wishes of the majority.

It has been observed that with the five groups of Central Church, for instance, that on a single night there have been

a hundred and twenty-five in attendance, whereas formerly half that number was considered a large attendance at the church building.

However, there have been more, and sometimes a considerable less number at service. In the extreme hot weather, with some groups, it has been found more comfortable at the church building than at the homes of the people, so joint meetings have been held in them. This is, however, but for a short period, when services are taken up in the usual way.

Throughout the stake, occasional joint meetings are held where the meeting place for both groups is near the same corner on their boundary line.

The best method adopted in securing attendance by any one of the groups is by personal or letter notification; this is done sometimes weekly, but usually notice is made where and when group meetings will be held for the entire month. It is also noticed that where group officers take pains in regard to their notification, they are using their spare time in *visiting* their membership. This is a provision made in the economy of the church that cannot be overlooked, if a group is to keep the interest up to the normal condition anticipated in the above.

Another feature of group work, and a very important one, too, is that there is work for all of the ministry—a special work with authority delegated to them by the conference of the stake. No minister can say, "They never call on me to do anything," for everyone from high priest to deacon has a job.

Another feature is that the bishop may work through the deacons of each group in the collecting of moneys and the care of material things of the homes of the various members of the church, when required, observing and reporting those who need help—relief, of whom we are glad to note there are but very few; he does not want any who are worthy to suffer for necessary things of this life.

When we consider that the territory of the stake is about fifteen miles long by an average of ten miles wide, and that the members live in all parts of the same, some idea may be had as to what confronts the officials of the stake in ministering to the membership, which numbers now more than three thousand souls.

Of course the fourteen regular meeting places, in church buildings, are maintained, presided over by pastors who also have general oversight of the groups of their church, sometimes being a group pastor.

We therefore conclude that the group method of church work in a metropolitan community is absolutely necessary to enable the stake officials to keep in touch with its members.

A series of meetings will begin next Sunday evening at the Chelsea church, Twenty-eighth and Garfield, Kansas City, Kansas, in charge of Elder Amos T. Higdon, who will have associated with him Elder Paul M. Hanson. These services will continue for at least two weeks.

Elder George Jenkins is opening a series of meetings at Armourdale, 940 Miami Street, Kansas City, Kansas, next Sunday evening, to continue a week.

Central Church young people announce a series of special young people's meetings at Central Church, to begin April 6 and continue till the 16th, with D. T. Williams as speaker and congregational music in charge of Harold C. Burgess.

Elder Alvin Knisley begins a series of meetings at Grandview Church, Fourteenth and Central, Kansas City, Kansas, Sunday evening, February 26, continuing for a week or more.

Independence

The theme of the hour in Independence is the series of gospel services for young people now in progress at the Stone Church. The meetings Sunday and Monday evenings were well attended, especially Sunday evening, when the capacity of the lower room was tested and extra seating put in, so far as the law would allow.

So far the weather has been of the same order which has prevailed all winter, delightful and suggestive of March and April.

Extensive preparations for the meetings have borne fruit, and people from all over Zion are in attendance and responding with fervor to the suggestions of the song leaders in the half hour of congregational singing preceding the preaching service.

An eight-page leaflet is furnished, with the words of some of the favorites for such meetings, most of them well known, with a few new ones. A verse of "Redeemer of Israel" is furnished, the whole of "Let us shake off the coals from our garments," from the Hymnal, with "The old, old path," "Pass me not," and "The Savior at the door," from Zion's Praises.

In addition to the congregational singing accompanied by orchestral instruments, three special vocal or instrumental numbers are given, furnishing an excellent balance to the service.

The speakers have been Walter W. Smith and Paul M. Hanson, the first mentioned speaking in the upper room the first evening and in the lower room the second evening, with Brother Hanson reversing the order. They have fundamental subjects, instructional in their nature, but susceptible of motivating appeal according to the personal tendencies of the speakers.

The ushering is divided among a number of younger men, and the care of the children under thirteen is undertaken by various self-sacrificing sisters who have as many as one hundred twenty-five boys and girls and babies in their charge in the big dining hall back of the church.

One of the requisites of success in such ventures has been developed very highly—organization—and we are glad to see it bearing fruit. Elder J. A. Gardner, as president of the amalgamated young people, who has associated with him a young army of loyal helpers who have for days sacrificed their own interests that the machinery of the enterprise might function, deserves much credit for the commendable smoothness with which everything now functions.

The speakers and subjects for the rest of the week are as follows: Tuesday evening, 21st, "A restored priesthood and authority," by John F. Garver; Wednesday evening, 22d, upper auditorium, "A restoration of the gifts and blessings," by C. Edward Miller; 23d, "A scriptural church organization and scriptural form of doctrine," J. Frank Curtis; 24th, "The second coming of Jesus Christ," Elbert A. Smith; 26th, "Zion's ideals—gathering, stewardships, etc.," Frederick M. Smith.

The momentous occasion of the ordination of new members to fill the Standing High Council of the church is reported elsewhere in this number. It not only means much to the church to have these important councils and quorum filled and functioning in their place, but to Zion it has much significance.

The historic aspects of the situation deserve publication and no doubt will in due time be collated for that purpose.

The speaker at the radio station for Sunday evening was Bishop J. F. Keir. Inquiries come into the editorial offices concerning equipment, etc., to keep pace with this fast de-

veloping invention, and it is planned to publish an interview with Arthur B. Church, of the Central Radio Company, Sixth and Grand, Kansas City, Missouri, who has been in charge of this work in Independence and who takes a keen interest in adapting it to our church needs.

Pursuant to the action of the late conference in Independence, the First Presidency has appointed as a reunion committee for Independence for the year 1922, R. V. Hopkins, Bishop J. A. Becker, and Arthur E. McKim.

An interesting contest is now in progress in Independence between two divisions of the Pen and Ink Club who are working to provide some material for children's day programs. The losing side is to furnish an evening's literary entertainment for the winners. The contest closes February 28 and we shall be glad to announce results.

The Graceland College basket ball team accepted the invitation of the local aggregation and came to this place on the evening of the 18th for a game with the best players from the four local church teams. The score was 36 to 20 in favor of Graceland. It was a worthy venture, and the local teams expect to return the visit ere long.

Patients entering the Sanitarium for the week ending February 18, 1922: Andrew Williams, Jennie Cole, Ollie Booker, Maynard Redfield, Gertrude Paxton, Bessie Parker, Vera Davis, Victoria Singleton, and Catherine Stephens, of Independence, Missouri; Pete Oreski, Sugar Creek, Missouri; Mrs. Ernest Hymes, Annie Guss, Anna F. Stewart, and William W. Reese, of Kansas City, Missouri. X-ray patients: Chester Auld, Mrs. L. Daniels, O. W. Newton, and Susan Witthar, of Independence, Missouri.

The third of five concerts under the auspices of the Independence Music Club will be at the Junior High School auditorium on the evening of March 2, with Barbara Maurel, mezzo soprano, the feature.

Departmental Institutes

Announcements of interesting inter-departmental institutes have reached us from Toronto and Warton, Ontario. This sort of meeting is growing in popularity in eastern Canada and is eminently worth while. It is a manifestation of progressiveness. Toronto meets on Thursday forenoon, March 9, and concludes the following Sunday evening, meeting from nine to twelve each morning and having a lecture in the evening only, following each day except Sunday, when they have class work at three p. m. Toronto Branch holds regular services on Sunday. Their subjects are quite general in their nature. The Owen Sound District program, at Warton, is on Saturday and Sunday, February 25 and 26. Their time is packed to the limit with specialized subjects pertaining to various departments of church work. We note that Daniel Macgregor is to be at both places and deliver sermons and lectures. Toronto is to have an institute newspaper.

Both districts have sent out neatly printed programs giving all details concerning the programs, evidently seeing to it that each branch is notified in ample time to send delegates.

From Fresno, California, Sister L. N. Roberts writes that the branch is losing Brother J. B. Carmichael and family, which will be a great loss. Brother Carmichael has been the pastor of the church there for a number of years and his wife active in the musical lines. They are moving to Berkeley, California, where their daughter Gladys can take a special course in the university. A farewell reception was given to them at their home.

Living in Zion

To live in Zion—what a privilege! Yes, it is one I have prayed for for many years. Whenever the opportunity seemed to present itself though, it slipped out of my hold and left me desolate. How bitter I have been over the disappointments. How little I dreamed under just what circumstances I should at last come into the city of my hope.

Yes, I am here at last, but it was because of a terrible "scourge," a fearful flaying of Satan, one which I really had no power to overcome without God's aid—namely nervous prostration—my only help (from prayer) seeming to be just enough to keep me able to get here for administration—that I was at last compelled to come and given the opportunity to do so.

As I review the particulars of my trial now, I am thankful to my Master that he allowed me to suffer so, for it has indeed placed my life in the narrow way, as I did not realize before that I had not been strictly walking as he would have me walk. I thank God indeed that he did not make it possible for me to come before to this city.

Appreciate Zion! Oh, I love her. This is my home henceforward. I love the earnest people here, the finest of the earth, and the consecrated ministry. I would say to the Saints all over the world, "Place your hope and desire here. Come, for we shall meet you with gladness. Don't come to "carry a chip on your shoulder," (and thus lose your heritage) if some of the careless here do not give you their hands in greeting as you think they should. You will find your friends if you come in the right spirit and determination.

My experience leads me to ask just here, How many of us say in our hearts, "Oh, Father, I love thee. Thy will is my will. Thy desire is my desire," but with a small aside (breathed upon us by Satan) "until the next time I get disappointed"? How soon we could come closer to him, come up higher indeed, if we would only in the moments of our sorrow, when constrained to cry out, "O Father, why must I suffer so?" hear the still small voice answer, "My people are not cowards." We indeed should be glad to take as he gives. What a privilege and delight, really.

"I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.

"I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is—is best."

I have indeed been marvelously blessed. As soon as I arrived here, I was given peace, through administration, from the fearful suffering I had endured. I was given a patriarchal blessing that clearly proved to me it was directed only by God. Wonderful were the answers to my prayers of years' standing, and the acknowledging of conditions of my heart that no one but Him and me knew.

I can say right here to those who may be discouraged, to those who feel they are fainting by the way, "Cling to the rod of iron." You will at last know God's will and his manner of dealing with men is perfect. Yes, I have the testimony of the Spirit, and I say without any doubt, without any fear, that he upholds the words I write. May God take my part in his kingdom when he comes for me if I do not speak truly now when I say, "This gospel is the true gospel of Jesus Christ. He will come very shortly to his

people. Fearful times must, very necessarily, and will come soon, upon the careless and unbelieving of the world."

Friends, I am not afraid because of having written those words. I am not afraid to send them out. I will receive no condemnation from Him whom I love, for writing such a testimony. My burning desire for the salvation of humanity prompts me to write this, in fact, compels me to.

EULA VICKREY.

From a Tithing Payer

I have felt somewhat duty bound to write you since receiving a letter to-day mentioning tithing. Since the death of my dear aged parents in 1903 I have been a pretty steady worker with the exception of a few weeks while unable.

In 1908 I paid up my tithing and have continued since then to pay on my annual increase. I am glad to return to my loving heavenly Father that which belongs to him. I neither want nor need my Lord's tenth, but possibly I would need it and more too if I did not love to pay it.

I imagine those who put off paying their tithing are carrying a load because they still owe it; neither do they know how long this uncertain life will extend them the privilege to pay it.

I know this effort will not be in vain if each one who has not done so will get his Bible and read Malachi 3 and ask himself the question, On which side would I rather be, with those who do or do not observe the law in this life?

I love to work and have felt richly blessed in paying free-will offerings also. To me it is beautiful and inspiring to have our young married people start their home making by observing family worship and tithing, so our heavenly Father can prosper and bless them with true happiness for service.

I profit by reading the SAINTS' HERALD and *Zion's Ensign*. The former I have taken about sixteen years. I pass them on for others to profit by the beautiful sermons and spiritual food contained therein.

I am anxious to look through them as soon as they come, because of the divine assistance and many rich blessings that have come to me through their pages of inspiration, and I love to remember those who ask an interest in our prayers and to get the church news. They are good company for me.

When the Lord will make up his jewels, I hope to be one of the righteous who have loved to serve him.

DETROIT, MICHIGAN.

IDA MAY BROWN.

We Are Reaping the Whirlwind

"See ye not the clouds portentous?" It is with genuine alarm and apprehension we look on the fast-growing advance of the divorce evil and wonder what makes the conditions possible that it should be so. It is surely a day when "God is forgotten" and the mad thirst for pleasure is making of home but "a place to eat and sleep."

The large and steadily increasing number of divorces is truly alarming, and in the words of the same writer shows how insecure are the foundations of the once strong and impregnable institutions of the home and family. The home, once the bulwark of the nation, a Gibraltar of power, is now only a convenience, "a place to eat and sleep." God pity the people of whom these words are true. No nation can rise higher than its homes, as no stream can rise higher than its source. The sacred hour, when the family gathered together and listened to the reading of the Holy Word, when all knelt to offer their devotions to God, is no more.

Why have we given it up? The rush and stress of busi-

ness affairs is urged as an excuse. It is too true that God is neglected in the insane rush of modern days. But "As we sow, so shall we reap," and the home and the family are threatened with entire destruction.

There is a strong influence at work undermining the home. An enemy who never wearies, who has worked quietly and industriously, and stolen upon us, as it were, in the night and taken us unawares. But we should have been on the watch tower. "Everything will be shaken that can be shaken," and the world is now trembling in the grasp of a pitiless monster. It is only a short time ago since public-school teachers began the day with reading and prayer, but we are far removed from reading and prayer to-day.

But in the meantime, the enemy has not been idle. There has been "method in his madness," and while we were leaning on our oars he was busy sowing tares, demoralizing our institutions.

"Choose ye this day whom ye will serve." We have chosen, and what have we gained? Only a generation of pleasure-loving youth whose chief joy is jazz and joy rides. And would we complain of the great number of divorce cases in our courts? It is surely a sad commentary on our boasted civilization that, with the increase of knowledge and education, schools and colleges, in many cases the divorce court is the end.

We have sown to the wind, and we are reaping the whirlwind. The word of God was lightly brushed aside, and now we are reaping the harvest. Instead of walking in the old paths we virtually say, "We will not walk therein." But be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap.

MRS. A. MCKENZIE.

Sacramento, California

Easter week, last year, we had Patriarch F. G. Pitt and wife with us. Their missionary songs and fine sermons make them ever welcome here.

Mothers' Day, last May, and two following evenings we had Elder George H. Wixom, then on his way to his Eastern Colorado mission. Such good attendance and interest were manifest that we were more than glad to secure another visit from him recently, during his holiday stay with his family in San Bernardino. Brother Wixom's live gospel topics and splendid personality made a strong appeal to our audiences, and his introduction to our local editors by Sister C. H. S. Bidwell, wife of one of our city councilmen, enabled us to get a liberal hearing through the press. The morning paper, previously misunderstanding our position, was especially courteous, giving us a full column on the history of the church.

Thanksgiving week we had Apostle J. W. Rushton with us for several able addresses. Our local pastor, Brother C. E. Ball, made arrangements with the few members at Rocklin, a small town twenty miles away, and through the noble lives and efforts of Brother and Sister C. W. Earle and Sister Ada Grant, who are keeping the work alive there, Brother Rushton addressed a group of about one hundred there one evening.

One evening last month our chapel was crowded to the limit to welcome President F. M. Smith and Doctor G. L. Harrington. Our district president, Elder J. D. White, made this visit possible for us, bringing the brethren here by auto. Brother Smith's address on "Stewardship" and Brother Harrington's on "The Health Department and its ideals," were

greatly appreciated. The papers gave us fine write-ups of the evening's meeting and published a lengthy interview given by President Smith.

We have had so many good things the past year that our members and their friends gladly respond to our invitations now with an attendance in goodly numbers. Much credit is due the local officers and our publicity committee, Brother T. J. Lawn, agent, and Sisters Birdie Clark and Hazel Blohm.

Saint Joseph, Missouri

FIRST BRANCH. At the annual business meeting of the First Branch of Saint Joseph a goodly congregation greeted President R. S. Salyards, who made a very interesting and satisfactory report, showing much work done and great good accomplished since the last annual meeting. The treasurer, Brother McCormick, by his untiring energy was able to report that the finances were in good shape. Missionary Robertson made an interesting report on his labors here during the past year.

The following branch officers were elected for the year: President, R. S. Salyards; secretary, Minnie S. Dobson; treasurer, E. E. McCormick; historian and correspondent, H. S. Salisbury.

Our Religio is interesting the young people greatly under the management of W. W. Salisbury. Superintendent Stone is doing able work for the Sunday school.

President Frederick M. Smith was with us the first Sunday in February, and made many friends. The house was crowded to capacity, and some turned away, at his addresses morning and evening on the subject of stewardships. The large audiences listened with great interest and satisfaction to his masterly elucidation of the subject.

H. S. SALISBURY, *Correspondent.*

Rockford, Illinois

We are pleased to report that there has been a great improvement in our branch the last six months. Those who have known the conditions here such a short time ago will rejoice to hear of our spiritual advancement, although there is room yet for improvement.

We have rented a hall and nearly always have some outsiders at our meetings. Several of them are active workers in our Sunday school.

Our district president, Brother Cooper, was with us the first Sunday in January. We enjoyed a very spiritual time both at our sacramental meeting and at our preaching service in the evening. There was one promise that cheered many of the Saints who have quite a distance to walk in order to attend services, as they put forth the effort to come, the promise that they should walk and not be weary and run and not faint would be verified to them.

Two baptisms last Sunday, Brother and Sister Kell. They, with their four children, make a nice addition to our branch and Sunday school. They had been baptized into the Mormon Church, but through an outsider who is interested in the gospel they were brought in contact with our branch president, Elder J. A. Daer, who labored faithfully, and now they have accepted the true gospel.

February 5, we had a very spiritual sacrament. Sister Hans and Sister Kilgore, of Pecatonica, were with us. I am sure it gave us all a greater desire to be coworkers in this wonderful work to hear the testimony of those who have been in the church so many years.

Any persons coming this way will find a hearty welcome at our place of meeting, 115 North Third Street.

Central Chicago

Our series of meetings closed, and while no additions were made to the fold, much good has resulted in renewed interest and enthusiasm among the Saints. This is shown in all departments of the work.

Our Sunday school, under direction of Superintendent Harry Jowett, has opened several avenues of interest, among them the normal class, which meets one evening each month, thereby giving Sunday-school teachers a chance to attend, as well as any others who want to prepare themselves as teachers.

We are having an auto race by the various classes in Sunday school. Mileage is given by lesson study and collection, also for the classes in place promptly at ten o'clock. The interest taken in the opening of this race makes us confident of good results.

Religio under Superintendent Roy Cheville is proving both interesting and instructive. Following lesson study, some unique and interesting programs have been given. Among those recently given were those by the priesthood and Gleaners (women's organization). At present a series of indoor baseball games have been inaugurated. Four teams were organized, and interest is good.

The women's organization is also filling its place creditably, and while having organized a regular study class, also finds time for other good work, having recently quilted two quilts.

The choir is fulfilling its duties in a splendid way under Sister Belle Simmons.

So with all departments wide awake and progressive, 1922 should be a wonderful year for Central Chicago.

HATTIE K. BELL, *Correspondent.*

ENID, OKLAHOMA, February 13, 1922.

Editors Herald: We are having nice interest in cottage meetings and feel we are being rewarded for our continual efforts put forth for the last fourteen years, as several seem more than interested at present.

We had with us a few days last week Brethren Harvey Syckle and Peter Anderson of Tulsa, Oklahoma, and on Wednesday night we had Lemuel Dyke of Eagle City. We were made glad by such a treat all at once. Since being isolated all we get to hear is what we have in our cottage meeting as elders come through and what my husband and a brother now living here preach every Sunday evening and every Wednesday.

We have quite an attendance, all the way from fifteen to twenty-one each time, and one man is very near the door. So we surely feel repaid for our efforts.

My husband is working on toll lines out through Okeene and Southland, Oklahoma, and if there are any Saints in or near those towns let us know and he, being an elder, will hunt them up.

Now if the Lord is willing, and I think he is, we hope for a good interest here, and when warm weather comes we will try to get a tent or building and hold meetings. Hoping for the pure in heart to be gathered in, in this place, I am,

Your sister in Christ,

MRS. L. C. HOPKINS.

"We have real nice crowds at evening services," reports Mrs. Vida Hill, from Burrton, Kansas. "We have organized a teachers' training class with R. J. Wildey as teacher. It seems interesting. We elected Brother Wildey as branch president during the absence of Brother T. Comer Turpen. We also started a piano fund. We have regular Wednesday night prayer services at the homes of the different Saints."



What One Community Has Demonstrated in a Musical Way

In the little town of Princeville, Illinois, flourishes this band of thirty-two pieces and an orchestra of twenty pieces, with Brother W. M. Keck, manager of the Keck Telephone Company, as director. The band and orchestra were organized about two years ago with all beginners except two. The community club is back of the organization and loaned them some of the money with which to start. They have raised the rest by putting on concerts, playing at Fourth of July celebrations, managing stands, and furnishing dinners. Some time ago, when Brother Keck wrote us, the instrumentation of the

band was one piccolo, six clarinets, ten cornets, four altos, four slide trombones, one baritone, one B flat bass, three E flat basses, two drums. They have the usual trouble of keeping the instruments balanced. The orchestra contains some who play in the band, and some who play only in the orchestra. The orchestra instrumentation reported is: One flute, two clarinets, eight violins, two cornets, two horns, two trombones, one cello, one double bass, one tuba, one trap drum. The spirit of good music does much towards developing a community spirit, and we congratulate Brother Keck and Princeville on the success attained.

Toronto, Ontario

We are still struggling along and hope to accomplish much before we are through. As I look over the congregation that meets in our little church from time to time, I think what a change from about three years ago. There is much more interest and a nice congregation and the Saints seem to be stirred up to greater things.

We had a very profitable sermon from our pastor, Brother Crowley, last Sunday evening. He asked the question, "What do we come to the meetings for? What is our motive in coming? Is it to get good and to follow it, or some other motive that will not get us anywhere? We hope to hear often from Brother Crowley.

I am so thankful that the Lord has raised up men in the church who are not afraid of the opinions of men when it comes to doing the Lord's work. I often think of how we meet together and testify that we are thankful for the gospel. I wonder how thankful we are. Are we one hundred per cent thankful? Or fifty per cent? Or ten per cent? Are we really and truly helping in the support of the gospel and the church? As much and as willing as it is our privilege to do?

I read not long ago of a man in the Baptist Church whose son had been raised up from a very serious illness and who was so thankful to the Lord that he gave that church one thousand dollars as a thank offering. Compare what we have as Latter Day Saints with what they have (I was a member of that church myself for many years) and it seems to me we have a charge to keep and will have to answer some day how we have spent our time and money. I desire to assist in any way I can, though it may be small.

Our Women's Department is moving on nicely. We have a change in our officers this year. Sister Barnes is superintendent.

Your sister in the gospel,

MAY E. HATHAWAY.

Ontario, California

Our branch is steadily growing. We have a live Sunday school and Religio. A number of outsiders attend.

We were happy to welcome to our morning services recently, Sister Frederick M. Smith and daughters of Hollywood.

Brother Rushton was with us for morning and evening services just recently. Also Brother Wixom preached for us January 22. Both preached excellent sermons. Brother Rushton addressed the Sunday school and Religio. Brother Wixom addressed the Religio, but was excused from speaking to the Sunday school, as he was not in good health. We hope to hear of his return to good health speedily. We have good speakers in our branch, but we love to hear our traveling missionaries as well. May we be united and humble that God may use us in his service.

Bisbee, Arizona

E. R. Davis has been unanimously elected branch president. He is very ill with typhoid-pneumonia and many of the Saints are sick.

Missionaries Simmons and Rogers have been with us for a week. They held services for a couple of evenings but owing to the sickness among the Saints closed them with the mid-week prayer meeting. They remained with us the remainder of the week, making calls and administering to the sick. Yesterday being sacrament Sunday they stayed and con-

ducted the services. Some of the Saints who had not been present for several months were with us again and renewed their covenant with God, and all felt the presence of the Holy Spirit in great power.

Bryan and the Great Commission

F. M. Ball writes that he was privileged to hear William Jennings Bryan speak in Delavan, Wisconsin, last summer; that while Mr. Bryan was there, he spoke on the subject, taking his text from the Bible, "Where are the nine?" Several times in his address, Mr. Bryan remarked that by chance reading, he was brought to see the matter in a different light than he had ever noticed it before. He laid great stress on the commission in Mark 16, emphasizing the word *all*, stating it was used with a promise, and further said the reason people do not get answers from God to-day is because they fail to do their part.

Brother Ball had written a letter to Mr. Bryan, expressing his appreciation of him as an orator, and as a man, especially in the cause of temperance. He referred also to his address on Immortality, and his appeal for the Bible against the materialism of the age. He therefore took occasion to hand him, with the letter, several tracts, such as, "Which is the church?" "The epitome of faith," "The Kirtland Temple," and "Findings in court." This was done for the purpose of acquainting a leading citizen, like Mr. Bryan, with our position. However, President F. M. Smith took the matter up with Mr. Bryan several years ago in a personal interview, so that he is fully informed with regard to our standing.

A letter from the Society Islands states that Bishop Karlstrom left Papeete, Tahiti, early in January to visit various points in the islands and attend to business matters. Elder Merchant has been away in the other islands for some months, but was expected to return before the first of February. There have been excellent reports from his work. Sister Hanson also left to make a tour of the islands early in January in connection with the health work, while Brother and Sister Almond and Brother and Sister Elliott were kept busy with local work, the printing of the mission newspaper, work with the young people, and a Religio quarterly. Their experiences have proved trying at times, but we learn that they are developing splendidly through their experiences.

Healing the sick was not, or is not now, the primary object of the gospel, yet it has its place in the gospel plan. It is quite convincing to note that Jesus said, "Heal the sick." He unhesitatingly admits sickness. Jesus took that stand when on earth.

James did not say, "If any among you think you are sick, send for some one to come and convince you that you are not, on the ground that there is no such thing." After giving the formula, James says, Confess your faults, etc., that ye may be healed. One cannot be healed of a sickness he never had.—H. J. Davison.

Forty-two baptisms are reported from Pisgah, Iowa, by Joseph Lane, president of the Little Sioux District in a letter to the *Ensign*. Through the efforts of the local priesthood, supplemented by some special meetings by J. F. Garver and Charles F. Putnam, this is made possible in a typical village of western Iowa.

MISCELLANEOUS

The Presidency

Elder Alma Rannie has been transferred from local to missionary work.

Elder W. H. Mannering, transferred from Southwestern Texas District to the Central Texas District, missionary.

Elder Alvin Knisley, transferred from Wyoming to the Kansas City Stake for the winter months, missionary.

Elder Archibald D. Angus, released from appointment till April 1 at his own request on account of ill health.

Elder Levi Gamet: Former notice showing his appointment Western Nebraska should read Central Nebraska District.

Mrs. Clyde F. Ellis has been appointed as an unordained missionary to the Society Islands Mission.

Elders F. S. Brackenbury and O. E. Sade, released from appointment because of physical disability.

Voluntary offers to resign from appointment and engage in secular work in order to relieve the church expenditures involved, have been accepted from Elders:

J. L. Parker. C. E. Dickens.
Lloyd Gregory. J. T. Overcast.

The following after expressing their willingness have been released from appointment because of the present financial condition of the church:

L. D. Campbell.	F. G. Hedrick.
E. D. Finken.	R. E. Miller.
E. C. Shelley.	R. T. Brown.
C. H. Martin.	A. G. Miller.
R. E. Bozarth.	V. M. Goodrich.
L. M. McFadden.	C. W. Prettyman.
C. W. Morgan.	R. E. Burgess.
J. A. Roberts.	E. L. Ulrich.
W. B. Richards.	S. N. Gray.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, February 15, 1922.

Conference Notices

Mobile, at Vancleave, Mississippi, March 10 to 12. Opening with prayer service at 9.30 a. m., Friday. Organization and program arranged at eleven o'clock.

Northeastern Kansas, at Atchison, March 3 to 5. Send reports to R. L. Tilden, secretary, Fanning, Kansas.

Convention Notices

Central Nebraska, at Norfolk, March 3. Sunday school convention. Charles M. Sodersten, secretary, Clearwater, Nebraska.

Department of Music

This is official notification of the appointments, with the approval of the First Presidency, of the following, as choristers of the respective districts noted:

Miss Melva Ward, Centralia, Washington, chorister of the Seattle and British Columbia District.

Miss Gladys Silsby, Moorhead, Iowa, chorister of the Little Sioux District.

Rufus T. Smith, 1907 Knox Avenue West, Spokane, Washington, chorister of the Spokane District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Director.*
ARTHUR H. MILLS, *Secretary.*

Canadians! Alert!

Development and efficiency are the two words of the hour in both the church and the world. Scouting will help develop your boys and make them efficient. Give it a trial in your community. For information and particulars, write to Lloyd Gregory, Ribstone, Alberta, boy leader for the church in Canada.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Requests for Prayers

Sister Susanna Hager of Maryville, Missouri, requests the prayers of the Saints that she may be healed of an affliction. She has been a member of the church since 1866 and has faith in prayer.

Addresses Wanted

We are seeking to locate all members of the disorganized branches of Clinton, Missouri, District.

CLINTON BRANCH. George L. Rogers, Jacob Gier, William R. Trussel, Carrie M. (Maudsley) England, Eliza Gier, Elizabeth A. England, William Reeves, George C. Brown, Elizabeth H. Kenyon, Ulysses G. Gates, Ida Gates, Eugene Murray.

DEEPWATER BRANCH. Delila (Stewart) Rousch, Sarah M. (Nelson) Osborn, Eric M. Nelson, Anna M. Hutchins, Edgar Smith, James A. Renfro, John H. Snyder, Samuel I. Park.

LOWRY CITY BRANCH. Alfred M. Withlow, Nancy W. Withlow, Sarah C. (Carroll) Hannah, Almada L. Story, Willmia May Weed, Sarah F. Weed, Elbridge G. Weed, Mary A. Hickem, Alexander Kelley, Nancy E. Kelley, James M. Walker, Jonathan W. Whitaker, Douglas A. McDougal, Laura L. Young, Lindley L. Marcum, John M. Bailey, William Mack Parks, William Oscar Tressel, Preston Lorein Butler, Sarah Alfreda Landaker, Nora Bunton, Ann Eliza Simmons, Sylva J. Ashlock, Mabel O. (Rounds) Austin, Susan Brown.

WHEATLAND BRANCH. William T. Armstrong, Hydrangea E. Owsley, William H. Banister, Clarence Sandage, Thomas A. Norris, Henry E. Wade, Melvina A. Wade, Maggie M. Warren, Joseph F. Warren, Francis Warren, Thomas A. Warren, Lovina Florence Peery, Memreese M. Zigler, Alice J. L. Zigler, Maud M. (Peery) Evans, Eunice M. Russell, Stephen A. Davis, Elizabeth Davis, Irene Kickland, James B. Evans, Belle Hawkins, Harrison Peery.

Also would like the address of Jacob J. and Margaret Guyer, of the Nevada, Missouri, Branch, and Adella M. Belle, of the Coal Hill Branch. If any of the above have married or died we would like the items.

MRS. A. C. SILVERS, *Secretary.*
NEVADA, MISSOURI, 329 West Hickory Street.

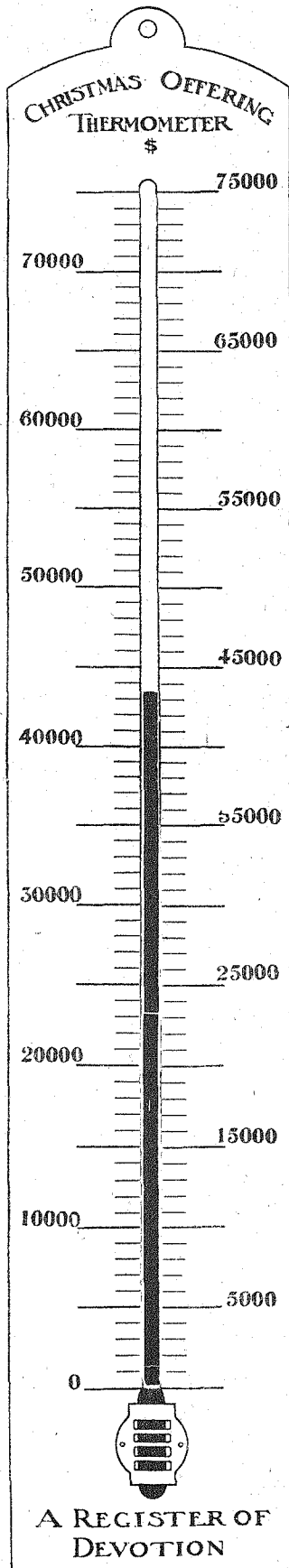
Our Departed Ones

NEWBERRY.—Alma, son of Vernon and Maude Newberry, was born October 29, 1906. Baptized when eight. Was a member of Troop 17 of the Boy Scouts of America. Died of a lingering illness, August 20, 1921. Funeral from the Saints' church at Sioux City, Iowa. Sermon by J. M. Baker, assisted by G. M. Vandel. Interment at Graceland Park Cemetery. Scout services at the cemetery. Father, mother, a brother, and a sister survive.

LYTLE.—De Los R. Lytle was born at Little Sioux, Iowa, January 17, 1869. Baptized at the age of eight. Ordained an elder. Lived most of his life at Little Sioux. Moved to Sioux City in 1906. Died at Saint Joseph Hospital, Sioux City, Iowa, November 23, 1921, from injuries received last February. His wife, four sons, one daughter, and two sisters survive. Funeral sermon by G. M. Vandel. Interment in the Graceland Park Cemetery.

Watch It Rise

"A Child of the Sun"

How High Will
It Go?

The total receipts to February 18 inclusive are \$43,214.47.

The 1921 Christmas offering books will be closed on February 28. Funds now in the hands of local treasurer or Bishop's agent should be sent in direct to this office so as to reach here on or before that date, otherwise they will not be included in last year's offering or be published in the next *Blue Stepping Stones*.

We have a large and varied assortment of estimates from the guessing contest now on file, and will publish the names of the ten persons who came the nearest to the final amount of the 1921 offering as soon after the final figure is available as we can conveniently do so. This will likely be about the third issue in March.

B. R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, February 20, 1922.

A new serial to begin in the issue of *Stepping Stones* for March 12, by Elder D. T. Williams, is entitled, "A child of the sun," quite suggestive of the sun-worshipping Incas in whose land the plot is laid. Those who have read Prescott's *Conquest of Peru* and marveled at the wonderful development of which they seemed to have a shadow, will realize the possibilities for an imaginative story in that setting. Elder Williams has studied assiduously all the available histories of that wonderful time when gold was so plentiful that rooms could be filled with it, at the command of the conquering Spaniards; when the social order was so perfected that there were at least no poor among them, and from it all has given us some interesting dramatic scenes.

Free Headstones for Veterans

There are doubtless some unmarked graves of World War veterans of your community, and I will appreciate it if any members of their families or former friends will write me for application blanks for headstones.

The Government will furnish these headstones upon application for the graves of soldiers, sailors, and marines who served in the Army or Navy of the United States during the World War, whether they died in the service or since their discharge.

These headstones are of the best American white marble, 39 inches long, 12 inches wide, and 4 inches thick, the top slightly rounded, and that portion of the stone above ground when set is sand-rubbed. Each headstone is inscribed with the name, rank (if above private), company, and organization to which the deceased belonged, cut in relief within a sunken shield.

I will be glad to furnish the proper form upon which to make application for a headstone, or any further information desired upon the subject, if the relatives or friends of a deceased soldier, sailor, or marine will write me. These headstones are furnished and delivered at Government expense, freight prepaid to railroad station.—W. O. Atkeson, 164 House Office Building, Washington, District of Columbia.

Be Careful About Printed Matter

We have of late received various samples of printing from the brethren which indicate very good intentions but give some very unfavorable impressions. Violations of established rules for printing, misspelled words, poor arrangement in general are bound to give a bad effect and drive intelligent people away from us rather than to draw them toward us.

Preacherless Pulpits

Those who look into the facts and find that there are thirty-five thousand pulpits in the United States without pastors and that the supply of ministers is gradually decreasing each year, are considering a real problem. Religion requires leadership, but if the leaders are not appearing over the horizon, the outlook is not bright. So long as congregations demand interesting sermons yet refuse to accept the doctrines from which real messages are made up, they will continue pastorless.

Next week the Women's Department column will begin a monthly feature comprised of suggested programs for use by locals. Sister Charlotte Dryden will have charge of this work, and her years of experience in study and teaching of subjects connected with domestic science will be invaluable.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, March 1, 1922

Number 9

EDITORIAL

The Church as a Medium of Instruction

All of the teaching of the church, through preaching and otherwise, has for its purpose religious education, and should have for its purpose the creation of right attitudes and habits.

We are confronted at once with the fact, however, that the lecture method is not the most effective method of teaching, but that the plan outlined for the school of the prophets, in which each one expresses affirmatively his opinion and the whole matter is finally summed up by the leader, is far more effective than the lecture method, whether it be in a sermon or other form of address. Preaching may often be made effective for emotional reaction, and naturally the lecture method makes a decided intellectual appeal, especially to those of older years. But for children particular instruction is necessary, and for all the class method is most effective.

That the preaching method is not alone sufficient for children is clearly shown by a study of the Doctrine and Covenants in which Oliver Cowdery and W. W. Phelps were directed to prepare books for children. Doctrine and Covenants 55: 2; 57: 5. Joseph Smith, Sidney Rigdon, Frederick G. Williams, and Bishop Newel K. Whitney were all condemned for not teaching their children (90: 7-10). They had all preached. This clearly indicates that the method of preaching to adults is not sufficient for the instruction of children.

Whether the teaching of children is to be in an organized association or department, called the Sunday school, is of very third grade importance. Its importance is that rooms be provided sufficiently numerous to provide for class work. The smaller the children, the smaller, as a rule, should be the group. With adults and late adolescents, thirty to fifty, or a hundred, may at times be gathered in one class, but with little children the numbers should be kept sufficiently small to permit of individual attention to each child.

This need of church work should soon be given very serious attention in connection with our construction of church buildings. To have one room in

which to preach is by no means sufficient, nor is it desirable, in our larger Sunday schools, that all the Sunday school members should be brought into one room for either the opening or closing services, for the nature of the exercises should be different from beginning to end, for primaries and beginners, from what it is for seniors and adults; and to a lesser degree, the same is true of the junior and intermediates.

Even leaving out all consideration of the value of separate assembly rooms for the different departments of the Sunday school, and the equally great need of sufficient small classrooms; even in the preaching services of the church our future needs would appear to indicate the value of more than one auditorium with suitable sermons for children and young people, at least, as well as for adults.

A beginning has been made in Independence. In the future we will expect to see this method of intensive instruction increased rather than decreased, with both the matter presented and the manner of presentation determined by the age of those to be instructed. Such needs are entirely away from the ideal of a single large auditorium, and tend rather to emphasize the need of smaller places of assembly.

In the school of the prophets, so far as the records have come down to us, the priesthood were gathered in small groups, and the president went from room to room, meeting with them and instructing them. The groups were not too large to permit of discussion affirmative to the subject being considered. The auditoriums in Kirtland Temple were divided by curtains into small rooms, and the third floor was partitioned.

It is interesting to note at this time, when this need of rooms for our educational work is coming to be recognized, as well as the further need of reaching large groups at one time, that the difficulty would seem to be met, in part at least, by the use of the wireless telephone. This would permit of meeting in various assembly halls, where it is found desirable to reach a very large group, and rather more effectively than is possible in most of the large auditoriums in existence throughout the country to-day.

In all God's creation there is no place appointed for the idle man.—Gladstone.

Thy Kingdom Come

In the past the greater emphasis of the evangelical churches has been placed upon the life to come. The recent war, according to an editorial in *The Christian Work*, has probably hastened, though it has not caused, a decided change, so that to-day more and more of the thought of the churches is, What is meant by the kingdom of God and the kingdom of heaven?

To some there appears to be a departure from Christianity, while in fact it is a return to real Christianity, because when Jesus Christ spoke of the kingdom of God, he was thinking of something which was to come upon the earth. In his prayer he taught us, "Thy kingdom come, thy will be done in earth as it is done in heaven." Hence the sectarian churches are giving more thought to social and economic reconstruction than ever before, for the churches at large are coming to see that the essential idea of the kingdom of God as presented by Christ was not a future paradise to be realized after death, but a paradise regained in this world and continued despite death into a fuller life.

In modern revelation we are commanded to pray "that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen."

The kingdom of God on earth is one of the foundation stones of the gospel, and has been so emphasized by us since 1830.

S. A. B.

Our Problems and Economic Ideals

Some of our readers wonder why we publish so much in our General Interest department and make so many references to what others are doing. They insist that we should rather present to the world the evangel of Jesus Christ. In part, this criticism is quite well taken. We have a definite message to present, but in order rightly to appreciate that message we must know something of what others are doing.

We do not present the views of others as authoritative or binding upon the church, for that which is printed in our church papers is presented only for edification and instruction as a rule, even though it be entirely by our own members.

We must realize that we are not doing the work of God in simply talking about the plan we have.

Others are also awaking to the economic situation. Unless we can really *do* something and *demonstrate*, wherein do we exceed what other organizations are attempting? In plain fact, there are groups here and there who are trying to carry into practical effect the ideals of economic justice, of cooperation and equality, of help for the poor.

If the church has nothing else to offer except an economic solution, it would seem that we could well associate with some of those who are attempting a demonstration. But fortunately we have presented in the word of God the very best plan, if once we understand it and will put it in force. We have also all of eschatology. And we have also the assurance and privilege of divine inspiration and revelation to-day, not only as a church, but as individuals. We should, therefore, be indeed a light set upon a hill which cannot be hid.

We present the ideals of others, so that these questions may be considered from every angle. Unfortunately, we suffer, as yet, as a church, from those within who have given only a very partial consideration to our problems, who after reading what appears in the books of the church, put upon it their own limited construction, which in the end actually contradicts the plainly written word.

It is necessary and wise that we consider carefully all that has been written and said on those subjects which confront us, but this only in the hopes that such study will help to a clearer understanding of our privilege and duty, and because we, too, are awake to the opportunities before us.

The world is suffering for the gospel of Jesus Christ. They are coming more and more to see the necessity of a return to the New Testament principles, for a return of the blessings of the Spirit of God through divine healing, as well as the other gifts of the Spirit. The need for a prophet to bring forth a new evangel. The need is to bring the kingdom of God on earth to-day, and not simply sing about the "Sweet by and by."

We assume that our readers are familiar with the word of God, though we print from time to time many articles discussing the remedy there laid down. We present these things in the hopes that the church, individually and collectively, will awake to its opportunities and necessities, and that we may individually be better informed as to what are the actual problems confronting us in the world.

S. A. B.

Life presents itself to us as something to be attained, something to struggle against, and in that struggle our will is born.—Elwood Worcester, in Religion and Life.

The Cross as Referring to the Savior

It is a mistake to suppose that every use of the cross is a sign of the Mediator.

It is not always easy to evaluate rightly the real belief and teachings of others. For example, one who would find in every cross on the American Continent a sign of the Christ would, of course, make a mistake, whether he be referring to the American Indians or to modern America.

The Saint Andrews cross is used by us to signify many things, the letter "x," the multiplication sign, the Roman numeral ten. It is used for making a mark when one cannot sign his name. It is also used to signify that an answer is wrong. It is used on merchandise to signify the degree of fineness, as XXX and XXXX sugar, and XXXX flour.

In like manner, a number of meanings attach to the Greek cross. To the ancient Americans, it signified the four quarters of the compass, or the four winds, which sometimes were referred to as presided over by different deities. It is found among many nations with this significance. It also leads to the form of swastika, the sign of good luck, as well as the sauvastika, which is sometimes taken as a sign of bad luck. In numeration, it is the plus sign. In like manner, one can add many other meanings that are given to it in the various parts of the world, as well as to the many other forms of the cross, as the Latin cross, the tau; the ankh cross, and many others.

But on the other hand, there are others, who, because the sign of the cross has so many different meanings, would deny to it all significance connected with the Savior. These would be guilty of an equal, if not a greater error, for the cross is found on the great Buddha of China. It was found all over Ireland; it was found in Egypt; in Persia; in Babylon; it was found in Mexico. In fact, it appears to have been found over most of the known world, even in ancient times, as the sign of hope in a crucified mediator, who, though called by many different names, bears certain resemblances. It was also used as the sign for immortality quite universally. Nor is it surprising that this should be so in view of our record that the gospel was preached to Adam and was on earth until the days of Moses; that Nephi was given a vision of the coming of the Son of Man. It is not at all surprising, then, that various stories concerning the Son of God who came for the redemption of mankind are found scattered over the ancient world. These stories are upheld by many passages in the New Testament. "They were all baptized unto Moses in the sea, and did all drink of that spiritual rock which fed them, which rock is

Christ." Also see the third chapter of Hebrews, as well as other passages.

This story of the sacred record is confirmed by many traditions of a great primeval revelation between God and man.

When we consider some of the stories that have arisen in Europe in the Christian era concerning Mary and Jesus, it is not at all surprising that before he came to earth the story of his coming and of his life, as foretold with meager detail, is found corrupted with many other tales in various lands. But that does not mean that the thoughtful student who proves all things and holds fast that which is true, will fail to recognize the fundamental truth back of all these stories and traditions. There is, naturally, reason to believe that these forecasts were not as complete in detail as are the records we now possess in the Christian era of his life, thus allowing a fuller scope to symbolism and imagination to have full play.

It may be a strange commentary that so much attention is given to these vagrant stories of antiquity, while very few are acquainted with the stories told in Europe concerning Jesus.

It is, of course, a mistake to twist anything to make a case; it is also a mistake to take every reference or allusion and interpret it according to our preconceptions. It is a mistake to find in every cross the sign of the Mediator, but it certainly is as great a mistake if, in our processes of so-called rationalization, we lose the fundamental truth of Jesus the Christ, the Only Begotten of the Father, the Son of God, and if we fail to recognize the fact that the cross was in fact used as a symbol of his coming, his life and death, and hence, of immortal life for every man.

S. A. B.

The Divorce Evil

The church must manifest its opposition to sin, yet recognize its duty towards saving the sinner.

One of the serious evils to-day is the lightness with which the marriage relationship is considered. We have referred to this several times in a condemnatory way in our columns, yet evidently some of our correspondents have not noted this fact of condemnation.

There are counties in the United States in which there were more divorces last year than there were marriages. There are cities showing as high a ratio as one divorce to every four marriages. The average in the United States is far beyond that of other civilized countries. A defense is sometimes attempted on the ground that one may be relieved from any other contract, and if the relationship is

found to be intolerable, the state should grant relief.

Historically, this is a great problem, and many volumes have been written upon the subject. We have in our desk rather voluminous notes on this subject of marriage and divorce, but while we recognize the evils existing in some marriage relations, the evils of divorce are by no means less.

We have entered the court rooms many times when the divorce docket was called, and have been astonished to see young girls surrounded by evil looking women and have wondered why those young girls were there, only to learn that a hasty marriage had resulted in too early disillusion, and that these girls were the brides of only a short time before. How much the interference of others may have affected conditions, we are not prepared to say, but it is certain that marriages too hastily entered into are one of the most prolific causes of divorce.

The church owes it to itself as well as to its membership to set out clearly a high ideal of the marriage relationship, with the distinct understanding that the relationship is entered into for life.

In a recent editorial, we reviewed a book by Doctor Charles and referred to an article in the *Journal of the American Bar Association*. These were not presented as being final authorities, but as of interest to us in the consideration of certain passages of Holy Scripture. The article in the *Journal of the American Bar Association* plainly pointed out that the statement of the Mosaic law was not a provision in the law for divorce, but to the contrary. Certain evil conditions existing, it was attempted to minimize and reduce the evils of those conditions and to limit rather than to grant divorce.

This statement is quite in accordance with that of the Master, as set forth in the nineteenth chapter of Matthew. When the Pharisees asked, "Why did Moses then command to give a writing of divorce, and to put her away?" Christ at once indirectly challenged that statement that it is a commandment, for he says, "Moses, because of the hardness of your hearts *suffered* you to put away your wives: but from the beginning it was not so." (Matthew 19: 7, 8.) Matthew 19: 6 gives the great divine command of God: "What therefore God hath joined together, let not man put asunder."

Matthew 5: 31 and 19: 9, gives one cause which justifies the putting away. We will confess that, here, we are rather inclined to agree with Doctor Charles, that the word, originally used, means unchastity, which, in this connection, means adultery, rather than fornication in the modern sense of that term. In other words, it is not limited to fornication but is unchastity, in other words, adultery.

The church has also interpreted this as meaning that where divorce is secured because of adultery,

the innocent party is left free to marry again. (See also Doctrine and Covenants 42: 20.)

Reviewing briefly that former editorial which was principally a book review, this point is emphasized, that adultery released from the marriage vow, yet could be forgiven by the innocent party (see also Doctrine and Covenants 42: 7).

Yet, on the other hand, Paul in the seventh chapter of 1 Corinthians provides that where the spouse is an unbeliever and leaves, the one who remains is not bound. It seems to be a reasonable inference that such an one, being free, may marry again. Of course, that presupposes that a divorce has been granted according to the law of the land.

The law on divorce in the New Testament is clearly set out in these various passages: Matthew 5: 31; 19: 9; Mark 10: 2-6; Luke 16: 18; 1 Corinthians 7: 10, 11. We also have in modern revelation, Doctrine and Covenants 42: 7, 20. With this, perhaps, should be associated the law denouncing adultery.

General Conference Resolution 412 raises a question with regard to presumed adultery. If the believer is free, when the unbeliever departs, are we to presume that church members who desert their families are always true believers? There are many grave problems. For example, a recent letter relates that a man who was much away from home left the burden of household management and the rearing of the children to his wife for many years. When she grew old, he left her and attempted to secure a secret divorce. She happened to hear of it in time and attended, with the result that the divorce was granted to her. He was guilty of extreme cruelty; there was no proof of his adultery, so the divorce was granted her. He at once married another woman. Such cases would certainly seem to come very close to Doctrine and Covenants 42: 20, putting away for the *sake of adultery*, if it is not, as in our judgment it is just such a case.

In many countries the guilty persons are forbidden to marry, even after divorce. In certain States of the Union, a marriage is forbidden within a limited time, some six months, and some two years. The principle of the gospel would appear to be plain, that immediate marriage after divorce evidently shows that the divorce, or putting away, was for the sake of remarriage, and hence is, under the law, adultery.

But what shall be our position towards the faithful wife who has thus been put away? What shall be our position in the case of sinners who repent? While our heavenly Father cannot look upon sin with the least degree of allowance, it is evident that he has compassion for the sinner, so that Jesus, when the woman was taken in adultery and was

taken to be stoned, first confronted her accusers with "Let him who is without sin cast the first stone," and then Jesus bade her, "Go thy way and sin no more."

The church, in dealing with this problem, is confronted with both aspects, the necessity of making clear its opposition to sin, its duty to strive to save sinners. The church should lift high the standard of marriage, should condemn the evils of divorce, but should also extend to the sinner the helping hand.

S. A. B.

The Religio Quarterly

In the March number of *Autumn Leaves* there appears an article by F. M. McDowell on our Senior *Religio Quarterly* which will well repay a careful reading by all, regardless of whether they have been using these quarterlies heretofore or not. The course in the senior quarterly has included the following subjects:

April-June, 1921:

First Principles of the Gospel.

The Laws of Teaching.

July-September, 1921:

The Social Problem.

Young People's Church History.

October-December, 1921:

The Child From One to Twenty-One.

Young People's Church History.

January-March, 1922:

How to Teach Religion.

Problems for Zion Builders.

April-June, 1922:

How to Teach Religion (continued).

Problems for Zion Builders (continued).

In these courses the following excellent books have been referred to:

Ellwood: The Social Problem.

Gregory: The Seven Laws of Teaching.

Murray: The Child From One to Twenty-One.

Betts: How to Teach Religion.

Rauschenbusch: The Social Principles of Jesus.

Rauschenbusch: Christianizing the Social Order.

Ward-Edwards: Christianizing the Community.

In answering objections, the fact that the Religio has but two quarterlies is emphasized, so it is evidently impossible to meet the needs of all ages.

Second, the Sunday school has charge of the task of preparing a large variety of courses in religious education suitable for both the Religio and Sunday school, which when completed will be better adapted for each age. In the meantime the Religio must do the best it can.

As the course is only suggestive, a terse outline, because of the limited space, a variety of questions

is offered from which to select, and the teacher must in each case adapt the work to the particular age and needs of the class, no matter what may be the contents of the lesson in the quarterly.

It is of special importance that we improve our teachers by more thinking and preparation. Also, since more than one course is offered in each quarterly, that these subjects be taken up whenever most convenient and best adapted; therefore the quarterlies furnishing these outlines should be preserved.

The Canceling of Subscriptions

Occasionally we have heard complaints from some of our old subscribers because their names have been dropped from our subscription list. Some have even gone so far as to say that they would never subscribe again, if their credit was not good; for after having subscribed so long they objected to having been dropped on short notice.

Now the publishing house belongs to you, and it is one of the church institutions. Still it must be handled in a businesslike way. The postal laws have prohibited the mailing of copies where there is no subscription, still would permit subscriptions being continued where there is a written promise to pay.

With the *HERALD*, *Ensign*, *Autumn Leaves*, *Journal of History*, *Stepping Stones*, *Priesthood Journal*, *Zion's Hope*, etc., and especially with the first three, there are often five hundred or more expirations in a single week. It is evidently out of the question for the manager to give these all individual attention. They are handled, therefore, in the regular course of business, and a notice sent a few weeks before expiration; also a second notice is sent at the expiration. Now, that is the plan to insure that the subscriber will receive due notice.

If for any reason you cannot pay promptly, it is at least the courteous thing to do to advise the business office promptly and give them at least a chance to take care of you rather than to leave the matter go, and then object if you find that your name is no longer on the mailing list.

It happens many times that the paper continues to be sent after a person has passed away; but we do not always know, unless advised, but that some other member of the family is still receiving the paper and enjoying it. A subscription is not discontinued before the expiration date for any cause, until we are advised. But this is an additional reason why a subscription should not be continued too long after it has expired.

Every home should have the *SAINTS' HERALD* as the official organ of the church. The mere fact that through some oversight a mistake may have been

made in your subscription is no reason why you should cut yourself off from the communication which it furnishes you. The manager of the Herald Publishing House and the editors are more than willing to do everything they can, but the manager acts under the direction of the Board of Publication, under the immediate supervision of the Presiding Bishop, and they have directed that we do not attempt to do a credit business, but instead keep prices as low as practicable.

We can assure you, one and all, that it is with the most profound regret that we learn that the name of any of our subscribers has been taken from the list and that they are no longer receiving the paper; so, please cooperate with us for the benefit of all, and at least let us know before you get offended, because of what may have been an oversight, or which may be the carrying out of necessary business rules.

The Older People of Zion

*Possibly there should be a U. O. O. P. Z.
to coordinate with the A. O. Y. P. Z.*

While the A. O. Y. P. Z., the Amalgamated Order of Young People in Zion, were meeting night by night in the upper auditorium the past week, the older people, those past thirty years of age, were meeting in the lower auditorium listening to the same speakers and the same music that was offered upstairs, though in a different order. They also met each evening at 7.30 p. m. for song service with formal opening and sermon at 8. They might be referred to as perhaps the U. O. O. P. Z., the Unamalgamated Order of Older People in Zion.

Some splendid meetings were held each night. The attendance percentage rather exceeded that in the upper auditorium. At least the room was night by night better filled. At one time thirty per cent of the young people detained at home were kept there by sickness. The young people were splendidly organized. They were pledged to attend and tickets were furnished them, each one receiving a ticket agreeing to attend not less than six of the seven services. Each day those who were absent were called by phone and reminded. No such an effort was made with the older people, yet night by night they were to be found in their places, until Friday night at 7.30 they were rushing in extra chairs, as the room was already filled and was soon crowded.

The older people made a splendid record in their faithfulness in attendance. The services were also marked by the high grade and spiritual enthusiasm of their congregational singing under the leadership of A. H. Mills, and in the deep spirituality of their prayers. In these three particulars they quite excelled throughout the week, except that on Sunday

night the upper auditorium was also filled at 7.30 p. m.

After all, this is not surprising. For after all the emphasis placed on the importance of the young people, it is those older in years who are in fact carrying the burden of the work. It is those older in years who have the experience, which many of the young people frankly recognize that they themselves do not as yet possess. Still the humility of the young people, their desire to consecrate and desire to learn and to do deserves our hearty commendation.

We must remember on one hand that these services were planned for and by the young people primarily, but in fairness we must also recognize that the burden of directing the work and of planning was on those who are not within the limit defined of thirteen to thirty years of age. Every one of the speakers has passed the upper limit. They will never see forty again. The chorister also belonged with the older people. A number of the older people for special reasons were also seated night by night in the west nave of the church in the upper auditorium.

This is as it should be, for if the work of God is to be carried on, it cannot and will not be by a few, nor by a class, but by a whole people. The young are needed, as are also those in the prime of life and those who are older in years. As a rule, we look to the young people for enthusiasm, but in this instance the enthusiasm of the older ones was especially noticeable.

The young people deserve very great credit for their organization, for the humility shown by those who attended the various ward meetings, for the splendid spirit of devotion shown in the prayer meetings on Tuesday and on Sunday morning. We would not detract in the slightest degree from the credit due them, nor of the church's need of their help. We would, however, emphasize the tremendous resources for consecrated service for the building up of Zion, the unselfishness and devotion of those older in years, and the great need that the church fully utilize their ability and consecration.

S. A. B.

A Special Request

Sister W. H. Mannerling is in the Independence Sanitarium, suffering intensely from tuberculosis of the spine and confined to a plaster cast. She thinks of the many people to whom she has ministered in gospel service in association with her husband in the Southwest, and desires that they and others join in special fasting and prayer in her behalf on Sunday, March 12. She has faith in their support that she may be relieved.

ORIGINAL ARTICLES

Gathering to the Central Places

By Edward Rannie

Saints should either settle in colonies or where there is an organized branch.

The subject of the gathering is quite an extensive one. What history reveals of past attempts, their successes and failures, is very important. Its religious, moral, agricultural, and industrial aspects are all parts of the great question. But in this article the writer will be content to try to make plain one principle or idea.

From the information contained in Doctrine and Covenants 117: 11 we learn that the organization of stakes and gathering are closely allied and that until stakes were organized the Saints should gather in the "regions round about." When the command to organize stakes was given it was an indication from the Lord for the work of the gathering to move forward. Such a command was given in 1901 (Doctrine and Covenants 125: 10), and in 1909 the same principle is given recognition. (Doctrine and Covenants 128: 1.)

In referring to the gathering of the Jews, Jesus used for an illustration a hen with her chickens gathered under her wings, which would not be if they were all scattered over the lot. When the command was given to gather into stakes and the regions round about the center place, it did not mean to scatter into those places. The Lord said as many should gather into one place as was "practicable and profitable and in accordance with the feelings of the people." (Doctrine and Covenants 128:5.) There are two ways in which we may be gathered: first to where a branch is in existence; or, organize a colony under the direction of the Bishop. In either case the Saints would be gathered, but if they locate at some point remote from a community of Saints, they are scattered, and they have failed to receive all the benefits which were intended from the gathering.

There may be exceptions to this general rule, and success come where a family is located away from a branch, but my observations lead me to believe that the losses are greater than the gains, because in so locating they have been deprived of religious privileges, and thus entire families are lost to the church. It is a mistake many make when they move into one of the stakes and believe that they have fully complied with the law in reference to the gathering when they are located on the land of Zion.

There are three things that should be kept in view in moving into one of the stakes, when all

other requirements of the law have been complied with: religious privileges for both old and young, opportunities for education in the public schools, and a way by which a living can be earned and so be able to supply the family with the common necessities of life.

Many families at present are depriving themselves of the benefits of the religious privileges that come to those who are gathered, and are permitting their children to grow up without any religious association who could change their location without any financial burden to themselves or to the church and have just as good—and sometimes better—opportunities to earn a living. This condition applies with greater force to those who are rearing their families remote from church privileges, and not so much where well organized branches exist.

It is well for our members to keep in mind that in the four stakes (which do not include Independence, the center place, which is now the city of Zion) there are many branches located in the cities, towns, and country places with just as good an opportunity to earn their living as any other place in the United States.

There is another important point in the gathering that we must not overlook; that is, to reach our neighbors with the gospel; and there is no greater missionary force than the righteous lives of God's people. When living in the various communities we should as citizens of our country take an interest in the public affairs of the community, the county, State, and Nation, and always be found on the side of right and justice without being a noisy agitator, but following the instruction of the Lord, "living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord." (Doctrine and Covenants 128: 8.) By converting our neighbors to the gospel of Jesus Christ, for they are just as precious in the sight of the Lord in the land of Zion as elsewhere, much of the land will already be redeemed by purchase.

Victory Over Blindness

[At the funeral of Arthur Pearson which took place early in December in England, more than a thousand blind men assembled at the grave to pay him a last tribute. All night before the services, blind men and women were arriving at the railroad station. Many of them were ex-service men who had lost their sight in the recent war. Most of these men had passed through his school at Saint Dunstan, and many of them taught a trade there, and

willingly sacrificed a day's work to testify to their gratitude.

One of the most touching episodes, according to the London *Daily News*, was when the mourners, themselves blind, sang "Lead, kindly light" at the grave. Upon this event, Elder John W. Rushton has sent the HERALD the following comment]:

Elder Rushton's Communication

The tragic death of Sir Arthur Pearson, whose funeral is described in the accompanying newspaper clipping, reminds me of the wonderful life of other men who have suffered under tremendous handicaps, and out of apparent disaster, with the strange wizardry of will power, have literally wrested from a truculent fate a triumph which is nothing short of miraculous.

Of such, is the story of Henry Fawcett, the blind postmaster of Great Britain, whose life makes one of the most interesting and romantic of all the characters in British politics during the Victorian era.

Fawcett was a brilliant scholar at Cambridge University, and on his way to be recognized as one of the leaders in the science of economics. However, during the hunting season, this man was out shooting with his father, when owing to some accident the gun carried by the father accidentally exploded and the charge destroyed the eyesight of his son. The grief of the family was acute. Everything possible was done to bring back the lost function, but in vain, and at twenty-five years of age Henry went into the "darkness that can be felt." For thirty-six years he moved in the blackness of night where, for him, there was neither sun by day nor stars by night, at the very time when all of the joy and glory of life is inviting youth to enter upon the romantic adventures opening before it. To everyone but himself, his career was ended.

Instead of giving up his work, he continued his studies and went through his examinations with honor and was made a fellow of the university and finally held a chair in economics. Thus he gave a new meaning to the apocalyptic saying, "God himself shall be the light." Afterwards, he entered Parliament and sat as a member in the House of Commons. In course of time he was made the postmaster general of the United Kingdom, and when death claimed him in 1884 he was immortalized in the hearts of his countrymen, and his spirit still lives in the glorious triumph he achieved.

Sir Arthur Pearson was one of the most successful and capable men in the British newspaper world, and was a rival of the famous Harmsworth Brothers, whose best known representative is Lord Northcliffe. In the very zenith of his life and prosperity the night of unceasing darkness came upon him and

shut him out of the ordinary affairs of human enterprise. Instead of allowing this paralyzing experience to benumb him, he set his face towards victory over his blindness and *won*.

During the recent World War Sir Arthur had his great opportunity, and rendered splendid service to the many victims who in the cruel strain and under the diabolical enginery of the war were made victims of the same misfortune which had overtaken him. As a courageous crusader and an invincible apostle of a new gospel of hope to those who "sit in darkness," he led them out of "darkness unto light," and they "saw a great light." For in the institution which he founded at Saint Dunstan's in London, to these unfortunate people he gave opportunities for self-expression and deliverance from a dismal and grinding poverty, with a sense of joyous freedom heretofore denied to the blind.

The story of the continuous miracles which have been and are still being wrought in this institution has been told in many papers and magazines throughout the world, impressing upon all that there can no calamity befall one which can overwhelm the intrepid soul of him who will insist upon being the "master of his fate."

It is just such men who through such experiences give the world a revelation of the essence of immortality, and invest the inspiring lines of Henley with a deeper meaning and a most glorious vindication:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond the place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul.

The Harvard University Committee on Economic Research reports a heavy falling off both in exports and imports for 1921, with no prospect at present that we have turned the corner. There was a decline from more than ten billion to nearly 5 billion, a falling off of five billion, or 48 per cent in the volume of foreign business in 1921. Manufactures are just beginning to pick up in recent months.

Group Work in Council Bluffs

By O. Salisbury, Branch President

Organization plus activity manifests life.

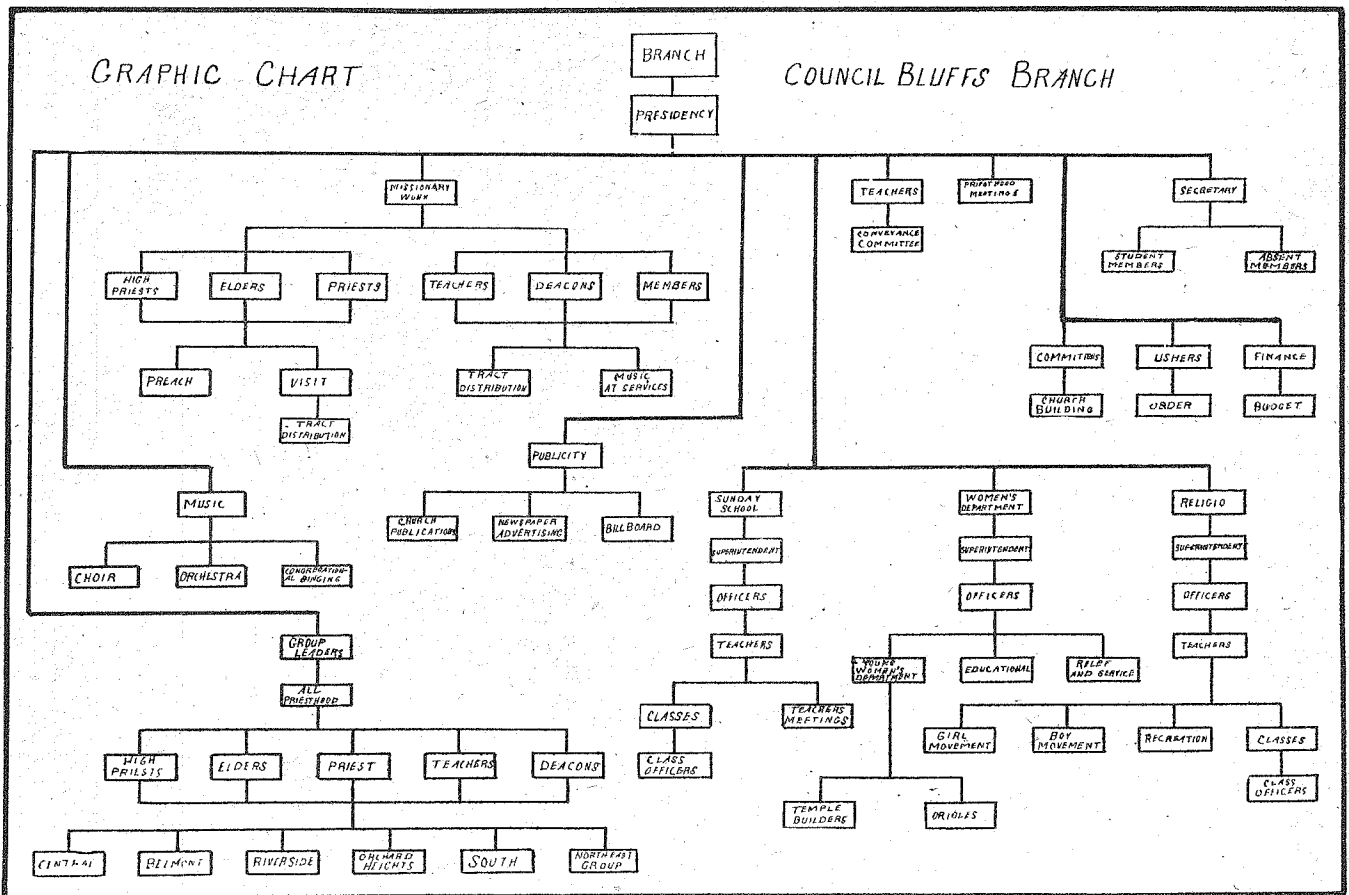
Some months ago we were asked to give an outline of the organization of the Council Bluffs, Iowa, Branch. The accompanying chart perhaps will assist the reader to have a clearer vision of the work here.

Council Bluffs Branch is located in the city of Council Bluffs, Iowa, a city of approximately forty thousand inhabitants. It will be remembered that this place was the place known as Winter Quarters

are not fully officered. The group system for a large branch is a big step forward in that it brings a group pastor close to the membership. It relieves the branch president of a great deal of detail work, gives him time for other matters.

All Priesthood in Group Work

All members of the priesthood are assigned to group work. This gives each member of the priesthood an opportunity to work in the office whereunto he is called. Under the group system the priesthood membership has definite work which gives opportunity for development. We have members of the priesthood in the various offices as are outlined in



for Brigham Young and his following, when they were moving westward to the valley of the mountains.

The branch is presided over by a presidency consisting of a high priest and two elders. We find that in a branch of this size this arrangement is working well.

Referring to the chart, and following the line down at the extreme left hand side, we note the city is divided into six groups. Each group has its officers. Where possible, there is a high priest or an elder, a priest or priests, a teacher, and a deacon, but due to the fact that we do not have a sufficient number of teachers or deacons, some of the groups

the chart. Every member of the priesthood is urged to do visiting, or what is commonly termed pastoral work. Instead of one elder presiding we have nine presiding officers.

Central Church is what we call our church group, and within this group is our central church, located on Pierce Street. Our regular services are: Priesthood prayer meeting at 8.15 a. m. the first Sunday of each month; Sunday school at 9.30; prayer and sacrament service at 11; Religio, 6:30; preaching, 8. Each Sunday except the first Sunday of the month we have social service at the 11 a. m. hour. On the first Sunday of each quarter the missions all come

to the Central Church for prayer and sacrament service.

Church Buildings

We can seat fairly comfortably about two hundred and twenty-five to two hundred and fifty people in our Central Church auditorium. This, however, is not adequate for our needs. We have a basement, and beginning with the first Sunday in October, we have had illustrated lectures for the children up to fifteen years of age each Sunday evening. Our week-night services are as follows: Senior orchestra meets 7.45 Tuesday night; Wednesday night, prayer service; Thursday night, junior orchestra; Friday night, choir rehearsal.

In our Belmont Group we have our Avenue B church building, which we purchased something over a year ago. It has a seating capacity of perhaps one hundred fifty. We hold regular services, including Sunday school, two preaching services, and Religio, each Sunday, except the first Sunday of the month at the 11 o'clock morning service, which is sacrament service.

At the Riverside Mission we lease a building at \$25 a month, in which we hold the same services as are described in the Belmont Group.

The Orchard Heights Group is just north of the city. Regular services are held in the schoolhouse. The services are at the same time and of the same nature as has been outlined in the Belmont Group.

The South Group does not have very many members, but just recently we have opened up a mission. We anticipate a Sunday school organization there in a short time.

The Northeast Group does not have any regular services.

It will be noticed that the items in the chart are arranged in regular order, from left to right, so reference to the chart is thus made easy.

Music Well Managed

At our annual business meeting last December the presidency was asked to name a committee of three who would have direct oversight of the musical activities of the branch. This musical committee selects a chorister for each group and also a pianist. Neither is congregational singing neglected.

The choir at the central church has a complete organization. It has a membership of about fifty. We also have a choir organization at the Riverside Mission. A musical director is expected to be at the other places of meeting.

There are two orchestras in the branch: a senior and a junior. No doubt they will add very materially to the success of the work in the future.

Perhaps there is no place in the world that is more favorable for missionary work than in this

part of the country, and as we do not have a very large corps of missionaries in the district and none in the city, we have organized a missionary department of the branch. Two elders have charge and they are working in conjunction with the group leaders and have already opened one place, and have several more in contemplation.

Everyone in Missionary Work

It is our aim to have everyone in the branch according to his capacity, to assist in the missionary work, whether it is to preach and visit and distribute tracts, or to be faithful in attendance, assist in tract distribution, and with music at the services.

We have distributed a great many tracts in the past two years. This will have further attention and will be carried out systematically in the future. The systematic distribution of tracts, etc., has proved to be not only a good thing for the nonmember, but our young people have intensely enjoyed the experience of making a house-to-house canvass.

Our publicity department is fully organized. One has been appointed who takes subscriptions for the church papers. In a short time we will start a special subscription campaign with the idea of putting at least one church paper in every home.

Our publicity agent also looks after getting the announcements in the daily papers. It may appear that the publicity and paper advertising should come under one head, but we believe a distinction will be made in the future.

You will note on the chart the division marked "Billboard." This department is just starting to develop. We have a committee who is preparing to do billboard work. We hope to see billboards on all the main thoroughfares of the city. Our idea is to have the church emblem in the center at the top, just under it in plain black, "Reorganized." Just under that, in large, two-colored block letters, "The Church of Jesus Christ." Under that in black letters, "Of Latter Day Saints." Under this will be the place of meeting, etc., and on the lower right-hand corner we anticipate having a picture which will represent some Bible truth such as the return of the prodigal son, or a baptismal scene, etc. In the lower left-hand corner the program for the following Sunday will be placed upon each billboard every Monday evening. This billboard proposition has not materialized, however, but we are working to that end.

Deacons Very Busy

Let us omit for a moment the line running to the various church departments. Outside of the regular work of the teachers, we have asked them to have charge of the conveyance committee as mentioned in the chart. They get in touch with the members

who are unable to get to church because of physical disability or other causes, and their work is to see that these members get to church once on Sunday. They take them in autos. Of course this is free of charge.

Our deacons are probably about the busiest men of our priesthood corps. Besides their usual work of taking care of the church and their other duties as specified, they are chairmen of a committee on caring for the buildings, including the care of the buildings, the utensils, and janitor work, and also the preparation of the emblems. This committee is composed of one deacon and a number of young men who willingly devote their services in assisting, cleaning, warming, and taking care of the buildings.

The deacons also have to look after the ushering. They have young men to assist them in this work. Our deacons look after the financing, which is carried on under the system of subscribing so much a year. They keep an account of all funds that come into their hands. Their accounts are audited once a year. Brother Orace Currié is the treasurer, and was a deacon up to a recent date, when he was ordained an elder. We use the budget system, each department placing in the hands of our financial clerk what it is going to need. To illustrate: Whatever the Sunday school is going to need, or the Women's Department, or the Religio, for their year's work. The amount is brought to the branch business meeting in December and the branch acts upon it. The budget system is working satisfactorily in most cases.

Enrollment Carefully Kept

The secretary has a great deal to do in a branch of this size in an effort to keep an account of the membership and to keep up a correct mailing list.

On October 1, we had an enrollment of 709 members in the branch. Since the above date the secretary advises that about twenty more have been added. [Since this article was written, about thirty-five more have been added.—EDITORS.]

While we have in our chart resident membership, we are not able to give the exact number. We have a committee consisting of three stenographers, who are donating their services one night each week, and we expect to be able to get this definitely worked out in a short time.

We also anticipate having a corrected list of the absent membership which no doubt will change our records as to present membership, when transfers are completed.

Returning to near the middle of the chart. Under the heads of the departments as outlined in the chart, you should have no trouble in understanding clearly our organization, which is perhaps familiar

to some of your readers. The presidency of the branch nominates the heads of the various departments. Quite a large number of our inexperienced members have been pressed into service the past year.

It is not our policy to hold out this system as being perfect. We do not claim that our methods would fit the requirements of every branch. The work has been growing and at least a large majority of our workers appreciate the organization and procedure.

This question of nomination has proved, based on results, to be a goodly success. To illustrate: We nominated a young man for a Sunday school superintendent who had never done any public work of that character. Up to the time he was nominated and elected he had never attended Sunday school at this mission. Under his methodical direction, the school has increased about four hundred per cent, and if the percentage is kept up another year, this school will be crowding in numbers our central school.

Some of these methods are new to some of the workers, and as all become accustomed to this procedure, it will prove even of more value.

Organization is the basis of success. However, an organization means nothing unless imbued with the spirit of life. No organization, however perfect, will succeed to its highest point of efficiency, unless every unit is working towards a single ideal. It has been proved to be a mistake about a "Ford running on its reputation." The facts are, it must have gasoline, air, oil, and a good spark of electricity. Put the necessary elements into the above organization and it will become as popular in the church circle of our people as the Ford has in the automobile world.

The Near East Relief Bureau reports the case of an Armenian girl who had branded on her back the cross, not all at once, but each day a little piece was added. Each day for one week they asked her to give up Christ, but when she refused they added a piece to her cross. Finally, on the seventh day, they added the alternative, "Mohammed and you live; Christ, and to-morrow you die." She replied, "I shall have died knowing the cross with Christ." But that night she escaped.

The Near East Relief states that their workers give frequent events of heroism, that they suffer from disease from the natives, even with all sanitary care. Their goal is not alone the saving of life, but it is to save life and also make better lives in the East.

OF GENERAL INTEREST

Clean Newspapers

In a recent address in Sacramento, California, President Frederick M. Smith is quoted as calling in question the independence of the modern newspaper. Several articles have recently appeared concerning the large Sunday newspapers of the country and the character of news, so-called, which they present. The *People's Popular Monthly* for November, 1921, sums it up as follows:

It is the common thing for these so-called great family newspapers, in their Sunday feature sections, to give a whole page or maybe two pages, with suggestive pictures, to some movie star's experiments with her third husband. Or perhaps some society butterfly tells of her experience in some Turkish harem. And if nothing else is at hand to make a paper that should not be permitted the use of the mails, the editor puts in a page or two of pictures of bathing beauties, with costumes that would not be permitted by the police on most of the large bathing beaches.

Everybody who sees the Sunday newspapers from the larger cities knows that these statements are true. Probably the publishers will say that the public wants this sort of stuff. If so, and these publishers are not fools, who is to blame? The question you should settle is, Do you want papers of this kind coming into your home each week? There can hardly be any one thing more demoralizing to the moral stamina of your boys and girls than to have the big newspapers of the country constantly filled with stories and pictures that appeal to the baser passions. How can you expect your boys and girls to be clean minded if they are fed up every week with pages of salacious pictures and reading matter?

It is mighty near time that the decent people of this country let the publishers of these big daily newspapers know what they think about this class of literature. The publisher is only human and will be glad to give his readers what he thinks they want. You are directly to blame if you allow papers of this kind to come into your home without protest. They are a constant menace to the morality of our youth, and if you, who believe in clean living, say nothing, you are partners with the newspapers in this destructive work.

But perhaps the most severe criticism appeared in the *Kansas City Star* recently in a cartoon, in which a mother took away the daily paper and substituted *The Life of Jesse James*. But the boy objected that he did not care for those tame Sunday school books.

Those who have observed widely the nature of the Sunday newspapers know how true these criticisms are.

That the death warrant of Jesus Christ has been found engraved on a copper plate in Hebrew, is the argument of a certain article appearing in various newspapers at present. It is said to be secreted in Rome, and to have been found in 1810 in Italy. It may or may not be authentic, but at least is interesting from various angles.

Emerging From Depression

The Harvard University Committee on Economic Research is issuing a series of letters on economic conditions. The letter for December 1, 1921, on general business conditions includes a chart showing first the New York bank clearings, shares traded on the New York stock exchange excluded. A curve of speculation shows a rise from January, 1919, to July and October of same year, and then a general decrease until 1921. Interest rates on four to six months commercial papers is indicated by a second curve. A decline of the curve usually precedes and forecasts an upward movement of the curve of speculation. The result is that bank clearings of New York City have shown a decided decline since March, 1920. At present there are evidences of easy money condition, the last three issues of the United States Treasury Certificates, amounting to eleven hundred million dollars, while the subscription was over three times as large. Interest rates will decline, with higher prices for investment securities. The country is just beginning to emerge from profound business depression; prices have fallen abruptly, bank loans have been liquidated.

British Review of Washington Conference

The *London Spectator* for December 19, 1921, prints an excellent review of the Washington Conference and the Quadruple Treaty between Great Britain, France, Japan, and the United States. It emphasizes the closer union between Great Britain and the United States; this dream of Balfour and Bryce which has at last been consummated. They show a keen appreciation of the political divisions in this country, and of the rights and problems of the United States Senate.

This treaty attempts to meet conditions not only in the northern Pacific, but also in the southern Pacific. It makes no provision for defense, but only that the parties concerned will confer over any complications which may arise. American and English men should no longer refer to each other as "foreigners."

Governor of Missouri for Better Schools

In an address before fifteen hundred farmers and farm organization leaders of Missouri, Governor Hyde recently went on record with some strong declarations in favor of good roads and better schools.

The school system has long been subject to much merited criticism, and on this subject, Governor Hyde said:

The greatness of Missouri will not be measured by her

natural resources. These are less to-day than they were fifty years ago, and will be less fifty years hence. The greatness of Missouri will be measured by the greatness of her people, and their greatness will be determined by the efficiency of her roads and schoolhouses. . . . But you can put this down—as long as I am governor there is going to be a red hot fight in Missouri for an equal educational opportunity for all the boys and girls in Missouri, whether they live in the city or the country; and I am proud that in the last year the State put more than one million dollars more into the schools than it ever did before.

It was predicted by some that he would hardly dare go on record before the farmers with this sort of program, but no doubt all interested in the civic welfare of Missouri will join in such an expression of ideals for the State, and hope that no matter who is in control, they will be attained.

Women's Influence in Nationalist Movement in India

It seems that the wife of Mahatma Gandhi, leader of the noncooperation movement in India, whose efforts towards democracy for India are at present finding much favor among the natives, is herself a character of no mean capabilities.

She adheres to the same policy as her husband, that of no violence, and thereby has become very influential in many ways.

She has associated with her some very influential and wealthy women, who are able to wield considerable influence with the laboring class.

Jews Taxed One Tenth to Restore Zion

"Every Jew in the United States is being taxed one tenth of his earnings to assist in restoring that country (Palestine), which is destined, in time, to become one of the richest areas in the world," said Colonel J. H. Patterson in a recent speech in Omaha, Nebraska. V. Jabotinsky, who is accompanying him on his speaking trip to arouse enthusiasm for the restoration of Palestine, says it will not be long before the Jews again will have their own country, their own government, schools, homes, and customs. "There is no nation in the world where such a variety of products can be grown as in Palestine," declared Colonel Patterson, "but everything there, including the land, trees, huts, springs, have doubled in price since the Arabs found out the Jews were coming back. What we have got to have is money, and the United States must furnish it."

He further says, with the exception of the rich Jews in the United States, the Jews are anxious to settle in Palestine, and are willing to sacrifice their money that the land may be built up.

HYMNS AND POEMS

If—

By Mary E. Gillin

Oh, wouldn't life be happy,
And wouldn't life be gay,
If every day were sunny
And pleasures came to stay?
And if 'twere always summer,
And roses bloomed to last,
With never any winter
With chill and killing blast.

If never we felt sickness—
If never pain were ours,
And only gladness tarried
Through all the golden hours—
If youth with all its visions
Endured throughout our life,
And every wish were granted
Without so much of strife—

If grief, and pain, and sorrow,
Were not on every hand;
If only joy-bells tinkled
In every foreign land.
But famine, flood, and tempest,
'Midst heat, and cold, and rain
Are stalking through their highways
And followed close by pain.

If we could solve these problems—
We'd come to feel and know
That light must follow shadow,
And Joy come close to Woe.
For never yet a valley
But lies between two hills:
And the Law of Compensation
A mighty purpose fills.

The finest piece of sculpture
Has felt the hammer's blow;
And those with hearts most tender
Some hours of pain must know;
'Tis well if, on the morrow,
The passing years reveal
The stamp of the infinite
On brows that bear His seal.

Millennial Year

By Samuel Blair

(Written about the time of the reorganization of the church, nearly seventy years ago. Copied from the original by W. H. Deam, nephew of the author. Brother Blair was the first recorder in the Reorganization.)

Let glory to God in the highest be given,
By Saints here on earth and reechoed in heaven
Let every nation now their offerings bring
To Christ, their Messiah, their Prince, and their King.

His angels have come on the wings of the wind
To bring us glad tidings, although we have sinned;

To bid us rejoice and to trust in his word,
For He hath in mercy the priesthood restored.

For soon will the clouds of the mid-heavens rend,
And Christ with the ancients in glory descend,
To reign o'er the nations a thousand blest years
And crown with rich blessings His prophets and seers.

Let Israel now gather from east and from west,
From every clime and nation, in Zion to rest.
For soon will commence the millennial year
And the earth in her beauty again will appear.

All sorrow and sighing will then flee away
And all nations the laws of Messiah obey.
The Saints will their gardens of fig trees possess,
And their foes will have power no more to oppress.

Going Home Alone—A Song

By Mrs. Mary H. Carpenter

I'm facing towards the sunset, onward going,
While Memory with her fleet but silent wings
Keeps even pace, and flowers round me throwing,
Makes bright the graves of dead and buried things.
Vanished the home, my happy home of childhood,
And friends of youth I cherished all my own.
Only echo voices linger in the wildwood,
I'm going toward the setting sun alone.

Chorus:

The fading leaves of life are thickly falling,
The sighing winds around me sob and moan,
Alone I follow voices softly calling,
I'm going toward the setting sun alone.

The hearthstone where I held my place as mother
Lies cold beneath its heap of ashes gray;
The one once held there dearer than a brother
No longer seeks its cheer at close of day;
No more for me the children's merry laughter
Rings through the chambers all so quiet grown,
All these are safely kept in God's hereafter,
I'm going toward the setting sun alone.

Chorus.

Were there no realm beyond this world of weeping,
A land whose wealth can ne'er be counted o'er,
Where treasures lost are held in God's safe keeping,
Where time robs not "For time shall be no more";
No hope would light my weary down hill faring,
Drop flowers upon those graves so thickly strown,
And make the sunshine last through all the caring,
While going toward the setting sun alone.

Chorus.

Consecration

By Albert McCullough

(This is one of the most popular of the songs used at special young people's meetings. To tune of "Aloha Oe"—Farewell to thee.)

Unto God, who knows our ev'ry weakness,
With faith, we lift our hearts in prayer.
Asking, in humility and meekness,
For his love, his direction, and his care.

WOMEN'S DEPARTMENT

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

Monthly Programs

We are glad to announce that, beginning in this issue and appearing monthly, we are planning to present suggested programs for use by our locals. We count ourselves fortunate in securing the services of Sister Charlotte Dryden for this purpose. Sister Dryden's years of study and teaching in subjects connected with domestic science, as well as extended contact with children and mothers in her work in the public schools, preeminently qualifies her for directing the studies of our women in this manner. She has a sympathetic attitude towards childhood, and an exalted perception of the parent's responsibility thereto.

It is contemplated to run the lessons for the entire year upon the subject of "Home decoration," taking up various phases throughout the months ahead, thus entering a field not, as yet, covered by any of our special courses.

We trust the sisters will build as widely as possible upon the outline Sister Dryden gives, and will find in it and her accompanying article, food for profitable thought and discussion.

Write us your opinions freely. We are anxious to give our sisters suggestions and materials which can be used in a practical way and through a discussion and study of which we may all be encouraged to bring up the standards of our homes. Is it too high a goal for us to wish to have our homes reflect the highest and most spiritual ideals of our church? We think not!

AUDENTIA ANDERSON.

Suggested Program for Locals

(March Meeting)

Home Decoration

Business Session.

Opening song, "Home, sweet home."

Roll Call. Respond by naming the object that influenced you most in your childhood home, and tell why.

Reading of minutes.

Report of committees.

Unfinished business.

New business.

Study Hour.

Lesson: Effect of home decoration on children.

Chorus:

In these latter days, with songs of praise,
We all must help to spread the gospel story.
Our ev'ry deed from sin be freed
Till Zion we redeem.

Though the task be great that lies before us,
We trust in One divinely strong.
Knowing well at last we'll be victorious,
We will pray that the time will not be long.

Lord, accept the humble consecration
Of our lives, our talents to thy cause,
Till thy word is preached in ev'ry nation,
And all men have a knowledge of thy laws.

I. Introduction.

1. Influence of the home on children.
 - a. Physical.
 - b. Mental.
 - c. Spiritual.
2. Responsibility of mothers.
 - a. Ordained of God.
 - b. Effect of beautifying surroundings.

II. Expense of proper decoration.

1. Value.
 - a. In money.
 - b. In work.
 - c. In influence now and later.
2. Social value.
 - a. Effect on children who go out of properly decorated homes.
 - b. Uplifting to a community to interest themselves in beauty.
 - c. Gives harmony and individuality to each home.

III. Artistic spirit should be developed in America.

1. Compare with other countries.
2. People learn to love the beautiful by contact with it.
 - a. Flowers in the home.
 - b. Pictures.
 - c. Statuary.
 - d. Draperies.
 - e. Rugs.
3. Work done by extension schools now.
 - a. In short courses.
 - b. County workers.
4. Influence of American artists in recent years.
 - a. Parks and boulevards.
 - b. Statuary.
 - c. Paintings.
 - d. Draperies and rugs.

IV. External decorations of the home.

1. Architecture.
2. Trees, shrubbery, and flowers.
3. Elevation of the yard.

Discussion: Resolved, That limited finances do not make a beautiful home unattainable.

Social Hour.

C. D.

Effects of Home Decoration on Children

(Paper for March meeting of Women's Department locals.)

Some one has said, "The race marches forward on the feet of little children: The progress of humanity is measured, not by what we add to our own lives, but by how much better we make the lives of our children."

Influence of the Home on the Child

In days past a great deal of emphasis was given to the physical care of the child, even extending preparation to months before its birth. This is a necessary part of the mother's duty, but we are also beginning to realize how much the mental and spiritual welfare of the child is dependent upon the feelings and character of the mother. We also know we must begin years before a child's birth, and train parents and grandparents if we would see the noblest character in the children. Upon physical strength and health, depend the mental view, the spiritual beauty and, in fact, all the joy of fullness of life. Who has more influence over this than the mother? And she who marries and contemplates assuming this blessed name should prepare herself physically, mentally, and spiritually for wielding this wonderful power.

Responsibility of Mothers

The perfect home was ordained by God, and the plan is given in Psalms 128. Let every mother read this carefully and also 1 Timothy 5: 14 and Titus 2: 3, 4, 5.

How little do many parents realize the great influence of beauty in the home! Beauty does not require elaborate or expensive decoration, but, first of all, cleanliness, orderliness, good color schemes applied in paper, or tinted walls, artistic drapery, and rugs in harmony with the other surroundings.

Expense of Proper Decoration

Expense is not always measured in money or labor, but may often be more truly estimated by the effect produced. "Is it worth while?" we often hear asked. Let us remember that choice of proper colors, of tones which are restful and harmonious and soothe us when we are weary, is not necessarily any more expensive than ugly ones, though often these desirable colors may be more elaborate or richer in hue when we can spend more. What is more cool and refreshing on a hot summer day than a white cottage, overgrown with green vines and overshadowing trees? Is the large gray stone mansion more attractive? For this very reason green draperies of thin goods, requiring little labor to launder, a light gray or cream white wall, and rugs with green and tan—or even a bare floor with only a few small rugs—and wicker chairs would attract us all on a warm day, rather than walls with dark blue, red or deep yellow—all of which are oppressive when one is warm.

The effect on the person who lies ill in a room in which large figured paper, too many pictures, heavy bric-a-brac, or bright colors and light prevail, is often disastrous, as it annoys many to such an extent that nerves are overwrought. We notice this effect on nerves more in one who is ill, but there is always present that subtle influence, and thus the child's whole future is molded by the home surroundings, physical, mental, and spiritual.

Social Value

A child who has been reared in a home where harmony and beauty were considered in the decorations, never outgrows its influence. The story is told of a home where hung a large picture of a beautiful ship on the ocean. Later two boys went from that home to become sailors. When asked the cause of their decision, each stated that from early childhood he had been influenced to love the sea and to long for the time when he could sail on such a ship. Then we have the story of "The great stone face," by Hawthorne, in which a child lived for years where he beheld an image in the rock on the mountain side near his home. This rock was so broken that it resembled a noble, strong, human face, and in years to come the village folk saw to their surprise, that the face of this boy who had loved that rocky prominence, had grown to resemble the noble face he had watched through many years.

So in our homes the choice of pictures in which there are beauty and refinement, produces a marked effect upon the minds of those who dwell there. A beautiful statue, good choice in color, and orderly decorations leave an impression never to be forgotten. This does not mean great expense, but rather, greater care in choosing. In fact, guarding against gaudiness and over-decoration means less expense. It costs no more to choose plain paper or tints for our walls, than to select large-flowered and festooned paper such as glares before our eyes so prominently in many a home. A whole community may be uplifted by considering these things carefully, that every home may become more attractive and restful.

The Artistic Spirit Should Be Developed in America

In Italy it is claimed one cannot sell a cheap statue to even the common laborer, and often the best operas are heard whistled and hummed amongst the rush of labor. Why is this? Simply because good music and art have been a part of the home life. Why should we, as Saints and mothers, seek to develop this love of the beautiful? Psychology teaches us that if thoughts are along the lines that are uplifting, they grow to be a part of character. When thoughts are on beautiful things, they are purified, and the tendency is to "come up higher" as we have been so often commanded.

We put flowers in a sick room to brighten it and cheer the invalid. We place a picture on our walls to give loftier or more beautiful thoughts to the inmates of the room. Who ever looked at a beautiful scene from nature, or that of a strong character as depicted in Hoffman's paintings of Christ, and was not uplifted! America needs this uplift. If God chose this continent for presenting his latter-day revelations and Zion, should we not give thought to increasing every means for its improvement and beautifying?

State schools now send workers out to give free lectures, literature, and numerous encouraging and uplifting suggestions. Are we taking advantage of all these aids? If not, why? Our taxes are paying for them, and they may be used for our improvement.

We have many such artists in America as Lorado Taft, of Chicago, who has planned wonderful and instructive municipal decorations, which are an inspiration to all who see them. Why do we put in our cities beautiful parks, filled with flowers, shrubbery, and trees? Why build costly boulevards, ornamented with flowers and statues? Because American artists have proved that it pays to give clean and beautiful surroundings, for they result in uplift to character. We have learned that environment has more influence than inheritance. Therefore, we have our cities, highways, and public buildings made beautiful with statuary, paintings, and landscape gardening.

The old-time highly-colored wall paper, rugs, and draperies are less seen now. In their places we often find a delicacy of coloring and harmony of design which is no more costly than the former gaudy and glaring ones.

External Decoration of the Home

The attention of the general public is often turned now to the architectural improvement needed in our homes. Choice of more artistic plans and designs in architecture, and of uniformity in size and location from the street, have combined to produce a better effect in our towns and cities. Too many cupolas, and too much decoration are in as bad taste on the outside of our houses, as are gaudy wall paper and rugs on the inside.

The planting of flowers and shrubbery to hide bare brick and stone foundations, or to break the monotony of too high walls, always adds a great relief to old or poorly-planned houses.

A yard sloping to the south or east seems most desirable to the larger number of people, but even if one cannot find a yard facing in these directions, he can find an elevation that is well-drained, and where he may have a few trees, some flowering plants, and carefully placed shrubbery, to make even an old house look home-like and comfortable. A coat of paint, which is of the same shade on all the buildings, adds much to the presentability of a place, as well as being of service in preserving the frame buildings.

Let us not feel it is extravagant to make our homes home-like. After all, which is most essential—our property and

money, or our children and their present and future welfare?

CHARLOTTE DRYDEN.

Food Combinations

I saw on the cover of *Physical Culture Magazine* particular notice given to an article by Mrs. Kimball Jones, on "These food combinations fixed me up," so I bought the magazine and have been trying the combinations advised.

The editor says: "This question of food combinations is one that is more or less in dispute among food authorities. Some students hold that if you have a balanced diet of healthy, natural foods, it does not matter in what combinations they are consumed, provided they are thoroughly masticated. Other students hold that food combinations are fundamentally important. We do not presume to officiate as the court of last decision in the matter. Probably the truth is that one with a strong stomach may eat healthful foods in any combination with impunity, and that one possessing a weak stomach or impaired digestion may have to be careful. If it is necessary to take note of food combinations, then we believe that the classifications and combinations presented in this personal story are very nearly right.

After taking the "Rest and milk cure" for one month, with a gain in weight of sixteen pounds, the following list of food classifications were given to Mrs. Jones.

Column I.	Column II.	Column III.
Acid Foods.	Neutral Foods.	Starches.
All meats	Lettuce	Potatoes
Poultry	Onions	Rice
Game	Endives	Tapioca
Fish	Asparagus	Macaroni
Acid fruits	Peas (fresh)	Spaghetti
Pumpkin	Celery	Flour
Berries	Squash (summer)	Corn
Citrous fruits	Beans (string)	Beans (dried)
Peaches	Artichokes	Peas (dried)
Pears	Carrots	Bananas
Cherries	Turnips	Sugar"
Tomatoes	Spinach	
Dates	Brussels sprouts	
Etc.	Cabbage	
	Cauliflower	
	Egg plant	

She says: "Do not eat acids and starch foods at the same time.

"It is very easy to select an appetizing and nourishing combination of foods without combining acids and starch.

"Any combination of foods in Column I may be eaten or combined with any in Column II. All in Column III may be combined or eaten with those in Column II. It is only Columns I and III that must not be combined. Milk, cheese, nuts, and all dairy products may be eaten with anything. Butter-milk or a little lemon juice are always aids to digestion. Do not eat fried foods or gravies. Many people insist on meat, potatoes, and bread for almost every meal, but if they will try another green vegetable instead of potatoes and eliminate the bread with the meat they will soon notice the change.

"I do my own work and lead an active life and feel altogether 'made over.' My husband is in perfect health. He was gassed in the war and had a great deal of stomach trouble until we began our diet.

"The best thing about the diet is that it cures constipa-

tion. We have discarded all laxatives which were formerly a daily necessity."

These food combinations came to my attention after I had suffered more than usual with my stomach for four weeks. After trying it for two days I was much better, and in a week's time I was exceedingly comfortable and thankful for release from pain. Now, after a six weeks' trial, I would hesitate to go back to the old hit-or-miss mixing of foods, though some may thrive on it.

A week's menu is given, but there will not be space for it in our department. Mrs. Jones's breakfast is always the same, "a quart and a half of milk, or a quart of milk combined with a cereal or fruit."

In combining the proper foods from the three columns, "hog and hominy" would be in the discard, or pork and beans, especially with tomato sauce; but using such a delicacy as sauer-kraut with hominy, or spinach with beans, (navy,) we are within the rules laid down.

This diet is a preventive as well as a cure and is well worth trying.

HORTENSE SELLOON CRAMER.

Some Zionie Cradle Roll Activity

The health board in Zion with the assistance of the cradle roll superintendent of the Women's Department is holding preschool clinics, where mothers may take their babies for examination and advice.

Mrs. Maude Halley has this work in charge for the Women's Department, and Mrs. Eunice Winn Smith gives a lecture to each group, explaining its object and advantages.

There is a Cradle Roll worker in each of the thirty-eight group organizations, and an effort is made to encourage the mother to be the best mother possible to her child.

One of the means used to accomplish this is the distribution of literature. Recently Mrs. Halley secured for each mother a package of the literature published by the Metropolitan Life Insurance Company for free distribution. This package contains the following pamphlets: Food Facts, First Aid in the Home, The Child, Tonsils and Adenoids, All About Milk, A War on Consumption, How to Live Long, Health Alphabet.

The cradle roll worker has a package of the pamphlets for each mother, but gives out only one booklet at a time. After time has been given for the reading and understanding of this, another is given out until the mother has had the eight booklets.

The Women's Department, through the cradle roll workers, is educating for better babies.

ETTA HUNT, *Organizer in Zion.*

Psychology

Text: The Mind and Its Education, by George Herbert Betts. Herald Publishing House, \$2.10, postpaid.

CHAPTER XIII

Instinct

Note the clear and important expression "that each individual is endowed at the beginning with all the impulses, tendencies, and capacities that are to control and determine the outcome of the life. Education adds nothing to what heredity supplies, but only develops what is present from the first." Think this statement over and try to understand its real meaning.

Note again: "Through heredity the achievements, the passions, the fears, and the tragedies of the generations long

since molded to dust stir our blood and tone our nerves for the conflict to to-day."

1. What is instinct? Note Mosso's definition of instinct.

2. If possible, observe the various ways in which the babe's dependence on instinct is demonstrated.

3. In what way are we benefited by instincts?

4. Since all our instincts do not appear at the same time, when do the different ones appear?

5. Under the heading, "Instincts to be utilized when they appear," we will find much to study. Parents should become aware of the appearance of these instincts and give the proper advice and training at the time needed. Here is the chance for the wise and intelligent guidance of the parents to transform these instincts into habits of the proper kind. Can you appreciate the force of the four beautiful lines of poetry? Who wrote them?

6. Since in the earlier years we are at the mercy of the models which are placed before us, is there any greater need of proper conduct upon the part of those who serve as models?

7. Children learn to use the language of those with whom they associate, as well as the thousand other things which are done. Try to sense the great responsibility for those who have children to rear. What should parents and teachers keep continually in mind?

8. What determines whether a nation or individual is progressive?

9. Children are usually an index to the home. Mothers, fathers, are you satisfied with what the child finds to imitate in your home? Many homes are unworthy of imitation. Why?

10. Which is greater, the influence of personality or environment? Why?

11. After reading this author's ideas of play, try to read other writers' ideas and see if they agree. Who was Froebel? What did he think of the importance of play?

12. The instinct of curiosity is present in every normal individual. How should parents treat the endless questioning of children?

13. Parents should appreciate the value of learning to do by doing and give the child opportunity to do things. Where can the young mother get suggestions?

14. In what way do some parents handle the collecting instinct in their children? How can this be properly handled in such a way as to prove an advantage to the child? How can the migratory instinct be handled? What organizations are now trying to properly take care of the instinct to a certain extent?

15. How should the impulse to form gangs and clubs be handled? In what way can education properly utilize the gang instinct?

16. Should the mother attempt to make the child obey by telling fearful stories or threatening to have the police or some hobgoblin come and take the child? What do you think of shutting a child up in a dark closet for punishment? Should children be left alone? Discuss.

17. What is the author's idea of the instinct of selfishness? Of pugnacity?

18. What part does imitation of elders play in the formation of clubs and gangs by young people?

19. How can parents prevent the necessity of clubs and gangs?

20. How should a spoiled child—one that is selfish and not properly socialized—be dealt with?

21. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

Women box makers in Massachusetts receive a minimum wage of \$15.50 per week.

LETTERS AND NEWS

Dollar Day

We quote below two letters from two of our correspondents at widely separated places, showing that the idea of a Dollar Day consecration plan has started to work.

A letter published in the HERALD of December 20, suggested this plan, and it was published not with the thought of putting on a "drive" or a campaign, but that others catching the spirit which had motivated this sister would, out of the goodness of their own hearts, respond as they felt like it.

We hope that God may move upon others here and there among the branches to follow out the example that is so beautifully portrayed in the following letter:

"There are only four of us in our family and we are sending you a five-dollar bill. It is lucky in this case they don't make four dollar bills.

"Really, Bishop, it is hard to go without, but I don't know what makes me so cheerful in the matter. In order to send you this let me say I have earned this myself and a little more besides. I expected to get something for our home, which I need very badly, but I'm going to do without it. I hope and pray God will bless you. We must not lose faith in our leaders."

A brother in a moderate-sized branch in Iowa came to the branch president one day with the suggestion that as most of the members of the branch were farmers they would have very little, if any tithing to pay, "as tithing is one tenth of the increase," and they had but little, if any, increase during the year. Therefore he thought it would be well to put on a Dollar Day sacrifice campaign in the branch. The result is quite well indicated in the communication which follows:

"We made the appeal one Sunday morning and set the day two weeks ahead so that all could make the effort and try to get the dollar. During the week we sent cards to those members who live out so far that they seldom come to the services, telling them of the drive. Many responded promptly.

"During this two weeks some interesting incidents came to our attention. One sister sent her boy to our store to see if we would pay cash for some ducks so she could get her dollar in time for the offering. In another case two brothers worked and with difficulty sold wood to get the dollar for the offering. We know that with each dollar there is a story, and although we may never know all these stories, still there is One who does know and the sacrifice will not be in vain.

"This offering was a success, for we raised over a hundred and fifty dollars, but the best success was that it came not from the few, but very largely a dollar in a place from men, women, and children. The young people stayed away from town for several nights for fear that they might spend the dollar they wanted to give for the Master's work. It is good to learn to give something that we want for ourselves, and in this respect our Dollar Day was a great success.

"We think that each and every branch in the church could easily do what we have done and the dollars never were needed more by the Bishop than now. In a sermon, set forth the needs, expenses, and details of the church at this hour, remembering that Zion is to be built, not from the wealth of the few, but from the sacrifices of the Saints, the mites which become mighty when all respond to the call, and we believe the Saints will respond and much aid will

come. We hope this suggestion will be acted upon by the branches throughout the church. Let us make the goal a dollar a member, thus starting an account with the Bishop which we will add to in the future as the Lord blesses us, which he has promised to do if we will in turn use a part of those blessings for the support of his work."

Holden Stake

HOLDEN.—President W. S. Macrae called together a number of those interested in music the evening of the 14th to discuss the musical condition of the branch. A program was outlined which is hoped to add new life to this department of church activity. A brass band is one of the features hoped to be realized in the very near future.

The hearts of the Holden Saints were made glad last Sunday when eight names were added to their number by baptism, all of them adults but one.

Bishop Benjamin R. McGuire was the speaker at the morning hour on the 19th. We were pleased to see Bishop Keir with us, and to know that he had recovered from his recent illness.

MARSHALL.—The Marshall Saints enjoyed a visit last week from Bishop Richard Bullard. It was largely through Brother Bullard's untiring efforts that our little chapel was built. Elder W. P. Buckley and family, stopped over here on their way to Denver, Colorado, leaving their son, Raymond, here for a time.

LEXINGTON.—The Sunday school shows an increase in interest and attendance; also the Religio. Every teacher is either trained or enrolled in a teacher training class except one.

The mission cash store has been sold, with a neat earning for one and one half years of about \$700. We will probably continue business after the pending mining depression. The Summit Camp mission is in very good condition, under direction of Gomer Macrae and Ivan Beebe. Group services have increased the attendance, and spirituality of the people.

BATES CITY.—On January 8, Brother and Sister Schofield, of Independence, were with us, Brother Schofield occupying the morning hour.

The women's organization has had several meetings and has organized for work. Some of our girls will enter the contest for the best darning and buttonholes. Brother W. S. Macrae, of Holden, preached for us last Sunday, both morning and evening.

SEDALIA.—On February 5, there were no services here on the account of our number attending the funeral of Sister Mabel Brandell at Knobnoster.

Our Religio meets now at 6.30 Sunday evening instead of on Friday evening.

GRANDVIEW.—We have been indeed blessed for some weeks past by the wonderful series of lectures that have just closed.

Elder J. W. A. Bailey came on January 15 and preached four weeks, although he was very much handicapped by his throat, he indeed accomplished more along the missionary line than has ever been done heretofore. A number of outsiders were regular attendants, and on quite a few evenings our commodious church was crowded. A number were very deeply interested and if they can be kept in touch with the gospel we believe will eventually come into the fold. Some were heard to remark that they had never heard any preaching like that before. Elder R. W. Farrell came out the last week to relieve Brother Bailey for a few evenings, as he had such a cold and his throat was so bad. Brother Farrell was

liked very much by all, and especially by the Saints, so we say, Come again, Brother Farrell.

Elder I. M. Ross, of the stake bishopric, came to Grandview with Brother Bailey, occupying the eleven o'clock hour on January 15. He stayed a few days with us.

A number of the priesthood here have been attending the priesthood meeting at Independence and report the lectures to the priesthood to be wonderful and to be a long stride towards the unifying the ideas of the general priesthood.

MARSHALL.—We enjoyed a very full and complete day of service on the 19th. The word of the Lord came to us through Bishop Bullard, which was very encouraging and instructive. We hope, by our lives, to show our appreciation for the blessings of our heavenly Father.

Brother Bullard has been giving us some very timely sermons, both to Saint and sinner.

Independence

The Standing High Council of the church has been in session almost daily since the 15th, attending to both cases of appeal and original jurisdiction. They concluded their work with a session on the 27th.

The joint council of the Presidency, Twelve, and Bishopric had planned to begin their work on the 27th, but the delay in arrival of one of their members caused a postponement till the 28th. Elder T. W. Williams is on his way here from England, and reached New York on Saturday the 25th.

The young people's meetings at the Stone Church, held each evening of last week except Saturday, closed with a grand finale on last Sunday evening, with a crowded house out to hear President F. M. Smith on "Stewardships," etc., and the same sort of a crowd to hear President Elbert A. Smith on "The second coming of Christ."

Considerable sickness prevails, evidently mostly influenza or a similar affliction, with some typhoid cases, and it has affected the attendance. About thirty per cent of those not attending who had tickets were found to report sickness as the reason for nonattendance.

But the sermons were interesting and fundamental, with excellent attention to the song services, including the various special numbers, vocal and instrumental. Daily letters were sent out to about two hundred and fifty absent ones from Independence, each written by a different interested participant in the services. Responses were had from a goodly number of those who not only received the letters, but were appreciative enough to send word to that effect. Their names were read at the meetings. The expenses were more than covered by two general collections.

A prayer meeting is announced for Wednesday evening of this week strictly for young people from thirteen to thirty. This is to be a regular appointment, the meetings to be held at the church.

The early morning prayer service for young people on last Sunday was well attended and of much spiritual import. The gift of tongues and interpretation was had and the young Saints inspired to further devotional effort.

The Women's Department lecture program has as its next number a lecture on March 7 at 8 p. m. at the Stone Church under the auspices of the Laurel Club. Miss Gilday will speak on the subject of "Civics." The public is cordially invited. Seven groups of women in Independence are now studying citizenship, and the Laurel Club itself, making in all perhaps more than seventy members studying this important subject.

The civic officials of Independence are making consistent

efforts to improve the water supply of the city, which is not and has not been for some time at all satisfactory. The proposition has been before the state commission on utilities but action deferred till spring, pending several other factors, such as whether Kansas City would vote to extend and improve its water system. One of the possibilities is to secure water for Independence from Kansas City, which would no doubt be an improvement. In the meantime Doctor Harrington has had public notices read to the Saints urging that all drinking water be boiled.

Baby Week will be observed in Independence, the program being under the auspices of the Women's Department of Zion, Mrs. H. B. Roberts, general superintendent of cradle roll department, in charge. The Women's Department requests cradle roll workers to join in observing the week beginning April 2, the first feature being a sermon based on the situation, by A. Max Carmichael. Afternoon meetings will be held each day during the week at 2.30. There will be lectures, story-telling, exhibits, auto rides, and a baby parade. A trained nurse will have charge in a comfortable, convenient place at the church, of the children of the mothers who wish to attend the meetings. There will be two evening lectures, one by Doctor G. L. Harrington on "The mental hygiene of childhood," and the other to be announced later. Every mother in Zion, and others, should attend these meetings.

The following patients entered the Sanitarium during the week ending February 25: Marion Smith, Dow City, Iowa; Teodor Plachase, Cement City, Missouri; Fred Keller, Eustis, Nebraska; Mrs. Amanda Gillmore, Kansas City, Kansas; W. E. Brown and H. L. Williams, of Kansas City, Missouri; and the following from Independence: Mrs. Mary Green, Mrs. Bessie Srader, Mrs. Harry C. Smith and Baby Smith, Russell Waterman, Mrs. Mae Namur, Mrs. Stanley Green and Baby Marjorie Anne Green, and Frances Hill. X-ray patients: S. Gwinn, Blue Springs, Missouri; and B. A. Pixley, Maroni Himes, H. C. Etzenhouser, and E. Ray, of Independence.

Kansas City Stake

The quarterly conference of the stake was held on Sunday the 19th and Monday evening, February 20. The Sunday services started off with a banner attendance at Sunday school which was followed by a discourse by President Frederick M. Smith at eleven o'clock, on the subject of stewardships. In his masterly way he set the matter forth in a very convincing and logical way, many expressed themselves as understanding the plan better than ever before.

At 1.30 the elders' quorum was addressed by Amos T. Higdon.

At 2.30 a spiritual feast was had in the prayer and testimony meeting; many were moved to tears. Two spoke directly under the influence of the Holy Spirit.

At 4.15 the Women's Department was favored by a continued lecture by Doctor Leonard Harrington on mental hygiene.

At 4.15 the ministry of the stake were given a lecture by Samuel A. Burgess on the subject of comparative religions.

At 7.30 the stake orchestra furnished several good numbers, and the accompaniment for the hymns for the 7.45 preaching service. Brother S. A. Burgess was the speaker at this hour, building his discourse around the scriptural injunction, "Seek ye first the kingdom of God." The members of the stake found that through the meetings of the day they had a spiritual feast indeed.

On Monday at 7.45 p. m. at the business meeting it seemed the Saints were ready to do most anything in the way of sacrifice as the adoption of the following resolutions by a goodly majority would indicate.

That we look with disfavor upon the serving of meats, tea and coffee or any other article not in harmony with the 86th section of Doctrine and Covenants at Central Church, at conferences or in any of the churches in Kansas City Stake in the future.

The second one is a little more drastic: Whereas, we wish to be in harmony with the practice and words of wisdom as have come down to us through our former presidents, therefore; be it resolved, that we abstain from serving any kind of food at our conferences and follow their practice of fasting and prayer.

An invitation from R. V. Hopkins, pastor of Zion, to the Kansas City Stake to unite with Zion in a reunion to be held near Independence was referred to the stake presidency and bishopric with power to act.

Brother H. W. Goold was placed in charge of the Mount Washington Church by the conference.

Pearl Dawe, the young people's organizer, organized a group of Orioles at the Montgall church, there being eight girls in the group.

The work of the various groups of the stake is making a better showing in attendance than for some time.

A new departure in missionary work was launched at the Malvern Hill church by Alvin Knisley. He conducted a series of meetings at the homes of the members of this locality. This was experimental and the results are hardly up to expectations, but quite a good many nonmembers came out to hear him.

A splendid missionary effort, peculiar in that the chief effort was by a sister, has been conducted in Kansas City, Kansas, meetings being arranged for in the home of Brother Downing, 2024 North Twelfth Street, commencing on Sunday, February 12. Her chief work was to make a canvass of the neighborhood, getting the attention of the people wherever she could, using two gospel charts where time was given to set forth our claims, and arranging for the ministry to speak. As a result two have already been baptized and one name given for baptism. This sister has adopted a method in canvassing that would be well to copy by any who are engaged in missionary work. She asks divine guidance of her heavenly Father before she starts out on her day's work as to the places she should visit, and this has proved to be wonderfully helpful as places she would enter of her own accord but prompted otherwise by her Master, has been found to be a time saver, as she has noted that places she was told to avoid proved to be not worth while. This sister's name is Phoebe Tucker. It will be remembered that Sister Tucker labored in a like capacity just prior to the organization of the Quindaro Branch. After an effort in that locality of nine months forty-two were baptized and a branch organized.

A mission will be organized in this new location on Sunday, March 5.

At Quindaro six have been baptized recently.

Through error in the notice of the young people's meetings on the Missouri Side to be held at Central Church it was stated that D. T. Williams was to be the speaker, which is incorrect, as no speaker has been decided upon as yet.

The opening date of the meetings to be held at Grandview Church by Alvin Knisley is Sunday the 5th, not February 26, as stated in last issue.

East Saint Louis, Illinois

Lansdowne Branch, G. F. Barraclough, presiding elder, residence Fifteenth and Lincoln, phone Bridge 1563-W.

You will want to know that it is well with us; that over here in East Saint Louis the Saints are keeping the banner of our King Immanuel floating, and that as a united, happy body we are moving forward and our ranks are being added to from time to time. Brother Carmichael visited with us one summer and "suffered," but we *natives* do very well, thank you, and find it anything but flat, stale, or unprofitable.

We have a young man here, Brother Robert Dickens by name, who some time ago felt impressed to urge having a series of meetings for the young people. In due course of time plans were perfected; Brother Clyde Ellis was invited to be the speaker, and upon the evening of January 15 the services opened; over one hundred fifty were in attendance, and during the week following the average was seventy plus. So good was the interest the meetings continued another week.

An occasion of this kind brings out prominently the stuff of which we are made; were I to start mentioning the good work done by the young people for these meetings, their earnest endeavors to put them over strong, their unflagging zeal, their zoning advertising work, walking blocks and blocks to tack up publicity matter, and were I to try to do them justice, you would think I had kissed the Blarney Stone; but, enough; we are proud of our young people and of this effort.

Wednesday evening, February 8, was a very happy occasion. Friends were busy all the afternoon at the church making it festive looking for the wedding of Brother Clyde F. Ellis and Sister Dana Watts. Brother Ellis was well remembered in a financial way by the young people, and "they" received a purse the night of their wedding.

Brother W. H. Kelley dropped in and made a very happy little talk Tuesday evening; also was the speaker morning and evening of the 12th. Both sermons were splendid. We had two baptisms during the meeting period.

Brother E. C. Bell, district chorister, recently visited our choir, which meets regularly, Sister Flora Doepke in charge. Sister Elsie Barraclough has been kept at home owing to a disagreeable affliction. We'll be very glad to have her once more in our midst.

Well, we have a Laurel Society; wonder if Independence will object or be pleased. We like the name, and it has spelled good fortune for us, for we have had excellent meetings, good attendance and a disposition to work. We sent, in January, a large box and a barrel of goods to a worthy brother and his family. An all day meeting, (a quilting party,) was held yesterday.

Our Religio now meets on Sunday evening at 6.30.

Brother C. Ed. Miller is very busy; doesn't seem to neglect a minute and is very well liked throughout the district.

Brother Barraclough occupied the morning hour of last Sunday; Brother W. C. Carl in the evening. The attendance at all meetings is quite fair. Brother Robert Dickens and Brother Phil Hitchcock are in charge of the Sunday school, and our orchestra is improving right along under the watch-care of Brother Prosper Carl.

Conference in Saint Louis next Saturday and Sunday; Sunday school will be held here, as usual, as we have children of outsiders who would miss the service. It is well with us and His peace abides.

ETTA WEIDMAN, *Publicity Agent.*

Western Maine

It is the middle of February. We are located on the island of Vinal Haven in Penobscot Bay, about twelve miles from the mainland. The Maine coast represents a very different picture now than in the summer. Instead of the nicely kept, white-winged pleasure craft of the summer tourists that swarm these parts in July and August, we now see the storm-beaten and wave-tossed craft of the fishermen coming and going. It is not a summer sea that we look out upon, but the great ocean, cold and forbidding, sending up to our ears its low moan, mingled with the sound of the fog trumpet, the whistling buoys, or the warning blast of a steamboat, as she plunges her way past us, being hidden from view by snow or fog. These are sights and sounds that belong to these parts. They are as welcome as the songs of the birds in spring. The sea with its ceaseless singing, its varying moods, and its mysteries casts a spell over us that causes us to love it.

We are far removed from Zion and the lines of communication that connect it with other parts of the country. Traveling in this section at this season is very difficult. In summer we have visits from the noble men who have spent considerable time here in past years. Their love for these kind and hospitable Saints draws them back. But sometimes I feel it is the refreshing sea breeze for which they yearn, or to renew their genial relations with our lobsters, fish, and clam chowder. Not many come at this season. The "pickled air" is too chilling. The weather too strenuous. Mark Twain said that in New England one sometimes gets fifteen different kinds of weather every twenty-four hours.

This district is composed of six branches, numbering about four hundred and fifty members. Four of the branches, viz: Vinal Haven, Stonington, Mountainville, and Little Deer Isle, are located on islands. The other two, Sargentville and Dixfield, are on the mainland. Getting from place to place is very uncertain as to time, and often disagreeable, especially in rough weather. The steamboats that run on this route are small and cannot go in rough or thick weather. We often do without mail for a day or two at a time. In making appointments for preaching we always insert the clause, "if the weather permits."

The branch here at Vinal Haven is small, numbering about fifty wide-awake and energetic workers. It is ably presided over by Brother Archibald Begg, who is also district president. The Saints here recently purchased one of the finest buildings in town, a house that cost \$17,000 to build about twenty years ago. It is finished with finely polished black walnut. It has been renovated and presents a fine appearance, in the best locality in the village, only two minutes walk from the post office and the bank. The church rooms will seat two hundred people. In addition we have a fine kitchen, with excellent accommodations for the missionary's family on the second floor. We have electric lights, water, and a bath. The Saints here are busy with their Religio, boy movement, women's work, besides the other services. The future of this branch looks bright. It is clean, morally and spiritually.

At Stonington, the work is gaining ground under the faithful care of Brother Henry Eaton. Many Saints have moved away in recent years, but enough remain to carry on the work. In company with Brother Begg, the writer held a series of meetings there the first two weeks in January. We were quietly blessed in our efforts. There are those there who will soon unite with the church.

We visited the branch at Mountainville. This branch is presided over by Brother Emery Eaton. We certainly en-

joyed our labors while there. We visited every home in the place. Our services were well attended, some coming a distance of four or five miles. After our services in this place, we took our grips and walked to another small island settlement, called Sunshine, about three miles distant. We had to cross a stretch of water. The tide was in, so we had to take our chance on the ice. Brother Begg allowed me to go well in advance to test the thickness of the ice. We crossed without accident.

We had an appointment for a meeting that evening at the home of Brother Eaton. There were about thirty out and the majority of them were Christian Adventists, as this settlement is made up principally of these people. They were pleased to come and hear our message. After some friction among their congregation we were granted the privilege of using their chapel for a couple of nights. We were pleased with this, as it was their own suggestion. A full house greeted us both nights. It seemed strange to be preaching to a whole congregation of this people in their own church. I never have seen a more attentive and interested audience. At the close of our last service one of their leading members arose and spoke in appreciation of what we had said. He affirmed it to be the word of God. He also said it was wrong to persecute and speak evil of the Latter Day Saints. It was the best service we were ever in. We propose to return there as soon as possible.

Little Deer Isle is a historic place in the Reorganization. It was to the island that Father Landers came as the first missionary of the Reorganization to Maine. A few of the old Saints remain who remember those interesting days. They love to tell us about it as we visit among them, and we certainly enjoy hearing it. They tell of the visit of the late Joseph, also of many more of the stalwart men of that early day. I think it was in the summer of 1915 that President Frederick M. Smith attended conference here. Brother H. H. Billings presides over this branch and is faithful to his mission.

Across the "reach" we come to the branch at Sargentville and Brooksville. This is one of the liveliest and most promising branches of the district. It is presided over by Brother Arthur Robbins, who has the assistance of a live priesthood. They have recently finished their church on the inside and are ready to begin a more vigorous drive for the cause of Christ.

Dixfield Branch is far removed from us geographically, but we get regular reports from them, showing that under the care of Brother Myron Holman, they are doing their bit. Their financial remittances speak volumes for their love and service for Christ.

The Saints always inquire concerning the many faithful missionaries who have labored here in years past. These kindly people never forget their services. They are deeply interested in the redemption of Zion and look forward to the gathering with hope.

N. M. WILSON.

Burlington, Iowa

On January 26, the building fund committee gave a bag social for the benefit of the fund. Results realized were satisfactory, and the attendance was good. An enjoyable evening was spent, with games and music.

Elder C. J. Smith conducted a series of meetings here from February 1 to 16. The attendance and interest all the way through was exceptional. Said by some to be the best attended series held here for many years. Two were baptized the last evening. Some who had not attended for

MISCELLANEOUS

Conference Notices

Holden Stake Conference, at Holden, March 10 to 12. W. S. Macrae.

Kentucky and Tennessee, at Foundry Hill Branch, March 11 and 12. Connie B. Gallimore, secretary.

Reunion Notices

Northern Michigan District, August 18 to 27, at The Park of the Pines, their own grounds, near Boyne City, Michigan. We are hoping to have one of the Presidency with us, and are already arranging for the attendance of the Church Physician and one of the leaders of the Women's Department. Let all our people who can do so arrange to buy a tent for themselves and save the big rental each year. Other announcements will follow later. Remember the date and begin to plan. Arthur E. Starks, district president.

Notice to Eastern Saints

Prior to our coming to the British Isles we gave blessings at the New York and Philadelphia, Onset, and Kirtland reunions. We had no machine nor opportunity to have this work transcribed before leaving America, and since we have come here, Sister Baldwin has done just as many as she could, but we have been so busy with other work that seemed absolutely necessary that all of these have not been transcribed as yet. Many inquiries are coming to us, and we are glad to report that from now on we shall be able to take care of these in their order, and if those who are waiting for them will have a little more patience, they will soon be in their hands. Address: Saint Leonard's, 19 Amhurst Park, Stamford Hill, London N 16, England.

RICHARD BALDWIN.

Addresses

Elder T. W. Williams, changed from London, England, to Box 255, Independence, Missouri.

Requests for Prayers

Sister Mary Kidwell asks for the prayers of the Saints for her mother, who is afflicted with rheumatism.

Conference Minutes

CENTRAL OKLAHOMA.—At Teriton, February 10 to 12. Friday 10.30 a. m., prayer service, Joseph G. Smith, district president, in charge. Afternoon, given to the Women's Department, Mrs. Pearl Greenwood in charge by request of the district organizer, Mrs. Ed Dillon, of 331 East Tenth Street, Oklahoma City, who a few days previous was taken suddenly ill and had to undergo an operation for acute appendicitis. Our prayers are for her complete recovery. The Women's Department program

years came quite regularly, and a number of new faces were seen each evening. The sermons were clear-cut, forcible, and affirmative.

Some ten or more from Burlington attended the conference at Fort Madison, February 18 and 19, more coming for Sunday. The conference was held in the new church building at Fort Madison. Sessions were all alive and interesting. The joint department program was rendered Saturday evening, and appreciation expressed, particularly of the Women's Department feature; cradle roll playlet. Following this session, the Nauvoo District Builders invited all in attendance to a social and get-together meeting in the basement. The prayer and social service Sunday afternoon was of a high order. A part of the Saturday afternoon session was given to department business, election of Sunday school officers, etc. Steps were also taken in preparation for the 1922 reunion.

CORRESPONDENT.

consisted of the following: "Citizenship," by Hubert Case, and continued by U. W. Greene, speaking relative to citizenship of the woman in Europe. "Woman's work," by Sister W. E. Shakespeare. We felt it a treat to have Sister Shakespeare with us. "Woman and Zion," by A. H. Christensen. These talks were highly commendable. Saturday was given to Sunday school and church business sessions. District Sunday school officers were elected: W. E. Shakespeare, superintendent, who chose A. H. Christensen assistant; Pearl Hixson was elected secretary. At conference business session, statistical report of secretary showed a membership of 1,259, net gain of 425. The nonresident list is coming to the front. The recommendation of W. A. Millner, of El Reno, and Joseph A. Wise, of Tulsa, to office of elder approved and ordinations provided for. The report of the priesthood included 16 elders, 2 priests, and 1 deacon. Reunion committee sustained. The committee reported a meeting would be called as soon as possible and a notice placed in the HERALD stating location of the reunion. Bishop's agent, Earl D. Bailey, reported receipts of tithing and other church funds for the year 1921 as \$3,119.09. Motion carried to disorganize the Piedmont Branch because so many have moved away and the scattered condition. Motion carried that J. W. Gilbert, of Tulsa, be recommended as district chorister. The world is suffering financially; so also is the church. Much to our sorrow and regret our missionary force is being cut down, and it is going to require more sacrifice on the part of the Saints to forward the work. We are sorry to have to give up our district president with whom we spent profitable and enjoyable associations; he also had a good influence among the young people. Earl D. Bailey, of Tulsa, will be our district president, and we ask God's Holy Spirit to be with him in his efforts in the work of the district. Saturday evening, "The friendly road," the Oriole and Temple Builder play, was given in the school auditorium. An impression was made on their hearers, and an inspiration for future accomplishment of the work along that line was manifested. Visiting Saints will take it home to their branches. Sunday morning we had Sunday school and preaching and in afternoon and at night, preaching. All were spiritual feasts. All meals except breakfast were served at the church. The Saints had ample room for all visiting Saints. We all feel blessed in our efforts for the conference. Meetings will continue a week or more following conference. Mrs. Pearl Greenwood, Teriton, Oklahoma, secretary.

WESTERN COLORADO.—At Delta, January 14 and 15. Attendance good, Saints from all over the district being present. Elders J. D. Curtis, J. E. Yates, and Chester Young, of the missionary force, were present. The Spirit of the Lord was present and much encouragement and good was accomplished. The young took an active part. Committee appointed to solicit funds and purchase a tent for the district. Reunion will be held in connection with the next conference, which will be held in Durango; time left in the hands of the district presidency. Jewell Harshman, secretary, Cory, Colorado.

LITTLE SIOUX.—At Logan, Iowa, February 11 and 12. J. W. Lane, Fred A. Fry, and C. B. Woodstock, the district presidency, in charge of business sessions, assisted by J. F. Curtis. Official reports indicated the spiritual condition of branches in general as encouraging. The eleven branches in the district reported a gain in membership during the past quarter of 129 by baptism. Present number enrolled 2,175. Bishop's agent reported receipts of tithes and offerings from October 1, 1921, to February 1, 1922, \$2,087.49. Glenn Wilson, of Moorhead, and J. E. Swalley, of Magnolia, were recommended for ordination to the office of priest by the respective branches. The district presidency were authorized by the conference to provide for the ordinations. Brother Swalley was ordained at the Sunday morning prayer service by J. F. Curtis and Fred A. Fry. Benjamin R. McGuire was present Sunday and addressed the conference on the subject of "Stewardships." The Saints were privileged to have J. F. Curtis also in attendance and enjoyed the association and sermons of these two brethren. The attendance was large throughout, although the weather was quite cold. Conference adjourned to meet in June at Magnolia. Ada S. Putnam, Secretary.

Our Departed Ones

JOHNSTON.—Mary Annie Smith Johnston was born at Culross, Ontario, August 13, 1858. Baptized November 1, 1898. She has suffered for many years; was a woman of beautiful character and wonderful faith and patience. Died January 19 at Warton, Ontario. Funeral from Methodist church at Oliphant, Ontario. Sermon by J. H. Yager. Her husband and two children survive.

BRADSHAW.—Mary E. Hobbs was born October 31, 1847, in Dubois County, Indiana. Married A. S. Bradshaw, September 26, 1869. Baptized in June, 1912. Her home was always opened to the elders, many of whom remember her kindnesses. Died December 3, 1921. Her aged companion and nine of their eleven children are left to mourn. Prayer by Reverend Curtis Cummins at the cemetery.

HADATH.—William Hadath was born August 21, 1867, at Aldershot, England. Married Emma C. Hall, May 14, 1892. Located in Canada in 1905. Baptized November 15 of the same year. Ordained a teacher and was very active. Died in the General Hospital, at Winnipeg, of cancerous growth, January 21, leaving his wife, seven children, and two grandchildren. Funeral from the home. Sermon by W. B. Richards.

DROWN.—Emmiline Trotter was born October 17, 1861, five miles North of Cameron, Missouri. Baptized at twelve years of age. Married John Drown, April 15, 1883. Seven of her eight children survive. Died January 16, at her home in Cameron. Funeral from Saints' church in charge of R. S. Budd. Sermon by Richard D. Weaver.

STEELE.—J. W. Steele was born January 25, 1851, at Beaver Island, Michigan. Moved to western Iowa with his parents when a boy. Married Augusta Putney in 1876. Baptized when a child and remained a faithful and stanch worker. Died at Sasco, Arizona, January 1. His wife, five daughters, two sons, with many other relatives and friends are left to mourn. Sermon by Frederick A. Smith. Interment in Mound Grove Cemetery, Independence, Missouri.

NOYES.—Elizabeth Ackerman was born January 16, 1833, at Candor, New York. Married George Henry Noyes, March 16, 1853. Her husband died January 24, 1909. Baptized February 13, 1907, remained a

faithful and devoted Saint to the end, and was lovingly known as "Grandma Noyes." Died January 18 at the home of her daughter, Sister Brockman, near Sparta, Wisconsin. Funeral at the home, in charge of B. C. Flint. Interment in Big Creek Cemetery. Of her four children, two survive.

SMITH.—James A., son of Harry and Flora Smith, was born October 20, 1920. Died January 25, at Independence, Missouri. Father, mother, two brothers, and two sisters are left. Funeral from the home. Sermon by George Jenkins. Interment in Mound Grove Cemetery.

FRY.—William Hyrum Fry was born January 22, 1841, in Lee County, Iowa. Baptized August 22, 1886. His parents were members of the old organization and endured many of the trials. Moved to Biglers Grove in 1853. Lived with his sister, Besta C. Waiters, of Paso Robles, California, where he died, January 23, 1921. This sister and his nieces and nephews are left.

MORSS.—Rosannah Morss was born March 17, 1850, in Pennsylvania. Died at her home in San Jose, California, January 18. She was a devoted Saint and lived an active and useful life. Six of her eight children, two sons and four daughters, survive. Funeral services from San Jose Undertaking Parlors. Sermon by E. S. Chase. Interment in Oak Hill Cemetery.

DUNCAN.—Lula May, wife of James N. Duncan, died at her home in Nowata, Oklahoma, February 3, after an illness of some months. Baptized twenty years ago and has been an earnest and faithful member of the church. Her mother, husband, two sons, two brothers, and five sisters survive. Funeral in charge of A. C. Bly; sermon by G. E. Harrington.

STADE.—Frederick Stade was born at Macklenburg, Germany, August 3, 1829. Married Sophia Ledke August 3, 1852. Came to Canada in 1854. His wife died August 21, 1887. Later he married Mrs. A. Rechley. Mr. Stade was a member of the Baptist Church. Four of his children are members of the Latter Day Saint Church. Mr. Stade requested, prior to his death, February 14, that his funeral sermon be preached by Patriarch John Shields. He was assisted by Reverend C. Harris and choir of the Baptist Church.

BARTON.—Philip Wilson, son of Eugene and Bessie Barton, was born at Vinal Haven, Maine, November 18, 1920. Afflicted considerably since birth. Died after a brief illness, February 11. Funeral from the home in charge of Archibald Begg; sermon by N. M. Wilson. Interment in Bay View Cemetery.

DERRY.—Charlotte Anderson, daughter of Bishop William and Sister Christabelle Knight Anderson, was born at Saint Louis, Missouri, January 28, 1872. Went to Pleasanton, Iowa, with her parents in 1882, where she lived until 1889, then moving to Lamoni, Iowa, where she has since resided. Married George Herbert Derry in 1894. Her husband; two sons, Arthur and Ralph; two daughters, Ada and Ruth; one sister, one brother, and other relatives survive. Sister Lottie was a dutiful and loving wife and mother, also an affectionate sister. After the death of her nephew at Independence, Missouri, January 8, while helping to nurse back to health her sister, Mrs. R. J. Lambert, she contracted a bad cold, resulting in an attack of fibronous bronchitis, which developed into diphtheretic form. Died February 14, at the home of her nephew, Vernon A. Reese, in Independence, Missouri. Funeral at Brick Church, Lamoni, Iowa, in charge of C. E. Wight, sermon by Frederick A. Smith.

BRADLEY.—Eva May Bradley was born November 1, 1855, at Amboy, Illinois. Baptized in her girlhood. Married to W. D. Bradley, August 29, 1882. Died February 19 at Kansas City, Missouri, having been an invalid for seventeen years. Her husband, two of their four children, two brothers, and four sisters survive. Funeral from Second Independence Church. Sermon by B. J. Scott. Interment in Mound Grove Cemetery.

CUMMINGS.—Porter R. Cummings was born March 9, 1874, at West Jonesport, Maine. Married Mary Alta Wass December 23, 1899. Baptized April 28, 1921. Died February 11 at Bangor, Maine, where he had gone to consult a physician about his health, which had been failing about eighteen months. Was a successful business man. His pleasing manner and his earnest devoted Christian principles won for him many friends. Leaves wife, aged father, two brothers, and two sisters. Funeral from the home at West Jonesport; sermon by O. L. Thompson. Interment in West Jonesport Cemetery.

TOWER.—Lizzie E. Tower was born at Jonesport, Maine, October 11, 1861. Baptized November 2, 1921. Died February 7, at the home of her daughter at Brownville Junction. Leaves husband, three daughters, three brothers, and two sisters. Remains brought to Jonesport for burial. Funeral services from the home of her daughter, Mrs. Oscar Rogers. Prayer by W. E. Rogers. Sermon by O. L. Thompson. Interment in Greenwood Cemetery.

HANSEN.—Hans Nelson Hansen was born April 28, 1850, in Storeheddy, Denmark. Died February 3, 1922. At fourteen he came to America with parents who had accepted the latter-day faith. They crossed the plains to Utah; here he met the elders of the Reorganized Church and was baptized in March, 1867, and the same year returned to the Middle West and located in Pottawattamie County, Iowa, and remained in this county the rest of his life. Married Agnes Kirkwood on November 14, 1878, at Crescent, Iowa. To this union one son was born, Elder John A. Hansen, who lives near Council Bluffs. Leaves wife, one son, one foster daughter, and six grandchildren, besides a host of friends; for he is widely known throughout the church, having labored as a missionary for years, both in this country and Scandinavia, having made four missionary trips to the Old Country. His life was one of service, exemplary and worthy as a servant of the Master and the work he loved. He was highly respected by his neighbors where he has lived for so many years. Funeral services at Underwood, in charge of Joshua Carlile and Peter Muceus, the sermon by Frederick A. Smith.

LEWIS.—Ann Olsen was born June 14, 1835. Married Lars Lewis in Illinois March 5, 1857. Baptized in May, 1862. Died November 9, 1921, after a lingering illness. Funeral services from Saints' church at Stewartsville, Missouri, in charge of T. T. Hinderks. Sermon by Samuel

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Twombly. Her husband preceded her in 1917. Nine of her ten children survive, also ten grandchildren and three great-grandchildren, a sister, and a brother.

CAFFALL.—Eliza Caffall, daughter of Nathan and Sarah Pratt, was born at Studams, Herefordshire, England, October 13, 1825. Married June 5, 1850, in London, England, to James Caffall, then a traveling missionary of the Latter Day Saint Church, of which church she was a member. She came with her husband to United States in 1852; lived in Saint Louis eight years. Moved to Utah in 1861, to Denver, Colorado, in 1865, to Council Bluffs in 1866, and to Magnolia in 1905, where her husband died the next year. Died January 30, having lived ninety-six years of noble, spiritual life and seventy-two years in the church. Four of her six daughters, eleven grandchildren, and seventeen great-grandchildren survive. Funeral from the home of her daughter, Mrs. J. D. Stuart; sermon by Alma M. Fyrando, assisted by D. R. Chambers.

ATKINS.—Reuben Atkins was born December 20, 1832, at Coventry, Warwickshire, England. Baptized February 1, 1869. Died at the home of his son, C. B. Atkins, near Aurora, Illinois, January 7, 1922. Three sons and a number of grandchildren survive. Funeral from the home; sermon by F. M. Cooper.

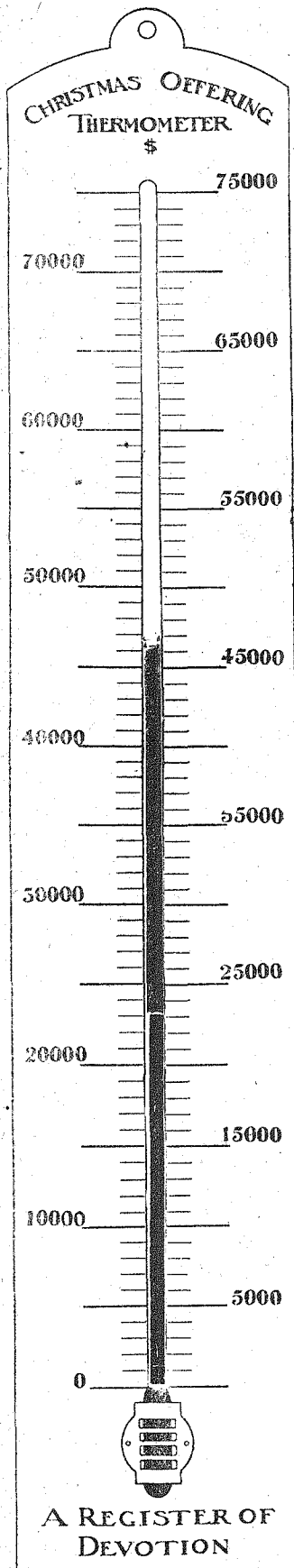
ATKINS.—Alma Jennette Larson was born September 16, 1870, at Chicago, Illinois. Married C. B. Atkins, January 1, 1894. Died at her home near Aurora, Illinois, January 13. Sermon by F. M. Cooper. A son and daughter survive.

KNOWLTON.—Cynthia B. Knowlton was born in Brooksville, Maine, December 12, 1834. Married Captain John B. Knowlton in December, 1851. Baptized May 3, 1869, which means more than a half century devoted to the cause of Christ. She has been a cripple for twenty years. Since the death of her companion, in 1890, she made her home with her son, George H. Knowlton. Died at Stonington, Maine, February 6. Eight of her thirteen children survive, also twenty-three grandchildren and eighteen great-grandchildren. Funeral from the home. Sermon by N. M. Wilson. Interment in private cemetery.

WILKINSON.—William Wilkinson was born in Phoenix, Maryland, March 14, 1871. Married Hannah Mayers, in February, 1897. Baptized in early manhood and later ordained a teacher. Died at his home in Hite-man, Iowa, January 14. His wife preceded him in 1919. Three of their four children survive. Sermon by D. T. Williams. Interment in Albia Cemetery.

RASMUS.—Lena Hinderks was born in Wenner, East Friesland, province of Hannover, Germany, July 13, 1847. Came to America when a young woman. Married M. W. Rasmus, August 10, 1867. Baptized in 1879. Ten of her eleven children, and eleven grandchildren survive. Funeral sermon in Lamoni, Iowa, by D. T. Williams, assisted by C. E. Wiley. In another sermon at Mount Pleasant, he was assisted by the Reverend Weston of the Baptist Church. Interment in Mount Pleasant Cemetery.

The Record to Date

How High Will
It Go?

The total receipts to February 25, inclusive, are \$46,284.71.

The thermometer will appear but once more, and that at the final report on the amount received.

At that time will be published the names of those guessing nearest the total amount received.

But more important than the history of last year's achievement is our plan for this year's work. Schools and individuals should make consistent plans for the development of the giving habit.

B. R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, February 27, 1922.

Five Best Books for Sunday Schools

Superintendent A. Max Carmichael recommends in March *Autumn Leaves* five best books for those who would add to their normal course collection, and further adds five as second choice. These may all be had from this office.

The Best Five

Cope: Religious Education in the Family.
Betts: The New Program of Religious Education.
Fergusson: How to Run a Little Sunday School.
Betts: How to Teach Religion.
Munkres: Primary Methods in the Church School.

The Second Best Five

Hartshorne: Childhood and Character.
Coe: A Social Theory of Religious Education.
Weigle: Talks to Sunday School Teachers.
Athearn: The Church School.
Esenwein and Stockard: Children's Stories and How to Tell Them.

"Be Kind to Animals"

How many words can you make out of these letters?

The American Humane Education Society offers four cash prizes, amounting to \$25, and ten additional prizes, branch memberships in the American Humane Education Society, including one year's subscription to *Our Dumb Animals*, to the children under fifteen years of age who find the largest number of words in the slogan, BE KIND TO ANIMALS. Proper names, such as States, cities, etc., provided they contain only the letters in the slogan, may be included.

The prizes are as follows: First prize, \$10, cash; second prize, \$7.50, cash; third prize, \$5, cash; fourth prize, \$2.50 cash; ten additional prizes, each one year's subscription to *Our Dumb Animals*.

All words must be numbered and written in columns, on one side of the paper only. The motto may be used as the first four words as follows:

1. BE 2. KIND 3. TO 4. ANIMALS 5. KIN 6. IN
7. DIN 8. BEST

All contestants must mark their envelopes plainly and mail them so they will reach the office of the American Humane Education Society not later than May 31, 1922, addressing the envelopes to—

"Be Kind to Animals Word Contest, 180 Longwood Avenue, Boston, Massachusetts."

Results of Short Story Contest

At last the results of the Short Story Contest are in. The decisions were read in Chapel Wednesday morning. Three people tied for third place, so that four places were given. The winners were as follows: First place, Olive Elefson; second place, Eugene Closson; third place, Prescott Foo; fourth place, Iola Hicks. It is said that the judges had a hard time deciding as to which stories were to be given the upper places.—*Graceland Record*.

Most runaway marriages are failures, according to the Reverend Doctor George Clark Houghton, of Atlantic City, New Jersey, who turns away fifty couples a month, refusing to marry them for various reasons. He is not able to estimate the percentage of happy marriages resulting from the carefully planned arrangements usually necessary, but is sure that it is much greater than that of elopements.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, March 8, 1922

Number 10

EDITORIAL

The Organization of the High Council

Methods employed in securing appointments in the past.

The reorganization of the Standing High Council has brought to the fore the method of its appointment.

We note that the first Quorum of Twelve, a traveling high council, was chosen by a committee, the three witnesses to the Book of Mormon. We note in the Reorganized Church the first Quorum of Twelve was again chosen by a committee, and vacancies filled in like manner. But since 1865, vacancies in the Quorum of Twelve Apostles have been as a rule filled by revelation, duly presented to the church and passed upon by the quorum as well as accepted by the General Conference.

With the Standing High Council, the first was chosen at a meeting of twenty-four high priests. It would appear that three of this number were the presidents of the church. Twelve were chosen as the first high council. This left nine high priests to vote in the name of the church and for the church in approving this first high council. But there were also seventeen elders, four priests, and thirteen members present, so that there were forty-three so acting in the name of and for the church. This is clearly set forth in Doctrine and Covenants 99.

The same procedure was adopted in the organization of the High Council of Zion, and evidently in the organization of other high councils.

The law governing is found in Doctrine and Covenants 17: 17:

Every president of the high priesthood (or presiding elder), bishop, *high councilor*, and high priest, is to be ordained by the direction of a high council, or general conference.

This as affecting a high councilor would possibly apply in the case where only one or a small number of high councilors were so appointed, as evidently when a majority were to be appointed a minority of the high council could not pass on the nominations. A query may arise, in such a case could the Traveling High Council, if represented by a majority of its members, so vote and approve? However, so far

as we know, this has never been done in the history of the church. There is a certain equality of importance in these two quorums acting within the scope of their respective office. (Doctrine and Covenants 104: 14, 15.)

In section 99: 4 it is provided in the case of absence of one or more high councilors that seven shall have power to appoint other high priests; or, in other words, approve the appointment by the president of other high priests to fill the vacancy. It evidently requires the presence of seven ordained high councilors so to fill a temporary vacancy.

In the case of permanent vacancy, from death, and evidently from any other cause, the vacancy should be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church. (Doctrine and Covenants 99: 5.)

In the Reorganized Church, the first high council was appointed in 1860. The nominations were made to the General Conference and approved by the General Conference. Without exception, so far as we know, permanent vacancies have been filled by nomination to the General Conference; and as a rule, or if the General Conference were in session at a time conveniently near to the meeting of the High Council, in some instances nominations to fill temporary vacancies were also made to the General Conference. This evidently was not necessary under the law of the church, as the High Council itself had full authority to fill such temporary vacancies.

In the course of time the High Council became very nearly disorganized, so that in 1890 the revelation then given provided for the reorganization to fill the vacancies existing in the high council. (Doctrine and Covenants 120: 9.) From the record in Church History, volume 4, pages 646, 647, 654, 655, it appears that twelve men were then chosen and ordained, so that it was a complete reorganization of the high council and the establishment of a new high council. This committee reported to the General Conference and their nominations were approved by the conference.

The organization of Zion made necessary a reorganization of the General or Standing High Council of the church at the seat of the First Presidency.

The President of the church so recommended to the General Conference of 1920:

The Independence Stake, in the opinion of the Presidency, has reached a condition in its evolution where we can easily and logically complete its transition into the "center place." The organization of the stake has gradually been brought into a condition where the final changes can be made with little or no interruption in the work, or jar in transition. The Presidency and Presiding Bishopric should therefore assume control of its affairs. To accomplish this, and to provide for the final steps, it is only necessary to authorize the dissolution of the present stake presidency and high council, and the reorganization of the present Standing High Council of the church into such an organization as will enable it to function freely as the Standing High Council of Zion. To so reorganize the Standing High Council has long been in the mind of the Presidency, but we have awaited this occasion. We recommend an enactment fully authorizing the the Presidency to complete the transition already so nearly consummated.—General Conference Minutes, p. 2872.

This paragraph was adopted by the General Conference on Saturday, April 10, as shown in the General Conference Minutes, page 3021:

It was moved that the paragraph headed "Reorganization of the Independence stake" be adopted. The motion prevailed.

Pursuant to this authorization, the Presidency named seven new men to the General High Council, and as the work before this council was urgent and there were a number of cases to be heard, these nominations were submitted to a meeting of the priesthood of Zion, meeting in the Stone Church on February 19, 1922. At this meeting there were present 21 high priests, (aside from the men to be approved), 68 elders, 52 priests, 30 teachers, and 27 deacons, and 13 visiting members of the priesthood. In this number were 2 of the First Presidency, 1 apostle, 2 high councilors, and 6 of the seventy.

This action, however, was taken to meet the emergency, and the nominations were stated to be subject to the approval of the next General Conference. In this way the procedure not only complies with that taken in the organization of the first high council in 1835, but also recognizes the custom established in the reorganization of the church of submitting these names to the General Conference.

Many a thing pleases us well at first which does not please us afterward when it has become a permanent part of our memories. We judge it then by a different standard, not with reference to momentary happiness, but to life as a whole.—Ellwood Worcester, in Religion and Life.

Prepare yourself for the world as the athletes used to do for their exercises; oil your mind and your manners to give them the necessary suppleness and flexibility; strength alone will not do.—Chesterfield.

The Work of the Women

Women's Department, Sunday schools, Religios—all should carefully consider why they do what they do.

Rather a fundamental note is sounded in the plainly-expressed views of the Presiding Bishop in the columns of the Women's Department in this issue. And it is wholesomely supplemented by the thoughtful editorial of Sister Audentia Anderson.

While it is true that where there is a Mary, one usually finds a Martha, both the Marys and Marthas ought to check up on themselves occasionally to see whether they are devoted too much to the æsthetic or are slaving their lives away on unprofitable serving.

Unto what purpose are the women organized? And what is the purpose of raising money, when such a venture is engaged in? And will it pay to do it? Not only is the immediate project profitable, such as the making of a quilt or the serving of a dinner, but are the results in general on those served as well as those serving, justified?

Sometimes they are not, as a little careful thought will demonstrate. For instance, if an ice cream social is had to raise a little money, and it is found that five or ten dollars have been "cleared," what does it really mean? If the material was donated, who paid for it? Is that amount actual profit to the church, or simply the transference of so much money from the pockets of the Saints and a few nonmembers to the fund of the sisters, at the expense of the tithe and offering or other justifiable fund? Did it have the right effect on the young people who were encouraged to spend money for something they did not need? And is it a worthy excuse to say they would have spent it anyway? And was the hard work and worry equitably divided?

We are not attempting to judge such matters at long distance, nor to say that even a majority of such ventures are not worth while, but we do urge that there be a careful consideration of all the factors involved to ascertain whether or not the time and energy might not be better spent. If after such consideration it is decided that it is worth while, let there be a united effort to make it a success. But the next suggestion of the kind should be as carefully scrutinized and evaluated, for it is not safe to judge all situations merely by seemingly similar experiences.

But the sisters in organized capacity are not the only ones who need this attitude. Sunday schools and Religios, for instance, have the same need.

The Sunday school which forgets its primary aim of religious education and runs pell-mell after over-

emphasized Christmas offering campaigns, tempting with banners and charts and prizes "red" and "blue" and any other color of the rainbow that will compete in anyway, is still just that deep in the wilderness and ought to come out.

Is it unto the establishment of good habits that we engender undue competition in money matters, causing some to remain at home rather than be under constant pressure to raise certain amounts of money constantly and without regard to personal ability to pay?

Or let the same thing be carried into another field. Is it appealing to the higher impulses to award a class of youngsters a banner because they have done the simple duties of attending a session and have perfunctorily read a quarterly lesson? Does it ever pay to offer rewards for good deeds that might better be encouraged as the expression of desire from within? The whole matter of contests between ourselves is apt to be cheapening and to the prostitution of real spiritual progress that will of itself solve all the difficulties for which contests are presumably staged.

The law of Moses was a schoolmaster to bring Israel unto Christ. It was composed of outward ordinances and ceremonies to bring a nation of slaves to a stage of development where the new law could be given them. Must we under the new law constantly go back to the same sort of observances in our church school and thus sacrifice our real purpose of implanting higher ideals and developing religious knowledge, attitudes, and skills? We ought to do better.

The Religio which has a matter-of-form lesson study by an unorganized staff of teachers with no common teaching ideals and methods, no connection with the administrative ideals of the department, followed by a pick-up program with no definite aims, is still far from its rightful place in the church work.

This organization has wonderful opportunities for the development of the social consciousness of our own members, as well as presenting our peculiar social ideals to the world. It has an opportunity for not only studying, but *doing*. But above all, it ought to clarify its aims (speaking of local units) so that a lesson study will come to mean something definite *to the community*. The program still had in ninety-nine of every hundred Religios needs an aim, a purpose which will tie one to another and lead somewhere. Otherwise it becomes a mere mechanical habit and a standing testimony to the unprogressiveness of our real methods as compared with our ideals as a church.

We plead for more thought concerning the *why* of what we are doing. We urge that every group

of leaders think of coordination as a method of unifying ideals and methods to the end that the members of the church in that community may develop consecrated leaders in all lines, administrative, missionary, business—all. It will pay an hundredfold in results.

There is no occasion for one organization to stand around pointing a finger of accusation at another. There is too much to do to allow any pointing at all unless it be the adjustment of the hands of our compasses of progress so they will lead us into fields of genuinely purposeful progress. E. D. M.

Anti-Mormon Attacks in England

The church in Great Britain is suffering from the anti-Mormon campaign waged by a number of newspapers who do not know the distinction between the Mormons of Utah and the true Church of Jesus Christ. As a result an attack was made on Saint Leonard's and some of the windows broken. While this attack is inconvenient it may also tend to open up an opportunity through British fair play.

An amusing feature is that Brother T. W. Williams, while attending conference at Llanelly, Wales, wrote an article to the London *Daily Mail*, giving some important facts of church history showing the origin of polygamy and the position of the Reorganized Church, and the story of his mother's trip to Utah in the early days. The *Mail* deleted practically all reference to the Reorganized Church and in publishing the story, gave the name F. W. Williams. As most of the anti-Mormons are women, the readers jumped to the conclusion that it was Miss F. W. Williams. As a result he received many communications under that name and finally a check for the first story and asking for another.

As a result of the twenty windows being smashed, Bishop Fry was given a short interview in the *Daily Mail* in which he stated the difference. Shortly after, a similar attack was made on the Mormon quarters. One development is that the Mormon bishop in immediate charge in London, Mr. Savage, has been called before the Home Secretary and asked to furnish a list of the Mormon missionaries now in Great Britain, and several of these have also been asked to appear.

As a rule, no distinction has been made between the two churches, but in one or two instances the differences have been pointed out. This is the case in the *South Wales News* which publishes over half a column from T. W. Williams. It is also briefly indicated in the *Evening Express*, which states that the original church is now known as the Reorganized Church. This paper also states that this original church does not practice polygamy and that the

so-called revelation was not given by Joseph Smith but by Brigham Young. There is still some confusion in this account, as it says that Brigham Young put this so-called revelation in the Book of Mormon, which, of course, is not the case as it was added to the Doctrine and Covenants.

This is a very uncomfortable experience for the missionaries in that land, yet we have confidence that through the British spirit of fair play the distinction will soon be clearly seen and that they will recognize that the original church, of which this is a continuation, has never at any time sanctioned polygamy nor the other doctrines introduced in Utah, to which so much objection is taken.

S. A. B.

Have We the Five Per Cent?

One of our missionaries was recently at one of the western universities and the dean who is personally acquainted with President Frederick M. Smith asked our brother to give his regards to Doctor Smith. In introducing our missionary to another professor the dean told him about having met President Smith and what he stands for along lines of social betterment.

The professor asked, "Where is Doctor Smith? Is he in town?"

The missionary said, "I thought by his actions that he was going to go right down town to meet him if he had been there. He seemed very much interested with our social program. We had a nice visit and after talking with him he remarked, 'Why, I could affiliate with a church of that kind.' Of course I had to explain that the things of which I had been speaking were ideals yet to be accomplished and that many of our people were unprogressive, so every inch of the way would have to be fought, but we hoped to succeed. He answered, "If your president can win over five per cent of the people to stand by him in the carrying out of the social program you have been telling me about you will succeed, and he must not expect to get any more. No leader does, nor should he expect to.'"

The meeting of the International Sunday School Association at Kansas City, June 21-27, will offer an excellent opportunity to our Sunday school workers in the middle part of the country.

In the long run a man becomes what he purposes, and gains for himself what he really desires.—Mabie.

Self-control, I say, is the root virtue of all virtues. It is at the center of character.—King.

Disposing of Property

Some of the religious press coming to our desk is urging the need of money, and calls attention to the question of bequests. People intend to do something for the church or for the publishing interests, or some particular department. They intend to do it by will, but put off carrying this intention into effect until too late. In some States, a will must be made at least thirty days before the death of the testator. There are certain other provisions which must be carried out if the gift after death is to be good. In Iowa, not over one fourth of the property may be given to charitable uses; that is, to a corporate organization for benevolent purposes, providing the spouse or children are living. In California, not more than one third can be so left to charity where there are direct heirs.

It is well, if one intends to make such a gift, to see that the will is executed in due season; but, as we have suggested before, there are sometimes long lawsuits over a will, and a gift made during a lifetime is completed and is not left open for argument after death.

Moral Values in Christian Practice

Nothing can be more disastrous than a policy of silence, observes the *Guardian*, of London, England, in discussing the subject of moral values in the church, and the danger of the policy of simply ignoring facts, especially as regards young people. A church congress was recently held in Birmingham, which brought up the subject.

The church should see that its young people are frankly informed with regard to the danger confronting them in the world, but not unduly or with too much repetition. The church, no more than physicians, can confine itself entirely to nice subjects.

But, on the other hand, what is needed more than anything else on the part of the church, is a constructive policy, a frank meeting of spiritual ideals as concerned with the marriage relationship.

We agree that it is not simply a matter of being found out. There must be an anchor in the soul. There must be a standard of righteousness well established, a desire to choose that which is good. A morality that is founded upon fear only is no morality at all.

That which confronts the church and the world is, in good part, an outgrowth of the war, but that is no excuse for continuing wrongdoing.

What we need above everything else is high ideals of the marriage relationship and what it means, a realization of its sanctity and of its beauty, a thought as pure as a lily, a touch as fair and gentle as a child.

ORIGINAL ARTICLES

The Social Aspect of Religious Experience

By John W. Rushton

Sermon at the Stone Church, Independence, Missouri, Sunday evening, September 4, 1921.

"I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This is from the twelfth chapter of the letter of the Apostle Paul to the Romans.

To-day has suggested the theme which I have in mind—Our sacramental service. The sacrament of the Lord's supper belongs to that part of our ecclesiastical code which has been called ritualism. The rite, of course, is not of any value in itself, but for what it represents. The spiritual content back of the mechanical ways and means is that with which we are directly concerned. That, of course, is in keeping with the main thought of the afternoon speech. It matters not what the name of the servant may be, his value consists in the quantity and the quality of the service which he renders and to the good of those he serves.

I think that probably religious people have given a great deal more attention to theological and ecclesiastical aspects than they have given to what might be called the social aspect of their religious experience. We ought to remind ourselves very frequently of the fact that there is no such thing as intrinsic value, at least from a moral point of view. All values are created by the reaction which the individual or the thing can set up in the social group of which the individual performs a part or in which the thing itself may function. The word *value* as we have it to-day comes from a very dignified ancestry and has found its expression in various ways and all of them more or less royal and romantic.

The word *valere* is the Latin ancestor of our English word, *value*. It has two meanings; applied to a person, *valere* means valiant or valorous; to a thing, *valere* is value. No sooner do we mention these terms than our minds are filled with memories of romance and knight errantry; and we can conjure up without any difficulty at all the splendid scenes of those wonderful days when Richard Couer de Lion gathered up the flower of British chivalry and set out on that heroic crusade with others which, while filled with many evidences of personal heroism, ended so disastrously, because while they went to redeem the grave of the dead Christ, they could not behave themselves in life along the highway. They left us one of the greatest spectacles of human weakness now on record.

But that does not interfere with the beauty of the word about which I am speaking. As the minds of men became more and more commercialized, this word found new relationships and finally came to be the symbol in English for all that our science of economics reads into the word *value*. This word *value*, as we have it to-day, I think, easily proves what I have tried to state at the beginning. This word means that there can be no such thing as intrinsic value in anything, but value is the result of the possession of a thing which may be "availing for life" in the hands of a "valorous" or "valiant" person, so that the word *value* must be considered as having a more idealistic concept than economics puts into it. Therefore there must of necessity be a serious consideration of the "social aspect" of any philosophy, any teaching of anything or of any individual, who may be acclaimed as the leader. And every man's value to society must finally be demonstrated in what Gladstone said was the end of all legislative processes. That is, "to make the world in which we live a better place, in which it shall be easier for men to be good and do good and harder for them to be ill and do ill." And when you take into consideration the analysis of the judgment day to which our Lord himself in all his teachings directed more or less directly the attention of his auditors, he makes it very clear that the judgment of God will be based upon the quantity and quality of social service which the individual may render to the group of which he finds himself a part.

When I was hungry, ye gave me food. When I was thirsty, ye gave me drink. When I was naked, ye clothed me. When I was sick, ye visited me. Therefore inherit the kingdom prepared for you before the foundation of the world. Why, Lord, when did we see you in this state you describe? Inasmuch as you did it unto the least of these my brethren, ye did it unto me.

Rites Valueless Except as They Help Society

I think we ought not to overlook the fact that however advantageously we may employ our rites, and ceremonies, and doctrines, and theologies to ourselves personally, the fact remains that none of these can be of any value until they teach us to react upon society in such a way that the society is made sweeter, cleaner, purer, holier, and better for every one who may live in that society.

The Apostle Paul must have had this in mind, for you cannot help but notice in this twelfth chapter of the Roman letter how directly he comes to this self-same thought. It is interesting also to know that the letter to the Romans was written as the first attempt to systematize the Christian belief. And in his socialization of Christianity as a philosophy, and institutionalism, there must be demonstrated its value in the effect it has upon the social group. Therefore

one of the first things the Christianized man or woman is taught to do is to cultivate the broad sympathy that will enable us to "rejoice with those who rejoice" and "weep with those who weep." The psychology of Christianity, the particular discovery of the Apostle Paul, again is brought to bear in a socialization that we must not lose sight of. "Be of the same mind one toward another."

Now all of these references are fixed in the modern word *sympathy* which grows out of two distinct Greek words, *syn* equals with; *patheis* equals suffering. Our identification as individuals with the social group must be so close and intimate that the relationship attained as the result of personal sacrificial suffering will be real. Sympathy, we are told by one of the great French writers of modern times—and surely no nation in the world can speak of sympathy with greater understanding than the French people, for since 1914 they have learned through the tortures of the dreadful war what true sympathy is, "Sympathy is the mark of an aptitude as it were to put one's self in unison with others, especially from the emotional point of view."—G. L. Duprat.

We blend our common sorrows, we unite our common joys upon the basis of a common emotionalism, and learn to appreciate a common idealism in the unifying of the ideal and of the loves and hatreds of life, so cooperating in the attempt to realize in the passions of the soul and service for the common weal the ideal we have espoused. That is the sympathy which even the Frenchmen of to-day can see, and is born of the analysis of this word, and which is the peculiar witness to modern civilization.

Social Aspect Needs Stress

I say once more by way of emphasis that the social aspect of the Christian life has not been stressed as much as it should be stressed, and as I look over the Doctrine and Covenants, which I believe is distinctive of this latter-day work, far more so than either the Bible or the Book of Mormon, I cannot escape the conclusions that if there is any meaning at all in that book it is to give a social application of the ideals which the work represents.

The Book of Doctrine and Covenants, in a very liberal and broad sort of way, may be divided into several sections. I would of course classify the mystic. All that may be gathered up under the term, individualistic in a spiritual experience may be called the "mysticism" of the Book of Doctrine and Covenants—that is personal.

Then there is the legalistic and institutionalistic, adjusting the individual to his God and to his fellow men in all his personal relationships informing his understanding as to right and wrong; and through

the organization of the institution he achieves what he cannot achieve through his own personal endeavor in wider application of his principles to the communal life. Personally, we are limited, our powers are comparatively small, but in association with the group the whole of us can achieve more through organized effort than the individual can.

Of course, this must be modified always by the consideration of the fact that no mass or crowd or mob is ever as intelligent and as moral as the individuals of which it is composed; hence a mass movement is slower in its development. The responsibility of every leader is to have a higher and purer moral vision and a much keener intelligence in regard to duties and obligations, but however high and glorious the morality and morals of the individual may be, he waits for the mass to move through the efforts of the institutions and organizations through which the great ideals may find realization.

Doctrine and Covenants Largely Social

I would say also that our Book of Doctrine and Covenants is concerned with the ethical; and, so far as the ethic is concerned I would insist that the ethic shall mean the duty of the spiritual functioning of the individuals and the group and bringing the life of the individual and the whole into perfect unison with the mind and will of God. It means in that the fusion of both the loves and the hatreds, the moral consciousness and the intellectual insight, and the willing in activities of the whole shall blend harmoniously with that of the Almighty God. Nothing less may be included in this third division of this book.

Finally, perhaps sixty-five per cent of the matter in that book is concerned directly or impliedly with the application of the latter-day ideals to social concerns regarding economic, political, and domestic affairs, building up a societal structure that shall be at least identifiable with the kingdom of God on the earth, which is Zion.

I believe that ultimately we shall find in this book justification for our philosophy, and, I cannot but feel that we have neglected or at least have left unimproved a vast province of idealism and philosophic speculation that we shall do well to remember and keep in mind for our future program.

There are two features of our ritualism which I think will bear me out in the position which I have taken to-night. It is not often that people go to ceremonies and rites for social messages, but I am going to show to-night that even in baptism there is a social justification that we ought to stress; and in the Lord's supper there is a much deeper indorsement of a social program than we have perhaps been able to concede. I admit that in both of these

there is a tremendous urge to individual spirituality and that possibly men and women may be justified in believing they have gotten out of baptism and out of the Lord's supper everything which they are entitled to receive, and yet have overlooked this important social province.

I call your attention quite incidentally and with brevity to the statement of the Apostle Paul found in the letter to the Galatians. Here is what he has to say about baptism:

You are all the sons of God through faith in Christ Jesus; for all of you who have been baptized into Christ, have clothed yourselves with Christ. In him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfillment of the promise.—Galatians 3: 26-29.

Baptism Establishes Solidarity

Here it is clear that if baptism means anything at all, it establishes the solidarity of the individual with a new social whole, and with Jesus Christ, and God, and heaven; for baptism can mean nothing less than the receiving of the "freedom of the kingdom of heaven" and the establishing of relationship with all the spirits of just men made perfect in the past and present, as well as the future.

Water baptism implies therefore a social responsibility in which we are lifted above the conventionalities and artificialities of nationalism, of all cults and human groupings, and become unified with all who claim Jesus Christ as their ideal and profess loyalty to that which is worthy of the loyalty of all the loyal people of the race, whether prophet, apostle, saint, philosopher, or scientist.

I believe, therefore, in our regard and esteem for this baptismal ceremony there must be more than a mere conformity to a spiritual text; there must be more than the personal satisfaction of individual obedience to a doctrine of the Christian church. There must be nothing less than the intention at least, that in baptism I become one with Christ and with every man and every woman for whom Jesus Christ has any meaning, to whom he can offer any help, and to whom he can be and is the soul's ideal. If that does not imply a social responsibility I confess my inability to comprehend the meaning of language.

How many of us have ever thought of that, either in being baptized or in baptizing individuals. To reiterate the word already employed, our baptismal regeneration indicates both divine and human solidarity in the union of the bonds of sympathy, the bonds of loving service, of willing sacrifice of the individual Christianized man or woman, with all who call upon the name of our Lord Jesus Christ on

behalf of all who sense the need of the help which he alone can give.

Baptism a Witness of Unity With God

Now in talking about this question of baptism, I think that probably a reference to one of the most sainted preachers England ever possessed would be timely. I refer to Frederick W. Robertson, of Brighton, a man who stood in his day in the forefront as one of the finest exponents of homiletics Britain had known. This is what he said: "Baptism is a visible witness to the world of that which the world is ever forgetting—a common humanity united in God. Baptism authoritatively reveals and pledges to the individual that which is true of the race."

As in Adam, the human federal head, all die; so in Christ, the spiritual federal head, we are made alive. This represents all that is fitting and worthy of perpetual vitalization, so that in baptism we are relieved of the burden thrust upon us by the federal head, Adam, and we become the inheritors of all the spiritual inheritance which is ours because of the racial solidarity with Christ. Let us not postpone our rights and privileges until death robs us of opportunity for service in this great world.

Now, when we discuss this same theme, illustrated by the holy eucharist or the sacrament of the Lord's supper, let us go over to the Apostle Paul's pronouncement on this subject found in the tenth chapter of the first letter to the Corinthians, beginning, I believe, about the 16th verse: "The cup of blessing, which we bless, does it not mean a joint participation in the blood of Christ? The loaf of bread which we break, does it not mean a joint participation in the body of Christ? Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf."

Now in this argument of Socratic flavor, the Apostle Paul establishes what I consider the essential truth lying at the back of our ceremonialism: that through the common cup and through the common loaf we establish once again the solidarity of the individual member with the whole and with God. And though we do this we are also establishing our separateness from everything which is a challenge to Almighty God. You cannot sit at the table of demons and enjoy the bounty of divine hospitality at the table of the Lord. (See 1 Corinthians 10: 21, 22.) To be socialized with God must mean desocialization from everything unlike him.

God Loves, Approves, Wills Baptism

Now there is a social responsibility as well as a social solidarity that must be considered in this, and while I believe that instinctively rather than luckily

we have adopted what we call close communionism, there is a justification for this that I think will at least challenge those who think otherwise. Personally, I like to be as free and as liberal as I can, and would like to see everybody go to heaven without the inconvenience of baptism, if they can. I shall never complain if in answer to my question to any one with whom I come in contact over there, Have you been baptized by immersion? Have you a properly signed and dated certificate, and were you never expelled from my church? Did the man who preached your funeral sermon preach it by authority of the church? If he shall say, No, I shall have no complaint to make; I shall congratulate him upon his wonderful success. I shall want to know how it is that this solidarity of which this New Testament speaks did not hold good in the case of this particular friend I refer to. I have no complaint to God Almighty saving everybody in any way, but I do believe that if salvation is given logical definition it can mean nothing less than the development of that state in which we all love what God loves and hate what God hates, cultivating a knowledge of what God knows and will what God wills. If the Bible is any authority it tells me that God loves baptism, God approves baptism, and God wills baptism.

Bishop Cranmer, one of the first minds which ruled in British ecclesiasticism in those dreadful days when King Henry the Eighth made shipwreck of the British Catholicism and established Protestantism, once preached a sermon on the Lord's supper, in which he said, "For we see by daily experience that eating and drinking together maketh friends and continueth friendship. How much more then ought the table of Christ to do so still more." There is a sentiment in Oriental countries to this effect, that if you eat with a man enmity ceases. There is still a word in the German language, "*Tafelfähig*," which means "worthy to sit at the royal table." Common hospitality is one of the evidences of a cessation of hostilities. "Sitting at the same table elevates one, as it were, to a paternal relation with the host, making of them one family." (R. T. Ely.)

Is not that one of the experiences of the Lord's supper, that when we stretch forth our hand and eat of the common loaf and drink of the common wine that we are exhibiting union with God and freedom of everything like hostility with our friend? Is it not an expression of solidarity between ourselves and God and ourselves and man?

One of our own poets, James Russell Lowell, has written: "He is true to God, who is true to man; wherever wrong is done to the humblest and the weakest 'neath the self-beholding sun, That wrong is done to us."

Our Racial Solidarity Encouraging

My dear friends, I believe that never in all history throughout racial consciousness was there a time when we ought to lay to heart more than now the truth contained in these few words. We are so closely allied with the race of which we form a part, and solidarity is such a real thing, that just as much as we are willing to rejoice with those that rejoice and suffer and groan under the sufferings and miseries of our fellow beings, are we proving our real worth as Christian men and women.

I rejoice to-night as we look over the newspapers and see that Russia, with all her dreadful treachery during the war, and the horrors of Bolshevism, no sooner cries for help than we forget our grievances and, under the solidarity of the race, we rush our supplies to save her from disease and famine; that no matter from where the cry for help arises, our nation responds quickly and generously.

Now, so far as the church is concerned, we believe that still more than nationally we must break down the artificial limits of sectarianism. There is no such thing as sectarian truth. Truth is one and always the same. This church, if it is the church of Jesus Christ, must respond to the call of service, and it must give allegiance to the truth no matter how it shall come, or whence it shall come, or through whom it shall come. I believe that Ruskin's definition of the church is a good one: "Wherever one hand meets another helpfully, that is the holy mother church which ever is and ever shall be; world without end."

Go Beneath the Mechanism of Ceremonies

Is there not a deeper and a richer and a wider meaning to the idealism of our own people in Zionism and the kingdom of God than that which sectarianism would permit? Is there not a call to-night that we shall lift ourselves above the limits of an ecclesiastical circle, and go beneath and beyond the mechanism of our ceremonies and become identified with the spirit and the spiritual meaning in the terms of *God* and *Christ* which these only weakly and imperfectly represent? Shall we not find our joy in our service by uniting ourselves in common spirit of solidarity with God in heaven whose power to save is ours, and man in earth to whom that power to save may be applied through us?

Perhaps some of you remember that story so beautifully expressed by Tennyson in his "Idylls of the king." He tells, you will remember, of Joseph of Arimathea to whom was given that cup, blessed because it was used by our Lord in his last supper. This cup was taken to England and was long an object of adoration. And as long as that cup remained there all sorts of wonderful things were done. The

lame were made whole, the sick were healed; but when the stain of sin once touched this cup these miracles were discontinued. It could be kept only by those chaste in thought, word, and deed. One proved unfaithful, and the cup disappeared. So the search for the Holy Grail began.

The beautiful story in that wonderful series of poems represents the finest idealism of England. James Russell Lowell calls it Tennyson's masterpiece. The Holy Grail is found always when a noble man or woman will render service to those who are in need.

Not what we give but what we share,
For the gift without the giver is bare.
He who gives his alms feeds three—
Himself, his suffering neighbor, and me.

Christ's means of blessing is found always in service to others rendered without concern for self.

While we aspire to comradeship with the divine, and while we strive for entrance into the treasure of God's inestimable riches, we should remember that the proof of our worthiness to hold that "Holy Grail" is in the quality of service we can render to our fellow men.

I suggest one closing thought; that never was the call so clear and incisive as to-day if we can lift ourselves above the narrow selfishness, sectarianism, and nationalism of the age in which we live, and become the devoted disciples who hunger for the truth; and in our baptismal service we recognize our solidarity with God, and in the common sacrament we aspire to the refreshment that comes to us through the body of Jesus Christ, and thus we may be worthy citizens of his kingdom and find our blessing in the privilege to serve.

Now, I haven't much to say in regard to the service we may render, because I think that would be trite. You cannot look abroad to-day in your towns and cities, upon the industrial unrest of to-day, upon the waste and the perversion of power in the hands of those who enjoy the confidences of the multitude; you cannot see the wonders of life and enjoy the riches of personal pleasure and say your eye sees no duty and your ear hears no call for service. If there ever was a time when the church of Christ can demonstrate her power, it is now.

Let us insist that Zion shall be clean and sweet and pure. Let us make up our minds we shall not enjoy a minute's immunity from poverty and all that goes with it while one of our fellow-men groans under the consciousness of insufficiency. Let us not rejoice in the success of our own children scholastically, physically, or socially, while the child of our neighbor or friend is put to a disadvantage because of conditions he cannot help. Let us see to it that in this church of Jesus Christ the "Holy Grail" shall

become accessible to the weakest as well as to the strongest; and in the common heritage of Christ's salvation we shall rejoice in the ability of the gospel to make us all free from those things which impair, deform, and spoil, and in the sharing of the common blessings which mean health of body, clearness of mind, buoyancy of spirit to the individual and the general enrichment of the social life.

Moving to Zion

By Benjamin R. McGuire, Presiding Bishop

The past year has brought to the office an ever increasing number of inquiries by Saints who desire to move to Zion. We have thought it might be well to set forth briefly some of the principles involved in the gathering.

The successful building up and establishment of Zion depends upon the faithfulness with which God's people comply with the laws governing in its development. Of course, it is easy for one to become discontented with his lot, especially in these troublesome times, and it is just as easy to become enchanted with the distant view of a life in new surroundings and a new environment. However, as a natural sequence of nearly a century of teaching the principles of the gathering and Zion, the Saints are looking this way and longing for the time when they can enjoy the fruits of a Zion redeemed.

The history of Jackson and Caldwell Counties reveals the disappointment of the early church at Independence and Far West in their search for this goal, and some of the reasons why our hope has been so long deferred. The Fishing River revelation (section 102) leaves no doubt that the cause of their disappointment was the lack of individual preparation on the part of the people as a whole. We must not repeat their mistakes. Surely, we can profit by their costly experience. In the seventh paragraph of this section the Lord gave instruction to all his people living in Zion and the regions round about to be faithful, prayerful, and humble, and then he said: "Talk not of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold, I will give you favor and grace in their eyes."

We cannot disregard the feelings of the people in this region without disregarding the counsel of God. Some one person must be in full charge of the gathering and the temporal affairs of the church, so that the Saints can counsel with him and avoid coming here unprepared and at inopportune times. He would know best the housing problems, the industrial situation, and whether it is consistent with the feelings of the citizens of this community.

It takes more than car fare to Independence and

a strong pair of hands to "build up Zion." The past year furnishes us an example. We are now passing through a testing time. It has been said that during the last ten months there has been only one job for every two men out of work. To move here and become a charge upon the church or county reflects discreditably upon the cause of Zion. We must "have all things prepared before us."

How is the Bishop to know who is prepared and who is not? "According to the law every man that cometh up to Zion must lay all things before the bishop in Zion." (Doctrine and Covenants 72:3.) Another law requires that those who move to Zion should "carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward." The certificate blank we are now using sets forth eight qualifications by which the elder or bishop who signs it may judge as to the worthiness of the applicant. To quote from the certificate: "The above requirements approach the ideals we hold for citizenship in Zion. They are not intended to be arbitrary nor conclusive; but are suggestive of a saintly standard." It would be well for every one who desires to participate in the gathering and help redeem Zion to become familiar with these eight points in the standard suggested. They are as follows:

1. That they have made satisfactory adjustments with all their creditors, if any.
2. That they have shown the true spirit of repentance by confession and forsaking their sins.
3. That they are free from the evils of contentions, evil surmisings, reviling, backbiting, talebearing, quarreling, and deceitfulness.
4. That during the last two or more years they have dealt honestly and truthfully with all men.
5. That they have honored the laws of God referring to temporalities by filing their inventories with the bishop, and have paid their tithe and surplus so far as they were able.
6. That they are given to hospitality as becometh Saints, and are industrious, frugal, and self-sustaining.
7. That they are worthy of the confidence and fellowship of the Saints in Zion.
8. That by a godly walk and conversation before the world and the church, they have shown that they can be relied upon to contribute an influence and power for good in spiritual Zion, "*The pure in heart.*"

The period of greenness is the period of growth. When we cease to be green and are entirely ripe we are ready for decay.—Bryan.

PASTORAL

The Dynamics of Church Advertising

By W. R. Hotchkin, former advertising manager for John Wanamaker, New York.

[We recommend the reading of the following article to all branch and district officers, as well as the missionary force. The problem of church advertising is presented in a very helpful and interesting manner. This is the work the Publicity Department is trying to develop.—Arthur E. McKim, General Publicity Agent.]

The church should advertise upon the same principles, and by the same methods, as any other distributor of a commodity. The church and commerce have varying vocabularies; but both must appeal to the desires of human nature in words that all will understand. Both have valuable commodities to exploit, and each depends for its success upon getting its commodities into general use.

The church is probably the most ancient of advertisers, and in the past it has used many different kinds of advertising mediums. The steeple bells of to-day and yesterday ring out an impressive invitation that still has its effect, even upon the most callous ears. They not only carry an insistent appeal to the faithful, but they are a constant reminder to nonchurchgoers that God still reigns, and that the followers of Christ are loyal and active in their praise and devotion.

The successful advertiser has two chief things to consider in planning his exploitation:

1. The commodity to be sold—and
2. The market—the people who will consume it.

So, in advertising our church, we must know all about it—its objects and aims, what it is doing for us, what it hopes to do for others. The advertiser must believe in it himself.

Next, the advertiser must study his market. Christ said: "The field is the world!" So our commodity is for universal consumption. We can make our appeal to everybody.

Our public is divided into two sorts of people:

1. Those who know that they want our goods—and
2. Those who have no thought of buying our goods.

The first class is composed of our own church members—the good, reliable, regular clientele, furnishing the very life-blood of the business, to whom we must sell our goods every day, or every week. These are not customers whom the store "takes for granted," not people to be overlooked in our rush for new customers, not by any means. They are the

people to whom the store makes its strongest and most continuous appeal.

Does your church do that; or does it take too much for granted? Does it let its own sheep stray from the fold?

The second class of people, in the advertiser's category, are those who have no thought of buying our goods.

This is the class from which the store gets its new customers, the church its new converts and attendants.

We are told that, in the United States, there are fifty millions of people who have no church affiliation! Fifty millions of people who ought to use our goods, but have not been supplied! What an amazing field for the ambitious church advertiser!

The first problem of the commercial advertiser is to analyze his commodity and tabulate its various appeals to the many different kinds of people who are likely to use it. In church work exactly the same condition exists, and precisely the same "selling" effort needs to be made, by various radically different appeals.

First of all, the church must sell its proposition to its own members. This is a vital work. The first work of the commercial advertiser is to keep his own customers sold. This is the foundation of any successful business. The good will of regular customers is not only a concern's greatest asset, but it is the greatest existing power in securing the interest and confidence of new customers.

So I would say that the most vital element in advertising a church to outsiders is the living picture of the joy, satisfaction, comfort, and peace, expressed by the people who are members of the church.

The millions of people who have bought automobiles, have not paid big prices because they were tempted to possess a complicated piece of machinery, that would cost a lot of money to maintain in active service. They have been overwhelmed with desire to enjoy the open road, to feel the car speeding under them, to get out into the country, to have a quick, easy way to visit friends. And they have been finally stimulated to the purchase by seeing the pleasure that others realize in owning automobiles.

So it is with religion, with church membership. What benefits have you got to offer with your solicitation? What have you got to sell?

Suppose we tabulate the "selling points" of a typical church:

A comfortable, well-appointed church home.

A pastor who is sociable, likable, universally respected.

An organ, and organist whose performances are stimulating, spiritually as well as musically.

A choir composed of real musical artists.

Church societies that really promote genuine sociability and good fellowship among the members.

A faith that provides courage and assurance, for this world and the future.

Church friends who contribute to the real joy of living.

Sunday services that are a mental and spiritual stimulus.

Weekly musical events that inspire and entertain.

Social functions providing diversion and enjoyment.

Sunday school that shares responsibility for educating the children in religious knowledge.

These things are not such as we must force down the throats of our own members, or outsiders. They are things of the highest possible value, and we, as advertisers for our churches, are inexcusably ignorant unless we can make every argument alluring, so as to arouse desire, and make the thing we have to offer seem to be the most desirable thing in the world to those whom we wish to win!

Have we assumed that it was the duty of people to come to church, and tried to force obedience on them?

Have we tried to force people to accept "eternal salvation"?

Are we trying to sell them escape from hell?

Religion must be something that we can live and love. It must be something that blends with every activity of human happiness. The religion that chills any normal human emotion is artificial and therefore repellent to normal human beings.

Every time a church disappoints an individual it becomes harder for all churches to win new converts. But every church that benefits and humanly helps those depending upon it becomes a great power for progress and growth in all churches.

What have the churches got to sell? And to whom will it appeal?

Naturally devout people will be attracted by a church home.

Mentally alert people will be interested in live sermons.

Music loving people will be attracted by the organ and the choir, if the artists are high grade.

The social life of the church will win its own friends, if it is of the right character, and will add attractiveness to the church advertising.

Christ performed miracles in order to draw crowds to listen to his teachings—thus providing the highest possible precedent for the use of church attractions. He made his first appeal to human nature—even to the curiosity of man, woman, and child.

The church whose pastor is a great orator should

make all the publicity possible out of the preacher's reputation. The strength and standing of a church in its community usually depends upon the popularity of the preacher. His topics should be made into magnets to attract the public, and to keep up the attendance on the part of the members.

Every church should have an object—some special work to do. A church as a mere place of religious entertainment for its members is an anomaly, and will die of rust—as hundreds have died. The church should be the active center of its community, and should always have some public activity under way.

But it costs money to advertise. How shall we find the ways and means?

In the first place, it pays to advertise. Advertising will definitely cause church growth—if the church deserves to grow.

If the church grows, the collections will be larger; the members will be willing to contribute more, and there will be more of them to contribute.

As a straight business investment for the church, advertising should pay its own way, as it does in any worthy business.

If there is not enough money in the treasury to pay for the advertising, make an estimate of the annual cost, and ask for definite advertising contributions, to support this work; and do it consistently, regularly, year-in-and-year-out, as other business concerns do it.

Remember that a vital element of resultful advertising is enthusiasm. No advertiser can successfully sell his commodity, unless he is himself tremendously enthusiastic about it. He must believe in it, and he must be filled with the conviction that his goods ought to be possessed by thousands of people, who read his advertising.

But even enthusiastic words must be earnest. There must be no writing of hollow phrases. There must be no exaggeration, no conventional twaddle.

Put human nature into the story, and make every word natural. Touch the human sympathies. Don't command. Rarely entreat. Maintain public respect for the thing you have to sell.

Don't give the impression that it is necessary to force members to go to church; and don't make people think that you must beg outsiders to come.

Let your advertising create the impression—true and genuine, as you know it to be—that church attendance is a delight which you invite others to share; that your religion is a joy which you are eager others should find.

Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, and hence its importance.—Matthew Arnold.

THE FORUM

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

Former and Latter Rains—A Review

By T. W. Williams

"A mistake was made in accepting what seemed to be favorable material without thorough investigation."

When I wrote the "Former and latter rains" articles I was prepared for vigorous criticism. The complete absence of same is a compliment to the position taken. In buttressing each point with an array of scientific facts and invulnerable arguments the avenues of attack were closed. Considerable matter was held in reserve in anticipation of criticism, but this is not needed.

Quite recently I have been running through some of the church publications which treat of this question—of Palestine, its curse and blessing. Arguments have been made and conclusions reached which will not bear scientific criticism. These have been based on unconfirmed statements, newspaper clippings, and isolated theories. A mistake was made in accepting what seemed to be favorable material without thorough examination. Some of these theories will have to be discarded. Others will require modification to conform to fact.

In the earlier years of the church little was known as to the conditions in Palestine, the fertility of the soil or the amount of rainfall. A theory developed something like the following:

For a period of eighteen hundred years following the anathema of Jesus the curse of God rested upon the entire land of Palestine, as well as the Jewish nation; the former and latter rains ceased for over eighteen hundred years; the soil lost its fertility; what was once a garden lapsed into a wilderness; the Promised Land became a desert: Jerusalem became a mass of ruins, shunned by all save wandering bands of Bedouins or Arabs.

It was asserted also that about the middle of the last century, or in 1852 to be exact, a miraculous change took place; the curse was removed; the former and latter rains returned, to the astonishment of the natives; the fertility of the land was miraculously restored. It is likewise urged that the blessing of God displaced the curse of 1852 and Palestine is now "a land flowing with milk and honey."

There is nothing to show that Jesus cursed the land. The rains did not cease. The fertility of the land was not miraculously destroyed. The fertility of the land was not renewed in 1852, or at any other

date, for that matter. This is pure assumption. It is disproved by fact.

It is true that the Jews were dispersed according to divine prophecy. They did become a "hiss and a byword." Owing to their departure from the divine plan the blessings which always follow obedience were withheld. The land of Palestine did become barren and waste in large areas. This was due to neglect and natural as well as political causes. Jerusalem has not always been a mass of ruins. It has been inhabited throughout the years save during periods of assault and demolishment.

I have no desire to reflect on the work of my brethren. I have held similar positions. Only the facts have caused me to revise my attitude. It is not a question of personal integrity. It is a question of fact. Let us deal with the subject matter of some of the writers in question.

Brother A. H. Parsons has compiled a very excellent work known as Parson's Text Book. This is not a textbook in the sense in which the term is used in educational circles. This its author never claimed. The contents of the work have never been passed upon by any accredited representative part of the church. It is not official. This is said without any intended disparagement of the work as it stands. It is simply a compilation of facts and theories and writings which are used for what they are worth. Brother Parsons did not, and could not vouch for the positions taken. He tried to verify the accuracy of each quotation. This is as far as he went. He did not claim that this was an authoritative textbook.

Let me again affirm that:

No Material Change in Palestine

(a) There has been no material change in the climate of Palestine.

(b) The rainfall throughout the centuries has been quite similar to that which fell during Israel's occupancy.

(c) Deforestation has made little change in the rainfall.

(d) Jesus did not curse the land of Palestine.

(e) The desolation of Palestine has been due to:

1. The overthrow of the Jewish commonwealth.
2. Abandonment of the extensive land cultivation and water conservation of the Jews.
3. Ruthless vandalism, rapacious greed, and maladministration of the governing nations.
4. Abandonment of the divine plan which produced Israel's greatness.
5. Forfeiture of God's blessing upon land and people.

There is much of merit in the statements of authors quoted by Brother Parsons. They are not

wholly reliable. The statements of the Reverend R. H. Hershall do not deal with the rainfall or land fertility. This suggests confession and remission—a position borne out by Scripture.

Reverend Hollis Read, A. M., deals in general terms with the evidences of the return of the Jews. It is a resume of various theories extant among the Jews as to their return and the second coming of Christ.

The clipping from the *Jewish Chronicle* (London, England,) of 1854 has much in it which is meritorious. The assumption, however, that the latter rains were withheld century after century and as a result, the land was brought to "the state that we now find it" is out of harmony with authentic observation and facts. The closing paragraph is pertinent. Speaking of Palestine the author says: "What can be done to reclaim it from barrenness? I know not that a better answer can be given than this—*cultivate it* and trust the God of Abraham, Isaac, and Jacob for the 'former and latter rains.'" So say we. But this will apply everywhere. (See Parsons' Text Book, p. 203.)

Van Buren Statement Unreliable

We have shown hitherto that the statement of Louis Van Buren to the effect that the "rain and the dew are restored; recently [in 1853] the former and latter rains were restored to the astonishment of the natives," is wholly unreliable. This is disproved by the statement of McClintock and Strong's Encyclopedia quoted by Brother Parsons on the opposite page. It says:

Eighteen centuries of war, ruin and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and *its soil has been washed down its ravines*, leaving its hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate.

There must have been some heavy and continuous rains to destroy the terraces and wash all the soil into the ravines, leaving nothing but the bare rock. Again, if the valleys were cropped for ages there must have been moisture else nothing would have grown.

We have this from the Edinburgh Encyclopedia: "The soil of the mountains, formerly kept by terraces and covered with vines, *is washed down into the valleys.*" This author also says, "This melancholy change is *not owing to any deterioration of the soil or of the climate*, but to the degeneracy of the inhabitants, who groan under the most intolerable oppression, and are exposed to every kind of pilage."

The Reverend Hugh Stowell is quoted. (See Parsons' Text Book, p. 205.) He wrote to the *Scottish*

Presbyterian Magazine in 1853 that "the latter rain returned last year (1852) to Mount Zion." He affirms that the former rain had not yet returned. His statement is on a par with that of Mr. Van Buren, and entirely unauthenticated. Both of these men jumped to conclusions. One may have based his opinion on the other's statement. In any event, they were ignorant of the actual conditions.

The official table of rainfall by Mr. Glaisher and quoted in Parsons' Text Book, page 207, positively disproves the position taken by Herzog's Encyclopedia quoted on the preceding page. Herzog claims that the average rainfall of Jerusalem is 60 inches. Glaisher gives it as 27.87 inches. This is less than fifty per cent of the other. I would prefer to take Glaisher rather than Herzog. His figures are based on scientific tests and gauge measurements.

Brother Paul M. Hanson took this report of Glaisher and showed that there had been a gradual increase in the rainfall from 1861 to 1901. But this theory of gradual increase is disproved by the diminution of the rainfall subsequently. The average rainfall from 1901 to 1909 was 25.6 inches as against 29.03 for the preceding ten years. It is unsafe to form a conclusion as to the rainfall of a country based on a few years' observation. There are periods of drought and moisture and no one as yet can prognosticate the exact duration.

East Winds Blow To-day

A quotation is then made by Brother Parsons from the *Giant Cities of Bashan*, page 210. This is a very gripping description of one of the dry east winds which blow to-day as at the time in which this was written. If this wind be taken as a curse it existed throughout the occupancy by Israel and through the years of dispersion. It exists to-day. It cannot, therefore, be used to prove that "the prophetic curse pronounced by the Almighty on a sinful and apostate nation was now being fulfilled."

The *Chicago Inter-Ocean* for August 17, 1895, had an article which read: "A sign which is undeniably miraculous, too, is that Palestine is again becoming fruitful, after years of desolation, during which scarcely anything would grow. It was under a curse and the curse is now being lifted." The reason why things did not grow was because the land was not cared for. Wherever the land was tilled and the moisture husbanded, luxuriant crops have always grown in parts of Palestine.

Brother W. H. Kelley, in *Presidency and Priesthood*, reproduces the Van Buren letter and makes an argument thereon. There is nothing whatever to show that any curse was lifted from the land of Palestine in 1853, nor yet that there was any evidence of divine blessing in regard to the rains of

that year. (See *Presidency and Priesthood*, pp. 216, 217, 240.)

Brother Jason W. Briggs, in his *Analysis of Isaiah 29*, and published as an appendix to the *Voice of Warning*, quotes the Van Buren letter. He also quotes from a Doctor Barclay's observations to show that "the greatest fall of rain at Jerusalem in a single year was eighty-five inches and the smallest forty-four, the mean being 51.6."

This statement of Doctor Barclay is reckless and not borne out by a single other witness.

As against this we have given the actual, *Tables of Rainfall* by Hastings, and Glaisher, and Chaplin, all of which agree. Doctor William Smith, who quotes Doctor Barclay, shows that the climate and climatic conditions have remained unchanged from the time of our Savior.

Brother Daniel Macgregor has made use of the Van Buren and Stowell letters. His reference is Parsons' Text Book, so there is need for further comment here. On page 137 the comment is made: "The land of Lebanon is Palestine. Sterile for seventeen hundred years, it was turned into a fruitful field in 1853. Proof has already been proffered." This "proof" has been shown unreliable and untrustworthy, hence the need for a revision of deductions made therefrom.

A Perpetuated Error

Now let us turn to From Palmyra to Independence, by Rudolph Etzenhouser. The writer analyzes Isaiah 29 and takes up the argument that the "little while" which was to elapse before the coming forth of the book and the restoration of the land of Lebanon was covered in the period from 1830 to 1853. There is not a line in any sacred book of the church which warrants the assumption that the "little while terminated in 1853. In fact, the interpretations of the prophecies would preclude this. The only reason that I can form for this application is that the brethren discovered in these statements a seeming fulfillment and without question used same as proof. It does not strengthen our general position. In the light of the facts it weakens it.

Brother Etzenhouser remarks, after quoting the Van Buren letter:

"Thus it is seen that only twenty-three years had passed after the publication of the Book of Mormon before the long promised restoration came." This is a far-fetched conclusion and wholly unnecessary to vindicate the truth of the Book of Mormon. It is a mistake to hurry prophecies to fulfillment. The "mills of the gods" cannot be speeded up.

Rabbi F. De Sola Mendes is quoted by Etzenhouser. This writer shows that this "is the pressing need of the land, to build up the waste places, to

WOMEN'S DEPARTMENT

In Word and In Deed

We are indeed glad to present to our sisters, this week, a letter from our Presiding Bishop, in which he explains his position in regard to money-raising in the locals. From some unknown source has arisen the idea that he is opposed to our women engaging in any sort of money-making enterprise, and because of the prevalence of this idea, some of our sisters who have formerly been very active in our midst have become discouraged, and thought that there was no longer a place for them.

We are thinking that great good has been done by the emphasis that has been placed upon this matter, and the wholesome consideration and discussion which have thereby been engendered. It often only requires *thinking* on the part of our sisters, for them to see that there are other ways in which they can serve the Master and his church on earth than simply by toiling to make money. When they face the fact that the main purpose of our church organization is a spiritual one, they readily see that there is a work of development for each one of us to do, of far more permanent value than merely providing material needs for a local branch.

The perception of this truth is the cause of the growing number of our study circles, earnest women who yearn to grow mentally and spiritually in order that they can, the more nearly, approach the plane where they may understand things of divine nature, and the more effectively assist in the spread of spiritual truth upon the earth. How often we have had repeated to us the statement, "The glory of God is intelligence," and we accept with ease the thought that it is possible for each of us to reach a condition of some "glory," its degree to be determined by our earth experience and attendant development. Can we, then, rest contentedly if we fail to strive for as full a development towards that "intelligence" as is possible for us to attain?

If the Woman's Department has seemed to some people to stress unnecessarily the idea of study for our women, may it not be admitted in justification therefor, that there was, and is, in very truth, a work for them to do in the spiritual task

of redeeming Zion—a task which could not be accomplished by the old-time money-making organizations? Can it be said, in this day of advancement for women, that they are not included in the command to "study all good books," or the other, "bring up your children in light and truth"? And who, facing the fact of to-day's complex life and increasing degeneracy, will presume to say that either command can be carried out successfully without serious effort and deep concern?

While the leaders in the Women's Department are anxiously interested in establishing the habit of study among our women in order that their responsibilities to home, children, community and church may be the more intelligently accepted and discharged, it has not been in their hearts to discredit the achievements and worth of those sisters who have not yet cared for this phase of our work. On the other hand, they have recognized that the preparation for service and the service should go hand in hand, and that unless coupled with deeds, thoughts are often but empty things. It is in order that they may work the more effectively that they study to obtain a breadth of vision and knowledge. Thus the sisters who are devoted to the deeds of service, who are giving freely of their gifts of hand, who are always ready to join in whole-heartedly with the task in hand, whether it be the raising of the church debt, the rescue of some youth headed in the wrong direction, or explaining the "mysteries of the kingdom." All these are needed and have place in our organization and there is nothing to hinder all from working in harmony together.

Let us not organize *primarily* and *only* for purposes of money-making. While we may and should be willing to give the lift that is needed along temporal lines, let us be as willing to place our minds upon spiritual things also. Even as we sew, let some one read aloud, that our spiritual natures may be nourished. Read the Bishop's letter thoughtfully, and take new courage to move forward in the task that is closest at hand.

A. A.

From Our Presiding Bishop

We shall endeavor to set forth our position on the efforts of the women's locals to raise funds, and see if we are not able to make it so clear and definite that it cannot be misconstrued, and, if possible, clear up some of the misunderstanding of the past.

We are in sympathy with any legitimate efforts to promote a worthy cause. It is all right for an individual to bring together the materials and prepare a meal and offer it for sale for profit, using the proceeds from such endeavor in any way he sees fit. What is right and proper for an individual would, generally speaking, be just as righteous and honest when engaged in by two or more. If a Sunday school class or women's local wished to undertake a box social, oyster supper, bazaar, or entertainment to raise funds for a worthy cause, it would be perfectly proper to do so. However, in carrying on these undertakings we have felt that a word of caution should be given against using the name of the church or connecting up the endeavor with the church work in such a way that the world would be left with the impression that this was a part of our financial policy for raising funds for general church work to supplement the tithes and offerings plan which God has given.

In other words, it does not always depend upon what we do, but how we do it, that leaves the impression for good or for ill. The world may take some of our earnest efforts to make a success of one of these local endeavors, as an evi-

plant the desolate fields, and to restore the washed away soil to the mountain plateaus, whence the *unchecked and uncontrolled rains of centuries have been allowed to flood it away.*"

Sister Abigail York Alley wrote a letter to the SAINTS' HERALD on December 3, 1892, which would suggest the possibility of an unusual precipitation that year. Reference to the table shows that it was slightly above the average, or 38.2. She speaks of "slight showers of rain all through the summer." This was unusual, but no one who understands the climate of Jerusalem can take this as a blessing of the Lord.

When God sets his hand for the last time to rehabilitate the country which he gave to Abraham for an everlasting inheritance we will not be dependent on the statements and opinions of travelers for verification. The whole world will stand afar off and say, "See what the Lord has done for his people."

dence that the church has forsaken its primary object, that of religious education, for business enterprise; yet fundamentally, the business of the church is not commercial, but to save souls and bless humanity.

The sisters have rendered very timely help in times past, in paying off debts on local church edifices, or purchasing church equipment, such as pianos, electric lights, etc., or contributing towards the maintenance of the branch. Recently we learned of the sisters in one branch holding a bazaar and raising \$375 to aid the families who were in need because of unemployment of long standing. In several places the sisters have made over clothing or made comforters, and supplied some worthy Latter Day Saint families, or the church institutions, such as the Sanitarium and the Homes. These manual services are just as commendable now as they were in the days of Martha and Dorcas, who served their fellow men with "good works and almsdeeds," and were praised by Christ and his disciples.

We hope that what we have said will only place emphasis upon the fact that these specific acts of helpfulness and practical Christianity, whether done by one or a group of individuals, are perfectly proper. In doing this however, let us not fail to make a proper discrimination between work which is carried on as a church function, done in the name of Christ's church, and the activities we have here enumerated.

We feel to accord with the general policy of the Women's Department to elevate the home and prepare our women for the duties and responsibilities of home-making, by educational courses. Yet there are emergencies and "needs of the hour" which, for the time being, can properly engage the attention and whole-hearted support of these faithful little bands of workers scattered throughout the church. There are a number of very excellent sisters in these various branches who find that they are not now able to adjust themselves to courses of study, but are able to utilize their time and talents in hand-work. Even if we could get along without the products of their labor, the department could ill afford to thus lose contact with them by any disparaging of their efforts.

I trust that this explanation will be satisfactory to you and all the other good sisters engaged in this noble work. I have found so many things crowding in upon my time, that, judging from the past, I do not know when I will be able to "edit" my address of last May, for publication as you request. However, if you choose to do so, you may use this letter in your column.

Very sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Gossip

A thoughtful writer to our columns this week, refers to the statements of a western worker among and for girls. We give space to the clipping and would call the attention of our sisters to one of the points contained therein.

It is the matter of "gossip." Oh, we know! We can hear one and all catch their breath, and declare that never, never do they indulge in so common and contemptible a thing as gossip! But *don't* they? *Don't you?* How many, think you, hearing a "choice bit" about another, fail to confide it to a "select few," who, in turn have their circles of friends to whom they tell it, and it goes and goes, until it becomes twisted out of all resemblance to the original fact, sorrowful even as that original fact may have been! Now, to be honest with ourselves, how many of us are guilty? How many could, with fearlessness, look into the face of the Great Judge, and say that never at any time, by word, look, or

lift of eyebrow, had we added fuel to the disastrous fires of gossip and innuendo which have blackened and ruined the life of another?

Ah, just how much has been contributed to the downfall of a young girl by the older women of her community, will never be fully measured until that great day of questioning and accounting shall arrive! As is pointed out by this "officer for girls," many an unfortunate and mispersuaded girl, soul-sick because of her errors, could be reclaimed to a life of honor and usefulness were it not for the vicious tongues that will not let her mistakes lie buried with the forgiving Christ! Oh, may we appeal to the good Christian men and women of this church, that one and all may from this moment rededicate their powers of speech to the ministry of love, refrain from scattering the poison and weeds of suspicion and doubt; but instead, fill their hearts and charge their lips with only words of faith and encouragement, of tenderness and life, in order that blessing and not cursing shall follow in their wake!

Danger Ahead

While sitting at my sewing this afternoon, my mind was turned to our girls in the church as well as out—and my heart went out to all of them in a yearning prayer for their safety in a world of sin and selfishness.

Something has been said of the lowering of the standards of the fair sex, even to the downfall of many. We wonder what is the cause? Miss Ruth Vincent, of Denver, "Chief Officer for Girls," acting in the capacity of judge and jury for wayward girls, was asked the question, "Are conditions worse now than in the past?"

"Undoubtedly worse," was her reply. "The chief reason" she continued, "I believe to be the great freedom that girls have now. And the greatest agent of harm is the automobile."

Though she has made a strong point here, I do not wholly agree with her, for I believe there is another one, preceding the automobile, and one which influences our girls in the church more powerfully, and that is the modern dress, and the immoral shows of to-day. Why, they simply strip a girl of her "armor, modesty," for how can a girl continue to be modest and at the same time expose her body as so many do to-day? I believe it is letting down the first bars of defense!

Modesty is the greatest safeguard for a girl, outside of true virtue and a proper knowledge of nature. How, then, can a modest girl, in the company of a young man, sit through a four or five act play, throughout which immorality is the chief attraction and the keynote of the whole thing, without even an attempt to camouflage or modify the vileness presented? Surely, surely, such experience will strip a young girl of every vestige of modesty, and prepare her for the disaster of the automobile!

The mothers must be wide awake to existing evils. If their girls are going to shows, it would be well for them to visit some themselves, and get acquainted to some extent with the stage "follies"! Then, surely, they will use every possible influence to keep their daughters—and sons, too—from such places.

May God help every conscientious, striving mother to teach her girls not only the value of truth, virtue, and honor, but also of modesty, that shield and guard of purity, that censor of conduct which will cry out against the modern dress and play!

Yours for purity,

MRS. CLARENCE RESCH.

Psychology

Text: The Mind and Its Education, by George Herbert Betts.
Herald Publishing House, \$2.10, postpaid.

CHAPTER XIV

Feeling and Its Function

1. Define "physical" and "inertia."
2. If to convince one's head is not enough, what else is necessary to rightly guide our children?
3. How many and what are the different feeling qualities?
4. On what is feeling always based? You can readily see, then, that this knowledge element makes us believe that there are many different feeling qualities unless we carefully analyze each feeling.
5. Note that there is no phase of our mental life without the feeling element. Hence mental activity is more beneficial and productive when there is a feeling of pleasure attached to it. Having this knowledge, can the parent and teacher work to any great advantage? How?
6. What is the seeming mental zone spoken of by the author?
7. What constitutes the mood in which one may be found at different intervals of time?
8. Since our judgment and decision are influenced by mood, is it ever wise to make hasty judgment or decisions? Explain the statement, "Make haste slowly."
9. What is the philosophy, in the light of this chapter, in one's keeping youthful enthusiasm and energy always with them?
10. Define "disposition" and "temperament."
11. What does the psychologist mean by temperaments being sanguine, choleric, melancholic, and phlegmatic? Try to think of some one individual who illustrates these different temperaments.
12. Distinguish between mood, disposition, temperament, and sentiment.
13. How does the author explain a child's love for his mother?
14. Read and digest the following, and see if you can verify it in the lives of people whom you know: "A deep and abiding faith in God is fatal to the growth of pessimism, distrust, and a self-centered life. One's sentiments are a safe gauge of his character. Let us know a man's attitude or sentiments on religion, morality, friendship, honesty, and the other great questions of life and little remains to be known. If he is right on these, he may be trusted in other things; if he is wrong on these, there is little to build upon."
15. In what ways have literature, music, art, sculpture, and painting been influenced by sentiments?
16. Memorize, "Slowly, day by day, from the cradle to the grave, we are weaving into our lives the threads of sentiment, which at last become so many cables to bind us to good or evil."
17. What is it that furnish the deepest, most constant, and most powerful motives which control our lives?
18. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

A Woman's Court

By Edward Thierry

NEW YORK.—"Gossip ruins more girls' lives than anything else."

That's Miss Ruth Vincent's opinion. She knows, for that is her business—helping girls to unravel the tangled skeins of their lives.

She has been called Denver's "Lady cop." But she is not merely a police-woman. Her title is "Chief Officer for girls of Denver." Often she is also court, judge, and jury.

"Public courts hurt rather than help wayward girls," Miss Vincent said, while on a vacation in New York.

"A woman's court should not be a public room, where morbid-minded people can sit and listen to testimony about a girl's innermost life. That breeds gossip.

Privacy is Needed

"When a girl meets misfortune she is not ruined—as people are fond of using the word *ruined*—unless other people know about it.

"We need privacy in the courtroom in cases of this kind. All cities should adopt this method.

"In Denver there is as much privacy as in a doctor's office. A girl is arrested—or perhaps she comes in voluntarily. She is not frightened by the austerity and the publicity of a courtroom.

"I talk with her in my small office. She knows it is confidential. Therefore she always tells the truth. Out in a public courtroom in a delicate case involving sex she will lie nine times out of ten."

Miss Vincent is an assistant to Judge Ben B. Lindsey, of Denver juvenile court. She has held her job four years.

She is young and good-looking and smiles as she talks. She is slim and has a gentle voice. She does not look more than twenty-two or twenty-three.

"My youth helps me in my work," she said. "Girls who come to court are surprised. They usually say they expected a severe, matronly woman with spectacles and a sharp tongue."

Conditions Worse

"Are conditions worse now than in the past?"

"Undoubtedly worse," Miss Vincent said. "The freedom that girls have now.

"The greatest agent of harm is the automobile. Jazz dances? No, I don't think jazz dances do so much harm. It is greatly exaggerated."

A prison sentence is the rarest thing Miss Vincent's office deals in.—Exchange.

Now I Lay Me Down To Sleep

By George Matthew Adams

The day is spent. The good-nights have been said. Now I lay me down to sleep!

Father of All, it was a good day—not perfect, but good. Down the lanes of the hours I found much to make me happy, and, as I draw the covers about this body of mine, I close my eyes to thank you, while my brain is awake.

Soon the stars will shine over the drawn curtains of my heart, and while your billions of constellations hover about my lost consciousness, I ask that you wash my heart out for the new streams of light that the coming day shall bring.

Now I lay me down to sleep. Oh God, walk through the paths of my brain while it is so silent, and take out all the weeds that have grown up there during the unthinking moments of this busy day.

Take down the pictures of my failures and mistakes and put in their place the maxims of your goodness and beauty so that I may go forward in better faith and fuller confidence.

Arouse me from lethargies. Quicken me in spirit. Show me the better ways—when I have awakened.

Now I lay me down to sleep. Thank you for putting me in this world, at such a time as this.

Rest my body from this day's activities, and bathe me in
(Concluded on next page)

LETTERS AND NEWS

Watch With Me One Hour

A vision portraying conditions in the world to-day.

At midnight, just as December 11 was crowding the previous day from the stage, I was awakened from my accustomed peaceful slumber by some strangely oppressive influence. The solemnities of eternity weighed heavily upon my mind. I was at once in great trouble. I arose from my comfortable bed, determined to shake from me the cause of this great sorrow that had so suddenly seized upon my soul. When human efforts failed me, I instinctively turned to the divine. With bowed head and upstretched palms I asked, "Oh Lord, my God, what does this ominous foreboding pre-*sage*? Are any of my loved ones dying? Whence comes frightful or oppressive news? Is there anything I can do to avert some impending great evil? Oh, help me remove this unbearable burden from my soul."

Thus with receptive mind I continued my prayer for light and for relief until at length the chill air pinched me sharply, and I was returning to my bed for warmth when the still voice whispered to me, "*Tarry ye in Gethsemane and watch with me one hour.*"

The thought of association with Jesus reassured me somewhat and brought a slight feeling of resignation, but the crushing burden of sorrow was not lifted.

Presently there came into my vision in rapid succession the more alarming features of our vanishing civilization. But for lack of space, I cannot tell you half that was shown to me, and the poverty of my vocabulary prevents me from giving you more than vague outlines of what I try to relate, for we see things in the Spirit which cannot be expressed in finite words, as well as things unlawful to appear in your paper.

First. Among other things, I saw the sad, haggard visage of our six million workless workers, and I drank the bitter dregs of their cup as I perceived their troubled thoughts of dependent loved ones.

Then millions upon millions of thinly clad, shivering, hungry children gathered around and covered all the valleys and hills in sight. These workless fathers gathered their little ones into their arms and bathed them in tears because they could provide for them neither food nor clothing. A great mountain arose in the north. I perceived that it was composed exclusively of all that was ever written of the advantages of education. A mighty shaft of lightning split the mountain of literature in twain and the thunders roared in audible words, "*The half has never been told.*" Thus was flashed into my understanding Doctor Hall's comparison of mind to an iceberg with one eighth floating above the water and seven eighths submerged. The visible one eighth represents the conscious mind to which this mountain of

literature is addressed, while the seven eighths submerged portion illustrates the superior conscious mind, or spirit intellect.

When I was informed that no one can partake of the more abundant light of life in this world until his conscious mind unfolds so as to cooperate with the superconscious seven eighths, of themselves, and saw that nothing but a ceaseless struggle for a mean imitation of life remained for these blighted buds of promise, my heart yearned for them, and I groaned and murmured, "It is too much. It is too much. Take the sad vision away. Why should the life be wrung from my soul by all this misery for which I am not responsible? I have done my best to warn my country of the way to escape this impending evil. What more can I do? Be pleased to show me the root of all this trouble, and if in any way I can help subdue it, 'Here am I, send me.' If not, then why cannot

"Each chord in nature's harp for me
Be tuned to one grand symphony?"

The only response that came repeated the request, "*Watch with me one hour.*"

Then in seeming reply to my request I saw a perfectly formed human body, which at once became transparent, or rather, my vision brightened until I saw that it was "wonderfully and fearfully made" of infinitely small individual units or cells. Under my observation these cells would form, function, and die. They were carried away and replaced by other individual cells, all done by an intricate circulation of the blood. In conjunction with this, the one hundred million citizens of the United States appeared upon the scene, functioning as individual units of the body politic, and I saw a bewildering, entangled, congested, and spasmodic system of finance circulating in the body politic as a counterpart of the life blood of the human body. Thus was the appropriate simile of Harvey burned into my conception.

Hark! What is this I hear? The far-off symphonies of heaven, the distant echoes of the old, old chorus, "Peace on earth, good will to men." But when I saw our administration spending ninety-three cents of every dollar it can wring from the people for war, my heart sickened and I became unable longer to watch. But, covering my face, I repeated the words of the great poet, Schiller, "Take back this sad clear-sightedness; take from mine eyes this cruel light! Give me back my blindness—the happy days of my sense; take back this dreadful gift."

The following response came to my ears: "*While the Son of God is crucified afresh, can you watch and not see? Can you see and not perceive? Can you be related to Jesus, see and perceive, and not partake of the world's great misery? Would you dance upon the trembling crater of Ætna with the infatuated who rejoice and are glad.*"

Sleep had gone from me, so the remainder of the night was spent in deep meditation.

For fifty years I have prayed to be made more nearly like Jesus. Then to realize that I had not only been unwilling, but had actually felt rebellious when asked to watch with him one short hour was intensely humiliating.

This experience has given me a clear conception of the serious life of our Savior. I understand better how the sins and suffering of the world weighed so heavily upon his great sympathetic soul; understand his experience in the Garden of Gethsemane and the cause of his sleepless nights spent in prayer. His great desire to remove the sin and thus banish suffering is more nearly like an open book to me than ever before.

D. R. BALDWIN.

your love, so that my dreams may be pleasant ones. And when you lead me into your light again, make me ready for every worthy call.

What a short day it was! How fast it ran—how fast they all run!

Now I lay me down to sleep. Thank you for the bed and shelter, for my food—and my friends. In appreciation do my eyes grow heavy and full of languor.

Now I lay me down to sleep. Everybody—good-night!

—Exchange.

Fifty-Seven Years a Missionary Home

Sister Mary E. Anthony was born at Northwich, England, February 12, 1842, and at the age of nine years, her parents, Mr. and Mrs. John Ruffley, moved to Melbourne, Australia, in 1851. There they heard the angel's message and accepted it, so concluded to move to Utah.

They landed at San Francisco in 1859, and while making preparation for Utah, our missionaries informed them of the conditions there, and of the Reorganization, so they remained in San Francisco, Mr. Ruffley ordering the wagons containing their wealth unloaded, for he was considered a wealthy merchant in those days.

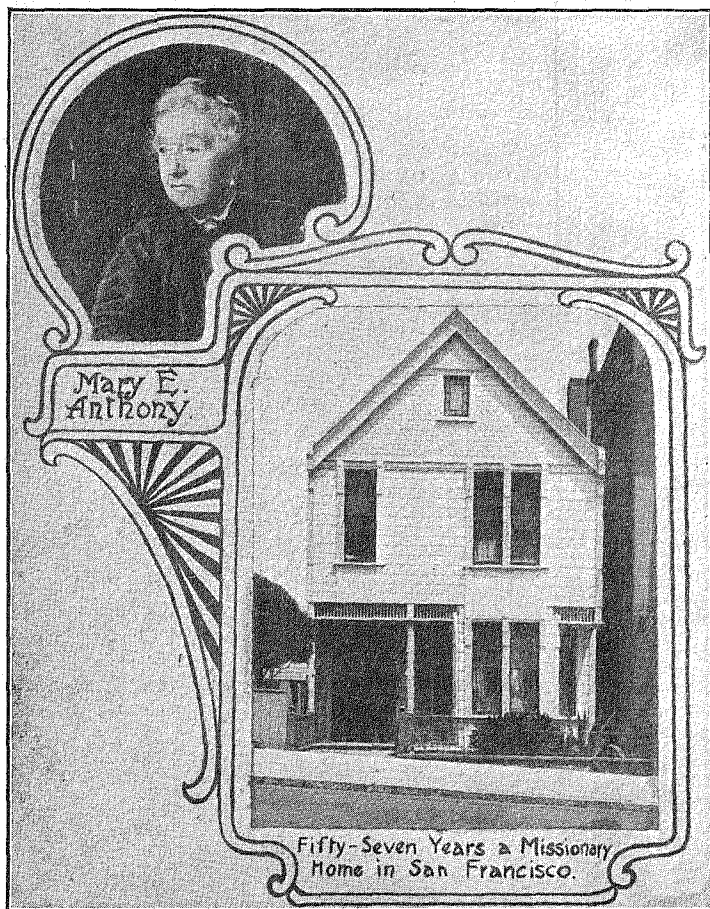
Sister Anthony, who was at that time Miss Mary E. Ruffley, became engaged to T. J. Andrews, and in 1861 they were married, and to this union, Sarah F., Mary, and George T. were born.

Joseph, Alexander, David, Elbert A., Frederick M., and Frederick A. Smith, W. W. Blair, Joseph Clapp, Joseph and Emma Burton, many of the Quorum of Twelve, quorums of Seventy, high priests, elders, many of the Aaronic priesthood, and members too numerous to mention, have enjoyed her hospitality.

At present Sister Anthony is living with her daughter at Corte Madera, Marine County, California. She crosses the bay every Sunday morning, a two-hour ride, and attends Sunday school and church in San Francisco.

She has an older sister living in Oakland, Sister Sarah Ashman, and a younger sister living in San Francisco, Sister Elizabeth Davidson. A few months ago her only son, George T. Andrews, passed away, causing her much sorrow and grief, for she loved him dearly.

Sister Anthony enjoys good health, and hopes to continue faithful to the end. EMERY S. PARKS.



Brother Andrews was an elder, and president of the San Francisco Branch for many years, and for over fifteen years Bishop's agent. He died in 1886, after which Sister Anthony was appointed Bishop's agent, and continued as such for over four years. She then recommended Brother C. A. Parkin, who was afterwards ordained a bishop, serving faithfully and well.

In 1891 she married Elder J. A. Anthony, whose service was very commendatory in the Northern California District. On September 1, 1918, Brother Anthony passed to an honorable reward.

After the earthquake of April 18, 1906, her home was open for Wednesday night prayer services and the annual bazaars.

Brother E. C. Briggs was the first missionary to find a home with them in the early sixties, and since then Brethren

A Practical Suggestion

We have been making an effort here to get the gospel before the people. Brethren H. Arthur Koehler and John F. Sheehy were here for about a month. We hired the Masonic Hall at New London, and the Odd Fellow's Hall at this place and advertised the meetings in the papers, but there are five theaters open every night. On Sunday night the people go to the theaters, and as it isn't lawful to charge an entrance fee, a collection is taken. There are also dances every night, so the people do not have much time to devote to religion.

Very few attended our meetings and those who came did so to please the ones who invited them. We didn't seem to have any opposition. The papers gave us a nice little write-up but the people are lukewarm.

We are not discouraged, however, but hope to live that the pure in heart may come to the knowledge of the truth. Our neighbors are friendly to us, but do not go to church anywhere. On Sundays, they work around at home.

I am much interested in the gathering and would like to enter into a community of ten or twenty families and pool our resources and live on a stewardship basis. One man could sell for the whole and one man could buy for the whole. You will seldom find more than one or two really capable salesmen out of twenty families, and good buyers are scarce. Just think of the saving of time! Now the twenty families each buying and selling their own goods, use twenty times the time it would take for their best man to sell and buy, to say nothing about the saving in buying in wholesale quantities. Where twenty men would have to go to market, nineteen could stay at home reaping, plowing, planting, threshing, and nineteen transfers and autos could be put to other uses.

My brother and I once dealt in fruit and produce here in New London and he went down to New York and bought oranges and we sold them to the merchants here at twenty-five cents per box cheaper than they could buy them in New York and pay their own freight, and we made a good profit.

The Lord says to come out of the world and be separate. Our young people are surrounded by all manner of sinful influences. Saints living in branches and are so widely scattered that the collective influence is largely lost and the influences of evil surroundings while at school or work nearly crowd out the influences for good that the church services should bring to them.

There is nothing to be gained by waiting. If this church had only given heed to the word of God to buy the land in 1832, we should to-day be the richest people in the world.

But let us organize ourselves into communities and send one of our men to buy a site located, and put into practice our religion.

Secret orders, insurance companies, theaters, and lost energy are taking the resources of the Saints, and in their scattered condition they are losing spirituality. It isn't necessary that we should settle right in Independence or Kirtland or Lamoni or Holden. We can get good land and be just as near the central place as some of the places mentioned, at much cheaper prices.

I would like to hear from others on this subject. I have been in this church thirty years this spring and the gathering was talked then just the same as now. Thirty years ago the lands in Zion could have been purchased at a fraction of the present price. It is a time for action. Nearly all the cooperative societies that have hung together have prospered financially: the Shakers, Mennonites, Oneida Community, and others.

With a great desire to see Zion come forth under the celestial order, I am as ever your brother in the restored gospel,
THOMAS G. WHIPPLE.

GROTON, CONNECTICUT.

Independence

The joint council of Presidency, Twelve, and Bishopric is very busy in two sessions daily. T. W. Williams arrived last Wednesday from England. All the others in America are also present: G. T. Griffiths, R. C. Russell, J. W. Rushton, J. F. Curtis, Paul M. Hanson, U. W. Greene.

When these men are in the community their services are in demand and the various meeting places of the Saints within reach are frequently filled to hear one of them. At the sacrament service at the Stone Church on Sunday the time remaining after the serving of the emblems was occupied by request of President Elbert A. Smith in charge by Brethren Griffiths and Russell, of the Twelve, and Elder H. C. Burgess, the latter being asked to give his impressions of the late series of young people's meetings. In the afternoon following the priesthood lecture in the upper auditorium, a number of the priesthood went into the prayer service in the lower room, and among others Brother G. T. Griffiths related interesting experiences and bore convincing testimonies. The Saints greatly appreciate the participation in the services of those to whom they look as leaders.

The first session of the young people's prayer meetings to be held on Wednesday evening was a great success in its initial effort on the 1st. A very large percentage of the young people in attendance have not been hitherto reached by the group prayer meetings. They plan to send out teams of young people to attend the group services, which will serve to unify in a definite way the spiritual activities of all the people.

The various sacramental services in Zion were, as usual, well attended on Sunday. At the Stone Church the audience is so large that little time is left for the usual prayer and testimony, by which one comes to judge the spirituality of a meeting. But the evening preaching service, preceded by a half-hour song service, was very interesting from the beginning. The choir, out in force under the direction of H. C. Burgess, practically filled the platform, while the congregational singing was all one could desire. Elder J. W. Rushton was the speaker, and as he operated under the power of the Spirit of God the universal expression was, "Wonderful!"

President Frederick M. Smith addressed the Chamber of

Commerce of Independence at its weekly luncheon on last Thursday on art in relation to civic expression, basing his talk on the architecture of Europe. He urged a higher civic ideal and more consistent efforts to attain it. He has had a large collection of his pictures which he made on his trip enlarged and mounted, and already there is considerable demand for his lectures. A few of these pictures have been appearing in *Autumn Leaves*, but they cannot do justice to the fine qualities of the photographs, especially as they appear when enlarged.

The lecture to the priesthood on the 26th was by President F. M. Smith, concerning the necessity for proper correctional methods in relation to community morals. On the afternoon of the 5th the lecture was by Walter W. Smith, on principles of teaching.

A. E. McKim, publicity manager, has secured two months' leave of absence and will accompany his wife, Ruby Short McKim, on a trip to the South, East, and Canada. They will travel in the interests of Sister McKim's newspaper syndicate features for children. They will first visit Galveston, then tour the South on their way East. They plan to visit the branches of the Saints en route. In the meantime all correspondence for the publicity department will be handled by an assistant at the office, or if necessary, forwarded.

The Mount Zion Sunday School has set its Christmas offering aim for this year at \$5,000, having raised \$4,000 in 1921. Second Independence set the pace in Zion in per capita amount raised, with \$1,126 for about 275 average attendance, but they found they were doing it at the expense of efficiency as a school, so they have lowered their aim and increased their school budget. But the teaching and practice of the law of tithing will be stressed, so the total amount raised during the year will perhaps not vary a great deal.

To the home of two very popular leaders among the young in Independence came on the morning of the 5th a baby daughter to reside, who will be known as Lois Jean. Her parents are M. T. and Lottie Williams.

The purchase of sixty acres of land at Forty-third Street and Blue Ridge, a little south of the line between Independence and Kansas City, by Elders J. M. Cockerton and Nathaniel Carmichael for orchard purposes, indicates that fruit raising is considered a real factor in this country. The tract is at present planted about one third to apple trees and the balance will be set. It cost \$37,000. Elder Cockerton is an experienced orchardist of Independence, and Elder Carmichael is a specialist in the same line from California.

The following patients entered the Sanitarium during the week ending March 4: Henry Atkinson, Sugar Creek, Missouri; Mrs. Florence Dopp, Lees Summit, Missouri; Mrs. Frank Leap, Blue Springs, Missouri; Mrs. Clifford Forties, Kansas City, Missouri; and the following from Independence: Mary Tucker, Mrs. Arrabelle Gentry, Mrs. F. E. Davis and Baby Davis, Mrs. Pearl Thomas, Miss Iva Davidson, Mrs. Pearl Redford, and Frances McKetrick. X-ray patients: Charles Cachach, Cement City, Missouri; and Chester Auld and Doctor A. M. Boyd, of Independence.

"The Lord demands a true-hearted service from his people," observes Sister Mary A. Ferguson, of Bellair, Illinois. "He demands a family altar in each home. Many homes by neglecting their devotions have brought sorrow into their hearts and lives. Brethren Bruce Brown and Lester Wildermuth have been here for several weeks and two were baptized. Sister Bruce Brown, superintendent of the district Sunday school, is also with us."

Des Moines, Iowa

February 10, 11, 12 were red letter days in the calendar of the Des Moines District. Perhaps few conferences in this or any other district have been of a higher order in attendance and material aspects as well as spiritual values. A long step forward was made when the district decided to hold one conference each year, in the largest branch of the district (Des Moines), the expense to be borne by the district.

Out-of-town delegates numbered between seventy-five and one hundred. These were all cared for, with a few rooms to spare. Thus the Saints are qualifying on one principle mentioned by Paul, "Given to hospitality." An efficient committee prepared the meals (three per day) in the church basement, thus freeing the other sisters to attend the services.

A great deal of credit is due the district presidency for the efficient planning and execution of the work of this conference. Good feeling and fraternal love prevailed throughout. No jar or parting of the ways to mar the peace and happiness of the occasion. On the other hand, great strides were made in saintly fellowship and communion.

An impressive scene, and perhaps the outstanding feature of the conference, was the ordination service of Saturday afternoon. Only at General Conference have we seen its parallel. Thirteen men were ordained. Eight elders, three priests, one teacher, and a counselor to the district bishop. These men will be a tower of strength to the work in this district.

The music added much to the beauty and spirituality of the services. District and local officers worked together to this end. Preaching by John A. Dowker and Elbert A. Smith was of a high order. Brother Smith was with us from Saturday morning 7.15 until the close of the evening service Sunday. His ministry was well received and much good done.

Des Moines Branch feels that it received an impetus from the conference which will mean much in the coming months. We have resumed the various group activities with renewed zeal and courage. Every department seems to have accepted the instructions that we strive to "excel to the edification of the body" as applying to groups as well as individuals and are working to that end.

A. E. WARR, for Press Committee.

Holden Stake

SEDALIA. We have had no services the last two weeks excepting Sunday school and Religio, owing to the sickness of our pastor and others. In addition to a severe attack of influenza, Brother House has been suffering from an inflamed eye.

Brother Roscoe E. Moorman was called to Knobnoster Sunday, the 26th, to administer the ordinance of baptism.

Another addition was made to the church building fund by a "bake sale" held Saturday, the 18th.

MARSHALL. There is a movement on foot to organize a real orchestra. Though this has been a dream in the past, we are in sight of its materializing. We are fortunate in having a competent director in the person of Brother Fred Mollison.

Peoria, Illinois, has an active membership of about forty, and holds regular Sunday meetings. On Friday night the young people meet to practice music and song, under the direction of J. G. Cole. Sunday evening, February 26, a patriotic program was rendered, mostly by the young. They hope to see other activities develop in the near future.

Saint Louis, Missouri

On February 14 was held the branch business meeting. Not a very good attendance, but those of us who were there enjoyed the spirit of unity and voted to have our church building dedicated on May 14 and to have two weeks series of meetings, inviting all the district members to participate.

On February 26 closed one of the best conferences ever held in Saint Louis District. Institute session on Saturday, at which some splendid talks and papers emphasized the "Let's go" idea. It closed with a talk on psychology by Doctor Woodfin, an expert on this subject. The evening session was harmonious. After a crowded Sunday school session, Brother Walter Wehrli spoke in the upper auditorium on stewardships, a meeting was held in the basement for the children. (Two weeks previously Leslie Wight spoke on stewardships.)

At one o'clock the Women's Department held a session, discussing woman's work and duties. At the same hour the priesthood held their usual session.

Inspiring testimonies were borne at the social service in the afternoon and the young people's service in the basement was of high order.

At 6 p. m. Brother C. Ed. Miller discoursed on the text, "These are my mother, my brothers, and my sisters, they that do the will of my Father." He emphasized the fact that we are all animal in our selfishness and only in the gospel of Christ do we rise above the animal tendencies and love one another to the extent that selfishness is overcome—a beautiful thought and the only one that would make for the ideal existence of stewardships.

Musical program at 7.30 under the direction of Brother Ed Bell.

The fact that the crowds grew larger at each session in spite of the inclement weather, speaks volumes for the spiritual condition of our district.

Denver, Colorado

We have been a resident of Colorado for nearly thirty-four years, and in all that time have never experienced so cold a February as the present one. Usually we expect a nice spell of weather in February, but we have been sadly disappointed this time.

Our district conference was not largely attended from outside branches, the weather being too cold to come by auto, and the railroads have not yet reduced their rates to a scale where Latter Day Saints can afford to travel much by that route.

There were a few delegates from the near branches; two of the large branches, Wiley and Wray, were not represented. Business was transacted quickly and pleasantly. The most pleasant part of the sessions was a short call from Elder J. W. Rushton, who spoke for us Saturday night and Sunday morning, when the church was filled to capacity. Those who have heard Brother John before, realize what a treat we had in these two sermons.

The family of our pastor has been sorely afflicted with influenza, all of them being down at once except Sister Williams. At present writing they are convalescing. E. J. has had a hard siege of it, being confined to the house ten days, and is not out yet.

Brother O. E. Sade has passed through another operation at Saint Joseph's Hospital, and has suffered excruciating pain most of the time since; some of the time his mind has wandered because of the pain. We have administered, and

hoped and prayed, but seemingly no permanent relief is had, and we wonder why and are led to cry, "How long O Lord? how long?"

Sister Brown, who was injured in an automobile collision two weeks ago, has been taken home from the hospital, and is slowly recovering.

There is to be baptizing again next Sunday.

E. F. SHUPE.

Honolulu, Hawaii

Elder G. J. Waller baptized two Chinese late in January, a lady and a young man. The lady has taught in the Chinese Sunday school years ago, but was prevented from joining the church until she married. She comes into the church with a knowledge of the gospel that would shame some of the Saints who were born in the work.

The Chinese have concentrated their educational work around their religious book for ages, hence the tendency to a concentrated and consecrated study of the word of God.

Sister E. B. Hull organized a circle of Orioles about the middle of January, and Elder Hull reports that the children in Hawaii are more polite, especially with strangers, than any place he has previously labored.

Some Athletics in Zion

We asked Brother Williams, who is in charge of the boys' recreational work at the Stone Church in Zion, what they had been doing, and here is what he says.

The time was, and not so many years ago, either, when it was considered orthodox and all that was necessary in the rearing of a child to well-developed manhood or womanhood to take the boy and girl to church three or four times on Sunday and as many times through the week, keep them in school five days of every seven, and at work what time there was left.

Some are now going to the other extreme, for we are quite sure that many of the young people of to-day fail to go to church as they should and do very little, if any, work.

Efforts have been made in Independence the past few years to develop the youth of Zion along all lines, for surely we have plenty of church privileges. Educational facilities are good, and most of the boys and girls can get work enough, even though they may not all have opportunity to earn money. Yet there are few homes which are unable to furnish some kind of work to keep their children busy a few hours each day.

During the winter the dining hall in the rear of the Stone Church has been given over almost every afternoon and on two evenings of each week to the boys. Most of the time allowed the boys has been used for basketball, this being the most popular sport for winter months.

Early in the fall there were four basketball teams organized from as many Sunday school and Religio classes, these forming a Stone Church league which played and are still playing two games each Saturday evening. A schedule was arranged so that each team played each of the others four games, making twenty-four games in all. The season closes Saturday evening, March 18.

Tuesday evening has been used for practice by the four teams forming the league. The afternoon games have been given to the younger boys for practice and play, probably one hundred boys having been taken care of in that way.

Besides the scheduled games, there have been quite a num-

ber of games with teams from Kansas City and near-by towns, the Stone Church teams winning a majority of the games.

One of the best events of the season was a game with the Graceland College team. A picked team from the four Stone Church teams played Graceland, losing the game, but losing it gracefully and glad the boys came.

These games have all been well attended. Many times the crowds could hardly get inside the hall. This was especially true of the Graceland game. There has been no charge for admission, but collections have been taken each Saturday evening to meet the necessary expenses. During the series of young people's meetings at the Stone Church, the hall was closed to all kinds of recreational activities.

While we are not entirely satisfied with results, we feel that good has been done and that we will be justified in making more of an effort along these lines another year.

We hear that already efforts are being made by at least one class to organize a baseball team. We are hoping that places can be found for two or three tennis courts, as several are planning for them.

We are not in any way trying to have these activities take the place of the spiritual or educational part of our work, but we are satisfied that if all are given the proper attention, it is not only possible but highly probable that a well-developed character and body will be the result in each individual case.

M. T. WILLIAMS.

"We are having the hearty cooperation of a noble band of faithful Saints in the Dinuba, California, Branch," writes A. S. Votaw, branch president, who incloses forty cents for the new *Priesthood Journal*, desiring that he shall not miss a number, especially since it is to carry the lectures to the priesthood. He reports one baptism lately, a noble young man of marked business ability, manager of a large wholesale rubber house in Fresno. They were recently visited by Elder T. Smith, second vice president of the Northern California District. He reports that they have been able to bring their church building debt down to \$250, and feel that they have been wonderfully blessed as a branch. He expresses deep interest in the stewardship discussion, as it appears in the church papers from time to time.

We started our Sunday school here in Breckenridge, Missouri, the first Sunday in January, 1921," writes Jessie E. Atkinson, who was then ten years old. "In April, I told them that I wanted to be baptized and two other little girls were baptized at the same time. We started with six members and a family of eight have recently moved here. There are six of us who have not missed a Sunday for fourteen months."

"We have in our branch one elder, two priests, two teachers, and one deacon," writes Mrs. G. C. Simms, from Nowata, Oklahoma. "We have preaching, Sunday school, Religio, prayer meeting, choir practice, and an active Women's Department. We are striving to bring our department up to the standard of excellence. Sister Lula May Duncan, who died February 3, will be greatly missed in this community."

Elder Samuel Wood, pastor of the Fresno, California, Branch, had printed for distribution during the services of Mrs. McPherson, the healer operating in the West, some double cards bearing his name and address, with location of church, and bearing a brief statement of our beliefs, including healing. He was also able to get a half-column report into the *Morning Republican* concerning his sermon on "The Old Jerusalem Gospel."

MISCELLANEOUS

Reunion Notices

Western Oklahoma, at Eagle City, at the usual place beginning August 4 and continuing ten days. Let us make this reunion the most successful we have ever held. This will mean that all will begin to arrange their affairs so as to be able to attend the entire ten days. Many wait until the last three days. We might just as well hold a three-day reunion and lighten the expense. Since we have decided to meet for ten days, let us do so. Lemuel D. Dyke, secretary.

Requests for Prayers

Sister Cintha Douglas and Sister Ella Rogers, of Eureka Springs, Arkansas, who are isolated from church privileges, request the prayers of the Saints that they may be healed of their afflictions.

Correction

The article entitled "Cooperation and sacrifice," in the HERALD of February 22, is accredited to M. K. Lyke, and should have been H. Lyke.

Conference Minutes

CENTRAL TEXAS.—At College Station, February 10 to 12. District President A. J. Banta in charge; W. H. Mannering associate. A letter was read from our missionary, Elder D. S. Palmer, announcing his inability to be present, and informing us of the death of his little daughter, Elma Fay, who died December 21, 1921. A committee consisting of J. M. Clevenger, R. L. Spiller, and A. J. Banta was appointed to draft resolutions of condolence in behalf of the bereaved family. Reports were received from eighteen members of the priesthood, showing that most of them have been actively engaged in the Lord's work. The Sunday School Department elected the following officers: D. A. Fuller, superintendent; J. M. Clevenger, assistant superintendent; Sheldon Armstrong, secretary-treasurer; Sister M. E. Mitchell, chorister; and Mary Beth Mitchell, organist. A resolution was adopted that the Christmas offering hereafter be sent monthly to the Bishop's agent through his regular appointed solicitors. Sheldon Armstrong, secretary.

GALLANDS GROVE.—At Denison, Iowa, February 11 and 12. Ministerial and statistical reports were read. Provision was made for supplying necessary funds for missionary work with the district tent. Lectures were had from Elder O. Salisbury. Cherokee was chosen as the place for the next conference, the time being left to the district presidency. Lena M. Talcott, secretary; J. B. Barrett, president.

Our Departed Ones

KING.—Hannah M. Wyatt was born September 23, 1836, at Burlington, Vermont. Came to Harrison County, Iowa, in 1854, as one of the pioneers. Married, January 1, 1856, to James Franklin Adams who died December 28, 1872. Moved to Logan, Iowa, in 1883. Married in December, 1886, to Stephen King, who died in 1898. Baptized in 1861. Died at the home of a daughter near Logan, February 6. Two daughters, a son, two sisters, and two brothers survive. Funeral from Saints' church at Logan. Sermon by Fred A. Fry. Interment in Silver Hill Cemetery.

OMANS.—George W. Omans was born March 10, 1841, in Clay County, New York. Enlisted in military service in 1862 and served his country two years and six months. Baptized in June, 1868, and ordained a deacon at the confirmation. Died at Joplin, Missouri, January 19. His wife, three sons, three daughters, thirty grandchildren, and thirty-five great-grandchildren survive. Funeral from the Saints' Church in charge of O. P. Morton, of Post No. 14, G. A. R. Sermon by James Langster. Interment in Maple Grove Cemetery.

WALDEN.—Emma J., daughter of Asa and Hannah Walden, was born at Biglers Grove, Iowa, November 7, 1867. Died at her home in Independence, Missouri, February 8. Her mother, one sister, and one brother survive.

KESTER.—William E. Kester was born September 30, 1865, at Wyandotte, Ohio. Moved to Neligh, Nebraska, at the age of eleven. Married Carrie Smith in 1889. Baptized in November, 1891. Ordained an elder in 1911. Was president of the Central Nebraska District for years. Died of paralysis at his home in Vernon, Colorado, January 25. Funeral in charge of A. E. Tabor. Sermon by J. R. Sutton. Interment in Vernon Cemetery. His wife, eight children, two brothers, and one sister survive.

GRANT.—Charles E. Grant was born in Ozanbrook, Canada, October 18, 1837. Married Mary E. Graves in 1860. In 1863 they emigrated to Huron County, Michigan, where he spent the remainder of his life. Baptized about thirty-five years ago. Died December 2, 1921. Funeral sermon by Myron Carr. Interment in Bay Port Cemetery. His wife, three sons, and one daughter survive.

MOORE.—Gardner Moore, son of Eli D. and Prudy Moore, was born near Creal Springs, Williamson County, Illinois, January 12, 1847. Married Mary E. Stonum July 26, 1865. Baptized in 1876 and continued in

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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the faith until his death, February 1. Leaves wife, six sons, and three daughters; one daughter preceded him; thirty-three grandchildren, and eleven great-grandchildren. Funeral from the home conducted by E. W. Sutton. Interment in Webb Cemetery.

ARMSTRONG.—Josephine Erwin Armstrong was born November 5, 1878, at Desher, Ohio; baptized March 23, 1902. Sister Susie, as she was called by her close friends, was faithful and devoted to her church activities. Died February 4. Leaves her husband and one son; an infant son preceded her in death. Leaves also one brother and three sisters.

SETTY.—Jacob Setty was born in January, 1857. Baptized September 28, 1921. He was honest and upright and lived by the Golden Rule. Died February 23, 1922. Leaves a son, a brother, and a host of friends. Funeral conducted by J. D. Shower. Interment at Elmville, Ohio.

ADAIR.—William H. Adair was born September 8, 1857, near Princeton, Missouri. Moved to Decatur County, Iowa, where he grew to manhood. Married December 24, 1882, to Ellen Sherard. Baptized some years ago. He was stricken with paralysis December 23, 1920. Died February 19, 1922. Funeral from the home, near Yale, Oklahoma; sermon by William Shakespeare. Interment in the Quay Cemetery. Leaves wife, three sons, and four daughters.

STAFFORD.—Pauline June, daughter of William S. and Leveta Stafford, was born in Independence, Missouri, May 31, 1918. Died February 2 at the Saint Joseph Hospital, Kansas City, Missouri, where she had undergone an operation. Leaves father, mother, one sister, and her grandparents. Funeral in charge of R. O. Self; sermon by George Jenkins. Interment in Mound Grove Cemetery.

CORDES.—Martha Jane Cordes was born in Henry County, Illinois, February 12, 1844; baptized in Independence, Missouri; died at Atherton, Missouri, February 17. Leaves husband, two sons, two sisters, and a host of friends. Funeral sermon by George Jenkins. Interment in Salem Cemetery.

ALLTIZER.—Hazel Vay Chance was born April 28, 1901, in Butler County, Kansas; married Dee Alltizer, March 28, 1919; baptized in 1913; died February 22, near Alva, Oklahoma. Leaves her husband, two children, her parents, four brothers, and three sisters. Funeral sermon by J. E. Vanderwood. Interment in Alva Cemetery.

EHM.—Martha J. Campbell was born March 12, 1846, in Johnson County, Indiana; baptized September 10, 1882; married Gustave Ehm, July 28, 1906. Died at her home in Leon, Iowa, February 23. Leaves husband, one sister, one brother, and other relatives and friends. Funeral sermon by D. T. Williams; interment in Leon Cemetery.

ANNETT.—Levi Annett, of Glencoe, Ontario, was born May 30, 1849; married Elizabeth Harvey, August 24, 1871; died January 22. Leaves wife and seven of their nine children. Funeral service in charge of John C. Dent. Interment in Glencoe Cemetery.

TAYLOR.—Jonathan Taylor, of Glenrae, Ontario, was born June 9, 1866, near Bothwell, Ontario; married Phoebe Welch, November 11, 1885; died February 25. Wife and two children survive. Funeral service in charge of John C. Dent.

HEATHMAN.—James L. Heathman, son of Bennett and Isabel Heathman, was born June 1, 1856, at Berrien Springs, Michigan. Moved to northern Iowa at the age of seventeen. Married Anna Eliza Wood July 13, 1882. Died at Lamoni, Iowa, where he had made his home for some years. Leaves wife, one son, one daughter, and two sisters. Two children have preceded him. Funeral from the home in charge of C. E. Wight. Sermon by T. J. Bell.

March Autumn Leaves

"A factory in a garden" is the leading article in the March number of the church magazine, the first of three articles by T. W. Williams, who sees in the practical demonstration at Bournville, near Birmingham, England, a situation definitely inspirational to us. Each article is well illustrated with fine photographs.

"Some experiences in the Philippines" is the first of a series of articles by "Billie" Carpender (Mrs. S. P.) who spent some time in those islands and also traveled in Japan and China. She tells in a very interesting way of experiences and customs in these lands, and brought back a nice lot of pictures with which the articles are illustrated.

"Pride and porch paint" is a little character sketch by Roy Cheville. It was submitted in last year's story contest at Graceland, and is so well written that when the editor was asked to cut out five lines so the story would go into a given space, he had to admit failure. When an editor whose work is primarily condensation cannot cut down, the author has used his words with effect.

"Why should we be religious?" is a monthly sermonet by J. E. Wildermuth, especially for young people, and affording some very good answers to the universal question.

The departments teem with valuable material. The Parthenon begins a series on pine needle basketry. The Religio Department suggests a wider use of the *Religio Quarterlies* and a disregard of dates on the lessons, with a summary of the good work the Religio is doing in the Society Islands. The Sunday School Department feature is a list of best books for Sunday school workers and a study of the beginner and primary lessons for the coming month.

The New Zion's Ensign

Launching courageously into the sea of missionary ideals and developments in the church, the new *Ensign* has made many friends and continues to improve with each number.

Though the local items and miscellaneous church notices have all been dropped, the department of "Missionary news and activities" keeps one in touch with many local places, especially as they manifest the missionary spirit.

The letters inspire one to go and do likewise, while the editorials and articles are evidently contributed with the direct aim of affording a firm foundation upon which to build one's faith.

An appreciated department is "Old-time letters," from the SAINTS' HERALD. At present the selections are dated about 1877, and we notice letters from J. J. Cornish, Heman C. Smith, Myron H. Bond, Charles Derry, and others who were then in the prime of life and very active in missionary work.

The reduction in price to a dollar a year makes the *Ensign* available to everyone.

Advertising Evil

An editorial in a current newspaper condemns the tendency on the part of reformers to render attractive and interesting the very wrongs they decry so strenuously. This writer suspects that some of these persons find a sort of fascination in dwelling on the morbid and the bizarre and as time goes on the attitude becomes suspiciously overcurious. It is easy to agree that there are easy possibilities in this line, yet from Noah down to our day there have been those who attacked motives and forgot the message. We may expect it to continue till the end of time.

Australasian Conference

The Gospel Standard, of Rozelle, New South Wales, Australia, the mission paper for the church in Australia, carries in its issue of January 2, 1922, a report of the sixth annual conference of the Australasian Mission. Apostle Myron A. McConley, president of the mission, was in charge. Depression in finances has affected the mission, in common with the church in other lands, yet the board of publication showed a net profit of about 300 pounds.

Sister Inez Davis was chosen superintendent of the Sunday school in the mission, in harmony with a recommendation of the general superintendent of the Sunday School Department.

Apostle C. A. Butterworth was not able to be present, so the conference sent a communication expressing appreciation and sympathy. Resolutions were adopted concerning gambling and liquor laws, expressing denunciation of all gambling and opposition to the existing liquor laws of the land.

An excellent series of services was held, to the good of all who attended. Grounds are being sought for erection of conference buildings.

New Quorum Card

The secretary of the Independence Quorum of Elders, Elder Clifton Resch, 1600 West Walnut Street, has worked out and had printed a very convenient record card for filing information concerning each member of a quorum. It is on the usual 3 by 5 inch card and has place for name, telephone number, address, date of enrollment, attendance record covering each year by months from 1922 to 1937, with blanks for recording whether or not annual or semiannual reports have been received or dues paid, with room for remarks, date of release from quorum, cause, and signature of the secretary at time of release. Quorum officials may secure a copy of the card upon request addressed as above, and if it meets their demand, could order any desired amount printed by this office.

Scout Training Keeps the Boys Out of Trouble

Scout training has proved successful in Chicago. Not only in theory, but in practice. Of the 25,000 boys tried by Judge Victor P. Arnold, of the juvenile court, only five were Scouts, and they were arraigned for trivial offenses. Judge Daniel B. Trude declares that no Scout was ever tried in the Chicago boys' court.—*Chicago Tribune*, March 1, 1922.

Repeating Notices

Frequently we have requests to the effect that certain notices be "run in the next issue and each issue till"—a certain date. It sounds easy, but with our limited space for the increasing demands of the church we cannot well accede to the request. If later items develop concerning an announcement, which deserve publication, write them briefly and send them in. Otherwise, one notice in the HERALD, about the right time, supplemented with letters to the branches or communities most interested, should be a much better way of imparting information.

HERALD EDITORS.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

not any man among you have wife; and concubines he shall look of Mormon, Jacob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Independence, Missouri, March 15, 1922

Number 11

EDITORIAL

The Duty of the Church Towards the Morals of To-day

Parents, church officials, community, all have responsibilities in maintaining high moral code.

At the weekly priesthood meeting Sunday afternoon, February 26, President Frederick M. Smith was the speaker. He emphasized the necessity of education or of preparation to teach. He also emphasized the existing moral condition of the world, the evils resulting, the present condition of modern dress, dancing, and automobiles. The United States Government reported, covering a period of a few months, 70,000 cases of illegitimacy, but the saddest factor is that forty per cent of the mothers were fourteen or under.

At the priesthood meeting Monday evening following, (February 27), he again addressed the assembly as urging protective measures, that the group officers do not wait until conditions possibly become bad, but that they see that there is family instruction, that they visit with and advise the young people when they see a possible danger, in a way to protect and help them.

We may add that this responsibility is upon the visiting officers everywhere. To make a case is, of course, the least desirable thing to accomplish. To prevent evil, to help the young people to a higher standard should be our first desire and aim. This instruction, as a rule, can best be given by the parents; but it is also the duty of the church officers to advise from time to time in a kindly way so as to prevent even the appearance of evil.

In the breakdown of moral conditions in the world, we cannot help but feel ourselves more or less affected. The church is the one defense against these unfortunate conditions. Our duty is first to our own people and then to all people everywhere.

We have long thought that this subject has been approached from the wrong angle. It is truly a difficult one to discuss properly. Too much discussion is ill-advised. Public discussion is often unwise. That which is especially needed is that the

church should set forth a strong affirmative program, not simply present through its officers that which is ordinarily called social purity, in a discussion of the evils of sin, but give the affirmative teachings of the beauty of right home life.

Our bodies are the temple of God. How holy, then, should we keep that temple that his Spirit may dwell therein! It is true that we are in some ways akin to the animals, but since we are men, we should be more than animals. Through the control of our desires, whether it be in eating or drinking, or in any other way, there comes that sublimation through self-denial to greater intellectual and spiritual, as well as physical power. We cannot prevent the appeal to consciousness from time to time of our physical nature. We can prevent dwelling unduly on that which is not profitable. As some have expressed it, we cannot help a bird alighting in our hair; we can prevent the building of a nest. We cannot prevent an occasional thought; we can prevent its retention.

We are partners with God. The building of the true home is the nearest thing to the divine that we have yet on earth. Right teaching to children and young people, the laying down of fundamental principles, and by this we do not mean that which is sometimes called the teaching of social purity, nor even always the discussion of right family living, but the teaching of right principles, right ideals of honesty, of loyalty, of truthfulness, of physical cleanliness, of worship, and of honor, even in general terms, conduce to right living under all conditions.

It is not only unwise, but foolish to think that our children will not be tempted. By our home life as well as by our instruction we may erect a bulwark of protection for them. There are few, if any, who have never been tempted. In this age the temptations and opportunities have rather increased with the exposure of modern dress, with the facilities of the automobile, and through a general breakdown throughout society in moral restraint. But the solution lies not in forbidding, but in displacing with better ideals and with something better to do.

We have stated that this is a problem to be met by the church officers everywhere. It is also a problem of the home, or we should rather say it is a divine opportunity offered us for right teaching, by example as well as by precept; for the creation, in other

words, of right habits and attitudes even more than the inculcation of knowledge, important as the latter truly is.

But it belongs not only to these; it is a work especially undertaken by the Women's Department. It behooves them especially to be up and doing, after sincere prayer for divine direction, so that their work may be as helpful and as healing as is possible.

Through self control, through loyalty and honor, there comes the greatest happiness that belongs to this world. Through perversion there comes only the sins which lead to corruption and death. But our eyes should be turned to the pure and lovely, as the Apostle Paul instructed the Saints in the ages now long past,

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.—Philippians 4: 8, 9.

S. A. B.

Evolutionary Faith and Modern Doubts

The ideas on evolution held generally in the eighties are generally rejected by deep thinkers of to-day.

At the recent meeting of the American Association for the Advancement of Science, in Toronto the last of December, Sir William Bateson, of the John Innes Horticultural Institution, of London, and late president of the British Association for the Advancement of Science, spoke on evolution. Doctor Bateson has devoted his life to biology. He was one of the principal speakers at the meeting of the association.

We are fortunate in having his address reported in *Science* for January 20. He says concerning evolution: "I may seem behind the times in asking you to devote an hour to the old topic of evolution. But though that subject is no longer in the forefront of debate, I believe it is never very far from the threshold of our minds."

He continued that he came to Johns Hopkins University in 1883 to do research work studying the development of *Balanoglossus*. At that time morphology was the principal study, and embryology was considered the very quintessence of morphology, and the one topic of proficient conversation was evolution. But to-day these problems scarcely allow a moment's concern. Forty years ago, we were talking about evolution in connection with the physiology of heredity.

Discussions of evolution came to an end primarily because it was obvious that no progress was being made. Morphology

having been explored in its minutest corners, we turned elsewhere. Variations and heredity, the two components of the evolutionary path, were next tried. The geneticist is the successor of the morphologist. We became geneticists in the conviction that there at least must evolutionary wisdom be found. We got on fast. So soon as a critical study of variations was undertaken, evidence came in as to the way in which varieties do actually arise in descent. The unacceptable doctrine of the secular transformation of masses by the accumulation of impalpable changes became not only unlikely but gratuitous. An examination in the field of the interrelations of pairs of well characterized but closely allied "species" next proved, almost wherever such an inquiry could be instituted, that neither could both have been gradually evolved by natural selection from a common intermediate progenitor, nor either from the other by such a process. Scarcely ever, where such pairs exist in nature or occupy conterminous areas, do we find an intermediate normal population as the theory demands. The ignorance of common facts bearing on this part of the inquiry which prevailed among evolutionists, was, as one looks back, astonishing and inexplicable.

The evolutionist of the eighties considered species merely a figment of the mind not worthy of enlightening attention. Then came the Mendelian law and variations, and it was thought that the origin of species was no doubt a similar phenomena.

But soon, though knowledge advanced at a great rate, and though whole ranges of phenomena which had seemed capricious and disorderly, fell rapidly into a coordinated system, less and less was heard about evolution in genetical circles, and now the topic is dropped. When students of other sciences ask us what is now currently believed about the origin of species we have no clear answer to give. Faith has given place to agnosticism for reasons which on such an occasion as this we may profitably consider. . . .

Regardless of the obvious consideration that "modification by descent" must be a chemical process, and that of the principles governing that chemistry science had neither hint, nor surmise, nor even an empirical observation of its working, professed men of science offered very confidently positive opinions on these nebulous topics which would now scarcely pass muster in a newspaper or sermon. . . .

Biological science has returned to its rightful place, investigation of the structure and properties of the concrete and visible world. We cannot see how the differentiation into species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species.

Doctor Bateson continues that new forms of life, new orders, and new species have arisen on the earth. This is shown by palæontology, though even this has been questioned on the grounds that absence of remains does not prove there were no such individuals. However, he considered that we are justified in being confident, and in many instances sure, that new species have arisen.

We are not certain, using certain in the strict sense, that the Angiosperms are the lineal descendants of the carboniferous plants, but it is very much easier to believe that they are than that they are not. Where is the difficulty? If the Angiosperms came from the carboniferous flora why may we not believe the old comfortable theory in the old way? Well, so we may if by belief we mean faith, the sub-

stance, foundation of things hoped for, the evidence of things not seen. In dim outline evolution is evident enough. From the facts it is a conclusion which inevitably follows. But that particular which is concerned with the origin and nature of *species* remains utterly mysterious. We no longer feel as we used to do, that the progress of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun. The conclusion in which we were brought up, that species are a product of a summation of variations, ignored the chief attribute of species first pointed out by John Ray that the product of their crosses is frequently sterile in greater or less degree. Huxley, very early in the debate, pointed out this grave defect in the evidence, but before breeding researches had been made on a large scale no one felt the objection to be serious. Extended work might be trusted to supply the deficiency. It has not done so, and the significance of the negative evidence can no longer be denied.

Darwin touched upon the problem in the origin of species and went to great pains to show that crosses are not always sterile, but if species have a common origin, where did they pick up this incompatibility and sterility which appears to be the tendency with hybrids. Variations can very commonly be distinguished as positive and negative.

Now we have no difficulty in finding evidence of variation by loss. Examples abound, but variations by addition are rarities even if there are any which must be so accounted. We do not even know how the differences of species, often very sharply different, enable the species to make good. The claims of natural selection as the chief factor in the determination of species have consequently been discredited. . . . Of variations we know a great deal more than we did. Almost all that we have seen are variations in which we recognize that elements have been lost.

Doctor Bateson then renews his discussion of 1914, and argues that the barnyard fowls cannot be traced to a common origin. If a round seed be found on a wrinkled variety of pea, no such result could be obtained except by crossing. It may be only superficial and transitory, or may have been produced by some stray pollen. "Nor can I imagine a fern-leaved *Primula* producing a palm-leaf, or a star-shaped flower producing the old type of *sinensis* flower. And so on through long series of forms which we have watched for twenty years."

The argument, as previously pointed out, as made in 1914, is the continuation of unit property so that the Jonathan or Grimes Golden apple is merely developed properties which have been dormant in the original wild crab apple; but that you cannot get properties which were not already inherent. A strong argument is made for the permanency and continuity of species, and all through, one by one, the various theories to account for the origin of species are taken up and discredited. Yet Doctor Bateson was raised in evolutionary science, so says, as above quoted, that it is his faith, for evolution was the salt of biology for the time when Doctor

Bateson was receiving his education. His attitude all through is scientific, and he closes with a repetition of his belief in the actual mode and processes of evolution, and reaffirming his faith and hope to those enemies of science who accept every such confession as a chance to offer an obscurantist solution. Such, he says, have nothing to suggest that is worth a moment's attention.

But his address very clearly affirms the continuity of species. There are variations, but they are not changes of species nor even the beginning of changes of species. Science is finding that every living thing produces after its kind.

We think we are safe in saying, that while the scientific world of to-day recognizes Darwin as a great teacher, the theories of natural selection, and in fact, the origin of species and the ideas of evolution then held and presented are not held by the thinkers of to-day. Darwin represents a phase of biological science, but appearing at a time when science was becoming popular, his name has been brought more distinctly to the fore. The ideas of evolution then held are quite generally rejected today. Many different theories are now offered.

But while no origin of species has yet been found, it appears even probable in the light of facts that many of these scientists, especially of the older age, those who received their education along in the eighties, yet consider that new species as they appear on the earth are probably the descendants of earlier species, which are now extinct. But it must be recognized that this is a convenient hypothesis for the discussion of the scientific problems, while at the same time we recognize the value of the facts which have been discovered.

S. A. B.

A Large Spiritual Family

From a letter to the HERALD we learn that Elder J. J. Cornish was baptized into the church fifty years ago, February 22. He has been a missionary for the church most of that time, going out when he could neither read nor write.

He has baptized more than fifteen hundred people, how many more we do not know, but many of these have in turn come out and baptized others, and we have no doubt but that many of those thousands baptized are also acting in the priesthood of our heavenly Father. So as a spiritual father he views not only his children, those whom he was instrumental in introducing into the family of God, but also the grandchildren and possibly great-grandchildren.

It is certainly a life which must give him joy as he reviews it and the results of his humble efforts under the direction of our heavenly Father. How many thousands there are in the church who are

there directly or indirectly through the result of his preaching and baptism and the baptisms conducted by those whom he in turn has baptized we do not, at the present writing, know. But if there is great joy over one soul, how great indeed then must be his rejoicing.

Stewardship

Our Little Minister, the bulletin of the Saint John Universalist Church, of Joliet, Illinois, contains the following:

"The Stewardship Plan

—that is to say the dedication of one tenth of one's income to religion and its good works—is sweeping like wildfire through the other great denominations and is beginning to make steady headway in the Universalist Church."

This is only one out of many such items which are crowding the church press of to-day. The world is thinking about stewardships. The religious world is discussing economic problems. The religious world is considering carefully, "I am my brother's keeper," and hence the conditions under which the working man earns his living.

Of course such analysis, to be fair and successful, must also consider the problem of the employer, the whole of the social problem, with all who are interested in production.

Tithing is being taught and practiced in many churches to-day. Cooperation is also being talked of and taught. When the revelations were given in the thirties, it was not apparent to men in this country that there was a real necessity for cooperation, for there was then an abundance of land. But in Europe, the land had long been the property of a few families, and as early as 1844, the Rochdale Weavers had formed the first cooperative society in Great Britain. We have pointed out before how this small society, meeting for sales once a week in a shed without artificial light, heat, or clerical expense, has grown into an organization doing a business of hundreds of millions in Great Britain, while it has spread over the known world. The cooperative movement is one with which every person concerned with the financial situation should be interested.

To-day, and for some years past, land is at a premium in America. We are coming more and more to see, as citizens, the necessity for social reconstruction. The law given in the thirties is still in force, though the world is moving up, and will soon force us, if we do not voluntarily move forward as a church.

It is doubtless true that mere organization of groups will not effect a remedy. There must be individual conversion. At the same time, the industrial solution of the church is that which will make the most ready appeal to thinking men and women

to-day, and it is one of general concern to all those whose eyes are opened to the conditions confronting us throughout the world.

So far, the plan of stewardships as presented by others meets but part of the problem. It aims to take care of the needs of the church—"Every man is a steward unto God." That is true, but the whole plan of stewardships provides not only for the church of God but also for our fellow men, and provides for each one who moves forward with faith in the path the Lord has pointed out. The command is still in force, "Seek ye first the kingdom of God to establish his righteousness, and all these things will be added unto you." Or, as it is expressed in the Sermon on the Mount, in speaking to the ministry, "The Lord knoweth ye have need of all these things," namely of what ye shall eat and what ye shall wear.

S. A. B.

Elder F. B. Farr Stricken by Apoplexy

On the evening of March 7, while at dinner, Elder Frederick B. Farr was suddenly and most unexpectedly stricken with apoplexy, from which he expired the same evening. His death is a severe shock, not only to his companion and immediate relatives, but also to his many friends.

Brother Farr was born August 27, 1873, in Shellbrook, Iowa, where he was baptized in August, 1902, by J. R. Sutton, and ordained the following July 26 by A. J. McCoy. On the 28th of February, 1904, he was ordained an elder, also by Brother McCoy, and at the April Conference, 1905, was appointed to labor in eastern Iowa, where he continued until 1910, with the exception of one year, when he was appointed to the Nauvoo District.

In April, 1906, he was married to Ellen Louisa Hills, the daughter of L. E. Hills, and on the 19th of April, 1907, was ordained a seventy under the hands of George H. Hilliard. As a seventy, he continued to labor in the service of the church in northern California, eastern Iowa, Utah, western Oklahoma, and the Panhandle of Texas. He also took an active part in the conventions of the auxiliaries, the Sunday school and Religio, and wrote occasionally for the church papers.

In 1920 he was appointed to northern California as a local minister, but had recently been released on account of the existing financial stringency of the church, he voluntarily becoming self sustaining, practicing dentistry in Independence at the time of his death.

The funeral sermon on Friday, the 10th, was by Apostle Paul M. Hanson, who had been associated with him for several years in the First Quorum of Seventy, and also in mission work in California.

ORIGINAL ARTICLES

Zion, the Pure in Heart

By W. H. Deam

"My belief in Zion and confidence in the people therein grow daily."

I heard a sister say in prayer meeting recently, "It is wonderful that I have the privilege of living in Zion." This sister came to Zion in the right frame of mind; that is, to profit by all the good she finds, instead of hunting for that which might not be in harmony with some preconceived notion of how everybody and everything should line up. During her temporary sojourn in Zion, she is taking advantage of the opportunities afforded here for adding to her store of knowledge, so that when she again joins with her husband in missionary work she will be better qualified to assist him.

What a difference there is in people! Some are hunting for happiness by appropriating all the good they can find and avoiding that which brings discontent and worry, instead of happiness. On the other hand, some people are always looking for trouble, and they generally find it wherever they go. Some people (few, thanks,) come to Zion, seemingly with a measuring stick and a pair of balance scales with which to measure and weigh all others to see if they come up to their standard, never thinking to apply the test to themselves. If everyone would do likewise, what a disgruntled lot of people there would be in Zion. They certainly would not be pure in heart. (Right here, brother, what are you doing to make Zion the pure in heart?)

With the exception of a few, and the younger generation, the Saints in Zion are composed of people who came from all parts of the United States, Canada, and foreign countries; consequently there are many nationalities and a great variety of customs, manners, tastes, and dispositions to be harmonized to the environments and conditions in Zion and her borders. Taking this into consideration, it is nothing less than wonderful that harmony, unity, and good will will prevail to the extent that may be found, if one makes an effort to look it up.

My work among the groups and in having charge of one of the prayer meetings at the Stone Church gives me a chance to know something of this unity and good will. The faithful ones and the workers are steadily advancing towards perfection and purity of heart, which augurs well for Zion. All meetings are absolutely free from faultfinding; the prayers are earnest and full of devotion; the testimonies are full of love towards God, his cause, and the brethren and sisters.

This is the kind of Saints I come in contact with, although I hear of some faultfinders, and, in fact, in the past I have encountered some, but I don't care to bother with them because they have nothing to do one any good. They should be avoided. They are not helping to build up Zion, nor are they helping to build up the kingdom of God on earth. They are not becoming more spiritual, nor are they making themselves happy, and consequently could not make me happy or make me more devoted to God and his cause. Their talk could not make me pure in heart. If they should do anything in winning me to their way of thinking, it would be to make me grow cold, discontented, and unhappy. Who is the worst, the faultfinder, or the one he finds fault with? By that I do not mean friendly criticism with a Christian spirit.

I believe that as a whole the Saints in Zion are more united, more stable and devoted than any large body of God's people since the city of Enoch went to heaven. There were many faultfinders during the wanderings of the Israelites, and at one time, at least, came very near mobbing Moses. At other periods in the history of that people they were unfaithful and prone to go into idolatry, although they had so many evidences of God's miraculous power from the time they left Egypt up to and during the time of the prophets. In deference to the faultfinders of to-day, I don't suppose they are any worse than those who came near to mobbing Moses.

My belief in Zion and confidence in the people therein grows daily. They are a good people to worship with and they are good to live among. May the cause of Zion be built up and the city made Zion indeed, because the dwellers therein are pure in heart, is my prayer.

Why Consumers' Cooperation

By C. A. Smurthwaite

"Democratic control and ownership of industry is bound to come with the increasing intelligence of the workers."

Experience shows that, to be a success, cooperation must be between consumers.

Wherever producing cooperation has been tried, without the foundation of consumers' cooperation having first been laid, it has been a failure. The reason is simple and obvious.

Whatever its ideals or theory may have been, producing cooperation, unallied with consumers' cooperation, is compelled to sell its products where it can get the most money for them, by reason of having no consumers' market ready at hand. Which is to say, it exploits the consumer.

Who is the consumer? Everybody.

What does exploit mean? It means, in commerce, getting the biggest profit you can.

The purpose of producing cooperation is to get more money for the product: that is frankly the purpose. Naturally, therefore, cooperative production is not favored by consumers, who object to being exploited on a sentimental basis. The result is that the consumer does not cooperate with cooperative production.

Successful cooperative production is carried on by the cooperative consumers themselves, because production is not commenced until the consuming power of the consumers' cooperative equals the minimum at which production can be carried on profitably.

The idea behind consumers' cooperative production is to save for themselves the cost of marketing the product, which is the heaviest charge which the ordinary factory has to pay, and represents a great big margin of profit. This cost consists of advertising, salaries, and expenses of traveling salesmen, and the profits of the jobber or wholesaler in selling to the retail trade. If you will start with one dollar as the unit and add the proportionate costs of all these items, you will be astonished at the resultant figures, probably on an average doubling the manufacturers' prices.

The cost of marketing the goods of a consumers' cooperative factory is eliminated. Their market is already in existence before they commence factory operations. It does not have to be created. The factory is created for the market, not the market for the factory. The cooperative consumers' factory simply writes letters to the cooperative stores advising them that the goods for which the factory was established are now ready, and the stores order the goods. The factory is a separate organization from the stores, but the latter have organized the factory and raised the money for it to do business with. Each store pays cash for what it buys from the factory, therefore the latter can operate with a minimum of capital, and always has money on hand to buy the raw material at the most favorable time and in the most favorable producing areas.

What Is Consumers' Cooperation?

The worker must spend money. It cannot be avoided. He has the choice of buying the necessities of life, food, clothing, furniture, house, etc., at retail prices from the private merchants, or he can put his money with the money of his neighbors and with them spend it in the wholesale market. The latter is called cooperation. It is simplicity itself. It has been successful for three quarters of a century. It is not an experiment. It is a stable form of business, "standardized with mathematical exactness." There need now be no failure.

The benefit of cooperation to the worker is much

more than saving money on his purchases. It enables him to get experience in business affairs, in administration, in understanding the intricacies of business. He is placed in the position of the "boss." He learns about the responsibilities of management; he can bring to bear his own experience in the difficult job of making working conditions and wages satisfactory. It is the only real method of democratic control and ownership of industry. There is no way in which this can be achieved except by the cooperation of the workers themselves with themselves. Workers don't want to be put in the position of taking favors from the owners or employers. Any sort of magnanimity on the part of the employer is unsatisfactory to the worker. Democratic control and ownership of industry is bound to come with the increasing intelligence of the workers.

The Social Problem and Its Solution

By E. F. Shupe

If we were to put into effect our theories the social problem would be solved, since it would be a convincing demonstration to the world.

There are many problems agitating the social world, such as religion, marriage, and divorce; trusts, the labor problem, etc., but they all virtually hinge on one: the condition of supply and demand, or the needs of the human family.

When the needs of both the spiritual and physical man are supplied the social problem will have been solved. If man was created with a dual nature, viz, physical and spiritual, and the great Creator was sufficiently wise to bring into existence such a being, then the same was wise enough to formulate laws for his government that if obeyed would perpetuate the conditions intended. The conditions are that all men were created free and equal.

Through disobedience man lost his right to an inheritance, both spiritual and temporal. Had he remained faithful to the trust imposed, to replenish and subdue, and have dominion over all this great creation, trusts and monopolies could not now or at any time have an existence. Man voluntarily surrendered his dominion, and will only through voluntary obedience regain his right to that surrendered.

Man, though he may be intelligent enough to conceive of a better condition than now exists, yet the influence that predominates in his nature (viz, selfishness,) is such that it is impossible for him to bring this better nature to bear upon a sufficient number of the race to put into effect his Utopian ideas. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

We must rise above the thought of "me and my

wife and my son John and his wife." The earth was made for man, in the generic sense. Governments are for the many, not for the few, and while the gospel may not convert the majority, yet the principles contained in its teachings will revolutionize the governments of the whole world, and all the rewards will be given and the different glories be under the dominion of our Lord and his Christ according to the gospel.

The dominating principle of civilized peoples is that the benefits of the few must be subordinate to the many. That corporation, body of men, or society, that monopolizes an industry or controls the great part of it, and puts restraint on legitimate competition is illegal, and was not intended from the beginning. For years man has in his own strength fought these monopolistic conditions with the result that monopolies and trusts have grown stronger. Then with these conditions facing us, why not try a higher and better law, even if only as an experiment? "Bring ye all your tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations shall call you blessed, for you shall be a delightsome land."

"Ye are the light of the world, a city that is set upon a hill whose light cannot be hid." Are we?

Already the law of equality as taught by the Church of Jesus Christ is beginning to bear fruit in other religious bodies; many of them are teaching the law of tithing as the best means of finances.

I fully believe that if the hundred thousand people holding membership in the church we represent would at once put into effect the whole law of God, in less than ten years the social problem would be solved. The success would be so great the world could not resist the effects and would be forced to join in with us.

Money is not desirable for what it is, but for what it will purchase. It is also an error to regard as wealth such things as mortgages, bonds, stocks, and the like. These are simply indications of wealth which exists in another form. These are signs, not substance. It is also an error to exclude from the list of the things that make up wealth a song, speech, or other things that are not tangible or durable.

The law of equality provides that every man shall have a home, and those things which will make him and his comfortable; when that condition is reached, is he not rich? The time is to come when all are to

sit under their own vine and fig tree, when they shall long enjoy the work of their own hands. Can this condition be brought about by any other law than that of the celestial kingdom, or gospel law? We think not.

"But who shall be called my Zion? my habitation? and through whom shall I execute my purposes? where shall my hand find its weapons of execution and its instruments for performance? Shall it not be among those whose hearts are found pure and whose eyes shall be single? Yea, verily: Stand ye, therefore, in holy places, and if ye will enjoy my intelligence, be ye *mine* and *mine only*: for such is your agreement."

Will we do it?

The Prospects of World Peace

By A. B. Phillips

Short sermon by radiophone, Sunday evening, February 12, 1922, Independence, Missouri.

A long time ago a man who was reputed to possess great wisdom uttered a truth of such meaning and importance that it should be graven in the hearts of the people of every nation on earth. It is a truth which applies to the needs and conditions of private or social life, and also to those of national and international affairs as well. It may be found in the seventh and eighth verses of the sixteenth chapter of Proverbs, which says: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right."

Solomon had reaped as a part of his heritage from David some of the experiences resulting from war. That he endeavored to profit by these experiences is shown in the fact that he was a man of peaceful dealings with his neighboring nations. He was therefore particularly qualified to speak on a subject that is to-day of greater moment than all other international questions combined. The wisdom of his unbiased but friendly counsel has been accentuated by the history of practically every nation of importance throughout the centuries that have since then elapsed, and his words to-day constitute a real basis upon which enduring peace may be made possible in the world.

The inexpressible horrors of the greatest and most sanguinary conflict ever known have awakened the nations as never before. We have learned something of its awful conditions and something of its consequences, but its cost, as well as its moral and physical effects, must in large measure be handed down to our posterity as a part of their unwelcome though inescapable heritage. And we are now in the midst

of an endeavor to avert future calamities of such magnitude, an endeavor inspired by the hatred of its results as sensed in irreparable loss and shock to moral consciousness.

To what extent the fear or dread of war actuates the situation to-day may not be easy of determination, though that it constitutes a considerable factor can hardly be doubted. But the dread of war is one thing, and hatred of underlying attitudes and aims that breed war is something quite different. It is more important to know what lies deep down in the heart of the world. A large portion of it is sick of war, it is true; but is it sick of the evils, the unrighteousness, the effects of which are incentives to war? Those who maintain or acquiesce in the conditions that breed envy and hatred help to sow the seeds of conflict.

The world does not yet see eye to eye in regard to the principles essential to the stabilizing of peace. The hearts of nations beat more or less diversely, and antagonism is often but thinly veiled if veiled at all. A misconception of self-interests grows out of selfishness, and a broader concept is beclouded or set aside for policies which have resulted in the wars of the past. While there is recognition of and respect for the rights and the welfare of others, the destructive weeds of war cannot thrive. This attitude is the groundwork of world peace, as well as of national and communal tranquillity. The world is full of precepts of unquestioned truth and merit, but though they may fall freely from the tongues of men, the question is forced upon us as to whether or not they are clearly sensed. More important still is the inquiry: Are they assimilated so as to actuate the purposes of life?

The prospects of world peace depend upon what is in the heart of the world and in the hearts of those who occupy the executive posts of national governments. And these in turn depend upon the principles that are instilled therein and maintained by environmental influences. Unless these are favorable peace cannot long be preserved. Treaties, however carefully drawn and whatever their sanctions, will be broken when emergency strains the ties of brotherhood and the heart no longer responds to the call of the larger humanity. Thus have treaties been changed, annulled, or broken since time began. Thus have hopes been crushed and the most worthy efforts brought to naught, because the foundations were not sufficiently secured for future years as well as for the present. The immediate or obvious causes of war are not usually, if ever, the real or fundamental causes, which lie in the depths of human character. If these, the primary factors, are not removed or modified, what may we hope for except a repetition of this devastating scourge? These underlying

causes of war must be determined in order that its repetition may be made impossible.

To insure future peace we must do something more than sit back with a sigh of relief, when we hear that new treaties for the preservation of peace have been signed. The world has witnessed many treaties of peace, but they have not, save for a time, prevented war. We must with brotherly devotion uproot the weeds of selfishness and strife that spring up in the human heart, from which arise antagonistic interests, conflicting ethical viewpoints, national atmospheres, and discordant governments; and with a broader charity we must awaken the nobler responses among all nations, kindreds, and tongues. We must, in a true sense, be brothers to all the world. To establish this relationship must bring immeasurably better fruitage than will follow acts of selfishness and aggression, and its benefits will endure as long as the actions producing them continue. The time is now opportune for us to combine to sow the seeds of concord and uprightness in the hearts of our children and children's children, and by so doing the lesson that lies heavily upon us to-day need not be in vain.

The eyes of the world have been turned with hope, mingled with anxiety, towards the arms conference at Washington, recently adjourned. But whatever good may result from the efforts there put forth must be stabilized by the disposition of all to support the ideals and principles of peace if that peace is to endure, for it is not a plant which grows to full maturity in sterile soil. The priceless flower of peace unfolds to perfect bloom only when its roots are nourished in the hearts of men. Candor, and not deception, must characterize the world that would enjoy the blessings of peace and good will. An attitude that pretends what we do not intend shall soon or late be laid bare, and as inevitably react to the shame of the deceiver, as in the case of the parson who informed a friend that his congregation consisted of a lot of asses, but a bit later acknowledged his relationship by addressing his congregation in honeyed tones as "Dear brethren."

Our attitude towards the nations of the world must be genuine and sincere if we would profit by the terrible experiences of the past. But it must be something more than an attitude of quiescence with respect to the development of peace-loving principles in the thoughts of the world. The machinery of educative influences must be put in operation and backed up by such deeds as prove the integrity of our purpose. By so doing the heart of the world may be won and uplifted, and security and happiness may be enjoyed by ourselves and by the generations to come.

Roger Williams and the First Baptist Church in America

By F. M. Ball

Quotations from authentic history.

Believing it might be of interest to our readers to know something about the rise of the first Baptist Church, we quote from authentic history (American Church History, by A. H. Newman, D. D., LL. D., professor of Church History in McMaster University, of Toronto, page 79). Speaking of Roger Williams he says:

Accordingly about March, 1609, two years after his banishment, he repudiated the baptism he had received in infancy, and was immersed by Ezekiel Holliman, who before he left Massachusetts, had a strong inclination toward Baptist principles. Williams then proceeded to baptize Holliman and eleven others. Thus was founded the first Baptist church in the New World.

That Roger Williams left the Baptist Church he had organized, on the same page we have the following:

It is, of course, a matter of regret to Baptists that Roger Williams was not able to rest in what he had done in the direction of restoring the ordinances whose valid administration had, in his opinion, been lost through apostasy.

Notice now he begins to doubt the authority by which he had started the Baptist Church. Like John Smyth, the founder of the English General Baptists, he soon began to doubt the warrantableness of thus introducing anew believers' baptism.

He had no question whatever as to the proper subjects on the act of baptism. The only question that concerned him was that of the validity of the administration. If the church had never apostatized, believers' baptism would have been continued and would have been obligatory. But the ordinance having been lost, he doubted whether it could be restored apart from a special (miraculous) divine authorization.

In his old age (1676), in his writings against the Quakers, referring evidently to the Baptists who by this time had greatly increased in numbers and influence both in England and America, he remarks:

After all my search and examinations and considerations . . . I do profess to believe that some come nearer to the first primitive churches and the institutions and appointments of Christ Jesus than others. If my soul could find rest in going into any of the churches professing Christ Jesus now extant, I would readily and gladly do it.

On page 82, the writer goes on to say, speaking of Roger Williams:

We may be sure that if he had seen his way to the founding of a denomination more apostolic than the Baptists, and with ordinances administered more authoritatively, he would not have contented himself with the one experiment but would have gone forward to embody in practice any new light attained: that he would have sought either to convince his Baptist brethren that something was lacking to the completeness of their apostolic standing or to win others to his supposedly more apostolic and authoritative position.

That the principle of the laying on of hands was taught and practiced in the early Baptist Church, is evident from the statements of this same writer on church history. On page 86, he says,

From a remark in one of Williams's letters, it would seem that some members of the community had adopted radical views, involving universalism such as the denial of the reality of hell, etc., but the chief matter of controversy was the doctrine of the imposition of hands. Roger Williams himself laid considerable stress upon this rite, and placed it alongside of baptism and the supper as following the former and a condition of properly receiving the latter. In England as in America, the laying on of hands was the occasion of much controversy, those who advocated it regarding it not merely as an appropriate symbol of the receiving of the Holy Spirit, which might be employed or dispensed with, but as a foundation principle which could by no means properly be set aside.

Again, on page 82, we find this statement made of Roger Williams:

The two first principles and foundations of true religion or worship of the true God in Christ are repentance from dead works and faith toward God before the doctrines of baptism or washing and the laying on of hands.

On page 85, we again have a statement of the belief and practice of the laying on of hands in the early history of the Baptist Church. We read:

William Wickenden, Gregory Dexter, and Chad Brown seem to have united with the church soon after its organization and to have held to Arminian views, along with the Arminianism imposition of hands after baptism as an indispensable qualification for fellowship.

In regard to one of these men, Roger Williams wrote in 1669, "As that noble spirit, now with God, Chad Brown." (Page 95.)

Much might be said and comment made in regard to this first Baptist Church in America. We let the reader draw his own conclusions. Suffice to say the origin was some different than the marvelous work and a wonder by the hands of a messenger from God in the year of 1830.

The Law and the Gospel

By H. J. Davison

The decalogue versus the gospel covenant.

Paul had some adroit, logical, and convincing methods of drawing the lines of distinction between the ten commandment covenant and the gospel covenant, both in regard to their respective powers, and also to time limitations, which in our day seem by many not to be understood. One of these arguments is found in Romans 7.

First, he strikes out by reminding those who knew the law regarding matrimony that the woman is bound to the husband so long as the husband lives. But when the husband dies she is free, and can become the wife of another. Just so with the Hebrew

people. They were bound to the Mosaic covenant so long as that covenant was alive, i. e., in force. After that, they were free to marry (become wedded to) another covenant; even Christ, or the Christian covenant. Therefore, he says in verse 4: "Wherefore my brethren ye also are become dead to the law by the body of Christ: that ye should be married [wedded or covenanted] to another, even to him who is raised from the dead."

Again in verse 6: "But now we are delivered from the law that being dead wherein we were held."

To show that Paul did not have reference merely to the outward ordinances of the Jewish church, he says in verse 7: "For I had not known lust except the law had said, Thou shalt not covet."

Where was that law found? In the tenth commandment of the decalogue. And was not that a good law, or commandment? It certainly was—much better than no law. There were many fine sickles and scythes in the grainfields once, and they are good yet for those who know nothing about the use of the self-binder. But who that has learned the use of the higher precepts of the gospel, has any need of that commandment? One can find just as good as that in our statutory laws, with perhaps a better ministration.

But to be wedded to a higher covenant, that has in it precepts covering not only the commandment as given, but the formation of the character which precludes the necessity for the commandment itself, is to be beyond that covenant and its administration, which is called the administration of death. So Paul says we are free from that law.

Not only that, but he recognizes yet another law, even the law of sin found in his human make-up; which working with the old commandment, slew him. And unless that be overcome he must remain dead—spiritually. And the worst of it was he could find no way out of the dilemma—no way out from under that body of death under the old covenant.

But in the gospel covenant he finds it possible to be made free even from that law of sin in his own members as well as from the sin committed. In chapter 6 he says: "Know ye not that so many of us as were baptized into Jesus Christ [the gospel covenant] were baptized into his death?" That is, death to sin.

And in verse 8: "Now if ye be dead with Christ [that is to say, dead to the sins that are past] we believe that we shall live with him."

Here in a nutshell is the law for getting out from under the penalty of sins committed, which under the law slew Paul. But what of the law in his members that might cause him to sin some more? Paul rejoiced in the fact that he could be made free even

OF GENERAL INTEREST

Stewards of God and the People

Pointed paragraphs from Christianity and the Social Crisis, by Walter Rauschenbusch.

The most fundamental evils in past history and present conditions were due to converting stewardship into ownership.

Christianity certainly has more affinity for cooperative and fraternal institutions than for competitive disunion.

The force of religious spirit should be bent towards asserting the supremacy of life over property.

In a savage community we have robbers and bandit chiefs; in a civilized community we have a parasitic class who live in idleness and splendor by converting to their own use some kind of intrusted wealth or delegated power. "Grafting" is a highly perfected modern sin.

As the monopoly value of farm land increases, it will be a more profitable form of investment for huge industrial capital anxiously seeking investment.

Our rich men will become large owners of agricultural lands. In time we shall have three layers of population on the land, as in England and East Germany—the great proprietor, the tenant farmer, and the agricultural laborer—and that means poverty and ignorance in the country.

If the twentieth century could do for us in the control of social forces what the nineteenth did for us in the control of natural forces, our grandchildren would live in a society that would be justified

from that, and so he says, in chapter 8, verse 2: "For the law of the spirit of life in Christ Jesus [What is the law of the spirit of life in Christ but a life actuated by the love of God as manifest in Jesus?] has made me free from the law of sin and [of course its consequences] death."

So not only was Paul made free from the Mosaic law, wherein he was formerly held, by the gospel, but also from the law of sin in his members which caused the former covenant to be an administration of death. No wonder he wrote: "I am not ashamed of the gospel of Jesus Christ."

in regarding our present social life as semibarbarous.

The first apostolate of Christianity was born from a deep fellow feeling for social misery and from the consciousness of a great historical opportunity.

The situation is repeated on a vaster scale to-day. If Jesus stood in the midst of our modern life . . . he would create a new apostolate to meet the new needs in a new harvest-time of history.

Theological heretics are rarely persecuted now. The only rival of God is mammon, and it is only when his sacred name is blasphemed that men throw Christians to the lions.

The splendid ideal of a fraternal organization of society cannot be realized by idealists only.

The idealistic movement alone would be a soul without a body; the economic class movement alone would be a body without a soul. It needs high elation and faith that come through religion.

Christian principle and brotherly association must be allied with the working class. Each depends upon the other.

The Christian Church could make a splendid contribution to the new social justice if it assisted in pointing out the latent public rights and in quickening the conscience of stewards who have forgotten their stewardship.

Every man who holds wealth or power is not only a steward of God, but a steward of the people.

(Contributed by James E. Yates.)

Foreign Financial Affairs

Our readers may be mystified by the news dispatches emanating from various foreign points as to the economic conditions actually prevailing. We may well be interested in economic conditions in this and other lands, as they have much to do with the possibilities in our missionary program as well as furnishing us the essential cultural poise to give us breadth of vision and intelligence concerning the world in which we live.

The HERALD editors receive twice each month a finance bulletin from a large stocks and bond house in New York City which specializes in foreign securities. They frankly present the brightest side with a view to encouraging investment in that sort of securities. Their presentations may be prej-

udiced, but perhaps no more so than the same class of information from other sources. So we print the following from *Foreign Topics* for February 23, 1922, issued by L. L. Winkelman & Company, purely as a matter of general interest and not as investment information.

During 1921, nine hundred new companies formed in Germany. Production costs are going up sharply with advancing wages the principal factor. For December, 1921, the trade balance was favorable. Heavy exports of manufactured goods are noted. Coal production is considerably above the same period last year. The commercial treaty has been concluded with Portugal. German manufacturers have advanced a credit to the Russian soviets of 100,000,000 marks. Heavy machinery and equipment orders from Poland are being filled. Control of the Rhenische Dye Extract and Tanning Company, of Benrath, has been secured by English interests.

Czecho-Slovakia. Despite steadily increased petroleum output, there is a great scarcity of this commodity. The Standard Oil Company expects to intensify drilling operations in the Government-owned fields at Gebly. A commercial treaty with Russia may be signed shortly. This does not imply Soviet recognition. In 1921 there was a favorable balance of exports and an increase in gold reserve with outstanding circulation of paper money not increasing.

England. It appears that the international financial center, held since war time by New York City, is being transferred to London. The opportunity to make the dollar the international unit of exchange instead of sterling has not been taken advantage of. The oil trade at Liverpool is expanding rapidly. State docks and tank sites have been prepared. Most of the largest oil-producing companies in the world have erected storage tanks at this point.

Argentine. Railway construction is active. Crop prospects are excellent. Peso exchange is strengthening and there is renewed buying in all lines. Commodity prices are going down and bank rates are lower. Foreign capital is coming into the country in increasing amounts. The budget is expected to balance for the coming fiscal year. Strikes are decreasing and the labor situation is fairly quiet. Bond prices of both internal and external issues are mounting. Unusually large shipments of summer fruit to the United States are being made.

Mexico. President Obregon has vetoed the special state tax on the oil industry. Such taxation is to be Federal only. The retail toy trade is supplied almost exclusively by German manufacturers. Round trip fares on Mexican railroads are greatly reduced to encourage tourist traffic. Banks rapidly increasing deposits. A decrease in petroleum production is predicted, which should cause crude oil prices to advance to the benefit of both the operating companies, stockholders, and the treasury department. Recognition by the United States appears an early probability. Extraordinary good crops are anticipated.

Italy. Sugar production for 1921 was 78,000 metric tons above 1920. A machine for unreeling silk has been perfected by an Italian silk expert. This may revolutionize the industry. During the last quarter of 1921, imports of cotton reached 24,800 metric tons, a decline of 13,000 tons from the same period in 1920. Financial conditions are improving through rigid governmental economies. Electric power is to be transmitted from Switzerland. Note circulation is decreasing.

Austria. The Alpine Montan Gesellschaft, one of the large iron and steel companies, is increasing its output, and making extensive enlargements to its plants. Tin sheets are exported on a considerable scale. Heavy exports of iron and steel work are being made to Roumania. Trade with that country is mostly carried on through Poland.

France. Iron industry conditions are improving steadily. The Government's financial position, while poor, is fairly well in hand. We may expect continual improvement. Subsidies in the form of greatly reduced railroad rates are being granted to exporters.

Poland. There was a marked reduction in new money issued during January. Internal price changes are holding a fairly stable level. Strikes have practically been eliminated. A trade treaty with France has been signed.

Russia. Banking connections have been formed between the State bank and New York bankers. Remittances payable in Soviet rubles can be forwarded to Russia. The Bolshevik press places the population as of July 1, 1921, at 130,707,600.

A further sidelight is thrown on conditions on the Continent of Europe in an article in the *Appeal to Reason* (a socialist paper). This article states that more than two trillion rubles are now in circulation in Russia. This is much the largest circulation of any nation on earth. It provides a method of taxation. The government, needing money for supplies, to purchase the produce of the farmer or peasant, to pay its debts, does so by the simple device of printing more paper money. This money is issued against the general wealth of the country. The fact, however, is that with this increased circulation there follows at once a decline in the value of the ruble, so that it is less valuable in the hands of the seller than it was at the time the sale was transacted. So indirectly the peasant class are taxed for the support of the government.

The peasants uphold the Bolshevik government for the reason that they now have the actual possession of the land, which they did not have before. Also comparatively few are able to see through this method of taxation.

According to Mr. Foster in this socialist article, it now takes thirty thousand rubles to equal one dollar, though the par value of the metal ruble is fifty-one cents.

This method of indirect taxation has also been applied generally in Continental Europe, though not to the same extent as in Russia. That is, the various governments have issued paper money against the wealth of the country instead of levying taxes to meet the expenses of the war. The result has been invariably a decline in the value of the national currency, so that the German mark has been as low as one twentieth of par value. The French franc has been down to about one fourth or one fifth of par, though both now show recovery.

The money of neutral nations, as Sweden and Switzerland, has remained close to par. England

THE FORUM

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

Consecration and Stewardships

By W. A. France

We must be organized according to the law or be cut off.

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from my church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42: 8, 9.

We see by this that when a man consecrates he does it with a covenant and a deed that cannot be broken. They are laid before the bishop; he receives these testimonies (covenants and deeds), and they, the properties, cannot be taken from the church. Then the property is deeded to the church. Every man is made a steward over the property that was his own or that he has received by consecration. If he has not consecrated enough for himself and family, he shall receive from the church sufficient for himself and family.

Paragraph eleven tells us that if he sins and does not repent he shall be cast out of the church, and shall not receive again that which he has consecrated. He cannot receive it because he has deeded it unto the church.

Now turn to section 51: 1:

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and

has attempted to meet the expense by heavy taxation and as a result the English pound has never declined more than one third or one fourth, and is now over 90 per cent of par value.

their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore he shall not retain the gift but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of my church.

This harmonizes with section 42. Every man must have enough for his family and his wants and needs, and the bishop is here instructed to give him a writing, securing unto him his portion until he transgresses. He is made a steward over this, as stated in section 42, and when he is no longer worthy to belong to the church this stewardship is taken from him. If he had a deed the church could not take it from him, but he could hold it whether he left the church or not. However, there is a portion deeded to him (his inheritance or home) that he can keep even if he should leave the church.

Now let us see how the Prophet through whom these revelations came understood the law. Turn to Church History, volume 1, page 300. Here we find some instructions to the bishop by the president of the church and signed by the three members of the Presidency, as follows:

Brother Edward Partridge. Sir: I proceed to answer your questions concerning the consecration of property. First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The Prophet here states that a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion or be acknowledged before the Lord on the church book. He is to consecrate without constraint, and put all into the hands of the bishop. Then there is to be a decision made as to how much he is to receive back, and how much is to remain in the hands of the bishop. This refers to those who consecrate more than they need for themselves and their families. If they had not enough to support them before they turned it over to the bishop, there would be no question as to how much should remain in the bishop's hands, for he would have to receive

back all he had consecrated and more, for every man should have enough for the needs of himself and family.

Further, on the same page he says: "Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants as much as he claims."

From these revelations and the teaching of the Prophet through whom they came, it seems very plain that when consecration is complied with according to the law, every person will deed to the church, or bishop, all his property, and then receive back his inheritance, which would naturally be his home. This he has a deed to from the bishop. This deed will not be any more legal according to the laws of the land than the deed he had before he consecrated to the church, but receiving it from the bishop will show that he has received it by consecration. This portion the church cannot take from him even though he should transgress and not be worthy to belong to the church, but the portion he receives for the needs of himself and family, the property he makes his living from, his stewardship, to this he receives a writing, not a deed, but certificate, entitling him to hold it until he transgresses. Then he has no further claim on it, because the church or the bishop holds the title. It is claimed that in the early days of the church stewardships were held by deeds to the individuals. This may have been, but the Lord says, "It must needs be that they be organized according to my law. Otherwise they shall be cut off." Were they not cut off and the church rejected? Shall we go through the same experience again, or shall we stick to the law?

The Dawn

Listen to the exhortation of the Dawn,
 Look to the Day,
 For it is Life, the very Life of Life;
 In its brief course lie all the Verities
 And Realities of your existence.
 The bliss of Truth, the glory of Action—
 The splendor of Beauty.
 For Yesterday is but a dream
 And To-morrow is only a vision;
 But To-day,
 Well lived, makes every Yesterday
 A dream of happiness
 And every To-morrow a vision of Hope;
 Look well, therefore, to the Day—
 Such is the salutation of the Dawn.

—From the *Sanskrit*.

WOMEN'S DEPARTMENT

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

A Southern Viewpoint

When the request came for farm women to state their needs so the Women's Department could best serve them, I wondered what the response would be. The farm woman's needs, what are they? They are as varied as her environment. There is as wide a range of strata in the development of farm women as there is among women of the city. They can no more be all lumped together and given one prescription as a panacea for their ills than could the women in a city ranging from the elite to the dwellers of the slums.

"'Tis true 'tis pity, and 'tis pity 'tis true" that there is a deplorable lack of good feeling between city people and people of the country. It is unnecessary, and all suffer loss from it. While the most of my life has been spent in the country, some of my dearest friends lived in cities. I never thought of them as city folk, but just as very congenial companions, and they, I am sure, viewed me in the same light. They were kind enough to let the fact that I was not as "up to date" as they in some respects pass as immaterial.

Lack of understanding is the cause of this discord and it is not only between city people and country people, but between the different classes everywhere. "One half the world does not know how the other half lives" and, as a rule, lacks interest enough to try to see the other's viewpoint. What we need to stress most of all (and, I think our church is making great efforts in that line,) is the universal brotherhood of man. We must strive for a sympathetic understanding of our brothers and sisters, it matters not what their nationality, whether rich or poor, bond or free. The class spirit must be abolished and the duty of those who have had a few more advantages than others less fortunately placed, is to go more than half way in trying to disarm suspicion and misunderstanding. Of him, "to whom much is given much is required." This spirit is being beautifully exemplified, I think, in many of the young folk at Graceland who are taking training for service, to minister to the wants of the world both spiritually and temporally. Let us sisters be not too far behind these clear-eyed and unselfish young people. In spite of wide differences we are all "sisters under the skin" whether our lot has been cast with the colonel's ladies or the Bridget O'Gradys of life.

But to get back to suggestions that could help farm women: my idea would be to give a varied program, something that would be useful to people in all walks of life. Then each woman, farm or otherwise, could select the material suited to her needs.

Some, like "A mother in the country" in a late *HERALD*, will require intellectual food, something to lift them above the drab realities of life. I can sympathize with her, for I well know how deep that yearning can be and how barren life seems if it must go long ungratified. But there are others who need help much worse—those with whom this craving is just in embryo form, whose lives have been so circumscribed that this longing has had no chance for development. As Whittier so understandingly puts it, one who is

"filled with a vague unrest
And a nameless longing filled her breast
For something better than she had known."

Loaning good books and magazines to such people often does wonders in developing latent abilities.

Some farm women can meet with others in club work. For these the way is open to do many interesting things. There are others who are isolated among folk who do not yet seem ready for any progressive movement. It is that way here. I have shown some of the farm bureau programs for farm women's clubs to some neighbor women, but they did not seem interested. The farm demonstration agents have succeeded in getting clubs started in some near-by sections, but so far could get no foothold here. One woman told me they needn't come around her with any of their child welfare work; she could take care of her children without any help from them. I replied that Uncle Sam had been spending vast sums for years for pigs', calves', and chickens' welfare and I thought it was time he did something for children now. I added that if I had a child, I should think its welfare was of as much importance as that of any calf or pig, and should want to do all I could for its development. I reminded her that up-to-date farmers were careful to give balanced rations to their stock, and I should want my child to have a properly balanced ration also. I have frequently had a chance to put in a word for the children this way by comparing their well-being to that of stock, and women will assent to that when they would disagree with me if I were to advocate the work of the welfare workers. One has to tread very, very carefully in such matters, for many are quick to resent any "interference in their affairs," as they express it. But, oh, those are the very ones who need help the most. The woman who resented the child welfare movement so much was pronounced to have pellagra within a year from the time she was speaking to me! And there is no excuse for pellagra here, as even the renters and sharecroppers are all allowed all the garden they will care for, and usually a cow and chickens also if they want them.

About all that an outsider, as they call a person not a native, can do is to loan good books and magazines to those who are groping towards the light, and drop a few remarks that may help the more open-minded to view things from a different angle. Meanwhile many of the girls are marrying at from fourteen to sixteen years of age, and greatly need instruction.

I don't remember of talking with a farm woman in this section who was in favor of women voting. They condemn it as unwomanly and claim woman's place is in the home, and that the rearing of children is the highest sphere to which a woman should aspire. I sometimes tell them that we all admit that to be the case, but remind them that since a woman who wants to follow any other calling must spend from several months to years in training or qualifying for her position, that it must also require some training to properly equip a woman for motherhood. A mere child who should still be in the public school is not competent for this high calling. She is then in the most critical time in her life and needs careful watching over herself. When put in this light they will usually agree with the sentiment.

But the leaven is working. The past ten years has seen much improvement and the sentiment for education is much stronger than it used to be. It seems to me state-wide consolidated schools would help backward sections more than any other one thing, for as a rule the schools in such places are very poor, and often last but four or six months a year. Even that amount is given in two-month terms, so the children can work in the cotton fields.

I fear I have written too lengthily, but have presented the situation as seen by one

SOUTHERN FARMER'S WIFE.

To My Wife

By W. E. Emerson, Pisgah, Iowa

(The first stanza was written by the author twenty years ago, when he was a mining prospector, alone on the mountains in the distant West. It was sent as a part of a love missive to the Iowa sweetheart who later became his wife, and to whom the poem is now dedicated.)

I'm only a miner lad in a dirty little shack,
And as I sit in this lonely place
My thoughts will wander back,
To the distant scenes of my boyhood days,
Past and gone beyond recall,
And to a sweet maid with golden curls
Whom I still love the best of all.

Long years have passed since first I penned those lines to you,
But all the way you have walked by my side,
Steady and stanch and true.
Stony has been the way, your burden hard to bear;
But patiently you have carried your load,
Trusting to God in prayer.

Four times you entered the vale and traveled that shadowy
way,
That you might bring forth those joys to us
Which no human hand can stay.
Loving and tender care you've given their whole lives
through,
Asking not that they ever should know
The cost they have been to you.

We have crossed life's "great divide," and started our down-
ward way,
And threads of silver have entered the gold
That reflected the sun's bright ray.
All the reward I ask, when this life's great battle is o'er,
Is that I may be worthy to walk by your side,
When we reach the other shore.

Hymns of Nature

The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge,
There is no speech nor language
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad.
The heavens declare his righteousness,
And all the people see his glory.

He telleth the number of the stars:
He calleth them all by their names.
He covereth the heaven with clouds,
He prepareth rain for the earth,
He maketh grass to grow upon the mountains.
He giveth to the beast his food,
And the young ravens which cry.
He giveth snow like wool:
He scattereth the hoar frost like ashes.

He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them;
He causeth his wind to blow, and the waters to flow.

Great is our Lord and of great power:
His understanding is infinite.

(From the Book of Psalms.—Selected by Mrs. Earl D. Rogers.)

Organizers and Local Officers, Attention

Reports for the first quarter of the new year are due March 31, 1922. Let our slogan for this year be, *All reports made out properly and handed or sent to proper person not later than the 5th day of the month following the end of quarter.*

New report blanks have been prepared for all divisions of our work. Organizers will send out these report blanks to the leaders or secretaries of the locals before the 25th of the month. If, for any reason a local does not receive its report blanks, write to your organizer at once, so there may be no delay at the end of the quarter.

The secretary of the local will please see that the different workers receive their report blanks before the end of the month. She will receive these reports from the different workers after they have been filled out (in duplicate), take such data from them as is necessary for her record and then forward the duplicate copies, (together with a duplicate copy of the local's report,) to the Women's Department, Box 255, Independence, Missouri, and the original copies, (together with the original copy of the local's report,) to the district organizer. These reports should be sent to their proper places by the secretary not later than the 5th of the month following the end of quarter. If for any reason the workers are slow in turning in their reports, local secretary should get in touch with them at once and urge them to be prompt.

We trust, at the end of this year when we make out our annual report to the general church authorities, it will show an organizer in every district and an active organization of the Women's Department in every branch!

GOLDIE V. BROOK, *General Secretary.*

Is Home Life Dwindling?

Much has been said with tongue and pen on the subject of home life in America. There are untold volumes of printed matter setting forth the fact that to-day the home is not doing either for children or grown-ups the thing for which it was designed—the providing of opportunities for a wholesome family life. And in these volumes there probably may be found some suggestions on how it is possible to make the modern home yield these opportunities.

But unless we address ourselves actively to the task of putting into practice our voluminous preaching on this subject we shall not advance greatly towards a solution of the problem.

It would be folly to regard this thing lightly and to hold that it will remedy itself. No permanently wholesome life either in the community or for the nation can be built on a substantial basis unless home life and home training play a great part in this process. The situation is not to be taken lightly. Nor will it remedy itself in the course of time, if, as this educator maintains, we are going in a direction away from it.

The obvious conclusion is that if we cherish ideals that make

for desirable manhood and womanhood and for a more efficient citizenship, we cannot afford to lose sight of the fact that these ideals are best maintained in the home. Other institutions may help in this process; but they can only help; they cannot supplant the home. It may be that the writing of many books on this subject and the delivering of many lectures will help us to realize this; and to that end they serve a good purpose. But the real remedy to the waning influence of the home lies in a thorough recognition of what we are losing when home and family life become less important with us and in a resolute determination to prevent this at all cost.—*Marion Star*.

Back Yard Playgrounds

Not enough use is made of the back yards of city homes. There is little justification for so many children playing in the streets to the danger of their lives from passing vehicles. It is a simple and inexpensive thing to provide enough amusement devices to make the deserted back yard a safe and interesting playground.

Formerly, when so many homes had stables in the back, with a horse or a cow and a hayloft, there was a natural attraction that kept the boys of the neighborhood off the streets; but now there is little more than a garage and an ash heap.

A writer in the *Pictorial Review* tells an inspiring story of what has been accomplished at Visalia, California, through a home play week contest. The details are of no great matter, but any home which had met six of the following specifications was eligible:

1. Play-space. Outdoors. Clean. For babies should be fenced a portion of the porch, or a four-sided baby pen.
2. Swing. For the little tots should have sides; back so can tie tots in.
3. Horizontal bar or trapeze.
4. Sand-box. May be shallow box, small or large. Main idea is clean, dry sand. Cover to keep out rain.
5. Garden. Must be child's own. May be only a window box.
6. Pet. To feed and care for. Even baby enjoys observing chicks or rabbit.
7. Museum. Child's own collection of anything, and special place to keep.
8. Workshop. Hammer, saw, etc. Special place to keep and space to work, if possible.
9. Playhouse. A place in which to create.
10. Doll house and doll carriage. Counting one point. Doll house to furnish.
11. Seesaw. Not too high.
12. Slide. Of hard wood.
13. Bird bath. To keep clean and to observe. Place high to keep away from cat.
14. Equipment for playing ball, tennis, croquet.

Here is something to think about. Warmer weather soon will be on the way, and the boys and girls ought to be given the best possible opportunity to play in the open air.—*Omaha Bee*.

Mrs. Ray W. Sundelson, who arrived in America twenty-eight years ago a friendless Russian immigrant, is now the New York manager of one of the largest life insurance companies in the United States.

Miss Alice Balfour, youngest sister of the British foreign minister, is a justice of the peace in Scotland.

Psychology

Text: The Mind and Its Education, by George Herbert Betts.
Herald Publishing House, \$2.10, postpaid.

CHAPTER XV

The Emotions

Note: "Emotion is but a feeling state of a high degree of intensity and complexity." Feeling and emotion are not two different kinds of mental processes. This simplifies the two chapters.

1. When we understand that emotion is caused by the reaction of certain deep-seated physiological conditions, is it not much easier for parents and teachers to control the child's emotions?

2. Think of some illustration by which you can follow out the orders of the entire event which results in an emotion.

3. Explain "Nature is inexorable in her dictates that only that shall persist which has proven serviceable in the largest number of cases." Which of the factors in the theory of evolution does this illustrate?

4. What determines the duration of an emotion?

5. In order to control emotions, what two things are necessary?

6. In the light of this reading, how can love, religious emotions, sympathy, and interest be perpetuated? Since the "end and aim of our emotions is to serve as motives to activity," what results if the opportunity for this activity is missed?

7. How do you explain "the relief which comes from having had a good cry"?

8. How do civilized and savage men differ as to emotional control? Is there any likeness in this regard to the adult and the child?

9. How do we interpret the feeling side of the lives about us? We note that without this emotional experience we have missed the most significant phase of social experience.

10. "The ability to read the finer feelings, which reveal themselves in expressions too delicate to be read by the eye of the gross and unsympathetic observer, lies at the basis of all fine interpretation of personality." Inability to read the finer feelings gives rise to one of the great sociological problems of the present age. What is it?

11. Since the emotions are to be cultivated, as the intellect or the muscles, through proper exercise, by whom and where should this exercise be given?

12. What is the psychology of the expression, "Everybody has some good in him"?

13. What do you think of the statement of the author, "This self-centered attitude of mind is fatal to any true cultivation of the emotions"?

14. How can literature aid in the cultivation of the emotions? What is the psychological value of "story-telling"?

15. What is the danger in the overwrought descriptions of the emotions as found in literature or in "emotional over-excitement"?

16. What does the author think of those who merely feel as compared with those who do?

17. How is this thought expressed in the Scriptures?

18. Note carefully the compelling force of emotions. List the various acts which the emotions have caused men to do.

19. Understanding the importance of habit formation, what responsibility rests upon parents in permitting emotional habits to be formed that are not desirable?

20. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

LETTERS AND NEWS

Can the Expectant Mother Influence the Teeth of Her Child?

(First of four articles.)

That the care of the teeth should extend long before a child's birth, and that every attention to diet should be paid by expectant mothers, if they desire their offspring to have good teeth, is the striking statement of a prominent dental scientist, whose views on this subject have received the unqualified approval of numerous influential dentists. In a well-thought-out interview he expresses his views as follows:

The conditions obtaining during the prenatal period of a child's life are of very vital importance in determining the future health and development of a child. The health and well-being of the mother are wrapped up in the health and well-being of the developing child. As long as she supplies nourishment from herself to her young, so long will that influence last. That would naturally be till the time of weaning,

It then behooves the mother so to regulate her life during this period that she may enjoy the fullest measure of health that it may be imparted to her young.

This prenatal influence affects all the organs of the young body, and not least among these organs—the teeth. About the fortieth day of the inter-uterine period, the little teeth begin to develop; and at the time of birth their crowns are fully formed, though they do not appear in the mouth, except in rare instances, until the child is six months old.

Thus, it will be seen that since the teeth are developed to such an extent during this period, the nourishment supplied must contain the necessary elements that enter into their up-building, and that nourishment must first be taken by the mother.

For instance, if a nursing mother were to eat large quantities of sweets, cake, bread, and so forth, and very little meat, fruit, and the less starchy vegetables, it would be found on examination that her milk was overrich in sugar and lacking in proteins and the necessary salts found in the fruits and vegetables, with the result that the child's digestion would be disturbed and its nutrition interfered with.

Cases have been observed where some of the temporary teeth began to appear in the mouth during the nursing period and promptly began to decay and the gums around them to become inflamed—periclasia—as the result of the milk being too rich in sugar and lacking in proteins and so forth, due to the mother's diet being as before outlined. The milk lacked balance in proportion as the mother's diet lacked balance. Needless to say, digestive disturbances were evident, such as vomiting after feeding.

If the mother indulges in the use of alcohol or drugs, the teeth as well as other organs of the child are seriously affected, and of course, any syphilitic condition is sure to be visited upon the teeth of the unoffending child.

Health in plenty! How may this very desirable thing be obtained? Principally in two ways: First, plenty of pleasant outdoor exercise with adequate rest and a contented mind. Secondly, a proper amount of proper food well masticated. The first requisite requires no comment, but a few suggestions regarding the food question might be helpful.

The question of proper food is one that should receive careful consideration, because so much depends on it for the com-

A Large Spiritual Family

Elder J. J. Cornish reviews the experiences of the past fifty years, during which time he has baptized over fifteen hundred people.

To All Readers of the Herald, Members and Nonmembers: Believing that I may be permitted to occupy a little space in this the official paper of the church, I write to tell you that it is fifty years ago to-day that I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, for the remission of my sins, according to the order given by Christ. It was further emphasized by the leading ministers whom our blessed Lord and Master Jesus Christ had chosen, commissioned, and authorized to preach his gospel, and whom he had commanded to preach and baptize those who would believe. Those men began their work on the memorable day of Pentecost, and before that first meeting closed, some of the congregation cried out, being "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" And from that apostle who preached the first sermon after the sermon of Christ, answered, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

I believed Christ, and the commission he gave to the apostles, which was to be preached in all the world, among all nations, a perfect system. A perfect system cannot be changed, and remain perfect.

Another apostle also said that if men or angels preached any other gospel, "Let him be accursed." (Galatians 1: 6-9.)

With all this and many other gospel topics before me, and by the like authority, I believed, to that which was in the Apostle Peter, Elder Arthur Leverton upon my request on the 22d day of February, 1872, baptized me into the Church of Jesus Christ. And as Peter in Acts 2: 38, also promised: "Ye shall receive the gift of the Holy Ghost," I testify I've tried it, and I know! And all who will, with a true and honest heart, in full faith, obey that gospel with a determination

fort and health of the mother. Highly sweetened foods, confections, jams, toast, biscuits, pastry, and flour products, as well as cereals, should be used in considerable moderation, while the less starchy vegetables, fruits and greens, should be used liberally. The daily use of some uncooked fruit up to but not later than the middle of the afternoon is very beneficial. Moderate amounts of protein food, as meat, fish, fowl, eggs, cheese, milk, and so forth, should find a place in a well-balanced menu.

Highly seasoned foods, condiments, and so forth, should be largely avoided, as well as overeating.

Thorough mastication is very essential. Inefficient mastication and bolting will cause indigestion and consequent poisoning of the blood stream, and through it, of the whole body.

With a good set of teeth, which are a necessity for efficient mastication, soft foods should be chewed about twenty times; food like bread should be chewed about forty times; and the more fibrous foods, like meat and corn, about one hundred times.

This is only a guide to mouth efficiency. Do not depend on counting but strive for the efficiency to which this is the guide.

DOCTOR O. L. WEAVER.

to fully live it, will receive like evidences to their entire satisfaction, and full salvation in the eternal world, where there is fullness of joy, and pleasures forevermore.

The twenty-second of February! Yes. Washington's birthday! Yes, a founder of that Government under which I have spent about half of my life as a citizen, and I do not believe that my mind ever reverts to the anniversary of my coming into the church but what I also think of the birthday of that grand old man, General George Washington.

I was born a British subject, but became a citizen of the United States, and on coming back into Canada I took out my papers and became a citizen again according to the laws governing. I love both countries. I have my rights and privileges here to preach this beautiful gospel and administer in all the ordinances of the church, while I am willing to keep the laws of the country. This I have tried to do, whether under "Johnnie" or "Sammie." Thus, I break no law of God or man.

"The subject must obey his prince, because God commands it, and human laws require it." (Swift.)

And "If the citizens of the United States should not be free and happy, the fault will be entirely their own." (Washington.)

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants 58:5.

At the time of my confirmation, a promise was given to me that through faithfulness I would be clothed with authority to preach this gospel to the nations of the earth. Three years later I was called and ordained; and although I was unable to read the Scriptures or the hymns at that time, there were always those on hand willing to assist along that line. On the other hand, there came a power from the Almighty which helped me in every time of need, so much so that many wonderful and marvelous manifestations were given us as in days of old, to the joy and satisfaction of my brethren and me. So many have been brought to the knowledge of the truth by the assisting grace of God, that I have been enabled by the assistance of my heavenly Father to baptize over fifteen hundred people. Scores of these have been ordained to minister the gospel of life and salvation to others, so that at this time thousands are rejoicing in this gospel who came through my ministrations, and my sons, and grandsons in the Lord, whom we shall be glad and happy to meet over on the other shore, where our joy will be complete.

Since February 22, 1872, I have had many trials, both in and out of the church, but I have had so many more blessings that I praise God, forgetting the trials, and pressing onward. It is brighter on before me!

Lest I weary you, I will close by saying, I am happy in the thought that my wife and all of our children are in the church. I baptized them all. Two of my sons are elders, and all are trying to advance the cause, both spiritually and financially, for which I rejoice.

And I rejoice also to tell you that for the last two or three years, the Lord has so wonderfully blessed me with light and liberty, freedom of thought and speech, with strength of body and mind, that there is nothing for me but to remain a Latter Day Saint.

J. J. CORNISH.

Sister C. T. Donkin, Pipestone, Minnesota, would like to locate near a branch of the church either in Reynolds, Taney, or Madison County, and would like to correspond with some of the Saints in those communities concerning this.

An Estimate of the British Attitude

I feel it is a duty and a privilege to express my appreciation for the British Isles number of the SAINTS' HERALD. I am sure there are many in this land who gave it a glad welcome, for we are vitally interested in the progress of the gospel in the land of our birth. Perhaps there are many like myself who eagerly scan the pages of each issue of the HERALD for news from that mission before looking for any other news; but, alas! how little is written. May we not hear oftener from the British Saints?

I received a few cuttings from South Wales newspapers from an investigating friend in South Wales, and am sending them on to you. You will notice that, in the fierce anti-Mormon war that is being carried on there, the *Evening Express*, an evening paper issued in South Wales, publishes a letter from T. W. Williams which carefully distinguishes as between our church and the Utah Church; points out that the Reorganization is the true continuation of the original church, and that the Utah Church is an apostate church. It also points out that the so-called "revelation" on polygamy was the work of Brigham Young, not Joseph, the Martyr; also that we do not sanction or practice polygamy. Also that the Book of Mormon is a nonpolygamous book.

One needs to live among the British people to realize the degree of fearsomeness that the name *Mormon* conveys to them, and Latter Day Saint is regarded as synonymous with Mormon. I pray that the work will be pushed to the front there, for in all the years that I lived in South Wales, I never heard of the Reorganized Church; but the Utah Church I could come in contact with every day.

The anti-Mormon war in England and Wales is going to work advantageously for the Reorganization, because the *Evening Express*, *Western Mail*, and perhaps other papers, have been the means of bringing to the attention of many people in South Wales for the first time, the fact that there are two distinct organizations commonly called Mormons: the one polygamous, the other non-polygamous, and what is true in Wales is probably true in England, Scotland, and Ireland.

The attitude of the British people towards religion can be aptly described by a saying common among them: "Once bit, twice shy." Their confidence in religion was broken down by the terrible World War; they have come to realize that religion as they know it, will never bring "Peace and good will to all men." Having failed so miserably once, they are loath to try it again: as Brother James E. Bishop, of the Sheffield District, said in the British Isles Number of the HERALD, "The reaction of the masses to the gospel call is very discouraging. . . ." (Romans 10:13-15) and so they argue that if religion, after the long trail it has had cannot establish the brotherhood of man, something else might: perhaps this is why socialism increases as churchism decreases.

Again: Brother Armstrong, in his address of welcome to the President of our church, at Manchester, England, had this to say: "As ministers of the gospel, we are not asked so much about our doctrine, but, 'What have you done? What are you doing?'" This harmonizes with the statement of a nonmember, who, writing to me from South Wales says: "The people of England and Wales do not care two straws for any church; because they, like myself, can see that the church as at present constituted is the 'Tragedy of the age.' He further says: "What is the cry of the age? Why, it is 'Demonstrate! Demonstrate! Demonstrate! ! !'" In speaking to a young man recently from South Wales, the writer was told that the war had destroyed the people's confidence in religion; that they were turning away from it.

Impractical religion and "cunningly devised fables" have

been tried and "found wanting": idealistic institutions founded upon the shifty foundation of human nature will suffer the same fate. Great Britain, like the rest of the world, needs a religion that will appeal to the reason as well as to the emotion; to the physical as well as the spiritual: a religion that can be demonstrated as well as preached; a religion that the common people will hear gladly. We have such a religion; it is our duty to prove it.

The reluctance of the British people to react towards religion is not in reality a discouraging feature: perhaps it is the best thing that could happen, for it will cause our ministry to realize as nothing else will, that it is not by might nor by power, nor by eloquence, nor by oratory, nor by craft, nor by any other scheme that the human mind can devise, that people are brought into the light and truth of the gospel; but by the Spirit of the Lord: the endowment from on high; by possession of that promised Comforter that will reprove the world of sin.

The deep emotional and religious nature of the Welsh people has been crushed and stupefied; it is for this church to awaken and restore it again; beneath the conservatism of the English lies a genuine religious instinct, twisted, warped, and betrayed, (by incorrect religious systems and international disruptions between so-called "Christian" countries), but not dead as may be seen in their incessant urge towards universal brotherhood. The task of directing this instinct into the right channel belongs to this church. The British Isles presents as fruitful a missionary field for the Reorganization as it did for the early church, before the Brighamite apostasy; but it needs as consecrated a ministry as it had then.

Will Brother John Pughly, of Abercumboi, South Wales, please send me his address, because I want to give him a letter of introduction to a young man in Mountain Ash to whom I have been teaching the gospel for a long time by correspondence. He is intensely interested and wants to get in touch with the work; also a young man in Ynysboeth. It might interest Brother Pughly to know that the writer helped to plant the Wesleyan mission in Abercumboi several years ago.

Ever praying for the prosperity of that mission, I am your brother in the gospel of our Lord, Jesus Christ,

FRANK P. SWEETMAN.

5021 Commonwealth-Avenue.

Bothwell, Ontario

Our 1921 reunion at Erie Beach was as full of interest as any in the past and the date for this year has been set. We hope that our neighboring districts will arrange their holidays so they may spend the time at Erie Beach.

We have just held a series of services over five Sundays with Brethren James Pycock and John R. Grice in charge. It was a feast to the Saints as well as others and has been a number of years since nonmembers took as much interest. Five were baptized and we expect a number more to join in a few weeks. We have never seen two men try more to make a success of their work and so far as we could observe the membership stood by them to assist. We are pleased with the result and hope for years to come to see results from this effort.

We have just completed a schedule of two-day meetings throughout the district for the year and hope to see the branches put forth every effort to make them a success.

JOHN C. DENT.

Sister Taylor a Toronto Teacher

Six teachers were added to the temporary staff of the Toronto, Ontario, schools early in January, according to the *Evening Telegraph* of that city. In each case the name of the teacher is followed by the name of the church to which she belongs. We note in this list the name of Sister Vida A. Taylor.

This appointment was made without question, and is an interesting result of the discussion which occurred a year ago when Brother B. H. Hewitt was appointed to the regular teaching staff of the Toronto public schools. At that time the school board went thoroughly into the teachings of the church and had the distinction clearly made between this church and the church of Utah. In the matter of Brother Hewitt, the church there was put to considerable expense, but it was well worth this necessary cost to have our position fairly presented.

Kansas City Stake

Outline of successful missionary methods.

The following is in continuation of last week's missionary items and is mainly from the report of Elder Amos T. Higdon, stake missionary. The feature of missionary work that Elder Higdon emphasizes is getting ready for the meetings, whether held in private houses or a church. They are very simple but *must* be carried out. He says that after arrangements have been made for a missionary effort we get out our advertising matter, which consists of the following: Enough private mailing cards so one can be placed in the home of each family within several blocks of the meeting place. The following form being printed upon them.

HEAR YE THE GOSPEL OF JESUS CHRIST IT WILL BE PREACHED

Every evening at 8 o'clock. Song service 7.45

Commencing(Date)

At(Place)

(Name of Speaker)

Reorganized Church of Jesus Christ of Latter Day Saints

Also enough large cards 11 by 14 inches to be placed in the business houses and conspicuous places within four or five blocks of the place where the services are to be held, and a canvas sign, 3 by 4½ feet, placed on the building or bulletin board of the meeting place.

We try to meet with the Saints in their prayer meeting on the Wednesday night before the services are to commence on the following Sunday, and lay our plans before them, so as to get things in readiness for the canvass of the vicinity, a part of which is done on the next Sunday afternoon. We try to impress upon all the necessity of assisting in this work, and usually receive a hearty response.

Finally the day of action arrives. The teams are organized at the close of the 11 o'clock service and assigned to the territory they are to cover by the presiding officer or one whom he may delegate to look after this part of the work.

We meet at the church at 2.30 p. m., and after the tracts and cards are apportioned to the different teams we kneel in a short season of prayer, after which they go to the territory they are to canvass. Where the people show a disposition to be sociable, a short conversation is entered into, and if they have a desire for the missionary to come to talk with

them, names and addresses are taken and some time during the week they are called upon.

After the meetings commence, the missionary spends a portion of the day, usually the afternoon, calling upon the people who are interested, or whom it is thought might become interested in our message. Thus we carry out a follow-up system. In some places we have valuable assistance from the sisters during the week. During our seven weeks meeting at Second Kansas City, Sister Fred J. Cleveland made more than one hundred visits in trying to get the people to come to the services.

Of course we consult with Stake President J. A. Tanner before going into a place, and usually with Bishop Blair. Both of these brethren have given us their whole-hearted support, which has been a great help to us in our labor.

Meetings have been held in the following churches; Armstrong, baptized 1; Quindaro, baptized 2; Montgall, baptized 2; Armourdale; East Argentine; Malvern Hill, baptized 21; Grandview, baptized 3; Fourth, baptized 2; Bennington, baptized 7; Chelsea, baptized 3; Mount Washington; and Second, baptized 19. At Centropolis, near Bennington, there were five baptized, which together with those above mentioned, total 65 baptisms. There were also eight different efforts made at private houses.

While Brother Higdon has been the chief missionary, yet he has had splendid help in Brethren U. W. Greene, Paul M. Hanson, Joseph Arber, Alvin Knisley, J. E. Vanderwood, J. Charles May, Walter Curtis, Ammon White, George Jenkins.

The time covered is from November, 1920, until the present.

Of course some of those baptized by Brother Higdon no doubt would have been baptized anyway. It also may be remarked that a great many are nearer the kingdom and have a better understanding of our work than ever before, who as a result of his labor may become members in the near future.

We also have in the local force a splendid corps of workers, for as a result of their labors during the above period 139 have been baptized. This is not the result of any well laid plan, other than taking care of the work in an energetic way in the various localities of the stake. The speaker for the meetings to be held at Central Church for the young people of the Missouri side commencing April 6 is Floyd M. McDowell.

Joseph Luff was the evening speaker at Mount Washington. They report one baptism.

The Oriole Girls of Second Kansas City Church gave a box social and program the second instant, using the proceeds to buy uniforms and defray Oriole expenses. A large audience was present. Lula M. Sandy, stake organizer, gave a talk on ideals for Oriole Girls.

The Central Church public speaking class is holding up well in attendance and interest. Visitors are welcome.

All study classes are maintaining a good interest and attendance, regardless of the bad weather.

Mrs. Harold J. Kennard, 122 Cattell Street, Easton, Pennsylvania, inquires if there are any Saints living at Easton or near there, or in Phillipsburg, New Jersey, just across the river from her. The reunion grounds at Deer Park, Pennsylvania, near New Hope, are but thirty miles away, and if any Saints are near there, she would like to get in touch with them and attend Sunday school or church services if she can. She adds her testimony that true happiness comes by living close to the Father and in communion with him.

Detroit, Michigan

Since the amalgamation of all branches of Detroit the Saints are gradually attaining to a higher spiritual condition. Although no great increase has been noticed in the actual members, there has been more diligence shown by most of the people. All departments of the work have been and are increasing in activity.

The Women's Department is doing a great deal in helping with the financial matters of the local branch. The social welfare department is taking care of many of our poor and needy, thus helping the bishop.

The attendance at the early morning prayer meeting is a big improvement, and the Sunday schools of the city are doing exceedingly well. The two largest are under the leadership of Brother Alex Barss and Brother Innes Fenton.

The Religio activities are causing quite a stir. The attendance at the First Church Religio is fine, but the work being accomplished by the East Side is even better. It is under the leadership of Brethren Bert Cooper and Edward Fenton. The attendance has increased from sixteen in December to eighty-seven in February. One of the features of this Religio was a slogan contest for the Religio. This is the winning poem composed by Wilbur Morley:

"Religio is God's playhouse,
Enlightened by his love.
Let us have amusement clean,
Intended from above.
God loves to have us mingle
In pleasure so divine.
Onward with Religio,
Religio for mine."

The Men's Club, recently organized, are looking forward to a big year.

These are only a few items of what is being accomplished, and we hope to move onward and upward in this great work.

Cedar Rapids, Iowa

Recently, Elder Amos Berve preached a remarkable sermon on "Suspicion," a soul-destroying demon that is gnawing at the very vitals of our society and making serious inroads upon the spirituality of the Saints, individually and collectively.

We shall present a few of the outstanding thoughts therein:

1. Suspicion is always indicative of a weak mind.
2. It often suggests evil to designing men, and lays the unwary open to their attacks.
3. It breaks the bond of trust, whereby friends are lost and business paralyzed.
4. It sours the temper and fills the heart with bitterness; disposes kings to tyranny; husbands to jealousy; wise men to irresolution, and weak ones to melancholy.
5. It greatly embitters life. A man had better be deceived than to suspect without good cause.
6. It betrays a very evil heart. Men judge others by themselves, and those who are most prone to plot mischief are always most ripe to suspect it in others.
7. It leads to many sins. Example: Abraham tells Pharaoh that his wife was his sister; and again, he tells Abimelech the same—suspecting that they would look upon her and slay him. Isaac was also guilty of a similar offense.
8. Suspicion is totally inconsistent with Christian charity, which "thinketh no evil," but "hopeth all things."

9. It is a positive wrong and a positive injury to those who are the objects of suspicion.

10. It is like the jaundice, which tinges everything with a yellow hue.

11. It may be likened unto an "evil eye." "If thy eye be evil thy whole body shall be full of darkness."

12. It beholds every good thing in a convex mirror, but everything evil in a concave mirror. (Convex diminishes the image—concave increases.)

13. Men of base nature, if they themselves are suspected, will never be true.

14. Suspicions, like dreams, take their color from the thoughts of the mind, but are greatly distorted because judgment is asleep.

15. Suspicion is fear, and fear hath torment. "Perfect love casteth out fear."

"By their prayer meetings ye shall know a branch." Time and again our prayer meetings have been one hundred per cent in participation, and of late our prayer services are crowding one hundred per cent in attendance—a decided mark of progress.

Our Sunday school is making steady strides forward. Our Religio is growing and the Women's Department is progressing nicely; in fact, the entire branch is on the upward trend, and by the grace of God we shall do our bit in redeeming Zion.

Our priesthood meetings are one hundred per cent in attendance, interest, and participation, and every meeting is helping the brethren to render a more efficient service to God and man. Again we are indebted to Brother Berve, our able teacher.

When in Cedar Rapids, Iowa, look us up. Our invitation is to all the Saints—Come, sit, mingle, and dwell with us and feast upon the good things of God.

ELMER K. PATTERSON, *Correspondent.*

Council Bluffs, Iowa

The men and boys met at the church on the 26th ult., to consider and effect an organization for the recreational work of the Religio, and for all activities into which we as Saints should enter. A committee was appointed to draft by-laws for the organization, and C. A. Skinner was selected to have the superintendency, with Lloyd Graybill as assistant or associate, and Henry McIntosh as secretary-treasurer. It was decided at an adjourned meeting on March 5 that no Sunday games should be entered into, neither should those who use profanity or liquor or tobacco engage in the activities on the ground or in the place where games are held, unless they should refrain from these wrongs. The association members were divided into three groups, or classes, according to age; those up to twelve in the boys' class, those from that age to sixteen in the young men's class, and those above sixteen in the men's class, with a proper division as to the games entered into.

Young married women have been organized into a class of Temple Builders and are placed under Sister John F. Stageman as a teacher. I understand that they met for one study this week at the home of Sister Stageman.

Brother O. Salisbury is still continuing the missionary services at the Belmont Mission, and others are near the kingdom. One was baptized last Sunday, the son of Elmer Bartholomew.

Brother C. A. Riley has got located with his gallery in an

excellent place, where he is, as he has ever been, at home to the Saints who call in the city.

The prayer meetings are now being held at the Central Church, the group prayer meetings not proving the success that was anticipated. Enjoyed a peaceful and excellent prayer meeting last night. At this meeting the general quorums of the church were remembered in prayer by several. A feeling of sadness has affected several on account of the necessity of releasing some of the missionaries from general appointment on account of the lack of funds, but many of the Saints have been releasing several of their wants so as to be able more easily to meet their obligations and be free from indebtedness. It is a time for the study and practice of economy, and an increased knowledge of what we really need, as a church and as families and individuals. It is not the time for the purchase of a forty-dollar article when a twenty- or fifteen-dollar article will be as convenient, and answer the real need. It is not the time to become burdened with debt, if possible to avoid it.

Some of the organized classes have held a social gathering, and others are preparing for such gatherings. Here is where economy can be more fully exercised. When one has eaten a good supper it is not a necessity to have rich refreshments in order to have a social time; besides, such an act as eating at a late hour is physically injurious, instead of being a necessity. Some say that the members of the class will not gather unless they know that they are to have something to eat, but I believe that such are few; at least I had rather think that.

In this branch it is proved a possibility to meet our financial obligation without appealing to the stomach to get money. A freewill offering for local expenses is given, which has met the budget expenses, which care for all departments, and it seems so much more in harmony with the will of God.

Last Sunday Brother Henry Castings, district president of the Des Moines District, and one of his counselors, Brother Clyde McDonald, worshiped with us, and rendered assistance. The sacramental service was one that will be for good, and remembered for the spiritual encouragement given. By decision of the high council of the church, Brother Henry H. Hand was ordained a high priest under the hands of O. Salisbury and J. F. Mintun. The Spirit was present to bear witness of the calling, and the acceptance of his offering, giving admonishments suited to his necessities. It was a very impressive ceremony.

Quite a great many have been or are ill, most of the trouble being influenza, or la grippe, and in some cases these have resulted in pneumonia. God has specially heard the prayers and honored the authority of his servants when they have administered to the sick.

Des Moines, Iowa

Writing to the First Presidency, Elder A. E. Warr states that Elder J. L. Parker began a series of missionary sermons to be preached each Sunday evening from March 5 to April 2. They distributed small handbills, and as a result, fifteen nonmembers were present. Elder Parker has a pleasing personality and an enthusiastic manner that holds the attention of his hearers.

The young people will hold special services April 23 to 30, but will use home talent entirely, both for speakers and musicians. In this way, they will encourage local talent of ability in their midst and enthuse them with a realization of their loyalty and support.

Independence

President F. M. Smith has been in Lamoni most of the past week on business connected with the church. He plans to return to Independence on the evening of the 14th. In the meantime the work of the joint council has been progressing, as much of the business before them is submitted to subcommittees of their own number who must work out details for the consideration of the council.

Walter W. Smith gave the eighth lecture in the series for the priesthood in the afternoon of Sunday, the 12th, on "The learning process." The basis for his outline is the book *Seven Laws of Teaching*, though he is not by any means confined to its scope for elucidation.

There is considerable interest in local politics, the local paper publishing statements from various candidates as to their policies. Consistent efforts are being made to have all eligible voters register in time to vote.

The Laurel Club is again seeking to cultivate higher ideals as to civic responsibilities, and to this end secured Miss Anne Gilday, an experienced teacher and lecturer of Kansas City, to give an address on the subject at the Stone Church last Tuesday evening. She is a vigorous character and deserved a larger audience.

The passing of Doctor F. B. Farr, of apoplexy on the evening of the 7th, was sudden and unexpected. He had built up a successful dental practice in Independence and was a member of the Stone Church choir which Sister Farr, his wife, has been leading for several months. Some details of his life work appear elsewhere in this issue.

The Pen and Ink Club of Independence has had an interesting contest on securing of material for children's day program. They asked for "plots," a literary term meaning the basic idea in skeleton form, which may be developed and completed. As a result, the committee of judges was handed thirty-six contributions, but to date have not reached a decision. They have considerable good material for use.

Saints with a literary bent who have had original contributions published in the church papers or periodicals of equal rank are eligible for membership, and club officials will be glad to receive applications for membership. Dues are twenty-five cents a year, to help pay correspondence expenses. Sessions are held once a month, and for the next meeting plots are to be submitted as a basis for children's stories. Sister S. A. Burgess is now conducting a study of stories and their mechanism. If interested, write the president, Mrs. Ellis Short, West Lexington and Fuller, Independence, Missouri.

The sermon at the Stone Church Sunday morning was by G. T. Griffiths, on habits and attitudes among the Saints that weaken our spiritual power. In the evening T. W. Williams spoke, and the audience was so large an overflow meeting had to be provided in the lower auditorium, and H. O. Smith was pressed into service as speaker. Brother Williams referred to the crisis in the world and its relation to the church and plead for a higher concept which would allow us to realize that Jesus Christ is our real leader, yet with no disparagement to our earthly leaders who are his ambassadors.

Next Sunday R. C. Russell will speak in the morning, and T. W. Williams in the evening in an appeal for the home. The platform will be occupied by the junior choir, in charge of Mrs. J. T. Westwood. This is composed of children in the grade schools.

The following patients entered the Sanitarium during the week ending March 11: Mrs. Irene Cassell and Baby Cassell,

Raytown, Missouri; Mrs. May Graham and Evelyn Graham, of Hardin, Missouri; and the following from Independence: Mrs. Hattie Pickett, Doctor Fred B. Farr, Mrs. Herman Ralston, Mrs. A. A. Chrestensen, Mr. A. E. Terryberry, and Master Arthur Guss. X-ray patients: Ralph G. Smith, Mrs. George F. Millard, and Mrs. C. A. Barton, all of Independence.

ENOCH HILL. A very interesting case of answered prayer has come to the young people of this church as an added testimony of God's wonderful power and mercy. The daughter of Brother and Sister Foulks lost her voice several months ago. She requested the young people of Enoch Hill to come to their early morning prayer service, Sunday, February 19, 1922, fasting and praying that her voice might be restored to her. Arrangements were made to administer to her at that meeting. In the evening of that same day God made manifest his compassion and answered the prayers that ascended up to his throne. He recognized the effort and the faith exercised by those young people. Her voice was restored to her and she could talk and sing again. By virtue of this added testimony to her and the other young people there will surely come to them a greater desire to be active in the work of the Master.

The local Religio here, has organized a class in public speaking, consisting of twelve members mostly composed of the priesthood. They appointed one of their number, Brother Dan Shirk, as teacher. He is creditably occupying in the position. One hour and fifteen minutes is the allotted lesson period. After fifteen minutes drill on synonyms and antonyms the rest of the time is given over to the lesson from Winan's textbook.

The class is enthusiastic and all are hoping that they will derive from the studies the necessary qualities which will help them further in dispensing the word. The call is for workers; the demand is for efficient helpers in all lines of church activity. May the effort in this instance bring increased desires for further studies and be as a stimulant to cause others to prepare for the fight.

The basketball team from Independence which left here on last Thursday evening for Lamoni to play Graceland team on Friday evening found the roads very heavy, and arrived in Lamoni on Saturday afternoon. Games were arranged for and they lost to both the Graceland and high school teams.

J. L. Gunsolley, of Mapleton, Kansas, writes that Mapleton needs a doctor. There are two doctors in the place but one is an old man past seventy who wants to quit practice and agrees to help a good man get started. Anyone interested can write to Doctor J. B. Reese, or Brother Gunsolley, of that place. There are about thirty families of Saints in and around Mapleton.

"If there are any Saints living in Portland, Oregon," writes Mrs. J. E. Alfrey, of Elmont, Kansas, "will they please call on Mrs. Bertha Finnie, 403 Cook Avenue, Portland. This lady is not a member of the church but wants to know more about the church and will attend if she knows where to go. She found no church notices of the Latter Day Saints in the papers."

I owe all my success in life to having been always a quarter of an hour beforehand.—Lord Nelson.

MISCELLANEOUS

Conference Notices

Detroit, at Pontiac, Michigan, April 8 and 9. Conference opens 10 a. m., Saturday. Kenneth H. Green, president.

Reunion Notices

Chatham, at Erie Beach, Ontario, August 4 to 14. John C. Dent, secretary.

Northeastern Kansas, at Netawaka, August 11 to 20. Playground and ball park for recreational activities. Tents: 10 by 12, \$4; cots, 75 cents. Free straw. Meals served at reasonable price in dining hall adjoining park. All departments of church work will be represented by good speakers and active workers. Make tent reservations early from Frank G. Hedrick, 714 Parallel Street, Atchison, Kansas.

Addresses Wanted

F. E. Cochran, 1223 Park Avenue, Norfolk, Nebraska.

Requests for Prayers

James Forehand, of Gulfport, Mississippi, requests the prayers of the Saints that he may be healed of heart trouble.

Using Senior Religio Quarterly During Sunday School Hours

In THE SAINTS' HERALD of March 1, 1922, is an editorial and in the March number of *Autumn Leaves*, 1922, Brother F. M. McDowell had an article concerning the courses of study found in recent issues of the *Senior Religio Quarterly*. Some of these courses have been used in Sunday school with good success, especially in places where there is no Religio. We earnestly urge that in Sunday schools where conditions seem to justify various subjects of the nature of this work, that it be attempted.

A. MAX CARMICHAEL,
General Sunday School Superintendent.

Address of Lillie Hoyt Wanted

Sister Elizabeth Emery, who has been a member of the church for eighty years, and is now in her eighty-ninth year, is very anxious to hear from her daughter or any member of her daughter's family. Her daughter's name was Lillie Hoyt. She was a member of the Fruita, Colorado, Branch, which was disorganized. She was last heard from there in 1902. Five years ago, she heard indirectly that they had moved to Utah, but does not know the exact location. Their children were Donald, Inez, Vernon, Eva, Stanley, and Joseph.

Conference Minutes

CLINTON.—At Nevada, Missouri, February 17 to 19. Edward Rannie, district president, and A. C. Silvers, vice president, presided. A committee of three were elected to propose a more suitable name for the district, since there is no branch at Clinton whence it takes its name. The young people rendered a musical and literary program Friday night, and after preaching on Saturday night, the young people of Nevada entertained the visiting young Saints at the home of C. W. Keck. Preaching by Ammon White and Lee Quick. Time and place set for next conference, Butler, Missouri, June 9 to 11. Brother White remained to preach at Nevada, Monday and Tuesday nights; Mrs. A. C. Silvers, secretary.

KIRTLAND.—At Akron, Ohio, March 4 and 5. F. J. Ebeling, district president, associated with L. G. Holloway, presided. Officers elected: A. R. Manchester, district president; Edna M. Rhodes, secretary; C. Romig, chorister; bishop's agent, L. H. Lewis. At Sunday school business session, it was reported that one school had been organized at Mount Vernon, Ohio, Saturday evening, a musical program was rendered. Priesthood meeting held. Preaching by L. G. Holloway and John Martin. Time and place of next conference left with district president. Edna M. Rhodes, secretary.

Our Departed Ones

TREMAIN.—Clarence Elmer Tremain was born February 28, 1879, at Saint Clair County, Missouri. Married Anna Thomas Helm, March 25, 1903. Baptized in 1912. Died from pneumonia, February 16. The past four months the Saints of Jefferson City, Missouri, have assembled at his home for Sunday school and other church services. Brother Tremain

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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was one of the guards at the State prison and the prisoners had great respect for him. Funeral sermon by W. S. Macrae. Leaves wife and six children.

CRATON.—Lena Craton was born at Aalborg, Sweden, August 10, 1877. Married Charles Craton, November 27, 1913. Baptized at Hazeldell, Iowa, September 30, 1891. Sister Craton was the daughter of Mr. and Mrs. James Madison, former residents of Independence, and the last member of their large family of father, mother, and twelve children. Died at her home in Independence, March 5. Leaves husband, two stepsons, three nephews, and five nieces. Funeral in charge of W. D. Bullard and E. L. Kelley.

HENDERSON.—Vivian Marie, infant daughter of Clinton and Minnie Lea Henderson, was born July 5, 1920. Died February 23 at Bay Minette, Alabama.

CONKLING.—Ira H. Conkling died at his home in Beaver Crossing, Nebraska, February 27. He had a paralytic stroke some months before, was cheerful and patient and had an abiding faith in the restored gospel. Married Maud E. Hanthorn October 26, 1891. Baptized in August, 1921. Funeral from the home. Sermon by Sam Broliar. Song service by the Pentecostal people. Leaves wife, three daughters, and two sons; one daughter died in infancy.

BARKDOLL.—Nettie Barkdoll, at the age of sixty, died December 25 after an illness of five days. Baptized in early womanhood and remained true to her covenant. Leaves three sons and three daughters; two sons and two daughters have preceded her. Funeral from the home. Sermon by Samuel Broliar.

QUICK.—Maud Quick was born at Hamilton, Missouri, July 13, 1883. Married to John S. Quick, December 1, 1904. Baptized May 16, 1910. The early part of her married life was spent in and near Rich Hill, the latter part spent in travel for health. Leaves husband, one daughter, four sons, mother, one brother, three sisters, and other relatives. Funeral from Enoch Hill, Independence, Missouri, in charge of W. D. Bullard. Sermon by J. V. Roberts. Interment in Mound Grove Cemetery.

FARR.—Doctor Fred B. Farr was born at Shellrock, Iowa, August 27, 1873. Baptized in 1902 and ordained a priest in 1903, an elder in 1904, and a seventy in 1907. In 1906 married Louise Hills, daughter of Elder and Mrs. L. E. Hills, and granddaughter of Samuel Powers, one of the apostles of the early organization. Doctor Farr was a descendant of the Carter family of Kirtland, Ohio, well known workers in the early church. In 1915, he took up the study of dentistry, graduating in 1918, and practiced his profession in Morrill, Kansas, for two years. In 1920, he again accepted a church appointment and went to San Francisco, returning to Independence, Missouri, in 1921, where he opened up a dental office and was practicing at the time of his death. Stricken with apoplexy at one o'clock p. m., March 7, and died in the Independence Sanitarium at 10.55 the same day. His father died almost in the same way two years and two days before. Leaves wife, a sister, Mrs. J. G. Kendall, a stepmother, an aunt, and an uncle. Funeral at Stone Church, in charge of Joseph Luf, sermon by Paul M. Hanson.

HOOPER.—Mary E. Hulse was born March 11, 1855. Married Erastus Hooper, October 18, 1876. Baptized April 27, 1887. Died of influenza at her home in Decatur, Michigan, February 27. Leaves one son, Lester; her husband and two daughter have preceded her. Funeral from the home, sermon by H. E. Moler.

Special Bargains in Bibles

Why not make an Easter present of a new Bible from the following list?

Having but few of the following Bibles left, therefore being unable to list them in our catalogue, we are offering them at the low prices stated. They are not shelf worn, but are clean and in good condition. Give first, second, and third choices. Postpaid at these prices.

Oxford Bibles

0805X teachers' Bible 7x4 $\frac{1}{2}$ x13-16 inches, brevier type, Oxford India paper, French morocco binding, leather lined. Regular price, \$9.35; special price, \$7.00.

Same as above, but with thumb index, \$7.50.

04272X concordance Bible 7x4 $\frac{7}{8}$ x13-16 inches, brevier type, Oxford India paper, French morocco binding, leather lined. Regular price, \$7.65; special price, \$5.25.

Same as above, but with thumb index, \$5.75.

01608 text only, large type (small pica) 9 $\frac{1}{4}$ x5 $\frac{3}{4}$ x1 $\frac{1}{8}$ inches, French morocco binding. Regular price, \$6.15; special price, \$4.50.

01606 same as above, except leather lined. Regular price, \$7.35; special price, \$5.25.

03673X reference Bible, 8 $\frac{1}{2}$ x5 $\frac{3}{4}$ x13-16 inches, Oxford India paper, very thin, long primer type, French morocco binding. Regular price, \$8.00; special price, \$6.00.

03675X same as above except leather lined. Regular price, \$9.35; special price, \$7.00.

03664X same as above except Persian morocco binding and leather lined. Regular price, \$11.00; special price, \$8.50.

03303 reference Bible, 7x4 $\frac{7}{8}$ x1 inches, brevier type, French morocco binding. Regular price, \$6.65; special price, \$5.00.

175X Scofield reference Bible with concordance, 8 $\frac{1}{2}$ x5 $\frac{1}{2}$ x1 $\frac{1}{8}$ inches, brevier type, Oxford India paper, French morocco binding. Regular price, \$13.00; special price, \$10.00.

55X Scofield reference Bible, 7x4 $\frac{1}{2}$ x7 $\frac{7}{8}$ inches, minion type, Oxford India paper, French morocco binding. Regular price, \$8.25; special price, \$6.75.

0148X Oxford, text only, pocket size, 5 $\frac{1}{8}$ x3 $\frac{3}{8}$ x $\frac{5}{8}$ inches, Oxford India paper, Persian morocco binding. Regular price, \$5.60; special price, \$4.25.

03504 self-pronouncing reference Bible, 8 $\frac{1}{2}$ x5 $\frac{1}{2}$ x7 $\frac{7}{8}$ inches, brevier type, French morocco binding. Regular price, \$5.85; special price, \$4.00.

03247X pocket size reference Bible, 6 $\frac{3}{8}$ x4 $\frac{3}{8}$ x11-16 inches, nonpareil type, India paper, buff-colored divinity circuit pigskin binding. War-time price, \$8.15; special price, \$3.00.

R65X Cambridge brevier, reference Bible, 7 $\frac{1}{4}$ x5 inches, India paper, French morocco binding. Regular price, \$8.00; special price, \$5.50.

F105X Cambridge, long primer, concordance Bible, 5 $\frac{1}{4}$ x3 $\frac{3}{4}$ inches, India paper, French morocco binding. Regular price, \$4.50; special price, \$3.50.

F113X same as above, except genuine morocco binding. Regular price, \$6.80; special price, \$4.75.

Excellent Results Among Nebraska Indians

In the *Ensign* of March 9, two letters from Walthill, Nebraska, relate how as a result of meetings by Elder P. R. Burton fifty-two have been baptized, twenty-four of whom were Indians. The church building is to be enlarged, a Religion has been organized, and "Walthill is now in shape to take care of itself," says Brother Burton.

For the Poultryman

I wonder if chicken raisers would be interested in this item taken from *Good Health* for July, 1921? If chickens were fed correctly not less than 150,000,000 chicks would be saved annually in the United States. First two days feed nothing but buttermilk, then add bran. After the first week give cooked oatmeal, also green stuff and other natural foods. "Meat scraps are no longer fed the chickens at the Michigan Agricultural College." At the Battle Creek Sanitarium 4,000 were hatched at one time. Of this number 96 per cent were raised. When they were five weeks old they weighed from 18 to 20 ounces each. The White Leghorn breed. Proper feeding of chickens would mean a saving to the United States of \$250,000,000.

The writer tells us to "put meat scraps round the currant bushes." He argues that impure food fed to hens results in germinous eggs. We have been taught that fresh eggs are fresh, but analysis reveals the fact that filthy food makes filthy eggs. Of course table scraps, if given fresh to the fowl, do no harm, provided the scraps contain proper fowl food. Inspiration itself has spoken on this subject, when it said, "Rye for the fowl." This hardly means that no other kind can be given, but that rye is the staple. Oats for the horse has been proved to be the proper food. Likewise corn for the ox.

RALPH W. FARRELL.

Double Use for the Ensign

Elder A. H. Christensen, who is laboring among the Indians of Oklahoma, proposed to the readers of *Zion's Ensign* that to all who would send him fifty-five cents he would return fifty-two addressed wrappers in which the *Ensign* could be wrapped after being read, and sent weekly for a year to some Indian's name which had been written on the wrappers.

In this way the paper would do double duty at about fifty per cent additional expense.

The response has been very gratifying. Elder Christensen has already received ninety-five subscriptions on this basis and is getting others in each mail. He feels convinced that fifty-five cents invested in this way is equal to twenty dollars on the expense account of an elder. By dividing the subscriptions among the elders working among the Indians they can use at least a hundred more. Address Elder A. H. Christensen, Redrock, Oklahoma.

"Te Orometua"

The January number of *Te Orometua* (mission paper of Society Islands) has just come to hand. It is published on a better grade of paper and makes a better general appearance. It contains a sermonet, quoting Malachi 3: 6; Jacob 1: 5; and Galatians 1: 11, 12; also a sketch of Robert Koch, a statement of the Religion by Elder F. V. Elliott, an article including the principles of the gospel.

We are also in receipt of a tract just published in Tahiti, "Eaha ta Iesu i a' o?" "What did Jesus teach?"

Brother and Sister G. W. D. Twyman, of Waverly, Ohio, report a series of misfortunes in which he fell and shattered his arm severely, she had been suffering from serious pneumonia, their house had burned just prior to finishing, and they had spent most of their resources defending a relative in a legal suit.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall no man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, March 22, 1922

Number 12

EDITORIAL

The Temple of God

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Corinthians 6: 19, 20.

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Corinthians 6: 16.

Our bodies are the temple of the living God. What tremendous significance is indicated in those words, the dwelling place for the Spirit of God. This being true, how clean should we keep our bodies, both outwardly and inwardly!

The whole social problem is answered by this fact. The young man or young woman who realizes that this physical frame is given us, not only to clothe these spirits of ours, to contain the life that is with us, but that it is also designed to be the temple of God, the dwelling place of his Spirit, will never be at a loss on any question of conduct which may arise.

Is the temple of God a proper place for cigaret smoking? Is the dwelling place of his Holy Spirit to be found in the dance hall? No, for the Spirit of God does not dwell in all bodies for it will not dwell in an unclean habitation.

But it is our privilege as well as duty to keep our temple holy that it may be a fit place for the Spirit of God. Jesus, through his sacrifice, has bought us with a price. Being a God, he became a man to show us the way of righteousness. Are we tempted? So was he. Do we feel ourselves at times forsaken? So did he. There is no pain, no trial, no temptation that confronts us that he has not experienced and does not know. But he was without sin, and overcame every temptation.

It is not simply a matter of preaching, but a statement of fundamental fact which we cannot avoid. Whoever keeps clearly in mind this high calling will never have to pray, "Cleanse thou me, O Lord, from secret sin," for it matters not how closely the sin is covered, we must realize clearly the time is coming

when it will be proclaimed on the housetops and will be known. There is no sin so secret but what it leaves its mark of pollution; there is no place we can go from his presence. This is not a threat, but rather a wonderful promise, that as he watches the sparrows that not one falls to the ground unnoted, so does he watch over, care for, and love us.

With that protection, wherever we may go, wherever life may find us, wherever duty may take us, it is not the outward surroundings that pollute, but it is that which proceedeth from the heart. Where duty calls we shall not be found wanting, yet we shall pray, "Suffer us not to be led into temptation, but when temptation confronts us, deliver us from evil." That way lies all the happiness and joy in the world, as well as of the life to come.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Corinthians 3: 16, 17.

S. A. B.

Another Missionary Gone

Elder Frederick S. Brackenbury, whose letter to the HERALD a few months ago bespoke faith and confidence in the outcome even though he was afflicted with an incurable malady, passed to his reward at his home in South Boardman, Michigan, on March 12, 1922.

Last summer he had a breakdown of his health and was compelled to give up missionary work which had engaged his time for eleven years in Michigan. He was later brought to Independence for treatment, but the pernicious ænemia from which he was suffering would not yield to human skill, and he later returned to his home.

He was born in 1862; baptized March 23, 1890; ordained a priest September 13, 1891; an elder July 24, 1901. Though no longer a young man, he was of the energetic type, always alert and active, while his radiant good cheer made him beloved by all with whom he associated. Not only his immediate relatives and friends will miss him, but Michigan and the church as well.

Passing from Youth to Maturity

Probably the situation in the church to-day whereby youth and youthful vigor come in for occasional emphasis is but little if any different from what it has been from the beginning.

It is true that recently there have been some services for young people and in the largest centers lack of seating capacity seemed to require an age restriction. The idea was transplanted to other places throughout the church where the age limit was not necessary and only the emphasis remained.

But this of itself is not disturbing. It is not a dangerous symptom, but rather an indication of what may be done if we enlist the energies of the young.

It is our own fault if there is overemphasis. Youth demands activity, progression, stir, and because of its very effervescence becomes a sort of spur to complacent maturity. Youth will go in gangs and groups and try to break shackles which tie them to what they think is fossilization. Youth may often be mistaken in its judgments, but it will keep on going ahead.

However, there comes a time when this all subsides—or should. Some one asked us about the need of an age limit for Boy Scouts. A boy can get in at twelve, but how does he get out? He grows out. No one needs to tell a boy he is too big or too old to be a Scout. He is transformed as easily as a snake outgrows its skin, and he or we hardly realize what has happened.

The transition from the next stage should be as easily and quietly effected, and will be if we are wise enough to make it possible.

If every teacher and leader of classes, instead of spending time keeping up a big division line plainly marked between the "young people" and the "old people" would stress attitudes, such as loyalty, devotion, consecration, responsiveness, etc., and have as an ideal the placing of their pupils in positions of active service instead of using might and main to hold the young people in a class together, the problem would solve itself.

Yet we go on teaching knowledge as an end, consciously or unconsciously maintaining an atmosphere of exclusiveness, and as a result we prevent the metamorphosis of assimilation and lo, we have division instead of unity.

Teachers, it is far more important that you fire with zeal for service, inspire with loyalty to principle, move with faith the skeptical, than to spend hours on discussion of whether Elisha plowed with his oxen single file or abreast, or whether the Dead Sea is 1,292 feet below sea level or some other distance.

It is far more important that you turn out a prod-

uct that will respond to the needs of the church locally or generally and bend its energies towards qualifying than that you keep a large group of persons together for a space of years. Be willing to give up your best pupils, see to it that they are willing to sacrifice the privilege of being under your care, knowing they can succeed if they are as noble in purpose and wise in method as you have been.

Then there is the important consideration that while groups may originate ideas and take initiative, the church in its administrative department should always control and direct and coordinate. When we are led by the whims of groups among us, no matter of what age or distinction, we are inviting chaos. But with administrative officers alert to the needs of all the people all the time, we shall then be able to use the best abilities of each person among us and thereby develop ourselves by a consistent missionary spirit that will know no bounds as to service.

E. D. MOORE.

New Utah Doctrine and Covenants

Polygamy is still taught in this latest edition.

The Utah Church has issued a new edition of their Book of Doctrine and Covenants. It bears the imprint of 1921, and has been copyrighted by them in the new form. It is published in two columns, which gives shorter lines, and is more convenient for reading. They also have increased the headings of the various sections, giving a summary of the character of the revelation which follows. They have revised the foot-note references, and have printed fifty-four pages of index and concordance, in two columns, at the back of the book.

All of these mechanical improvements will naturally meet with the approval of the general reader.

We are therefore the more surprised to note, that with their frequent reiterations that polygamy is a past issue with them, still in this issue of 1921 there is published their section 132, with the following summary or heading:

"Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives—The prophet's inquiry of the Lord—He is told to prepare himself to receive the new and everlasting covenant—Conditions of this law—The power of the Holy Priesthood instituted by the Lord must be operative in ordinances to be in effect beyond the grave—Marriage by secular authority is of effect during mortality only—Though the form of marriage should make it appear to be for time and eternity, the ordinance is not valid beyond the grave unless solemnized by the authority of the Holy Priesthood as the Lord directs—Marriage duly authorized for time and eternity to be attended by surpassing blessings—Essentials for the attainment of the status of godhood—The meaning of eternal lives—

Plurality of wives acceptable only when commanded by the Lord—The sin of adultery—Commandment to Emma Smith, wife of the Prophet.

It is true that on pages 256 and 257 there appears what is often referred to as the Manifesto, but this is published merely as an official declaration "to whom it may concern," is printed at the end of the book, with lines running clear across the page. It is not published in the same style as is the rest of the book, nor is it given any comment or heading. It is evident that anyone reading the book would not consider this statement as a revelation nor would classify it as more than a footnote.

In the face, therefore, of their repeated denials, this book is a reaffirmation and a redeclaration of their belief in plural marriage. It may well be considered also in connection with the argument made by some of their missionaries in favor of polygamy, and their attempts to prove by the Bible that it is divine. These declarations of individual missionaries may be denounced, but the publication of this Book of Doctrine and Covenants is evidently official, as it bears the approval of Heber J. Grant as trustee in trust.

Another change is the omission of the minutes of the General Assembly, and the declaration concerning marriage. They have also omitted "Lectures on Faith," which heretofore have been bound in with their Doctrine and Covenants. Reference, however, is made in the introduction to the General Assembly so far as the approval of the Book of Doctrine and Covenants by the twelve apostles is concerned, but not so as to show its approval by each quorum, including the deacons, and by the assembly as a whole. In fact the *minutes* are omitted; merely the resolution of the Twelve is included.

S. A. BURGESS.

Continued Revelation

"Is there, at the last, much difference between making one's self a stark 'fool,' saying, 'There is no God' (Psalms 53: 1), and saying there is a God (or some equivalent), but that it is impossible that we have a *revelation* from him, making known all that is needful to know of man's origin, duty and destiny? As if such a God as the Bible reveals would not most certainly make known to his rational creatures precisely such desirable and necessary information. Are matters improved much by admitting the existence of a God concerning whom there is no satisfactory knowledge? It is the Bible, or no revelation."—Ben's Budget.

The above extract is from the *Christian Leader* and is good so far as it goes. It certainly is unreasonable to suppose that God would not reveal himself to his children. But it is equally unreasonable to suppose that he would speak just once, or at various times for several thousand years, and then re-

fuse to say anything for the next two thousand years.

No Bible manuscript exists written within a few hundred years of its author, the prophet or man of God whose name it bears.

Further, these communications were received in a different age of the world, were written in a different language; they have been transcribed, not always accurately. This makes it become doubly clear that God will not cease to communicate with his children to-day.

The very fact that he has communicated and revealed himself in ages past; the very fact that some portions have evidently been lost, and some parts are not clear as we have them to-day, as is shown by the fact that those who profess to follow him and accept his teachings do not agree on the meaning of many passages of scripture, makes it imperative that he should speak to his children to-day through the means he has ordained.

The argument, therefore, cannot stop by claiming divinity for the Bible, though it is good so far as it goes. But it requires logically a belief in continued revelation to-day.

Full Use of Church Holdings

It is valuable for us at times to note what others are doing, so it is with interest we note a recent article on the church house, based on actual study by the Interchurch World Survey, and sent out by the committee on publicity of the Home Missions Council, in which they state that the church has ministered to the deepest needs of men and women, but it is not possible for it continually to change its program every time some one arises with a new panacea. It adds, however, the fundamental challenge to make its services count. The church is greatly handicapped by having to use the old buildings which are often dreary and poorly adapted to community needs, but schoolhouses, libraries, and town halls also fail in these respects.

At Azuza, California, the president of the church conducts a church house in a bungalow in two large front rooms, a dining room, kitchen, etc., on a lot 100 feet by 150 feet. Mexican men come here to study English and learn American citizenship. Their wives come to learn home making.

At Sargent, Colorado, twelve hundred people from twelve square miles come to use their consolidated schoolhouse as a community church.

At Dimick, Pennsylvania, the county has erected a community house with gymnasium, basket ball and indoor baseball courts, and there are others.

As we have recently pointed out, there is a growing need for a community house for the social uses

of the community, which may include gymnasium and other recreational facilities, moving picture machine, a meeting place for other than religious services. Such a building may also provide a suitable place for institutes and study classes. It may also, in the not distant future, be utilized to supply the church needs for adequate space for religious education.

As we have recently pointed out, whether we call it the Sunday school, or by whatever name it may be called, there is a growing recognition of the fact that most of the church work should be done in smaller rooms rather than in a single large auditorium, in order that the work in religious education may be adapted to the age and condition of those receiving the instruction.

Then when we turn to church history, it is with some surprise we note that the Kirtland Temple provided two main auditoriums, but that the auditorium could be divided by curtains into twelve rooms, while the third floor was divided into a series of smaller assembly rooms.

It may be questioned whether division by curtains is the best method. This is being done in the Sunday school at Lamoni, Iowa, but certainly it expresses an appreciation of the need for smaller gatherings for intensive educational work which is almost always better done in a class where discussion of the subject can be carried on rather than by a single lecture to a large assembly. S. A. B.

Questions and Answers

Question. Elder Derry in his autobiography speaks of "an unpardonable sin" which shuts out from God's salvation those who have been guilty of it. (See *Journal of History*, vol. 6, no. 3, p. 322.)

Referring to Doctrine and Covenants, sections 42: 6; 76: 4; and 83: 6, we learn that there are *several* unpardonable sins: denying the Holy Ghost; denying the Only Begotten Son of the Father; breaking the oath and covenant of the priesthood, and turning altogether therefrom; and the crime of murder.

The Book of Mormon is equally emphatic as the above on the sin of "denying the Holy Ghost" but not on the sin of murder, for which it says, "*It is not easy to obtain forgiveness.*"—Alma 19: 1. Does it necessarily follow that the penalty *in each case* is the same? Of one class we are told, "they shall go away into the lake of fire and brimstone, with the Devil and his angels . . . the only ones who shall not be redeemed in the due time of the Lord."

Do all those who commit the unpardonable sins pay the same penalty? (See also Mosiah 8: 6 of edition 1874.)

Answer. On such questions as these one may give

his opinion, but it should be recognized as the opinion of the author, and the reasons given weighed. We know of no specific texts that answer this question exactly in the form in which it is asked. Yet there is a strong inference that with God the punishment is always made to fit the offense. We note that there are various grades of reward for those who do well; not only the three glories, but they differ within the glories. Those of the celestial glory, which includes some who have been guilty of lying and some who have been guilty of other grievous sins, it is stated plainly that as one star differeth from another in glory, so they differ. (1 Corinthians 15; Doctrine and Covenants 76: 7.) Those who receive the celestial glory receive of the same, even a fullness, and according to Doctrine and Covenants 85: 6, a comment has been quite well made that how much it takes for a fullness depends on capacity.

The Master also stated that certain sinners shall not come forth until they have paid the uttermost farthing. (Matthew 5: 26.) If such is the case, their sin is evidently not pardoned. Yet it gives an inference of a terminus or end. This is rather confirmed also by inference in Doctrine and Covenants 76: 4. This class is also referred to as those who receive a kingdom of no glory, not being willing to receive. "For what does it profit a man if a gift is bestowed on him and he receive not the gift?" (Doctrine and Covenants 85: 7.)

The inference would appear to be plain that God gives us all we are able and willing to receive. And it would appear from the whole divine economy in dealing with the dead that their reward or punishment is adjusted to meet their circumstances and conditions. Hence it would appear probable that all those who commit unpardonable sins will not pay exactly the same penalty.

The Master, in referring to those who committed a certain sin, stated that he who knoweth the will of the Father and doeth it not, shall be beaten with many stripes. While the one not so well informed or well advised shall be beaten with few stripes. (Luke 12: 17, 48.)

The dead are to be judged, every man according to his works, when death and hell give up the dead. (Revelation 20: 13.) This clearly infers that the punishment of the wicked will be apportioned to the offense. S. A. B.

The old colored preacher said when he went to take up a collection: "Dere am two classes ob people who gib: one class gib 'cordin' to der means and de oder class gib 'cordin' to dere meanness. Let us not hab any ob de secon' class heah to-day."—*Christian Leader*.

ORIGINAL ARTICLES

The Meaning of Youth

Sermon by Elder Floyd McDowell, at the Stone Church, Independence, Missouri, November 13, 1921.

Paraphrasing a bit of ancient verse we have the following: "Look to youth for its life, the very light of life. In its brief course lie all the verities and the realities of your existence, the bliss of growth, the joy of emotion, the splendor of beauty. For childhood is already a dream and old age is only a vision, but youth well-lived makes every childhood a dream of happiness and every old age a vision of hope. Look well therefore to youth."

The hour is so tense with responsibilities and opportunities that I have dared to change the subject that was announced for me, because I do not believe that any man should be proscribed by a subject if he feels that he has a message. I believe the songs we have heard and the spirit of this gathering, if I may sense it, has made me feel that perhaps I, in a weak way, may bring to you some message. I have chosen to call my talk "Youth," and I have taken as a text Paul's instruction to Timothy: "Let no man despise thy youth," though we may change it just a little and make it read, "Let no man have cause to despise thy youth." And with this text in mind I wonder if I may be permitted to reread this bit of ancient verse that has come down to us: "Look to youth for its life, the very light of life. In its brief course lie all the verities and the realities of your existence, the bliss of growth, the joy of emotion, the splendor of beauty. For childhood is already a dream and old age is only a vision, but youth well-lived makes every childhood a dream of happiness and every old age a vision of hope. Look well therefore to youth."

What Is Youth?

What is youth? It is that period of infancy, that period of plasticity, that period of growth, which covers twenty-odd years of our lives. May I illustrate?

Not long ago I sat at the table of a very cultured family. In the midst of the meal, a lad of eight years became so restless that his mother said, "Can't you sit still?" The boy, as much a boy as he probably could be, replied, "Ma, don't you know I can't sit still; I have got to wiggle."

If you want a definition of youth, that is it.

This summer at a reunion I had finished a very excellent meal at the dining hall, but on leaving the hall I found some friends dining picnic fashion and was offered a piece of apple pie. I refused, stating

that I had already eaten too much. A small boy in the group spoke up and said, "Oh, can't you eat more when you are full? I can."

If you want a definition of youth, that is it.

I know a family in which there is a little girl four years old. She was penned up in three small rooms for a winter. The floor was rather rattly and the girl was rather heavy for her age, but two or three times in a week she would say, "Ma, I've just got to run." And her parents would move the furniture and she would run until she was literally tired out.

If you want a definition of youth, that is it.

At a reunion a couple of summers ago a little boy of six summers had formed a habit of turning cartwheels, until he did it automatically. He would turn cartwheels all over the reunion ground. One evening at the Religio hour I was talking on my hobby and when I was illustrating this point this particular boy helped me out. He started across the front of the tent and to our surprise right there in front of the audience he turned cartwheel after cartwheel. Everybody laughed, of course, but I turned the incident as an illustration and made good use of it.

Just some more youth.

In the young man, youth is that age of doubt and inquiry. It is that age that says: "Ma doesn't know and the teacher doesn't know; just watch me."

Youth takes pride in his own daring. At a Halloween celebration a group of young men had committed a number of misdemeanors and had been called in question by some of the property owners. The leader of the gang, a young man, exhibiting a mighty chest said, "Bet you don't know who I am; I am the son of So-and-So (one of the leading men of this church). I am the worst fellow in town."

That is youth.

It is the young man who suddenly becomes interested in his personal appearance. In boyhood it has been a bore for him to comb his hair and clean his teeth, but things have changed and he spends a great deal of his spare time getting ready for that date.

That is youth.

On the street corner we find a number of young girls about teen age. I have thought that the boy problem was some problem, but the more I have to do with a group of girls of a certain preadolescent age, the greater hopes I have of solving the boy problem. It is that age when they stand on the street corner and giggle and all you can hear them say is, "*He* said this, and *he* said that."

That is youth. I see you get the definition. Why continue the illustrations?

The Meaning of Youth

Did you ever stop to think that the animal has practically no youth, and that in two or three weeks

he is practically mature? It takes years of training to make the human a mature man. Did you ever stop to think of the immense cost of our public school, the building and maintaining of homes to take care of our youth who are not able to take care of themselves? Why, if human youth were like animal youth that twelve-thousand-dollar bungalow could give place to a nest in the leaves that costs nothing, save a few hours of effort, and our public school education would no longer be necessary, because the parents could in a few weeks train the young and give them all the knowledge they themselves had acquired. Did you ever think about why we have twenty-one years of human infancy? The difference between the animal world and the human world is summed up in the difference in the length of infancy and youth of the two.

Youth means two things, the need for education and the capacity for education. The human youth is helpless. Education in its broadest, truest sense is absolutely necessary for youth. All that the human animal stands for above what the animal of the world stands for is probably summed up in the differences in the length of youth. "Look well to youth. In its brief course lie all the possibilities of your existence." Look well to it because in the young man and young woman to-night lie possibilities of rising to heights not yet known in the world. Youth is a rope with which the men and women to-day can hang themselves or by which they can climb to heights that the animal world cannot possibly attain. I sometimes think that that free moral agency we talk so much about is simply this, that God has said, "Here is twenty-one years of youth. You have it in your power to do what you will with it. You can drag yourself down to depths lower than the animals in the field or rise to heights far greater than man has ever yet attained. What will you do with this youth? Therein lies your free moral agency."

Rights of Youth

Now young people, I am going to tell you a few rights that you have. I know American youth will delight to hear this part of the talk particularly. *Every individual born into this world has a right to be well born.* Not only have you a right, but you have a responsibility that the youth that is born tomorrow shall be well born. I wish I might talk a half hour on this point, because I could tell you some things that I think would attract your attention to this thought as never before. Fifty per cent of the crime in this world is due to the fact that the boys and girls were born physically defective, in a way which made it impossible for them to be anything else but criminals when the temptation came to them. Twenty-five per cent of the blind boys and

girls in Iowa were born that way because of the sins of their parents.

Youth has a right to demand that it be born with a strong body and mind. *Youth has also a right to grow.* So insistent is that right that some modern educators have said, "You ought to get out of the way and let youth grow! At birth the child is wrapped in swaddling cloths and at death we nail him up in a coffin. Get out of the way and let youth grow." If a child is not eating properly he cannot grow properly and at State expense he should be fed. The State says that Johnny must go to school. The same State will sooner or later also say that Johnny must be fed properly.

Youth has a right to play, and no community of adults has a right to take away from youth that right to play. We made a social survey of our town a couple of years ago, and we found a family with six children, in whose house there was not a single game suitable for children to play. They did not want a community center building; but all their neighbors did.

Youth has a right to receive its share of our rich social heritage. Is there anything in art? Is there anything in music? Is there anything in books of the world to-day? If so, youth has a right to receive the very best of literature, the very best of music and the very best of art. In some States if a child went to school every day he was required to go to school by law it would take him twenty-eight years to go through the eighth grade. Let me tell you, with all respect to modern education, that the best sixth grade education of even the best school cannot give a man a taste of our rich social heritage. What can he know of painting? What can he know of the best music and art that the world has produced? There are men to-day who would fight to the last ditch to get a thousand dollars financial heritage at the law, but they will not turn a hand to give the child the social heritage that is rightfully his.

Any community that deprives its youth of the right of youth has taken that thing which will eat at the very roots of any civilization. You show me a leading civilization, and I will show you a civilization that looks to its youth. You show me an institution that is protecting its youth and I will show you a living organization, and vice versa.

What are our social institutions for? Only that they shall provide for our youth of to-day in training that which shall bring us our youth of tomorrow. All these rights and tendencies are God-given. While you have these rights and while you have the right to demand of your community that you be well born, that you receive the best of your social heritage, you also have a responsibility because these

tendencies may push you in one direction or the other. In a list of the greatest vices and of the noblest virtues of to-day you will find their roots in these same God-given tendencies, and those instincts and tendencies are not wrong. It is not wrong to want to run; it is not wrong to mingle with the young people of our own age; it is not wrong to have the sex impulse. It is what we do with that impulse. It is what path we take as the result of that impulse that makes us to go wrong or right as the case may be.

Characteristics of Youth

We have mentioned some of these characteristics of youth. I want to speak of some of them more at length to-night—growth, play, activity, desire for companionship, excitement, and hatred of hypocrisy. Every child hates a hypocrite. You hate the pious man who on Sunday does not crack a smile, but who on Monday would beat you out of your false teeth. There used to be a man in our neighborhood, a Latter Day Saint, too, by the way, who would let bushels of apples go to waste under his trees rather than give them to a poor missionary's family. I remember, on the other hand, a man who made no profession of religion so far as our church was concerned, but who frequently went by our home, and the best apple on the load was none too good for him to roll to us. If there are school-teachers in this room I think they will bear me out in the statement that there is no use trying to "put one over" on the average American youth.

There are alternating periods of doubt and faith, and of emotionalism and rationalism. Sometimes it is called the period of sowing wild oats. Before I speak of the major theme to-night, that of pleasure, I want to speak of one of these characteristics, doubt. When you come to the age where you say, "I don't believe it. I am not going to believe that Sunday school story any more. I do not believe this old-time religion. I do not believe the stories of the Bible." That is the age of doubt—characteristic of the adolescent age.

Doubt is the ladder by which we mount from credulity up to faith. The characteristic of the child up to that age is to form habits of obedience. The characteristic of adolescence is to question authority, to doubt, to negate, and oppose. It is the right of every human being to doubt in the sense that he has the right to question that which is given him. Eighty per cent of the college men vote as they do because their fathers voted that way, but those who rise to heights are those who question authority and attempt to find out the reason for this and that teaching. Without this doubting, civilization would have remained where it was in the middle centuries.

Progress has come together with all its dangers because young men and women have dared to doubt. Luther doubted and they threatened to take his life. Huss doubted and they burned him at the stake, but he would not take back what he had said. Men of all ages have stood out and said, "We will grow," and progress has come to-day as a result of such un-fearing men who have dared to question. But the trouble is, young man, if you remain in that stage of doubt you stop growing. You are then negative and destructive.

There are three paths open to you. You can accept blindly and without question the authority that has come down to you. If you do that, stagnation will result. You may cut loose entirely from the teachings of your fathers and mothers. If you do that, individual lawlessness will result. The third path seems to me to be the reasonable one. Take the old and take the new, and in the clear light of reason and with the spirit of prayer try to bring the old and the new together upon a new platform of progress and growth. And if we do that, we will go forward step by step and advance without the dangers that usually come from doubting. Do not be afraid of doubting, of thinking, of questioning. If our religion to-day cannot stand all the reasoning and questioning that can be brought by the human mind then there is something wrong with that religion.

Pleasure

I want to talk to-night particularly of pleasure, and I want to read in that connection a story with which you are all familiar:

A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field:

and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. —Luke 15: 11-31.

You are familiar with this story and you are familiar with the usual treatment of it. I have sat in many a Latter Day Saint audience and heard an exposition of this story that I did not like. I want to review some of the characteristics found here. This son lost the true sense of the values of life. The average American youth who starts on the path of "pleasure at any cost" loses the sense of values. Did you ever look through a telescope backward? Well, that is just the way that the teachings of the Sunday-school teacher appear to the boy when he starts out on this path of life. The first step on the downward path is to lose the sense of real values in life. Everything worth while looks to be of little value.

This boy was lured into a far country. I think I have heard Brother Elbert tell something about this far country. It may be a far country to you in the sense that it is a long ways from the things your mother told you; it may be the street corner; it may be the ballroom. Oh, it is the cherry at the top of the tree rather than the one you can reach which is the most beautiful and delightful to look upon. Look out, young people, for the call of that far country. Many American boys and girls are leaving home for that far country to-day never to return, or, if they do return, it is to come back as the prodigal son.

He wasted his inheritance in riotous living, not only the money that he took with him, but far more than that. He wasted his name, his character, his father's name. Young man and young woman here to-night, the next time you wish to dabble in those questionable pleasures of to-day please remember you are doing that which you have no right to do. You are taking your father's name and mother's name into those dens of immorality. If you don't care a thing for your own name and reputation, look out for your father's and mother's.

Then the time came when famine came and he had nothing. When you have wasted your money and your name and you have lost your reputation and character and all—then comes the time when you will be in want. There were none to befriend him. How true a story it is. His so-called friends deserted him. That is usually the case. The most

popular fellow in the university or the college is the fellow whose dad has fitted him up with a limousine. He has everything he wants. He can even have one of those misplaced eyebrows on his upper lip, which is such a symbol of intelligence among certain groups of young men. He can do everything damnable and be as low as he will, but there are certain groups of young men who will worship him. Sooner or later the truth comes to light. His dad has to sell the limousine to pay the taxes on the old farm. He has no money. He has no friends. Girls, there are some fellows in college worth considering. I have seen them every year and you girls would turn up your noses at them. They haven't any decent clothes. They perhaps don't even know how to use a knife and fork properly, and when they go to a party they fall all over the rug. But you watch them! I have seen them. There was one of those fellows in college a few years ago and the girls all laughed at his awkwardness, and yet he is getting six hundred dollars a month and his expenses in South America to-day. I know some girls that laughed at him then who would like to be along with him now.

He had to care for the swine. This was as degrading a task as Christ could have mentioned to the Jews. And then he came to himself. If he had been on the right track he never would have had to come to himself, would he? Who had been off the track? the fellow that stayed at home? No. Some people never change their minds unless under compulsion.

I heard of a fellow not long ago that belongs to this class. A certain farmer had a very cantankerous creature out in the pasture. He could not catch him and he offered a man twenty-five dollars if he would get that animal, dead or alive. Mike undertook the job. He went out to the field armed with a double-barreled shotgun. The bull came after him. He let one barrel go. The bull shook his head and came after him again. He let the other barrel go. The bull shook his head and came after him again. Then he dropped the gun and ran for the gate, calling out, "Fellows, let me out. I have changed my mind."

The prodigal son was in the group of those who change their minds. He came to himself. That was the first step in repentance. His father forgave him.

I want to speak just a minute of that fellow who stayed at home. When he found out what the merrymaking was all about he wouldn't go in the house. Finally his father went out to see him and he said to his father, "I have stayed at home all these years. I have worked early and late and I have done everything that you wanted of me and you never yet gave me a party."—How many of you parents have made home life a delight to your children?

Some Latter Day Saint preachers have condemned

that boy for feeling that way. I can't. You have to give us a chance to be human. The father's answer is significant, and I want every young person to hear it to-night. This is what he said, "All I have is thine. You won't begrudge a party for this, your brother, will you? All that I have is thine." I once asked seventy-five Boy Scouts which of these two they would rather be and they were unanimous in saying they would rather be the one who stayed at home.

What about the fellow that did come home? Do you imagine that he went to work the next morning and did just as good work as though he had stayed at home? Do you imagine that with his body diseased as it must have been after such riotous living that he could do as good work after he came home as though he had stayed at home all the time? Do you imagine that he worked day after day on the farm, that he never was tempted by the life that he lived? If so, you don't believe that "Whatsoever a man soweth, that shall he also reap."

I have known men in this church who have told me that in their most sacred moments of service they have been handicapped by the recollection of those old stories and songs which they had learned when they were sowing their wild oats. Why, all these Boy Scouts know that if you want a crop of corn you have to plant corn, and it is just the same with oats. Yet there are a great many mothers and fathers that will let their young men believe the doctrine that you can sow wild oats and reap tame ones. "Be not deceived, God is not mocked. . . . Whatsoever a man soweth, that shall he also reap." This is as true psychology as is found in the Scriptures.

I am not an old puritanical preacher that has come to you this evening. I am not here to tell you that to be good means that you must have a face so long that you can eat oats out of one of those old-fashioned churns. I am here to tell you that the trouble is you have wanted a good time and have not known how to find it. You have assumed that dabbling in the vices of this old world was having a good time. Sooner or later you will have to come to yourselves. Sometimes I think it is useless to try to tell the American youth anything about these things until they do come to themselves.

How Does Your Pleasure Leave You?

What is the acid test of pleasure? My answer is, How does that pleasure leave you? Does that pleasure leave you disgusted with life in general? Think of it now. Think of those pleasures you have enjoyed. What was the effect? I am not saying you shall not have pleasure. I am saying that you have yet to taste the sweetest pleasure which life can afford if you have thought that it can be found in the

pleasures of this world. Does it leave you with less respect for your friends? Does it leave you inefficient for your work, whatever that work may be?

Does your pleasure leave you able to meet the world with a frank countenance, or do you have to sneak around all the time like a whipped dog? How does it leave you? Can you think of your mothers and sisters at the same time you think of some of those pleasures? Can you do both without blushing for shame? Can you think of that vice in which you have indulged and think of your mother and sister and not blush for shame? Does it leave you with an increasingly less desire for the beautiful and pure and true? Do you love good music more or less after your pleasure, or do you find more pleasure in the very best of harmonies and art and music?

Are you going up or down the ladder? Every time you dabble in some of those amusements do you come home with less and less a desire for the good things of life? Do you want less and less of your home, Sunday school, and the beautiful in art and music and literature? Look out, then, for if you do you are on the wrong path. Does your pleasure leave you keen in mind? Does it leave you with a love for health, for beauty, for achievement? Does it leave you with a greater respect for mankind? Does it leave you with a physical power and mental vigor that will win?

Test the things that you do by the effect upon you. I have led social gatherings of young people of this church after which I have felt that I knew them better—when I have felt that we could work out the problems of Zion together; and when I have left that kind of gatherings I have known that I have engaged in the right kind of pleasure. Last week I went to a young people's prayer meeting. I went discouraged, feeling that the young people were not with us and that I had not been able to accomplish that which I desired. I felt somehow that all my work was in vain. I left that meeting knowing that we had been reaching the lives of hundreds of those young people, knowing that the boys and girls in my control were, to some extent, catching the feeling that we wanted them to catch. When I left that meeting I knew I had been in correspondence with God because there is no other source for such feeling. I said to those young people, "You may doubt God, but you have come into contact with that divine power this evening which has caused you to say you will go on and win."

How does your pleasure leave you? How does the ballroom leave you? How does that cigaret leave you? How does that vulgar song leave you? If the vulgar song makes you strive more earnestly to achieve, then by all means sing the vulgar song. Do you know that you can learn to like and enjoy the

bad? And the best is always building up and the worst is always tearing down.

Zion Builders

We talk a good deal about Zion builders. They must be pure. "Except you have clean hands and pure hearts." Can you leave the modern ballroom as pure in heart and as pure in mind as you were when you went? Zion builders must be clean. Does the hearing and repetition of a vulgar song leave you clean? Zion builders must be spiritual. Is the last one home from the Saturday night dance the first one at the Sunday morning prayer meeting? I have yet to see the advocate and enthusiast of the modern dance who is a frequenter of our social gatherings and the life and soul of our religious worship. If you have an odd-shaped hybrid of that kind down here I would like to see him. Do you leave the gambler's table with any other desire but to continue a parasite on society? For that is what a gambler is. A community can rid itself of a man who steals a loaf of bread from a hungry child, and yet it cannot rid itself of the gambler who robs the child of its very soul. Does gambling leave you with the best in life? Pick out the best gambler on the street. Do you like his reputation? If so, please follow him. If you want that kind of a life, it is yours for the asking. Trot off to him and he will tell you how. Sometimes he will tell you better than the Sunday-school teacher and day-school teacher.

Zion builders must be home builders. I am going to leave town to-night on the first train. I am not going to tell you which train it is, so if you do not like this you will have to get after me pretty quick.

Does your appearance on the street half clothed and over painted increase man's respect for woman and woman's respect for herself? If so, continue to do it. In some of our States there is one divorce out of every four marriages. Maybe you are like the small girl I once heard of. She was bragging at school that she had something in their family that others did not have and when pressed for an answer she said, "We have a divorce in our home." It used to be that way, but it's not any more—divorces are too common.

Zion Builders must be trained individuals. Has your desire for pleasure increased or decreased your desire for an education? Are you doing the common thing? Are you doing the lazy thing? Are you doing the thing which thousands of people are doing to-day—quitting school because you do not want to make any effort? Is your quest for pleasure such that it crowds out every desire to study? If so, look out for that pleasure. Do you know that college men who constitute only one per cent of our entire population have eight hundred and seventy times

the chance to achieve that the uneducated person has. Do you know that college men have eight hundred and seventy times the chance to do something in this world compared with the individual who gets so imbued with the idea of pleasure that he wants to quit the effort to train himself and go out on the search for selfishness? The great twin sisters of our social decadence to-day are ignorance and selfishness. The man who is too lazy to train himself for social betterment is both ignorant and selfish.

What Are You Doing With Youth?

Get that, young man, young woman!—What are you doing with this twenty-one years that God has given you upon which the civilization of the world depends? Are you hanging yourself with this rope? The prodigal son did. Think it over. Are you planting seeds of physical and moral degeneracy? "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." You cannot escape from that law. It is as true as two times two makes four. Are you sowing the seeds of physical and moral degeneracy? Are you paving the way for the decay of the family life in which you hope to be merged? Are you one of those thousands of young men to-day who say they can sow their wild oats and can contaminate their bodies with social disease and then come home and marry a pure girl?

What do you parents know of the young man your daughter is to marry? Yet she may give birth to a child whose brains are fairly eaten out with paresis. One quarter of all the blind children in Iowa are blind because of their parents' delinquency. If your boy does not reap this social heritage, the race will reap it. Fifty per cent of crime to-day is committed by boys and girls born defective because of the sins of their parents. I am not a staid old puritanical preacher, young people, but I am trying to tell you with all the power I have the truth of modern psychology which says that you cannot participate in those things without reaping the result.

Are you planning that the next generation shall have a greater number of blind children than this? If so, look out for the modern ballroom with its appeal to sex. Look out for all these things which eat out the very vitals of your lives.

Are You Loyal?

In closing I want to appeal to this young people and to their sense of loyalty to this church. I want to do it in a personal way. For each of you as Zion builders the time will come, if it has not yet come, when you will have to choose between the call of the world and the call of the church. I know whereof I speak. The hour struck for me and I had to choose. I want to appeal to your sense of loyalty. Shall the work of our fathers have been in vain? I

want you to answer that question. You can make only one choice, and this should be that all the ambition and the talent you have shall be given to this work.

Over in the Sanitarium lies my dear mother. She is there partly because she overdid in her time of sacrifice for this church. She let me go to school with the money that should have bought shoes for her feet, and she did many other things of that kind. She is not complaining, but when the hour struck for me, young people, I had to say that if my talent was for teaching, then I would employ it in teaching in the church. Your talent may not be for teaching. It may be for medicine or law or what not. The call of the social world to-day, young man and young woman, is that every ounce of your energy shall be trained to the utmost and then given to the cause of humanity.

Are you going to join the ranks of those who are building civilization, or are you joining with the ninety and nine per cent who worship the greed for gain. It is nothing new to worship mammon. It is nothing new to fall for these temptations. They did that back in Babylon. The new thing, young man and young woman, the new thing is to rise to the call of the age and offer your all to the service of humanity. I am wondering if the young people of Zion will rise to the call and say, "Here, Lord, use me. I am going to use the talent you gave me. I am going to use it in the service of humanity and in the service of God."

Our Young People

By Edward Rannie

Neither the young nor the old can do the work alone. There must be hearty cooperation between them.

The progress and development of the world's peoples are always in the keeping of the young, the rising generation, and this applies to all departments of human effort, religious, social, industrial, educational, agricultural, mercantile, commercial, and political.

The young are called upon to build up. Marconi and Edison began early to experiment with electricity and their labor has brought untold blessings to mankind and the foundation that they have laid for others of the younger and rising generation will move the world ahead in electric science. Even in war the youth are called upon to destroy life. After crafty statesmen and selfish politicians have tried their wits to outwit each other and having failed they call on the young to fight it out for them. Alexander the Great had conquered the world at the age of thirty-two, and most of the noted generals during

our great Civil War were young men and the greatest number serving as privates were between eighteen and twenty years of age.

In Reformation and Restoration Young Men Predominated

In things religious the young have filled a very prominent place. Their zeal and enthusiasm have moved ahead every effort in religious reformation and restoration. Martin Luther was ordained at the age of twenty and at thirty he wrote his ninety-five theses in protest against the doctrines and practices of the Roman Catholic Church and nailed them on the door of the Castle Church at Wittenburg. What was intended first for the ministry became food for the hungry souls of the common people and it was the small flame that started the great Reformation which was the forerunner of the Restoration.

John Wesley was the son of a minister of the Church of England and he became a minister in the same church at the age of twenty-two and at twenty-five in association with his brother Charles began the work that laid the foundation for Methodism, which now counts its numbers by the millions.

Young Scriptural Characters

David was called and anointed to be the leader of the children of Israel in his youth, and God blessed him with the indwelling of the Holy Spirit which qualified him for his great work. So long as he kept himself free from sin he was a great leader and a blessing to his people. It was only when he defiled himself with sin that he lost favor with God and the people.

Samuel was dedicated to the service of the Lord when he was a child in his mother's arms (1 Samuel 1: 28) and when a young man he was called into the service of the Lord (1 Samuel 3: 4) and became one of the great prophets of Israel.

Nephi in his youth because of his fidelity and upright life and absolute trust in God became the leader among the Nephite people on the American Continent and during his entire life he had the confidence of his heavenly Father and of all his brethren that remained true and faithful to God. The righteousness of his life had a marked effect for good on the Nephite people for centuries afterward.

Mormon at the age of ten was an observant and sober child, and this had been observed by Ammoron, one of the great leaders among the Nephite people, and at the age of fifteen was visited of the Lord and he knew of the goodness of God and of Jesus Christ his Son. At the age of twenty-four he went to the Hill Shim, having been directed to do so by Ammoron, where he obtained the records upon which the history of the Nephite people was written. He became their great leader, and was a states-

man, historian, general, and prophet, and served them until he was about eighty years of age.

Young Men in Latter-Day Work

Joseph Smith, before he was fifteen years of age had communion with Jesus our Lord and was given instruction that his heavenly Father had a great work for him to do. At the age of twenty-two he took from the Hill Cumorah the gold plates from which the Book of Mormon was translated. Before he was twenty-five years old, in the year 1830, he organized the Church of Jesus Christ of Latter Day Saints.

A very large percentage of the men associated with Joseph Smith were young men. Oliver Cowdery and David Whitmer, two of the witnesses to the Book of Mormon, were young men. Several of the apostles were young men. Orson Pratt was ordained a high priest at the age of twenty-one, an apostle at twenty-four, and during the period of his faithfulness to the ideals of the church he was one of her most brilliant men. Parley P. Pratt was an apostle at the age of twenty-eight. Many of the useful and faithful men were in their early thirties.

The late President Joseph Smith began his work at the age of twenty-eight and was assisted by a small but loyal army of young men. A few only will I mention as my memory recalls them; some of whom I have been acquainted with: Edmund C. Briggs, W. H. Kelley, Edmund L. Kelley, Charles Derry, Heman C. Smith, Columbus Scott, James McKiernan, Hans N. Hansen, and many others. But these are enough to show that in all parts of our country where the work was being carried on the young were helping their older brethren bear the burdens that were necessary to build up the work.

Some Work to Be Done

The work that must be accomplished before our Lord shall come again in power and great glory is great, and it will take a combination of the wisdom of the old and the energy and enthusiasm of the young, warmed by the glowing fire of the Holy Spirit, to accomplish the task. Some of the things that are to be done are as follows:

Missionaries must take the gospel in all the world as a witness to all nations.

Zion must be established and her children become a light to the world because of their righteousness and the abolition of poverty and its attendant evils.

The branches and Sunday schools, and Religios and Women's Department must have their faithful workers to care for the children of the covenant.

We must have business men, and professional men and women, mechanics, artisans, and agriculturists. All such are needed in the Lord's work, and they must come from the ranks of the young people.

Neither the young nor the old can do the work alone. There must be a hearty cooperation between them. It will be necessary for the older members to manifest by their works that they have faith in the latter-day work. A half-hearted loyalty will not be sufficient to inspire confidence in the young. We who have passed the half century mark, or are approaching it, must not forget that we at one time in the buoyancy of youth thought that what our seniors did was as strange as what we now do seems to them.

The great danger to our young does not lie in doing things differently from what we did them, but in the lapse from pure morals to become the servants of sin. Our surest way to save them from the contaminating influences of present-day evils is to make our own lives harmonize with the scriptural teachings and examples of our Lord Jesus Christ. What seem small hills to us of maturer years are to them big mountains of trouble and difficulty. For fault-finding we should substitute praise and commendation. The weakest effort and smallest results deserve our heartiest appreciation and commendation. Otherwise we may kill the tender plant that with a little care and nourishment would become a mighty oak strong enough to stand against all the storms that would beat against it.

In their failures to accomplish a great task or to reach the goal in struggling for a great ideal they need our sympathy and cooperation and not our condemnation. The young advance because of commendation and not because of detraction. Continually knocking against the evils of the world that surround them, will not save them without the presence of good in our own lives and encouragement by precept and example to drink from the same fountain that we have drunk from, provided that our own lives bear the fruit of righteousness as an evidence that we have been born again, of the water and of the Spirit. It is only on condition that our own lives have been right before God, that we will be free from condemnation if the young go astray in by and forbidden paths, which lead only to sorrow and heartaches.

Four Fundamentals

There are four fundamental principles that must be a part of the daily lives of our young people if they would make a complete success in their spiritual and temporal affairs.

1. *Honesty.* An honest person is one who is just and free from fraud, and such must be our relationship with God and our fellow men.

2. *Industry.* Without the habit of industry life must be a failure. It is the royal road to success. God and all good men condemn the lazy man, the idler. He is a burden to society. He is kept by the

labors of others. Whether by mental or physical effort, success comes to the persistent worker who "digs in." If we desire to be happy and make others happy by rendering a service, we must work and continue to work while life lasts. Jesus said, "Work while the day lasts, for the night cometh when no man can work."

3. *Economy.* We must not waste our time or our money or other material wealth in our possession. It will bring us to poverty and want. If we are not frugal in the use of our material wealth we cannot give proper care to our homes, and in the church and other public ways we will fail to do our part. It should be our aim and ambition to be "laborers together with God" and not be shirkers in the great big busy world of opportunity.

4. *Efficiency.* An efficient person is one who has power to produce results, to accomplish something. If we cannot do things and do them well, we will fail in all that we undertake to do and the church and the business world are losers because of our neglect, and we must take our place in the crowded ranks at the foot of the hill.

Not a Joyless Life

I can imagine that I hear a chorus of voices from the young people saying, "Why, you have marked out our life to be one continuous round of work and drudgery, and left no place for pleasure, amusement, and recreation. Ah, that is where you make a mistake. I want you to have all those things, but they must be had in moderation, because the Holy Scriptures teach that we should be temperate in all things intrusted to our care. Pleasure is agreeable emotion and gratification; and that can be had from good books, music, art, rambles amidst natural scenery, and association with good companions who are refined and cultured and seek to find satisfaction only in those pleasures that enrich the soul, for such is the word of inspiration.

Amusement and recreation should not be used to waste our time, but to build up our wasted physical and mental powers. Recreation comes from the word *recreate*, to make new that which has been wasted by work or sickness. To play baseball, football, basket ball, take hikes, and engage in the various games which are common to childhood and youth; go only to picture shows that are morally clean, that enlighten the mind and stimulate to higher ideals and nobler resolves; to have only parties that bring innocent merriment and cheerful hearts, are all forms of recreation that should be indulged in by the young. There is no sin in it if it is done in moderation.

Our aim and purpose in life should be to do our part in the great drama of life faithfully and well;

PASTORAL

What Young People Expect of the Church

A cross section of such views extracted from actual observations by young people.

[At a special service for that purpose, held at Creola, Ohio, December 28, 1921, various young people read papers and delivered addresses on the theme, "What do the young people expect of the church?" These young people were isolated and had no opportunity to use other ideas than their own. It being the holiday season, they could be at home for the occasion. We are using here only sentences and paraphrased ideas, specially pertinent to the subject, striving to preserve the individuality of the writers or speakers.—EDITORS.]

By Melba G. Kirkendall

As a young member of the church I expect spiritual support. This may be obtained by a clear, concise, definite presentation of the principles of faith, not once or twice a year, but a frequent repetition in order to instill them into the mind. A direct result will be a reverence for the church as an organization and for those in authority.

Because of our location, persons here are seldom if ever called on to do the several things that we who are out in the world are required to do—duties imposed by the complex society of the present day. We find the bulk of the responsibility transferred to our shoulders. It should be *transferred*, not *shoved*.

In some instances we find solutions for certain problems and they shove the responsibility upon us. Consequently when we need most the support of our elders, we are left at sea, and it is no wonder that often affairs left in our hands are disposed of in a worldly manner.

"Come unto me, all ye that are heavy laden, and I will give you rest." Does that not sound far away, as something that used to be? It is a duty of the older ones of the church to keep watch over the young, and of the church itself that it may not lose its distinction as a house of God. Let us heed our elders; take advantage of their experience, and

to render that measure of service to our fellow men that is due from us, according to the ability and talent that we possess. All our amusement and recreation should be to keep us "fit to fight" and not to gratify an abnormal craving for amusement. The young must ever keep before them the thought that life is a serious proposition, and it must be worked out with mathematical precision, and amusement and recreation indulged in with moderation will greatly assist them.

never lose sight of the ideals they have set for us, so that the worldly spirit cannot overcome the influence for good which our parents have bestowed upon us.

By Thelma Fri, Just Entering College

We may ask what we expect the church to do for us. To answer this we must ask ourselves, What are we willing to do for the church?

The church should be a place of worship where we may learn of the teachings of God and his servants which will bring us closer to the Divine Being and his works.

By the works of the church our lives should be made richer by the blessings bestowed upon us. How are we going to gain these blessings? By keeping the teachings of the church, and unless we are willing to sacrifice many of the worldly things, we may not hope to gain great benefits from the church.

The church should prove a great school where all the members could gain knowledge of the principles of the truth for which Christ gave his life. We must at all times be ready to make sacrifices.

By Maggie M. Stocker, School-Teacher

I expect to gain in proportion as I give. But I expect to gain better than I give. I would not be satisfied with anything less than the very best, and that is celestial life. By giving my best I could not give as much as I expect to receive.

The young people of the church are in quest of happiness. Happy is the man that findeth wisdom and the man that getteth understanding, says Solomon. I expect the church to direct me in the steps and when an opportunity comes to have me prepared for it. In seeking for the things of this life, our happiness depends on the motives and methods employed in the seeking, and from the church I expect the training that I may be prepared to use the proper ones, whether in the face of the world it spells success or failure.

In the social affairs of this life I expect the church to direct the activities of the young. If I want to play, the church should furnish the right kind of play. If I must entertain or be entertained, let the church furnish the right kind of entertainment.

I expect the church to develop me spiritually, physically, and mentally.

Then the duty of our church is to grant to its young people all the good things, whether they be social, educational, or spiritual, but with the good of the church, the body of Christ, always in view.

By Ethel C. Fri, School-Teacher

Surely we expect much of the church, but we should give accordingly. Now as never before the young need the church to draw them nearer to God.

Daily we meet temptations that can only be overcome by remembering the teachings of the church. The church should by its teachings be the means of enriching and enlarging our lives so that the world can readily distinguish us from those who have not accepted Christ as their teacher and guide. The church has an important work to perform and mission to fulfill. Its real function is to bring its members to the divine ideal and form the divine image within them. Often we hear people say: "I am not yet perfect enough to enter the church." The church should be the means by which our lives may be enlarged and perfected.

The church should be our education and school wherein we may learn from day to day to obey the principles of divine truth and the art of applying them to our lives until in the end we will be more nearly like Christ in life and character.

It should be the function of the church to teach mankind the divine law so that the ideals of Christ's philosophy might be translated into terms of human conduct.

We expect the church to demonstrate that as a learned man lives in a much larger life than the illiterate man does, so also does the person in whom the Christ character is formed live in a much larger world and enjoy much richer experiences in life than in unregenerate man.

We expect the church to be our refuge in times of doubt and when temptations are upon us. If our heart is in the church, there we shall be also.

By Mrs. Ethel Kirkendall

I was greatly impressed by Brother Elbert Smith's sermon in the *HERALD* of December 13 on "Two philosophies of life." He points out the good and evil of the world and we all know the church represents all that is good. The part that impressed me most was that we should be workers, never idle, ever ready to do something for the upbuilding of His kingdom, and to do this we must be prayerful.

By Ada N. Fri, School-Teacher

The age in which we live has everything in it to destroy the deeper emotions. So it requires a careful observance of our own tendencies and moods lest we become neglectful.

We must know the fundamentals and many of the details of the church organization before we can write intelligently upon it. I believe we should expect nothing more from any organization than we put into it, and I know that through the church we are blessed according to our faithfulness. After we become members of the church we cannot allow our spiritual development to come to a standstill and receive all the blessings promised to those who believe, but we must grow and obey the commandments of

the church to prepare ourselves to receive these blessings.

By Gard H. Kirkendall, Business Man

This is a question that is not to be adequately handled in a short essay, nor even in an evening's discourse, as it has many phases and each phase a sermon in itself.

First, From what and from whom may the young rightfully expect anything?

Second, The real reason, not fancied, for this expectations?

Third, The proper means of obtaining the fulfillment of these expectations?

Fourth, What may they reasonably expect?

Or to sum up, from whom, why, how, and what may they reasonably expect their relationship with the church?

Each of these divisions may well be considered a topic well worth prayerful thought and study of each and every one interested in the young and for the young themselves to ponder and meditate over.

Briefly discussing the four divisions: First, from God, the Creator and Father of all humanity, we may expect the loving consideration he has promised. From Christ, Lord and Mediator, we can call upon him for all our spiritual needs with the assurance that our requirements will be properly taken care of. From the Holy Ghost, that God and Christ will through this medium give us comfort, admonition, and spiritual requirements necessary for our development.

The above three being one, and the divine head of the church here upon earth being an organization in which we as individuals are members, this organization owes to us many things.

The Presidency owe to us the best of their ability in the direction of the work. The ministry by their preaching may assist in bringing us to a full and complete understanding of the gospel plan. The branch officers may assist us in raising our spiritual level by teaching the various ways of keeping our minds on things spiritual. The individual members owe us a correct and moral life in every-day walk, setting a daily example for us to follow. The young, themselves, owe as their duty to follow the teachings, copy the example, heed the admonition, and joyfully accept the comforts which they receive, and through their own efforts, assisted by the heavenly One who trod the wine press of life alone, they should seek to obtain the crown, the reward of the faithful.

As to a reason, only one of many may be given. We are looking for eternal life as our reward and it cannot be obtained in the world at large. We must,

WOMEN'S DEPARTMENT

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

The Social Hour

Some sisters have written asking definition of the term "social hour," as used in connection with our suggested programs for social meetings. Other sisters are asking what the executive means by requirement No. 7 in the Standard of Excellence: "Social gathering of local once a month."

One of the recognized values resulting from societies and organizations which bring people together in a common purpose, whether that purpose be work or play, is that of social gain. Man is a social animal. That is why we have cities, companies, churches. That is why we have neighbors and beloved family ties. Meeting one another at rare intervals, in church or Sunday school, nodding across the room, or shaking hands with a pleasant good morning, is not enough to satisfy the innate hunger for social contact with those of like faith.

As sisters, we should seek to build up and cement the fabric of our common womanhood, and strive to make every member of our department—and now that means all the baptized girls and women of the branch, you know—feel that there is "a tie that binds," a common love and unity of purpose, which forms a circle too strong and loyal to be lightly severed.

In our earnest efforts to study and reach the heights of knowledge God has pointed out for our encouragement, we must recognize that he also planted this beautiful flower of sisterhood in our midst, and it is ours to cherish and nurture in every possible and holy way. "I am the vine, ye are the branches." The Spirit of Christ unites us all, and just as all parts of the body suffer with one ailing member, so the ideal of our locals should be to become so cemented by love and sympathy that together we suffer or rejoice, toil or play, study or serve.

This condition cannot be brought about by holding aloof from each other. It cannot be reached by the casual and superficial associations of the large or formal gathering. It cannot be reached wholly by participation in communion or

therefore, apply to that which is not of the world for our needs and wants.

Means of obtaining or realizing our expectations. We should follow closely the gospel plan given to us by Christ, and through his agents more clearly explained; and, fighting a good fight and keeping the faith and enduring to the end, we receive our inheritance.

Briefly as to what we expect. *Spiritual control* or directions that we may not go astray. *Educational control* in that we may be better fitted to be workers in Zion or as messengers of Zion. *Recreational control*, that the physical being will be rationally developed and not be in contact with things that are unclean or even suggestive of uncleanness.

May the blessing of the Father and the Son and the sweet communion of the Holy Spirit help, aid, and assist us in coming to full realization of our needs and the carrying to completion the great work the Lord has for the young.

testimony services. It remains for the social hour, for exchange of experiences, expression of desires, opinions, plans, hopes, successes, and failures, to acquaint us fully with each other.

So we plan to spend a little time, once a month, when all may relax, may be joyful, smile, chat, and be happy together. This time may come after study hour or over a bit of handwork. In a lively game or discussion, vital forces may be renewed, youthful impulses revived, clouds and foreboding banished, and hope and confidence for the future re-established. Sometimes we mothers ponder too long and steadily our cares and duties, forgetting that it is sometimes our duty to turn our back upon care, snap our fingers at misfortune, and defy any experience of life to steal from us our unflinching and spontaneous good cheer. Are we not admonished: "Forget not the gladness of thy youth" and "Lift up thy heads and rejoice"? It is plainly our privilege then to combine with our serious study, the social hour.

Shall we serve refreshments? Well, why not? There is a peculiarity about human nature that makes us enjoy partaking of food in the midst of congenial company. Not that we need the "fourth meal," and often "Friend Husband" pays for our plenty with a scantier dinner that night! And then there is always that bugaboo of "Fair and forty" to consider! But where is the woman who will not take the risk, in order to sample Sister Jones's angel food, Sister Smith's prune whip, or Sister Brown's chicken salad? And as we sample, we exchange recipes, and then try them out on our long-suffering families—sometimes with amazing results! (Ever notice how a particular cake or salad will sweep through a community like measles or the mumps?)

So we say, let us include definite plans for our social hour along with our study. Let refreshments, if such there be, be simple and within our means, and never, at any time, make obligatory upon anyone who should not afford it. Many there be who make up most generously in labor what they cannot spare in money expenditure, and such should be made to feel that they are doing their full and just share. If, for any reason, any local has cause to believe that the serving of refreshments will keep any sister from joining or attending because she feels she cannot afford to follow the custom, let that local abandon the rule, and substitute other quite as pleasing features in their social hour. "Is not the life more than meat?" and are not harmony and unity more to be desired than "eats," which after all, are only intended as a means to the ends of sociability and enjoyment?

For the social hour in the April meeting, when the discussion is about the kitchen, the laboratory of the home, and exchange of favorite recipes would be interesting, or a description of a favorite cooking utensil. In some places it is possible to get a demonstrator who will cook a light meal in certain kinds of kettles or bakers and serve the food afterwards to the assembled ladies, which certainly is an interesting variation. Games bringing in the names of utensils, vegetables, fruits, grains, etc., could be indulged in. A little daughter of hostess or friend, dressed as Spring, in crepe paper fashioned like petals or calyx, could serve bonbons or wafers from a tray suspended by green ribbons around her neck. Music could be selected to emphasize the note of joy, and all present could join in singing, "Earth with her ten thousand flowers," found in our Hymnal.

Some locals follow the custom of meeting Wednesday afternoons at the church, serving light supper to which men and children come, and all staying for the midweek prayer service in the evening. Surely an excellent interpretation of the "social hour"!

A. A.

Suggested Program for Locals

Business Session.

Music.

Roll call. A quotation or an anecdote referring to the kitchen, or cookery.

Reading the minutes.

Report of committees

Unfinished business.

New business.

Study Hour.

Lesson: The Kitchen.

(Reference: Interior Decoration for Modern Needs, by Agnes Foster Wright.)

1. Importance of the kitchen in the home.
 - a. Physical necessity.
 - b. Effect on housewife.
2. Requisites of a good kitchen.
 - a. Orderliness.
 - b. Light.
 - c. Ventilation.
 - d. Good utensils.
 - e. Stove.
3. Effect of well-arranged and neat kitchen.
 - a. Upon the housewife.
 - b. Upon the family.
4. Expense of a properly decorated kitchen.
 - a. Time saving in proper decoration.
 - b. Walls.
 - c. Woodwork.

Social Hour.

C. D.

The Kitchen

(Paper for March meeting of Women's Department locals.)

Since our physical bodies must be supplied in order to keep us mentally and spiritually capable of doing our best work, we must have a place suited to the preparation of our food. We all know from a few years of experience that we can work better if we have pleasant surroundings, and the proper conveniences for our work. We might ask ourselves the question, "How does kitchen decoration affect our work in cooking, or in other lines?" To answer this question, imagine the most beautiful kitchen you know and ask yourself whether you could do more efficient work in it than you could in one untidy and lacking in harmony of decoration.

The first requisite of a good kitchen is tidiness and orderliness. This in itself bespeaks care on the part of those who make the preparations for our meals. You may ask whether this is a part of decoration. I ask you: Is it not? When we look at God's handiwork do we not see perfect order? When man has not deformed it, we know it is so.

Light gives cheer, acts as a germ-destroyer, and makes it possible for us to work more easily and quickly. The light and proper ventilation keep our utensils in better condition than is possible in damp, unventilated quarters where dust and rust collect.

Good utensils should be chosen. One can buy a few at a time and care for them carefully, which in the end is less expensive than to buy cheap dishes which wear out quickly. Moreover, cheap porcelain and tinware are injurious to health where they are not carefully used.

Why not paint our kitchen a good shade of gray, with a light ceiling? In cities, where gas or electric stoves are used, a white or a blue kitchen is not only practicable but beautiful, restful, and a joy to those who work in it. Window

shades should be in harmony with the walls, but of a slightly lighter tone, perhaps. Our cooking utensils may be chosen in the shades of the predominating color. Even gas and electric stoves are now made in these dainty shades.

Many kitchens otherwise neat and clean contain neglected stoves. Even a common cooking stove can be kept black and clean. A grease-bespattered and dusty stove, with rusty pipe and discolored nickel, gives one the impression that the housewife might forget properly to care for some of the cooking utensils, to be clean and sanitary in the preparation of some of the food served on her table.

The effect upon going into such tidy, dainty kitchens as one sometimes sees is refreshing. The housewife in her gray or blue house dress—for she, too, can be in harmony with her kitchen decoration—is pleasing to herself, as well as giving others the impression that she is a master workman in her shop. Her family will carry down through the years a picture of a noble woman, with neat hair, and pleasing dress, and it will form only one more part to that most important “home decoration,”—an ideal housewife! It is only too sad to-day that there are too few real homekeepers, ideal helpmates to their husbands.

The expense of a properly decorated room, harmonious, light, and orderly, is not necessarily much greater than that of a dingy, many-colored room, where everything is crowded and cluttered. In fact, the gray walls are not only tidier, but save the time in frequent redecorating and they can be easily cleaned. A painted wall is best, as it can easily be washed. The woodwork if new can be varnished, as this is neat, and is quickly refreshed with water, or an oiled cloth.

CHARLOTTE DRYDEN.

A Questionnaire for Guests

Ask yourself these questions and answer them truthfully, urges the *Designer*:

Am I a social asset?

Or am I a liability to any party?

Do I help along the fun?

Or do I have to be carried, a perfect deadweight, till things get really started?

Do I think all the time about whether I am enjoying myself or not?

Or do I realize that a welcome guest always more than “pays for her victuals”?

Am I the kind of woman that asks the pleasant introductory questions that start a new acquaintance?

Or am I always the one that waits for them to be asked?

Can I keep my head in a crowd that is telling entertaining gossip and not reveal a lot of things I will wish afterward I had not said?

Do I realize that simple, well-bred dignity will carry me through any situation, even when I do not know beforehand exactly what to do?

Or does it put me in an agony of shame for the evening to make some small “break”?

Do I know how to talk to an older woman without being impertinent or patronizing?

Do I ignore young girls?

Or do I, from motives of worldly common sense, if nothing more kindly, make friends of them?

Can I talk about anything but myself, my house, my husband and my children?

Or do people like to tell me all about theirs?

Do I have attacks of “foot and mouth disease”?

Or am I so afraid of making people sore that I agree spinelessly with everything everyone says to me, trusting to luck that they will never compare notes on my “opinions”?

Am I genuinely interested in other people?

Or do I constantly consider the impression I am making?

In other words, have I the subjective or the objective point of view?

Do I always think of other people in their relation to me?

Or do I get outside myself and consider them first?

Do people ask me to their houses because they want to, or because they feel they should?

An asset or a social liability—which am I?—*Kansas City Star*.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10, postpaid.

CHAPTER XVI

Interest

1. Contrast the effect of instinct and interest in the early life of the child.

2. Upon what do mental habits depend?

3. Try to express in your own words the meaning of interest: (a) subjectively; (b) objectively; (c) functionally.

4. We advocate, strongly, doing away with grade cards in school. Is there any psychological reason for our belief?

5. Explain “interest is finally an infallible barometer of the values we assign to our activities.”

6. Are we, as churchmen and women, “dominated by mighty interests grown into enthusiasm for some object”? Are the “great purposes growing so that our lives will be one of activity and achievement”? What is the achievement?

7. When people settle into an unmodified rut, why is it not possible to interest them easily?

8. What relieves our work of drudgery?

9. The fact that interests come and go, should be the source of much comfort to parents and teachers who have in their care those whose interests are in things of little consequence, or along evil desires. What should we seek to do?

10. Wise parents will utilize desirable interests when they appear and not put them off until the interest is fading, or gone entirely. Illustrate.

11. What is the danger in following too many interests? What should be done if our interests are too narrow?

12. Specialization is the clarion call of this age. What does the author say as to the time for its beginning in order that a proper balance may be sought?

13. Note that “Interest is not to supplant the necessity for stern and strenuous endeavor, but rather to call forth the largest measure of endeavor, of which the self is capable.” Try to read a treatise on the “Psychology of work.”

14. Discuss carefully the interests of early childhood; interests of later childhood; interests of adolescence.

15. Perform and discuss “Problems in observation and introspection.”

DORA GLINES.

Mrs. Hainisch, mother of the new president of Austria, has been long known as the foremost champion of women's rights in that country.

Queen Mary has loaned the London museum the doll's house with which she played when a child.

There are in New York, it is said, many women who make a living pawning things for other people.

LETTERS AND NEWS

Graceland News

Graceland life has continued to be one of stirring activity for her many busy students. The programs given every day at chapel (9.30 a. m.) have been interesting, educational, and entertaining. Bringing as they do, lecturers, special music, or movie films, every student is found at chapel nearly every day, no compulsory attendance rules being necessary. Many down-town people find it worth while to attend at various times. The activities of the students in inter-literary society competitions have used up any spare time that might seem to be dull. More than ever, Graceland students are participating in the Sunday educational efforts being carried on at the church.

Alpha Chapter, Lambda Delta Sigma

The Lambda Delta Sigma Society, having the approval of the church authorities, is attempting to bring together the people of the church who are particularly interested in higher education, and will make an effort to promote higher education and research, and provide a competent seminar for the hearing and discussion of philosophical, educational, and church problems.

Graceland was fortunate in organizing the Alpha Chapter of this society. Already a number of excellent meetings have been held.

In the first formal meeting, President Lonzo Jones gave a discussion of some of the fundamental considerations in the "Problem of progress." He pointed out some principles of vital interest to the church, which he may later see fit to give wider circulation than was given by the discussion before the society.

In the second formal meeting, the president of the college, G. N. Briggs, discussed "The problems of peace." His considerations of the recent movements towards peace and the amicable settlement of international differences, together with an analysis of the means used, pointed the way towards the possibility of a new day when mankind would through agreement abolish war. He pointed to the disarmament conference as one of the most hopeful accomplishments of recent years.

The society holds meetings regularly each month, and will continue to have such discussions as those previously mentioned at each session. It is composed of the faculty, and also members of the previous year's freshmen class whose grades stood among the highest twenty-five per cent.

A key has been adopted as the badge of membership, the symbols on the key denoting some of the prominent church ideals and traditions.

Pageant of the History of Education

One of the biggest events ever attempted in the history of Graceland will be undertaken this spring. It will be a pageant on the "morality play" order, of the history of education. Every means will be used to make this spectacle one of very high educational order, dignity, dramatic power, and interest.

It has long been thought at Graceland, that in the history of education lay one of the mightiest human dramas ever known, a theme of the long upward struggle of the mind of man to be free, the fight towards light and truth, and toward a clearer consciousness of God, and the right ways of life.

This educational problem has much in common with our

church ideals, in fact, in their broader significance, their problems are almost identical.

Already four acts of the pageant have been written, and the rest of the work is under way. Students are now at the task of making ready for it. There will be a cast of more than sixty-five persons in full costume, a large orchestra, and, if possible, an outdoor presentation.

Professor F. M. McDowell has supervised the educational content, and under his direction Leonard Lea is writing the pageant itself. Miss June Whiting will be in charge of the dramatization and production, Joseph Anthony and Mabel Carlile in charge of the music, and Mrs. Wilhelmina Johnson in charge of the choral movements and expressional features. The students are enthusiastic about the production, which promises success to the venture.

At present it is planned to have the pageant given on May 20. Anyone visiting Lamoni at that time might find it worth their while to stop and see what Graceland can do.

Ammon White to Hold Meetings in Little Sioux District

Owing to financial conditions we have been without a missionary for some little time but we have made arrangements now with the campaign committee for an evangelist to be with us soon.

Evangelist Ammon White is to be in the district after the 20th of this month and will start young people's revival meetings at Pisgah on Tuesday evening, March 21, 1922.

While these meetings are termed young people's meetings our numbers are too few to be exclusive so all will be needed so we can have full attendance.

Evangelist Ammon White expects to hold a week in each place. He will go from Pisgah to Moorhead, then to Mondamin. Other appointments will be provided for. All other branches not mentioned should get in bid as to dates after the branches already mentioned.

Now let us get busy and get behind this proposition and do some advertising and pushing which will be necessary to make these meetings a success.

Will say also that Brother White is a patriarch and any Saints desiring their blessing will have the opportunity during his stay in the district.

Sincerely,

JOSEPH W. LANE.

PISGAH, IOWA.

Wichita, Kansas

The work here is gradually growing. A number of new faces are among us. Brother and Sister Crane, from Tulsa, Oklahoma, have permanently located here and have proved to be good help in the branch. We are glad to welcome Brother Buschow among us again. He is planning on moving his family here in the near future. Past experience has proved their loyalty to the work. We want workers, not shirkers.

Brother E. A. Curtis spent last week at Blackwell, Oklahoma, on business, and preached to the Saints while there.

Our Bible class meets each Friday afternoon at the home of the sisters. We feel specially favored with such an able leader as Sister Kanady and are reaping wonderful results from our study.

The church is located at Osie and Water Streets. We are glad to welcome Saints.

ANITA WILSON, *Correspondent.*

Holden Stake

KNOBNOSTER.—The Saints here are rejoicing over the baptism of three persons, two adults and one child, which took place on Sunday, February 26.

Brother Earl Ross, who is a brother of I. M. Ross, of the Holden Stake Bishopric, has moved his family to this place from the Far West Stake.

February 26, President W. S. Macrae, of Warrensburg, was present and delivered a splendid sermon at the 11 o'clock hour. His sermon at 7.30 was well received. A wonderful outpouring of the Holy Spirit was experienced at the sacramental service held on March 5. Elder I. M. Ross was with us and preached for us in the evening.

BATES CITY.—We have one more added to our number. Sister Ruby Ford, wife of Brother John Ford, was baptized on February 19.

The committee appointed to arrange class quarters for our cradle roll class, has provided a low table with raised edge to keep playthings from rolling off, and a pretty homemade screen that shuts them off from the rest of the room. The class numbers eleven and our cradle roll superintendent, Sister Anna Bailey, is the teacher. Sunday, February 26, Elder George Essig, of Independence, occupied the pulpit at the morning hour.

The Saints here are glad to learn that our stake president is improving, and hope the Lord will answer our prayers for his final recovery.

Colorado Springs, Colorado

The work is making considerable progress here; some missionary services have been held and more are to follow. We believe earnest, systematic work among nonmembers is a very important part of branch endeavor.

Knowing that Brother J. D. Curtis, one of our missionaries who resides here, would be home for the holidays, our pastor, Brother Rich, made arrangements for a series of meetings. Accordingly services were held from December 27 to January 12. The little chapel was full every night and some nights all standing room was taken. A large part of the congregation was nonmembers, many of them attending nearly every night and hearing for the first time in their lives a regular series of sermons on the first principles of the gospel, divine authority, the early church, the apostasy, etc. Those who are well acquainted with Brother Curtis say he was at his best during this series. Several evenings, elders of the dominant church in Utah were present, and during the time for questions commenced their usual tactics, but Brother Curtis handled them nicely with their own books, as our men always do.

Sister Chandler, our musical director, is to be commended for her steady, faithful service, as well as others who assisted in special numbers, and the speaker who sang gospel songs accompanied with his guitar.

During the forepart of the series a lady was baptized, and last evening seven heads of families and four young people in their teens were baptized, making twelve in all.

The success of the meetings is also due in large part to the earnest and consecrated music, distribution of all kinds of church literature, fireside talks, newspaper advertising, and the prayer of faith from the entire branch—all most necessary in an undertaking of this kind. After all is said and done, we give all the praise to the great God of all mercies, the fountain head of all truth.

It is unnecessary at this late date to go into detail concern-

ing last summer's work here, but it is sufficient to say that at that time, after considerable campaigning, the branch bought a missionary tent for \$150, with seating capacity of two hundred fifty, which was pitched two blocks from the post office, where from July 24 to August 7 we held forth with Brother Wixom. Also Brother O. E. Sade preached one night, a rousing sermon on the Restoration.

Some of those who heard their first Latter Day Saint sermon there began investigation, resulting in their baptism during the series this winter. Others are to be baptized on next Sunday evening, a number who have been studying the claims of the church for a long time.

February 22, Brethren Wixom and May, en route from Pueblo to conference in Denver, were with us: each gave us a good, rousing, enthusiastic talk. Brethren May and Curtis accompanied the singing with their guitars, the former having with him a good many gospel songs of his own composition which he has used effectively throughout the district.

We are now working and praying for divine aid during the series of meetings to begin next Sunday evening and run over the second Sunday and a week more if interest warrants. Brethren Wixom and May will do the preaching and of course J. Charles will have his guitar—he just can't travel without it.

In July, 1920, Brother Calvin H. Rich was sent here to preside over this branch and conditions began to improve immediately, slowly perhaps, at first, but surely; and now a new day has dawned. We have a united priesthood, which is absolutely necessary if a branch is to do its work. With this equipment, together with a wise and capable pastor, and a faithful, consecrated membership, we expect to accomplish good. Another factor which is helping us is that much new blood has come in. Among the late arrivals is Brother E. W. Rogers, of Burlington, Colorado, who came about Christmas time and who is in a few days to have his wife and six children with him. Space forbids personal mention of many who have joined our ranks lately by baptism and transfer—they are all equally welcome. We need them.

We are trying to keep in mind that we are "called to be Saints," and are anxious to move forward in faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence. May God help us to put away all selfishness and grow in selflessness and service to mankind.

R. S. SALYARDS, JR.

Orion, Michigan

Orion Branch is in a fine condition at present and we are looking forward to a brighter future. Last June Brother F. S. Brackenbury held a series of meetings for three weeks and baptized four. One week ago, Brother William Fligg came and stayed a week, and last Sunday five more were added to the church.

Brother Curtis Lambkin is our branch president and is loved and respected by all the Saints. We are looking forward to the time when the whole branch can come to dwell in Zion, but we feel that there is a great work to accomplish here.

We hope to have Brethren Fligg and Liston at Oxford next summer. Oxford is but three miles distant from Orion and many of the Saints belonging to the Orion Branch reside there. We feel that a work is to be done there, as the people have heard but three or four sermons and those were preached by Brethren Glen Sager and Clyde Gault on the street corner last fall.

JULIA HAMMOND.

First Saint Joseph, Missouri

Far West stake conference was held in our church the 11th and 12th. The stake presidency, R. S. Salyards, and Elders, Roberts and Robertson presided. Under their management the business sessions were ably and satisfactorily conducted.

During the Sunday sessions the church was crowded to capacity for the first time since the large audience that recently greeted President Frederick M. Smith.

The weather was mild and pleasant. An interesting feature of the Saturday night meeting of the Women's Department, Sister Anna Salyards in charge, was an initiation ceremony by the Temple Builders of this branch, led by Minnie Scott Dobson, assisted by Edna Christianson. Sister Leggett, of the Third Branch, also did well in this program.

Church Recorder F. A. Russell was present and conducted a discussion of vital interest with a large class of the priesthood at the Sunday school hour. Apostle Rushton addressed the priesthood at eight in the morning, and preached both in the forenoon and the evening to very large and delighted audiences. We are especially thankful to President Salyards for bringing Brethren Rushton and Russell from Independence to edify us during the conference.

Brother Salyards and Apostle Rushton presided over the crowded social meeting in the afternoon, during which W. W. Scott was ordained to the office of high priest, and made a member of the stake high council. The First Branch highly appreciates this ordination, and feel that it comes as a well earned reward to Brother Scott. At the same time two excellent young men from Stewartville were ordained, Frank L. Hinderks to the office of elder, and George W. Hinderks to the office of priest, after which their father, T. T. Hinderks, made an impressive talk, expressing his pleasure at the fulfillment of his hopes in the life work of his sons.

We hope President Salyards will arrange for more visits from church officials of Independence from time to time.

H. S. SALISBURY, *Correspondent.*

Omaha, Nebraska

Omaha is attempting to maintain her place among the recognized progressive branches of the church. Our immediate activities along the building line are further curtailed, due to some unwise local legislation which at present is being tested by others before the appeal court. A favorable decision for them means we will be able to proceed also.

Brother Frank Hupp, of Woodbine, Iowa, has been here in the Presbyterian Hospital for twelve weeks. He has had four blood transfusions and is now making some improvement. It is the hope of himself and his wife, who both have exhibited the greatest patience and trust in God, that the united prayers of God's people may now bring about his speedy recovery.

We had a pleasant visit from our worthy Presiding Patriarch F. A. Smith. His ministry on the Sabbath day, both at South Side and Omaha Branches was superseded only by his personal contact as he visited among the membership from day to day. He is loved and respected because of a splendid record established here while he was pastor for six years, twenty years ago.

Brother T. J. Elliott assisted Brother Burton on the Indian reservation at Walthill. The effort by Brother Burton resulted in a great ingathering. Fifty-two were baptized, about twenty-four of them Indians. He will baptize others the coming week. He is again holding meetings at Decatur and baptizing people there also. This indeed makes our North-

eastern Nebraska District feel the wholesome effect of the missionary spirit.

Our Sunday school is climbing skyward. Last Sunday one hundred fifty were present. We have been fortunate in securing the services of Sister Rose Adams on the Sunday school executive, as an assistant to Brother Harry Wrenn.

One of our organized classes, "The Garden Fairies," provided the closing exercises and program last Sunday. Dorothy Elliott, president, had charge and announced the program: Class history read by Lois Wrenn; a very beautiful poem composed and read by Phyllis Leeka; class song by all the girls moved many in attendance.

A supper, fair and entertainment was given by the local Women's Department, Friday, February 24. It was one of those wholesome, enjoyable affairs in which the Saints delight, and all present expressed themselves as satisfied and benefited by the experience of the evening. In the eight booths erected, sales were made netting the Women's Department a fine cash profit. This money will be used to help furnish our new church.

Our West Side Mission Sunday School is still prospering. Brother J. C. Crabb, now eighty-eight years old, hale and hearty, clear of mind, preached a well received sermon at our evening service. He had also preached at the South Side Branch in the morning.

Sister Nettie Anderson, who organized the Garden Fairies, has returned to Lamon. She was a splendid worker and we regret very much our loss.

Seattle, Washington

February has passed with its budget of events and experiences since our last writing. Among the most prominent events was our conference at Centralia on February 25 and 26. The attendance was light but the spirit was peaceful. A forward movement was made towards purchasing a new tent for reunion purposes. All are urged to contribute to this end. Those isolated can send to undersigned or H. A. Sprague, 1321 Humboldt Street, Bellingham, our treasurer, also bishop's agent. The next reunion will be held in Centralia in August.

The most pleasing feature of the Friday night entertainment was the reciting of "The two pictures" by Brother George Sowers, a lad thirteen years old. His brother Roy also did some excellent reciting. Great care should be taken to present only that which is elevating and purifying, for the end to be attained is purity.

Brother S. S. Smith visited us Sunday and gave us a good sermon in the evening taking the eleven o'clock boat for home. He held a pleasant service in the morning at Tacoma where we have a struggling little mission under the care of Brother J. O. Hower of Roy.

Brother H. A. Sprague, our wide-awake bishop's agent, attended conference and made his calling known upon every suitable occasion. He is zealous and wise.

Our sacramental service was usually good and spiritual. Seventy-five partook of the emblems.

We miss very much our chorister, Sarah Barney, from our musical department also her daughter Gale from our Sunday school work, but we look forward with fond hope to our incoming chorister, Sister Florence Love, who with the competent help we have will lessen the loss, if not supply it.

The Mother Ryther Home has passed into new management, under which we, with all other religious people are shut out. Legal protest has been inaugurated against the change.

The Everett Mission is progressing very well. Brother

Stearns is standing at his post with Brother Nichols as a good support. There is one candidate there for baptism.

Brother G. R. Brundage is working in the region of Anacortes and Lynden and other points. The invitations for missionary work in this district are very few, the spirit of indifference is dominating the people.

J. M. TERRY.

3625½ Second Avenue, Northwest.

Independence

As Pastor Hopkins remarked Sunday, it seemed to have developed into Apostles' Day at the Stone Church. At the eleven o'clock hour R. C. Russell addressed an audience in the upper auditorium, T. W. Williams an audience of young people, ages twelve and up, in the lower room, and G. T. Griffiths was at the same time addressing an audience of children in the dining hall, aged from twelve down. Then at night T. W. Williams preached in the main auditorium. Brother Hopkins estimated that there were fifteen hundred people in attendance at the various services in the morning and that the total attendance during the day was around five thousand. And the day was rather raw and blustery, too.

President F. M. Smith has been ill the past week and unable to be at his office. He has had influenza but is convalescent, having been out a few hours on Monday of this week.

The concluding address of the series to the priesthood at the Sunday afternoon meetings was given by President Elbert A. Smith last Sunday. His subject was "The fruits of the Spirit." Much interest has been manifested in these meetings, and the lectures will be reported in *The Priesthood Journal* from month to month and available sooner in tract size at ten cents each.

Considerable interest is manifested in the coming election. Bishop I. A. Smith was nominated on the Republican ticket for councilor from the fourth ward but resigned and Henry C. Smith has been chosen in his place. Bishop Mark H. Siegfried was nominated by the Democrats as councilor from the fourth ward but he resigned and R. J. Lambert has been chosen in his stead. Bishop B. J. Scott, pastor of the Walnut Park church, is seeking the office of city marshal on the Republican ticket. The city marshal is chief of police.

An interesting development of the young people's movement in Zion is the plan of holding special two-evening meetings in the various groups under the auspices of the young people. Group 18 recently held the first of such meetings at the home of Walter W. Smith. They do their own advertising, provide their own song services, and distribute tracts and announcements in the territory themselves. In this instance the time was divided by some of the younger men of the priesthood, Wayne Smith and Francis Holm occupying the first evening and Kenneth Morford and Evan Fry the second. Other groups are arranging for similar efforts and likely each of the thirty-eight will have such meetings. The young people are securing many tracts and doing some intensive studying so they can represent the work more efficiently.

At the Religio last Friday evening T. W. Williams, superintendent of the general department, was given most of the time, and he made a keynote speech on the status and ideals of the Religio. It was much appreciated. Next Friday evening the program will consist of two reels of motion pictures on the life of Lincoln, followed by round table discussion on the Religio in charge of T. W. Williams.

The radio sermon Sunday evening was broadcasted from the studio of the Central Radio Company, Kansas City, by E. D. Moore, his subject being "The basis of true religion." For several weeks there have been no sermons sent out, there

being several technicalities, mechanical and otherwise, involved, but it is planned from now on to send out such sermons each Sunday evening from Kansas City at 360 meter wave length, beginning at eight p. m. with a concert, and the sermon beginning at 8.15. Brother Arthur B. Church, president of the company, and who is managing the work, thinks he will be ready next Sunday evening to send out some vocal and instrumental numbers by our own talent. Heretofore this has been limited to phonograph selections.

The marriage of Brother James Bunt, formerly of Plymouth, England, to Frances Ecclestone, eldest daughter of Brother William Ecclestone, formerly of Leicester, England, but now of Independence, occurred at the home of the bride's parents on March 11. The ceremony was performed by Elder J. W. Rushton. Brother Bunt was for a time an active general officer in the Religio Society.

The social held by the Laurel Club at the home of T. J. Watkins recently was attended by most of the apostles now in Independence, in addition to other local notables, and being Saint Patrick's Day, the wit of the Irish and English blended with that of the Americans and made the evening one of much social success.

San Francisco, California

On February 23 Clyde F. Ellis and wife arrived in this city, en route to the South Sea Islands. He preached in Oakland and San Francisco. They were well entertained by the Saints here. A reception was given them by the Oakland Branch, where brotherly love was well demonstrated. On March 3 they sailed on the *Tahiti* for their foreign mission.

Last Sunday we had a splendid sacrament and prayer service. A few nonmembers were present who said they enjoyed the service. We had with us G. M. Shippy and his son and their wives from Oregon. They took part in the meetings and felt at home with us. They were strangers among us, but not to the cause, and enjoyed the spirit of the meeting.

All the preaching here of late has been in presenting the word. Much of the Holy Spirit is enjoyed in all our services and the speakers are very ably assisted by the Spirit which inspires and teaches and strengthens all in the faith. The Sunday school and Religio are doing well; attendance good and lessons interesting and instructive.

GEORGE S. LINCOLN.

Saint Louis, Missouri

At the evening service on the 5th, we were permitted to hear a good lecture by a member of the Anti-Saloon League, who assured us the war is still on against the sale of intoxicating drinks, and, since we as a church have always been on the side of prohibition, all could heartily indorse the speaker's views. The only wonder to us is that any can desire to continue the sale of liquor when the benefits of prohibition are so self-evident.

On the 12th Brother Archibald gave one of his convincing sermons on the text, "Teaching for doctrine the commandments of men."

The evening sermon was to a somewhat larger attendance than usual.

It seems wise to have our young people informed as to the origin and reasons for some of the beliefs promulgated as religious creeds.

Our Sunday school is in a very healthy condition, Religio good, and choir improving.

E. BURGESS.

HANFORD, CALIFORNIA, March 6, 1922.

Editors Herald: Early on the morning of February 23 Elder W. A. Brooner and the writer left Guernsey, near this place, where we had been preaching since January 29, and started for the district conference at Fresno. We missed the Religio institute, which was the forenoon meeting, but were present at the Sunday school convention in the afternoon, and also at the entertainment, a splendid program, which was rendered by the Religio and Sunday school combined in the evening.

Saturday was the business day for the conference. J. D. White, the district president, was present and filled his office with great efficiency. W. H. Dawson, vice president, also Religio field worker, was regrettably absent, but the other vice president, J. T. Smith, jr., who is also the district superintendent for the Sunday school, was in attendance and occupied in his office in both departments. In the conference work the writer did what he could.

Saturday night W. A. Brooner occupied acceptably on the blessings of the Holy Spirit, while I spoke Sunday at 11 a. m. on the special subject of "Divine healing: is it a farce or a fact?" The Sunday school session at 9.45 was in charge of Brother Smith, assisted by the officers of the local school. In the afternoon at two Elder J. D. White spoke, in which effort he gave some timely counsel, as he did also in his report on Saturday. This sermon was followed by a prayer and priesthood meeting. A sermon at night closed the conference. Elder Brooner and I left in the afternoon and I have not heard who delivered the evening sermon.

No regular elections were held in either church or Sunday school. However, the resignation of Brother Robert Cowden made the election of a new secretary necessary. Elder A. C. Hawley was chosen to fill the unexpired term; and the state of health of Sister Fred Lawn, of San Jose, made the selection of another Sunday school librarian needful. Brother Rush Gilbert, of the same place, was elected to act in her stead. This was much regretted, both because of Sister Lawn's efficiency in office and her affliction. We believe, however, that Brother Gilbert will be a worthy successor.

A good spirit was present in the institute, the convention, and the conference; altogether the gathering was the best winter assembly I have attended in the district. Although there was earnest controversy it was conducted in good temper. All regretted the absence of Brethren Rushton and Pitt. The former had gone to attend the sessions of the joint council at Independence, Missouri, and the latter was detained at home because of the state of Sister Pitt's health.

The Fresno church being too small to accommodate the gathering, the Odd Fellows' Hall was secured for the occasion. Elder Samuel Wood, the branch president, worked night and day to promote the work of the conference; and all the Fresno Saints were courteous and hospitable.

With bright hopes for the future of the district and the work of the church in general, I am,

Your brother in Christ,

ALMA C. BARMORE.

A letter from Molly Rohlig, of Bell Rapids, Ontario, states that Brother Archie Watson, of Petersboro, Ontario, who has been a patient sufferer the past six years, three of which were spent in bed, has gone to his last reward. He formerly lived in Detroit, and will be remembered by some of the Saints there. Though crippled, he was a faithful worker for the church, distributing tracts and books to all who would read. He set a good example for those better able to serve God.

MISCELLANEOUS

Old Books and Periodicals Wanted

The General Church Library and the library of the Historian's office are greatly in need of a number of early church publications which could be supplied by the Saints, and would be acceptable as a loan or gift.

A few days ago Sister M. E. Hulmes, of Independence, made a gift of some very rare old publications. These she discovered in her library which had come down from her father who was a member of the church in an early day. These books had not been in use for half of a century, but the gift to the library puts them in constant use by the various departments of the church. This is very desirable and doubtless many others could do the same with great profit to the church.

During the year 1921 the following persons made donations of books and pamphlets for the Historian's Library. We appreciate these gifts, and offer our thanks on behalf of the church.

John Davis, Stewartville, Missouri.

Parley Batten, Chariton, Iowa.

Mrs. Joseph Arber, Independence, Missouri.

Ruth Lewis Holman, Xenia, Illinois.

C. H. Barrows, Lamoni, Iowa.

E. L. Trout, Trenton, New Jersey.

Granville Trowbridge, Independence, Missouri.

Paul Hanson, Independence, Missouri.

A. B. Karlstrom, Papeete, Tahiti, Society Islands.

W. J. Haworth, Rozelle, Sydney, New South Wales.

C. H. McClure, Warrensburg, Missouri.

Hosea H. Bacon, Philadelphia, Pennsylvania.

Will those having old church books, papers, periodicals, and pamphlets kindly write us, as we would be glad to know who have them, even if they do not care to part with them now.

Very sincerely,

WALTER W. SMITH,

General Church Historian and Librarian.

The Bishopric

To the Saints of the Western Colorado District: Owing to the resignation of Brother David S. Boyd as Bishop's agent of the Western Colorado District, Brother George W. Caviness has been appointed to fill the office.

We desire to express our appreciation of the services of Brother Boyd and the support which the Saints of the district have given him as the representative of this office. We are sure you will find Brother Caviness to be a faithful servant in teaching the financial feature of the gospel law and assisting you to comply therewith.

May you be abundantly blessed, both spiritually and temporally, in your efforts to honor the Lord by obedience to his will.

Sincerely, your coworker,

BENJAMIN R. MCGUIRE.

The Bishopric

To the Saints of the Southeastern Illinois District: Having received the resignation of Brother L. M. Edmunds as Bishop's agent of the Southeastern Illinois District, we have appointed Brother Charles H. Wesner, 429 South Maple, Centralia, Illinois, as his successor. Beginning April 1, 1922, you should send your tithing and offering to Brother Wesner.

We want to express our appreciation of the services Brother Edmunds has rendered this office, which, at times, have tried him heavily, owing to the demands made upon him in his secular work.

Soliciting your support of your newly appointed Bishop's agent in the work of his office, and praying that the Lord may add his blessings as you endeavor to live by every work which he has given for the welfare and happiness of his believing children, I remain

Sincerely your coworker,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

Second Assistant General Superintendent

Having received the resignation of A. W. Smith as second assistant of the general Sunday School Department, we hereby appoint Floyd M. McDowell to this office.

An appreciation of the work of Brother A. W. Smith as second assistant in boosting the Christmas offering during the past few years should be recognized by all Sunday school workers.

We solicit your hearty support for his successor.
A. MAX CARMICHAEL, *Superintendent.*

Reunion Notices

Clinton District, Rich Hill, Missouri, August 25 to September 3. Saints should plan to be present. We make a special appeal to the young people to be present, and it will be well for their parents to help them plan so they can be there. The committee is anxious for the welfare of the young people and their plan is to have a good leader of young people so they will have a happy time and in a spiritual way, and otherwise they will be amply provided for. We want a hearty response from the old, middle-aged, and the young. Edward Rannie, for the committee.

Pastoral Notice

To the Saints of the Southern Michigan and Northern Indiana District: Notwithstanding that the expiration of my general church appointment is set to take place April 1, the First Presidency have requested that I still continue to act as your district president until the convening of the next district conference, which will be June 9, 10, and 11, at Clear Lake, Indiana. My work now in the district presidency must be done by correspondence, and through my counselors, Elders E. K. Evans, 519 Ottawa Avenue, N. W., Grand Rapids, Michigan, and Elder William F. Shaub, Ray, Indiana, R. F. D.

All matters pertaining to the district may be referred to the undersigned at 400 East Fourth Street, Holden, Missouri, and the same will receive prompt attention, and can refer matters needing personal attention to one or the other of my counselors. In case of an exigency needing immediate attention, branch presidents may call on the counselor nearest to them. Brother Evans will be in easy reach of Grand Rapids, Michigan, Alto, Belding, Lansing, Hartford, Kalamazoo, and Galien; Brother Shaub will be in easier reach of Clear Lake, Coldwater, Hibbard, Knox, and Battle Creek.

Let us all do all we can for the maintenance of the work wherever we are. The time that is now upon us demands action, devotion, sacrifice, and consecration. Let us waste neither our time nor substance. Best not to undertake any proposition requiring a great outlay of money either for ourselves or for the local work of the church, only in cases of real necessity.

May the peace and blessings of the heavenly Father rest and abide with you.

Your servant for Christ's sake,
H. E. MOLER, *District President.*

Conference Minutes

NORTHEASTERN KANSAS. At Atchison, March 3, 4, and 5, with all departments of church work represented. The Women's Department was ably presented in two lectures by Mrs. Anne Roberts, cradle roll superintendent, of Independence, and Doctor Caroline Juergens, of Topeka. Brother Hedrick, bishop's agent, reported total receipts for the year ending December 31, as \$2604.60. District officers for the year: James A. Thomas, Troy, president; A. P. Crooker, 966 Lindenwood Avenue, Topeka, Sunday school superintendent; Ira G. Whipple, 1034 Garfield Avenue, Topeka, Religio superintendent; Mrs. Emma Hedrick, 714 Parallel Street, Atchison, organizer Women's Department; Roy L. Tilden, Fanning, district secretary. Next conference on reunion grounds, Netawaka, August 18 and 19. Conference sermons were by Brethren Short, Fike, and Thomas. Frank G. Hedrick, reporter.

SEATTLE AND BRITISH COLUMBIA. At Centralia, Washington, February 25 and 26. J. M. Terry and S. S. Smith, district presidency, in charge. Spiritual reports showed branches in fair condition, Bellingham and Roslyn not reporting. The treasurer's report, for one year ending December 31, showed a balance on hand of \$52.31, which included \$28.50 belonging to the district Sunday school, derived from a debit of \$114.74 and expenditures of \$62.43. Bishop's agent's report showed total receipts of \$2,488.48 with an even expenditure consisting of tithes, offerings, and auditorium fund, for six months ending December 31, including two months of his predecessor. Statistical reports showed Seattle with a membership of 365, gain 8; Centralia 192, loss 5; Bellingham 92, gain 21; Roslyn 23, loss 14; New Westminster 111, gain 13; Chilliwack 46, loss 1 and nonresident 33, gain 9. Total number as reported, 862. Disorgan-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Tuesday morning preceding date of issue. Branch news should be in on Monday if possible.

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ized branches: Tacoma, Castle Rock, and Nanaimo with enrollment of 14, 27, and 6, makes grand total 909 for the district. Ministry reporting: S. S. Smith, G. R. Brundage, F. W. Holman, H. A. Sprague, Duncan Calder, and H. O. Hower. No report of the tent fund, but the amount understood to have reached upwards of \$250. Efforts to still increase the amount were ordered and the district presidency and treasurer authorized to select design and purchase new assembly tent in time for use at the coming August reunion. Recommendations were granted for the ordination of James E. Howard, of Centralia, to office of priest, and George H. Welch, of Chilliwack, to office of teacher. Centralia is selected as place for holding reunion. District presidency were elected reunion committee with power to elect such assistants as needed. A petition that a branch be organized at Vancouver, British Columbia, is granted. The secretary is ordered to purchase four dozen each of Hymnal and Zion's Praises for district and missionary purposes, to be placed in the hands of the librarian. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Our Departed Ones

HOLBROOK.—A. Holbrook was born in the State of New York, eighty-five years ago. Died at his home on Spicerville road, February 17, after several weeks' illness. Served in the Civil War, two years and two months. Lived in Hamlin Township, Michigan, fifty-four years. Survived by his wife, four sons, and several grandchildren. Funeral services from the home, under the auspices of James B. Brainard Post, No. 111, G. A. R., Reverend Claffin officiating. Interment in Oakwood cemetery.

BURCHAM.—Nancy Burcham was born January 14, 1837, in Fayette County, Indiana. Baptized January 29, 1888. Died at Rich Hill, Missouri, March 9. Her only surviving kinfolk are two grandchildren, E. W. Lemmon and Mrs. Lottie McMahan. Funeral from Saints' church at Rich Hill; sermon by Edward Rannie.

BISHOP.—Nathaniel Bishop was born January 24, 1845; baptized June 5, 1892, being the first member in the Sweden, Missouri, Branch, now known as Ava Branch. He lived and died faithful to the restored gospel. Died at his home in Ava, February 23, after a lingering illness caused by paralysis. Leaves wife, one son, and two daughters. Funeral from the home, conducted by Marshall Hemenway; prayer by Floyd Hitchcock. Interment in Ava Cemetery.

ROGERS.—Lucy Ellen Rogers died at her home in Iantha, Missouri, February 21, at the age of seventy-three. Leaves husband, four sons, one daughter, and two brothers. Funeral from the Baptist Church; sermon by A. C. Silvers; interment in Iantha Cemetery.

JOHNSON.—Ezekiel Pleasant Johnson was born March 26, 1872. Baptized September 13, 1901. Married Beulah Gay, July 2, 1895. Died February 24, 1922. His wife and six children survive. Sermon by James T. Riley. Interment in Shady Grove Cemetery.

BRACKENBURY.—Frederick S. Brackenbury was born in Ontario, September 13, 1862. Came to Lapeer, Michigan, in 1865, moved to Huton County in 1866 where he lived twenty-eight years. Married Eliza Doty, June 16, 1883. Baptized March 23, 1890. Ordained priest, September 13, 1891; elder, July 24, 1901. Moved to Kingley in 1895 and to South Boardman in 1904. Spent eleven years in missionary work. Died at South Boardman, March 12, 1922. Funeral from the Saints' church. Sermon by W. D. Ellis. Interment in South Boardman Cemetery. Leaves wife and three daughters; four daughters have preceded him.

BRYANT.—William E. Bryant, son of Ezra and Sarah Bryant, was born near Joy, Illinois. Married Minnie B. Terry, December 3, 1902. Ordained elder January 15, 1922. Died at his home in Ottawa, Kansas, February 9, at the age of forty-four years, two months, and seven days. Leaves parents, one sister, wife, and five children. Funeral sermon by Ellis Short, jr.

Why Not Beautify Church Premises?

All too often the building and grounds where we hold our religious services are sadly neglected, and instead of being objects of beauty and inspiration, are ugly and unattractive.

Since the cost is so little in making the premises of our church buildings look inviting and beautiful, we may well conclude that it is often principally a lack of definite purpose or organization to the end of making not only the building presentable and attractive, but the center of a well-planned arrangement of grass, flowers, vines, and shrubbery.

High-priced landscape gardening skill is not required, though it might pay rather than make expensive blunders that could not be corrected in years. Work like this should be done with the future in mind and definite plans made to get the right effects in grouping and coloring.

However, a sensible study of the situation, together with care in the selection of plants that will give the effect desired, and a little hard but interesting work, are the real requirements. Every average community has people in it who can and will attend to this important task if they are supported and given a little fund with which to work.

The amount expended ordinarily need not be large, especially in a rural community, for very often bulbs, plants, and seeds will be gladly donated for the purpose in sufficient amounts and varieties to satisfy most of the needs.

Most nurseries and some seed houses will gladly offer advice as to the right arrangement and selection if correct diagrams and descriptions are furnished, with an idea of general desires.

We know of one of our brethren who has become the star salesman with his nursery company because he studied the problem and was able to offer such excellent advice to his prospective customers on planning and selection. Of course he expected to sell them the stock, and usually did it, but his service was the appreciated kind, and it paid him and satisfied them.

The branch custodian deacon should be given the support he needs in this matter of beautification, even to the extent of associating with him if thought advisable members from the Religio and Sunday school. Let everybody help with advice, assistance, and funds—mostly the latter two.

The chief thing is to have something done and done this spring. Start now before it is too late for things to do well. Then be sure to see that the tender young things planted and set out are cared for. Keep the weeds down but also keep up a dust mulch. If the trying hot days later cause the plants to demand water, give it to them.

The reward will be an hundred fold, not in financial remuneration, but in esthetic values. You will have a legitimate joy in difference manifest. Your children will come to think more reverently of the house of God. Their latent artistic ideals will be developed, and some of them will go straightway home and demand that they be permitted to live under better surroundings. Others will see in this community effort a consistent supplement to parental ideals under which they have been reared, and appreciate the thoughtfulness of those who have made their homes beautiful.

One Sunday school we know of is already planning to have flowers in the room each Sunday possible, and further, to see to the distribution of them to the homes of the shut-ins. This is to be supplemented by learning of songs so the children can cheer the hearts of those who need it most by not only an offering of flowers, but an expression of their souls through the favorite songs of the church. It is an example worthy of emulation.

Unto Thee, O Proof Reader

Who has not taken delight in finding on the printed page something the proof readers overlooked? But how many realize the large number of errors which might have appeared but for the constant alertness of those who are expected to be a hundred per cent perfect, yet find no other human beings built that way? The following letter and poem present an interesting sidelight on the subject:

Dear Editor: At a session of the Pen and Ink Club, in Independence, one member, a former proof reader, had given expression to some of his grief against writers in general, because of their carelessness and their depending upon the information of the proof reader. He told of some of the matters which he had been compelled to verify, and of some discrepancies left for him to correct. Within a few days he received the following poem from one of the members who had been present at the session, which convinced him that he had done full justice to the failings and frailties of writers, and to the task of the professional reader.

Unto Thee, O Proof Reader

Proof Reader wondrous! Whose erudition
Beats college!
Who givest down without intermission
All knowledge!

We sow our words on our copy
Heedless and free,
Lightsome are we and sloppy,
Trusting in thee!

For lo! Thou knowest all things!
The words of Saint Thomas;
The names of Fijian kings
And when to use commas;

How to spell Beloochistan,
When Venus makes her transit;
The name of the unknown man
Who brews hootch in Amagansett;

The law of rhythmic vibration,
The length of any river,
The statistics of immigration,
And the function of the liver;

Who discovered uranium;
How deep is the sea—
All, all is in thy cranium!
Blessings on thee!

How about the shade trees on the church premises? Have they been pruned of excess branches and attention given to the shape of the top? Have scars on the trunk been cared for as one would care for a cavity in a tooth?

Are the bare spots on the lawn seeded and raked, with care to give the new grass a start? Do you know that clover is a biennial which if not allowed to seed will die out the second year?

Has the entire lawn been raked and cleaned, not only for its own sake but to kill the insects and eggs which flourish in trash and come forth to destroy each spring?

Every church should be representative of the ideals of the people who worship in it—are you willing to be judged by yours?

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Number 13

EDITORIAL

The Meaning of the Lord's Supper

"Do this in remembrance of me."

The Lord when he instituted the sacrament service, plainly directed the church, "This do in remembrance of me." "This is my body." "This is my blood." In the prayer in the consecration of the emblems we eat in remembrance of the body of Jesus and witness unto God that we are willing to take upon us his name, and always remember him, to keep his commandments which he has given us. This prayer is repeated with the wine, which is in remembrance of his blood which was shed for us.

From the Corinthian letter we learn that the Apostle Paul stated in his day that he that eateth or drinketh unworthily does so to the condemnation of his own soul. He does not discern the Lord's body. For this cause many among them were sick and many had fallen asleep.

We cannot for one moment suppose that they had forgotten so soon the fact of his crucifixion and resurrection. It cannot be sufficient, therefore, that we remember in a vague way that it is related in the New Testament that he was crucified for our sins, that we remember in that way the historical fact that his body and blood were offered for us, for they doubtless held that in remembrance, yet ate and drank unworthily because they discerned not the Lord's body.

When we discern in the bread and wine the body and blood of Jesus, then in partaking we partake of his nature, and our body becomes, in a way, his. This, of course, is not true in any cannibalistic sense; it is only symbolic, to impress upon our minds the great truth that perhaps is more clearly expressed by the Apostle Paul when he states, writing to the Corinthians, "Know ye not that your bodies are the temples of the living God? He who polluteth the temple of God, him will God destroy." Or again, "Know ye not that your bodies are the temple of the Holy Spirit? Ye are not your own; ye are bought with a price." When, therefore, we discern the Lord's body, we recognize as a ransom that he has

purchased our bodies and they are his, and should be kept for the dwelling place of the Holy Spirit.

We recognize that in taking this bread and blood within ourselves that it is symbolically to express the similar thought that our bodies should be the dwelling place of God. This is to be remembered not simply in the hour of the sacrament service, not alone on the Lord's Day, but on the morrow and the the next day and the next week and next month and year.

Our bodies are the temples of the living God. If we make them the dwelling place of that which is unclean, if we pollute our bodies, we then have corrupted the temple of God, and can no longer discern his body in the Lord's Supper. But with or without, we have brought to pass condemnation upon the temple of God.

We are bought with a price, for we have taken upon us his name. The world will judge, and rightly judge by the effects shown in our lives, by the sample we give of Christ.

To observe the Lord's Day, to remember his body was slain for us, is to remember also that our bodies have become his, and as the temple of God, must be kept clean and holy.

S. A. B.

The Basis of True Religion

Radio sermon by E. D. Moore, broadcasted from Central Radio Company Studio, Kansas City, Missouri, Sunday evening, March 19, 1922.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 17.

"For I came not to judge the world, but to save the world."—John 12: 47.

As Christians we recognize Christ as the greatest exponent of religious principles the world has known.

Fair-minded men in all walks of life seeking the true bases of the highest forms of human expression practically all agree on Christ as a historical character, even though they may not accept average modern interpretations of his code of ethics and methods of developing them.

So thoughtful people, whose names are recorded

on the records of the churches to-day, not only accept as established the historicity of Christ, but consider his teachings as a fundamental basis of moral conduct.

Yet when we come to interpret his teachings as he gave them to a race in political bondage, and fully evaluate the fact that his illustrations were of necessity drawn from the commonplaces of life, we differ: usually honestly and sincerely, but still we do not see alike. All efforts looking towards church union bump hard against the fact that simple truths may be interpreted complexly.

The fundamental doctrine of William Jones is but the narrow prejudice of Samuel Brown. The essentials in my code are but the trappings of yours.

How, then, shall we find a basis of agreement? Or is there such a basis? Are there constitutional premises upon which we may build—build for eternity?

Let us suggest one idea as a point from which to start: the unchangeability of God. The Prophet Malachi represents God as saying, "I am the Lord, I change not," while the fabric of the Bible is woven around the woof of this sentiment.

We are bound to concede that his laws are immutable, and surely the laws are no more perfect than the Lawgiver. God is perfect, and perfection is the ultimate—need we argue this point?

Having agreed, then, on this attribute of God, what are some of his purposes concerning man? Our texts sum up a universal sentiment—that his purpose was to *save* the world—unto which end he sent his Son, a part of the Godhead, that humanity might be brought back to his presence. Having given man his agency, it is not possible arbitrarily to compel man to accept this privilege, but instead he extends the opportunity, sets in order the necessary human machinery (the church) and thereby allows man to choose his future state.

Contrasted with the perfection of our Creator are the imperfections of his human creatures; with the unchangeability of God the constant demand for progress in man.

The Christian believers at large easily agree that it was necessary for man to be in touch with and be guided by his revealments. Created in the image of God and in excellent environment, man needed and was granted this natural communion with God as the Father of all. The posterity of Adam on down to Christ, received messages from on high, and as they observed or disregarded them, progressed or retrograded not only in civilization, generally speaking, but in the high morality that denotes general observance of higher laws.

In the revealment of God to man through Christ we have a new epoch in religion. Being in human

form a manifestation of the attributes of God, he was the personification of expression.

The New Testament developed as a record of that visitation of the Son of God and thus perpetuates not only the teachings of Jesus Christ, but ineffaceably emblazons the principle of divine revealment.

Man's salvation depends on progress. His progress in all ages had depended on the observance of the laws of his being, emanating from his Creator. The New Testament depends for its efficacy on the validity of our contention that God reveals his will to humanity.

It is evident that God's purposes have not been fulfilled in man, but that our real basis for progress toward him is to know the methods by which we may meet our modern problems.

We have a different set of problems than Jewry of old, cast in different environments, and we need—*must* have—divine light, or fail in our solution.

Unto whom could we expect God to speak? Unto those who insist that the canon of scripture is closed and the heavens sealed? Hardly.

Unto those who profess ability and willingness to get along without God? Not likely.

Unto those who profess faith in him and agree that man's progress and ultimate salvation depend on acceptance of God, not only as he was but as he is? It is logical, is it not?

Ambassadors from God, who act in the stead of Christ, must have authority, else their official acts are a mockery. That sanction cannot come from the New Testament commission, for the line of authority was broken. It must be in a restoration, a new revelation, and on that basis we come to you—a new revealment confirming and revitalizing the old, eternal plan of salvation. It is the true basis of religion, a oneness with God.

Duncan Campbell

A man of culture who was one of the Seven Presidents of Seventy at a critical period of the history of the church.

Again our hearts are made sad to record the passing of one of the stalwarts of the early history of the Reorganization, since Duncan Campbell passed away at the home of his son, Macey, in Cedar Falls, Iowa, on the 16th of March.

He was born November 29, 1845, at Breadalbane, Ontario. His grandparents came from Scotland. His grandfathers were both deacons in the Baptist Church in Ontario and he was urged to enter the ministry, and in April, 1871, became pastor of a church in Moore, Ontario.

Studying the word of God, he became dissatisfied with that church and was baptized a member of the

Reorganized Church of Jesus Christ of Latter Day Saints August 13, 1871, and two weeks later was ordained an elder. During the winter, he labored with Robert Davis in the vicinity of Saint Claire, Michigan, their labors resulting in the organization of a branch.

The General Conference of 1872 appointed him to preside over the Canadian Mission. With Joseph Snively, he entered Quebec, where an opening had already been made, and before their returning, a branch of some seventeen or eighteen members had been organized. During the fall he labored in southern Michigan and northern Indiana.

In 1873 he attended his first General Conference, at Plano, and was ordained a seventy and one of the seven presidents of seventy, pursuant to the revelation to the church of that year. Thereafter he continued to labor in Michigan and Indiana and Canada, except for one year in northern Iowa, Minnesota, and Wisconsin.

In 1878 he was appointed to northern Missouri and southern Iowa, and henceforth that was the principal field of his labor, being appointed later to Decatur District, then to the Lamoni Stake. He spent a period of thirty years in that field, being part of the time in charge of the missionary work there. He had first visited that vicinity in 1875 when returning from the fall conference in Council Bluffs in company with Joseph Smith and several others. After visiting Lamoni they attended the district conference.

In 1885, he and E. C. Brand were sustained and five new men chosen to complete the number of the seven presidents of seventy. In 1891, at the Kirtland conference, he was set apart as senior president of the seven presidents of seventy and also as president of the First Quorum of Seventy. He continued in that office until May, 1901, when he was ordained a high priest and high councilor in the organization of the Lamoni Stake.

His work as one of the seven presidents of seventy covers a very important period in the history of the church. He did a splendid work both as one of the seven presidents and also as senior president and president of the first quorum. It was a formative period, requiring a steady hand and a wise head. He did much to establish the work of that body on a firm basis for the church.

As a high councilor in the Lamoni Stake, he continued until the spring of 1916, when he was released because of continued absence from the stake.

He had married, in October, 1876, Lida Hulse. The following spring they had removed to Pleasanton, Iowa, where they made their family home on the edge of the woods for the next thirty-two years, he continuing to reside there after her death in 1900.

Their life was one of sacrifice, and, at times, of very severe self-denial. They exemplified the spirit of a time when many men of the ministry not only believed in giving their all to and for the church, but actually did so. At times the family suffered severely from lack of support and even from lack of the very necessities of life, all that this gospel of the kingdom might be carried abroad among the nations of the earth. Their life as a family is an example of unselfish devotion to duty.

In 1893 he was forced, because of ill health, to withdraw from formal appointment, but he still continued to labor as conditions and circumstances permitted, at Pleasanton, Iowa, and in the vicinity.

He was one of those who believed most firmly in the value of education. As early as 1891 he urged the "latter-day work is from first to last educational, and the education aimed at is not of a narrow or stunted kind, either. It takes in the entire range of the best literature as well as the sciences." (SAINTS' HERALD, vol. 38, p. 834.) He wrote several very able articles at different times for the SAINTS' HERALD, from one of which the above extract is taken. In this article, as early as 1891, he not only urged the need of a college, but that the church buildings in Lamoni and Independence should be utilized for that purpose, dividing the building into smaller rooms.

He urged, at that comparatively early date, the value for Sunday school work of such division. Of course in so utilizing the church building it would be necessary that the partitions be temporary in character. But he saw the need not only of the college, but also of provision for separate classrooms for our work of religious education in the Sunday school.

He had taken advantage of every opportunity himself, beginning with the common school, continuing in the high school at Bay City, Michigan, and taking up also college or institute work and lectures as opportunity offered. He was a profound student and mastered the Hebrew language in his later years for the new light it would give him in studying the Holy Scriptures and for any other benefit it might be to the work of God.

At the conference of 1873 and 1875 he acted as assistant secretary. For two years he was copy editor in the Herald Publishing House, and for many years he was historian for the Decatur District and for the Lamoni Stake, continuing in that office until about 1916. He also worked on the concordance to the Book of Mormon and on the present concordance to the Doctrine and Covenants, both of these being the concordances at present in use in these two books. He edited a department in *Autumn Leaves* for a short time, the Intermediate grade of the Gos-

pel Quarterly for one year, and was for several years one of the revising committee for the Sunday school quarterlies.

Of late years failing health, because of the privations of his work in the early years of the church, have limited his activity. He was laid at rest on March 24 beside his wife at Pleasanton, Iowa.

Joseph Smith and His Children

An Error Corrected

One of our goodly brethren has sent us the following:

Editors Saints' Herald: In your last week's first editorial you make it appear that the Lord "condemned" Joseph Smith, jr., for not teaching his children. "Our Joseph" was born in November, 1832, and the revelation to which you refer was given in May, 1833. Was not Joseph the oldest then living? If so, he was rather young to be taught. That appears to me to be worse in the HERALD than the "bad spelling" you refer to in a former issue.

Reference is evidently made to an editorial in the HERALD for March 1 on page 201. In this editorial the statement was made that Joseph Smith, Sidney Rigdon, Frederick G. Williams, and Bishop Newel K. Whitney were all condemned for not teaching their children.

A more careful examination of section 90 shows that Frederick G. Williams and Sidney Rigdon were reprovved concerning their children, but that in the case of Joseph Smith and Bishop Whitney, the term "children" is not used, but that they should set their households in order. The passage concerning Joseph Smith is, "You have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

The facts concerning his family appear to be that young Joseph, born on November 6, 1832, was their fourth child, but the other three children had died. In their stead, they had adopted two other children, one of whom had passed away, but one, Julia, was still living, and is referred to in a letter from Joseph Smith dated October 13, 1832. We note also that Joseph Smith had a brother, Don Carlos, born in 1816, who would be about seventeen years of age, and a sister, Lucy, born in 1821 and therefore nearly twelve.

Evidently it would be an error to say that Joseph Smith had erred in the teaching of his own children. Just who was referred to as his "family" to be set in order, the family who must needs repent and forsake some things, we are not at present fully advised.

The writer of the above letter is quite correct that we should be more careful, though of course, one error will never justify another. S. A. B.

In all things, to serve from the lowest station upwards is necessary.—Goethe.

Bryan on Darwinism

A great deal is appearing in the papers now concerning William Jennings Bryan's criticism of Darwinism. In a recent issue of *The Commoner* he reprints a letter to the *New York Times* in which he states that while the idea of natural selection is not now generally held, the Darwinian idea seems to him to be held by more evolutionists than is the case with any other one theory.

His objections are stated to be: first, that Darwinism is a guess; second, it is not supported by the Bible and is, in fact, somewhat contrary thereto; third, not in one single instance has one species changed into another; fourth, the character of explanation offered, such as that man's mind is superior to woman's because among our brute ancestors the male fought for the female and thus strengthened his mind. The eye, according to evolutionists, was brought about by light beating upon the skin; the ear came in response to air waves, and the leg is the development of a wart that chanced to appear on the belly, and finally that it leads to atheistic conclusions as well as to agnosticism.

In this connection he refers to Belief in God and Immortality, by Professor Leuba, in which it is stated that belief in God and immortality is dying out among the educated classes. As proof Professor Leuba gives the figures from a recent questionnaire to prominent scientists. This conclusion is reinforced by questions to students of nine representative colleges. In these colleges unbelief increased from fifteen per cent in the first year to thirty per cent in the junior class and to forty-five per cent at graduation. This the professor attributed to the influence of the scholarly men under whose instruction they passed in college.

British Mission History

The historical sketch of the church in Great Britain which appeared in the recent British number of the HERALD, was prepared by Elder T. W. Williams. The intention had been to have it prepared by Elder Frank H. Edwards and accordingly the make-up sheet was sent with his name as author. Since they did not receive the copy from Brother Edwards in time, Brother Williams prepared a manuscript and sent it in unsigned. Hence the error arose in the make-up of THE SAINTS' HERALD.

The happiness or the unhappiness of life is a very imperfect criterion of its value or usefulness.—Elwood Worcester, in Religion and Life.

OF GENERAL INTEREST

The Appearance of Evil

Elder T. C. Kelley has forwarded the following clipping from the *Birmingham* (Alabama) *News*. It appears that there has been considerable discussion in the Birmingham paper on public dancing. Brother Kelley offered the following reply, and urges that we should consider, in addition to the moral standpoint, the money that is spent on the dance, theaters, picture shows, wrestling matches, etc., as rather a waste of money, especially when the missionary work of the church is suffering for lack of support and Zion languishes for the same reason.

"Shun the Appearance of Evil"

To the Editor The Birmingham News:

I am much interested in the discussion of the question of public dancing by different writers in "The Voice of the People" column in your paper.

One or two points sought to be made by those favoring the dance:

First, other forms of public amusements are bad and "lead to immorality." One writer in Friday's issue asks the commissioners what they are "going to do with your public bathing pools? Do they not lead to immorality?"

Just so. What then should be the attitude of all moral, not to say religious, people toward the dance or other public amusement that "leads to immorality"? The writer referred to tacitly admits in the above quotation that dancing is in a class with other amusements that "lead to immorality."

Second. A number of writers favor dancing with or under, "proper supervision," or "proper restriction."

Does a thing that's right need any restriction other than the moral or religious restriction, self-imposed?

Think of a prayer meeting or Sunday school meeting under "restrictions!" We never heard of it. Why not? There is no need for restriction. Why "restrict" the dance? Is it not because the dance has within it, as an elemental part of it, that which needs restricting because of its leading to impurity of thought and often to wrongdoing?

Professor T. A. Faulkner, an ex-dancing master of Los Angeles Academy, is quoted by Evangelist Beiderwolf to the effect that of two hundred abandoned women, one hundred and sixty-three of them ascribed their downfall to the ballroom and dancing school, and thirty-seven to other causes.

In this instance four and one half times as many women and girls were ruined by the dance as by all other causes. It is safe to assume that as many men and boys were lured into the way of vice at the same time and by the same agency.

Mr. W. H. Winn thinks if dancing is wrong, then public bathing is also "rotten" because many of the women are not properly clothed while bathing. Precisely so. What now shall we do? Shall we add to public bathing, which is admittedly "rotten," another amusement which, according to Mr. Faulkner's figures, is four and one half times as bad? Surely not.

If the sexes would dance apart, much of the evil to which dancing leads would be averted. But when those of opposite sexes assume on the ballroom floor, positions that would disgrace them if done in any other place, the restrictions have been too loosely drawn and in many cases evil is sure

to follow. Here is one good place to heed the scriptural injunction, "Shun the appearance of evil." T. C. KELLEY.

Opposition to Education Bill

Some opposition has arisen to the Towner-Sterling Bill providing for a Department of Education with a secretary having a seat in the President's Cabinet. Stephen B. L. Penrose, President of Witter College, writes to the *Christian Century*, objecting on the ground that it proposes too heavy a general expenditure on the national government, that it takes away from state and local communities work which should be handled by them. There is an unnecessary extension of the Federal power, and will tend to decrease home rule and home interest in educational work. Certainly his criticism of the bill does not arise from any lack of interest in education of the whole, but because he believes that local initiative should be strengthened rather than decreased.

Education as an Investment

The family which devotes its energies to the education of its children is contributing much to society.

A short time ago the writer visited the home of a tenant farmer. It was modest and was neatly and comfortably furnished; the equipment of the farm was sufficient for all reasonable needs. In thirty years the family had moved but once. Both the husband and wife had worked hard and saved consistently, yet they had no land. Many of their neighbors had bought and paid for farms while this farmer had continued landless.

The visitor at once concluded that there had been something lacking or out of line in the scheme of management of this couple, since by the time they had reached middle life they were not able to own a farm; but on looking a little deeper into this situation the reason was made clear.

This tenant farmer and his wife had reared a family of five children. All but the youngest had received a high school and college education, and are now out in the world with every promise of distinguished success. The youngest has finished high school and is a student in a theological seminary. All of these children, be it said to their credit, helped themselves partly while in college, but at last father and mother back on the rented farm had most of the burden to bear. In a word, this father and mother had invested the earnings and savings of a lifetime in the education of their children, instead of in a farm. In the same neighborhood, children grew up with those of the tenant farmer who are

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THE FORUM

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

A Clarion Call

By T. W. Williams

We must discard so far as possible production for profit and inaugurate production for use.

Latter Day Saints are theorists. This, however, is not a crime. Many of us are visionary rather than practical. We like to dream dreams and see visions. It is easier and more engaging to dream and dream, rather than to dream *and do!*

Dreams and visions are to be encouraged when they become the inspiration for constructive action. As a means to an end, they link time with eternity. As an end, they are elusive and reactive, and make one oblivious to the real and tangible relations of life.

There is fascination, aye, intoxication in pursuing the psychic. You are not limited by circumstances, nor are you hindered or circumscribed by material things. You are not disturbed with the details of action. You can build castles and not trouble yourself with either brick or mortar. You can soar, and soar, and soar, and not land. You can establish kingdoms and not have to deal with real people at all.

One can be visionary and practical at the same time. The happy medium is expressed by Solomon,

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now no further along than they were when in the country school. And thirty years from now they probably will be about where they are now. But can anyone foretell accurately where the children that came out of this rented home will be a quarter of a century from now, and what part some of them may then have in the world's affairs?

At this Christmas time, when we are moved to place a higher estimate on character building and service than on the mere getting of money or a farm, is there one who doubts the wisdom of the investment of this tenant farmer and his wife? Who will fail to see that the course they pursued has already brought them greater prosperity and more lasting satisfaction than could the owning of a dozen farms?

"To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper, this is what it is to live."—*Kansas City Star.*

"Where there is no vision the people perish; but *he that keepeth the law, happy is he.*" Our spiritual life depends upon divine revelation. To stop here means condemnation and loss. Jesus said, "Ye are my friends if *ye do* whatsoever I command you." We need sails, but sails without ballast invite defeat and shipwreck.

The Day After

Latter Day Saints believe in the "day after." We have not enough faith in the possibilities of the "day which now is." We lack perspective. We are long-sighted on far-away projects. We are decidedly shortsighted when it comes to dealing with present-day issues. We know exactly how we will do things a hundred years hence. We, seemingly, are at a loss to know how to adjust relations to-day. We can, with certainty in our own minds, predict the future conditions of the dead, but have, thus far, failed in making the conditions of the living either equitable or desirable.

Some of us presume to know just how the church will be run during the thousand years' reign, yet most of us have but a hazy and indistinct understanding of the things which are vital to the life of the people and the success of the church to-day. We can tell exactly of what material the streets of the New Jerusalem will be paved, while the streets which we use each day are left unpaved and uncared for.

We can visualize a future commonwealth where there will be "all things common," and yet be oblivious to the rank injustice and glaring inequality which obtains throughout our social system. We have a well-defined program for Jesus Christ when he comes, but it is clearly evident that the great majority of us are muddled and uncertain as to the exact methods we should employ in preparing for his coming.

The following from the Sanskrit is commended for special reading:

Salutation of the Dawn

Listen to the salutation of the dawn,
Look to to-day,
For it is Life the very Life of Life.
In its brief course lie all the Verities
And Realities, of your existence;
The bliss of Truth, the glory of Action,
The splendor of Beauty;
For Yesterday is but a dream,
And To-morrow is only a vision;
But To-day
Well-lived, makes every Yesterday
A dream of happiness,
And every To-morrow a vision of Hope;
Look well, therefore, to the Day,
Such is the salutation of the Dawn.

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Manana! The Idealist's Paradise! The Dreamer's Utopia! To-morrow, always to-morrow. With such the future is far more desirable for realization than the present. Far-away pastures appear luxuriant and inviting. The fields of to-day seem hedged in and barren. Despite all this, living in the future is a fool's paradise. It is the Devil's trump card. It is the "fly in the ointment," of all things religious. It is the twin evil with living in the past. And these only will permanently retard the establishment of the kingdom of God on the earth.

It was David Starr Jordan who wisely said:

To-day is your day and mine; the only day we have, the day in which to play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know is the part of action, not of whining. It is the part of love, not of cynicism. It is for us to express love in terms of human happiness.

The Sweet By-and-By

Anyone can do great things in the "sweet by-and-by." It takes heroes and martyrs to do the real things which God wishes us to do *now*. The time is here when men who stand for the truth, the whole truth, and nothing but the truth will be called upon to pay the supreme sacrifice. For these are times that try men's souls. They call for men, heroic men, men of action. Paraphrasing another: The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of humanity, but he who stands it *now*, deserves the love and thanks of men and women. Yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheaply, we esteem too lightly; 'tis dearness only that gives everything its value.

We love to sing that hymn, the first verse of which runs as follows:

This world will be blessed by and by;
By our faith we can see it afar;
For our Father has said by his word,
He'll prepare us inheritance here.

Instead of making this an inspirational hymn for present purpose and action, we too frequently turn it into a spiritual lullaby—a sort of religious anæsthetic which deadens our sense of moral and social shortcomings and causes us to feel that "all is well in Zion" notwithstanding "ravenous beasts" stalk forth unchallenged and unafraid, and "briars and thorns" grow unnoted and undisturbed.

To-day alone is ours. The past is dead. The future is not born and to us has no existence. As Bishop Frazer has said: "The present moment is the sole reality, and to fill it with good is the best provision for the possible to-morrow." Another writer remarks:

Yesterday now is a part of forever,
Bound up in the sheaf which God holds tight.

Fellow workers for Christ! Now is the time. To-day is the day of salvation—not Yesterday—not Tomorrow, but To-day. We are traitors to God if we fail to apply all of our powers of mind and heart in dealing with the vital things of our day. To-day demands the full measure of our interest and vitality. "The majority of the people destroy the beauty, and the security, and the comfort that life ought to bring by failing to live in the present."

The Lure of Death

It is related that desert travelers, famished and weary, have sunk to sleep only to dream of luxuriant gardens and bubbling springs, and then to waken and face the desert. Such dreams make only more poignant the disappointment which follows the illusion. Oftentimes, on the plains of the West the mirage presents fields of plenty with oceans of water. But the mirage of the plains is the lure of death. So visions, which lead us away from the divine plan and God's highway into the morass of speculation and theory, are a menace to our social and spiritual life.

In the early part of the nineteenth century Joseph Smith projected his new vision of social regeneration and economic justice. His was the new evangel. The objective—the kingdom of God on earth. Thousands rallied to his clarion call. Together they visualized Zion, a city built after the divine pattern—an ideal community.

What does the record show? We have set the pace in church organization, in doctrine, and ordinance. We have revived the old-time belief and forced concessions among all classes of religionists. God has vindicated our ministry. As to theology and doctrinal accuracy, we yield to no organization under the sun. We can be justly proud of our achievements in this field.

But as to this vision of social regeneration and economic justice, let us inquire. A century has passed. Theoretically, in this direction, we have made progress. Practically, we lag behind. Socially we sail uncharted seas and in our business affairs we are only slightly removed from the "heathen round about." In some respects the Samaritans "within our gates" have put us to shame.

We postulate a "city of brotherly love"—a community wherein there will be no poor and no rich—a domain where equality of opportunity will be the universal law. We sing with fervor, and with apparently good intent of the "coming, glad, new day," and yet we go on day by day, week by week, and year by year, following the worn-out methods of the Gentiles. We know full well what the leaven of cap-

italism has produced. If proof seems lacking, consider the conditions of the peoples of the world today. Are we in any sense immune from the calamities of an unjust and inhumane social system? Let the depleted coffers of the church and the worsted condition of the membership give answer.

But One Way to Build Zion

We know that God has said that "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself," and still we wheedle ourselves into believing that he will overlook our worshiping of idols as do "the nations round about," and the adoption of business and even social relations at variance with his law. Some of these days prophets will speak to us in terms which will reveal our infidelity as did the prophets to the Israel of the long ago. We must renounce the "leeks and onions" as well as the "flesh-pots" of the inhabitants of the land wherein we have sojourned these hundred years before we can even glimpse the land of promise.

I am not pessimist. I am an optimist. I believe that God is in his universe. I believe that he holds sway over all his creations. I believe in the ultimate triumph of the divine plan. I believe in the survival of the truth. I believe in the vindication of the right. I believe in universal justice. I believe that compensation is just and inevitable. But I wish to say, freely and frankly, and without mental reservation, that we are not far enough removed in equity and social justice and moral purpose from the aliens round about. The golden rule does not play its rightful part in the everyday business and industrial activities of our people.

True, we teach tithing and consecration. A great many of our people pay tithing. Many have complied, so far as they have been permitted, with the law of consecration. But we are not alone in this. Other religious institutions are doing these things. When it comes to the mere act of collecting tithing, there are organizations which apply the principle more universally than do we. We have preached equality for decades, but it is one thing to talk equality and quite another thing to practice it. To theorize on equality and at the same time perpetuate inequality, is treason to God. We are commencing to talk of stewardships and inheritances. Up to the present there has been only a babel of tongues. The Saints are mystified and confused. Teaching stewardship without equality is like preaching temperance with a flask of whisky in one's hip pocket. Equality of opportunity and stewardship are synonymous.

Equality in Theory and Practice

The Lord has said, "For if ye are not equal in

earthly things, ye cannot be equal in obtaining heavenly things." It is useless to wink at infraction. A mere plaster aggravates rather than heals. We must not cry peace when there is no peace. I am quite sure no one will dispute my words when I say that we do not have equality in the church to-day. And when I speak of equality I do not mean uniformity. I mean equality of opportunity—equality as defined in the word of God. There is not equality among even the ministry. Necessarily, there cannot be equality among the membership.

Equality seems little more than a shibboleth with many. From indications one might conclude that it was not seriously intended for home consumption. This church will never move forward as it should until the representative men of the church comply, not only with the letter, but with the spirit of this statement: "For if ye are not equal in earthly things, ye cannot be equal in obtaining spiritual things."

How can we give consistent leadership unless we practice what we preach? We must accord to Jesus Christ such leadership as will make of us exemplars of his will and purpose. We cannot consistently ask the people to enforce the law of Christ if we ourselves are side-stepping it. Equality in earthly things means equality in earthly things, or it is a travesty—a stench in the nostrils of God. If you would know whether equality obtains among either our ministry or our people you have only to visit the homes and workshops where our people live and work to have your answer.

What have we done and what are we doing to make possible a worth-while industrial environment? What are we doing to bring the physical and mental energies and activities of our people under the organized system of service contemplated in the divine plan and which necessarily is in direct contravention to worldly exploitation? Where is the industrial institution to which we can point with commensurate pride as an institution operated in Zion under the laws of the celestial kingdom? Other people, both within and without the church, are asking these questions. We cannot side-step. We must answer in deeds, not words. Until we can do so our claims to social adjustment are as "sounding brass and tinkling cymbal."

A New Order Needed

To-day in business life, our people are upholding and using the instruments and means of exploitation and expropriation which govern industrial life everywhere, with scarcely an exception. They are following the business rules which have made for inequality since the days of Cain. As individuals they could not well do otherwise and play the game in

business. Some have endeavored to make adjustments along the lines of equity, as an easement to conscience, but the great mass are enmeshed in the social and economic maelstrom. It is impossible for the individual to extricate himself. This is one of the chief reasons why God instituted the Zionian plan. Until the church exhausts its power to make better adjustment we cannot consistently ask or receive divine approval.

I am heartily in favor of the effort of the general bishopric to bring all of the church membership under the law of tithes and offerings. This is commendable. It is God's way. But let me emphasize that tithes and offerings which come to the church as the fruit of selfish purpose are a menace rather than a blessing to the church. I know how easy it is to close our eyes and stifle conscience by saying, "It is not the business of the church to ask the members how they acquire the money which they turn over to the church." This is the Devil's own lie. It is the province of the church, aye, its bounden duty, to do this thing. To the man who offers tainted money as tithes and offerings there should be but one answer, "Thy money perish with thee."

The chief concern of the church should not be as to the amount we collect in tithes and offerings, or even consecration. Our first responsibility has to do with the methods and means employed by the members in acquiring increase. We should be prayerfully and aggressively interested to see to it that our members are not doing business at the old stand of capitalistic intrigue and speculative purpose. The amount of money which comes to the church is incidental. It need not be a problem at all. The vital thing which must concern the church is how each member is applying his or her energy in the interest of the church as well as of the individual himself.

Do We Apply the Golden Rule?

Are our people making the golden rule the slogan of their business and industrial lives? Are they conforming their financial, commercial, and social activities with the far-flung slogan of the Nazarene, "All things whatsoever ye would that men should do to you, do ye even so to them"? We can unhesitatingly answer, "No" for those Saints who are living outside the land of Zion and, at the same time, make allowance for their inability to adjust their lives to the divine plan. And as to the members of the church in Zion and her stakes, if the golden rule does not govern, this, in itself, becomes an imperative demand for general church direction.

We have declared for stewardships. I am unreservedly in favor of putting this law into operation at the earliest possible moment. Whenever we do

so it will work a revolution in our economic and industrial life, or else it will not be stewardship after the divine order. People cannot keep on conducting their business as they have been doing when stewardship is understood and applied. The purpose of stewardship is to offset the evils of the present social system of selfishness and greed. A stewardship which has as its objective the mere raising of more money to cover the needs of the church will defeat itself. We must not compromise God.

God Will Not Condone Exploitation

We cannot have divine stewardship and continue to exploit one another. A citizen of Zion cannot hold for himself some special privilege, made legal even by the law of the land but expressly prohibited under the divine law, and thereby demand tribute from his brethren, and expect to win favor with God by contributing the excess earnings to him. Special privilege, aye all privilege, is at variance with the law of true relationship.

God is the Father of us all. We are all his children. He has provided equally for all. It is his purpose that "one man shall not possess above another." It is inherent that each shall have access to God's gifts to all of us. God is concerned as to the way in which we make our money. Let not tithing or consecration become a mere easement to conscience, or an attempted bribery of God.

The system of unconditional tenure, of bartering in natural commodities, together with profits, rents, and interest, and even wages, as these things obtain in the world to-day, is abortive of human right, equality, and justice. There is no place for such in the divine commonwealth. We can never build up Zion and foster a business system based on speculation and which makes profits the primary purpose of industrial and commercial action. Doing business or carrying on industry for the purpose of expropriating the producer and exploiting the consumer is at variance with divine comity. To compromise in any sense with these in the establishment of Zion will neutralize our efforts and make divine blessing impossible.

Production for Profit Must Go

Making things for profit—robbing the hireling of his wage and charging the consumer all that the market will bear, is incompatible with justice and equity. It is subversive of the law of service. No man with proper perspective can possibly indorse the profit system. The man who asks another man to pay more in value for a given product than he himself has placed in value in said product, is getting something for nothing, and his act is thereby dishonest. To make things as cheaply as you can, and to sell them as dearly as you can, is unchristian.

To purchase land in Zion, plot it, and then sell it to the members of the church for all the market will stand, is a reversal of the law of land redemption. To purchase houses and land in Zion, hold for speculative purposes, and then sell to another at a price beyond *created value*, is prohibited in any order of society claiming to represent the lowly Nazarene.

Shall Not Labor for Money in Zion

"The laborers in Zion shall labor for Zion; for if they labor for money they shall perish." So, too, *the church* in Zion which labors for money shall likewise perish! What applies to the individual applies with equal force to the collectivity. It follows, then, that in Zion—in real Zion—things will be made for use instead of profit. Things will be done for service rather than gain. The modern methods of barter and trade are necessarily obsolete in a community of Saints. Let us make these things taboo without unnecessary delay. Now is the time to declare for the divine order. Let us not excuse our practices because of the doings of our neighbors. What have we done; what are we doing to overcome the selfishness which has well-nigh wrecked the world? If we seek to build up Zion according to the laws and practices of the Gentiles round about, it will result in our undoing, and we will be engulfed when the overflowing scourge makes an end of nations.

Fears of "Wise Men"

Some of our "wise men" are very fearful lest, in the establishment of Zion, individual holdings will be invaded. They talk as though God has circumscribed himself to conform to the limitations of human enactments. Let us not make a farce of this thing! When God wished to place the descendants of Abraham on the land of their inheritance he entirely ignored the rules governing the surrounding nations. He revealed an entirely new order of things. To-day some express fear lest we make departure from the rules of the game as laid down by men. True, we must and should respect the rights of all men, but it is our bounden service to execute the will of God. The church is asked by these same "wise men" to throw around the individual every possible protection to prevent the church, at any time, from invading the "rights" of the individual. This is making a travesty of a serious matter. One has but to study the evolution of the doctrine of private property in natural commodities, both in Rome and Europe and Great Britain, to recognize the utter absurdity of even thinking of maintaining the old order of tenure. This thing is responsible for much of the inequality and inhumanity of medieval and modern times.

Herbert Spencer, Britain's ablest individualist, sums up the situation as follows:

Equity, therefore, does not permit property in land. For if one portion of the earth's surface may justly become the possession of an individual and may be held by him for *his sole use and benefit, as a thing to which he has an exclusive right*, then other portions of the earth's surface may be so held; and eventually the whole of the earth's surface may be so held; and our planet may thus lapse altogether into private hands.

Again:

Given a race of human beings having like claims to pursue the objects of their desires—given a world adapted to the gratification of these desires—a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of this world. For if each of them has freedom to do all that he wills, provided he infringes not the equal freedom of any other, then each of them is free to use the earth for the satisfaction of his wants, provided he allow all others the same liberty. And conversely, it is manifest that no one, or part of them, may use the earth in such a way as to prevent the rest from similarly using it, seeing that to do this is to assume greater freedom than the rest, and consequently to break the law.

An inheritance is not an alien possession. It is something held in common with all others of the group. It is not held *against* the group, but *with* the group. There is something *in common* and that is the right of every man to *his own* inheritance in contradistinction to every other man's inheritance. An inheritance is a community guarantee to the individual. It is an individual guarantee to the community. The *benefits* of that inheritance must be contingent on conformity to the communal purpose. Let it be understood that an inheritance is more than a title deed to land. An inheritance is a home in all which that term implies. It consists of a home among the people of God. It is a right guaranteed by God to every one of his children. Under the laws of human tenure, it may be necessary and even expedient to hold one's inheritance in one's "own name and title," yet this must not do violence to communal interest. Every human being is amenable to God and dependent upon him for his right of inheritance. "The earth is the Lord's and the fullness thereof." Absolute ownership rests only with God.

By maintaining the colossal error of the unlimited right to private property in land, many of our modern States have developed a condition where the property of one individual is more sacred than the lives of all the people. The armed forces of the Nation are employed to preserve this so-called sacred right of property, although millions of citizens are starving for bread. Under this rule workmen may suffer and die on the highways and byways of all the nations of the world and have no place to lay their heads, while a few individuals hold out of use

large areas of land under the colossal error of the rights of the individual. So long as this continues, so long will the nations be unable to find remedy for the consequent ills. God grant that this church shall not follow in their wake!

Interests Must Be Identical

The interests of the people of Zion must be identical. We cannot develop independent sovereignties. There are some things in life which are, in their very nature, private. The right of a man to his home is inherent. It should be *his* home. There are some things which a man should not be permitted to do, even with his very own. An inheritance implies a family. The family has rights as does the community.

The right to buy and sell and barter in natural commodities is meaningless unless we grant profit and exploitation. The profit system is a counterfeit. It has no place among real Christian believers. Loaning money, inspired by the desire to exact interest thereon, is a passing phase in Zion. It will become obsolete as people come to observe the law of consecration.

When Zion is fully established there will be no place for the present fiscal order. No man with the Bible, Book of Mormon, or Doctrine and Covenants in his hand can possibly justify the present financial system. Loaning money on interest is quite unnecessary in an ideal state of society. Surely, if the members of the church will square their lives with the divine law, God can and will make good his promise that each and all will have plenty and to spare. The law of consecration fully applied obviates the necessity of the loaning of money. No man will be subjected to the humiliation of asking a loan from another. The bishop will not loan or borrow money when God's law obtains in Zion.

A condition wherein the bishop is under the necessity of borrowing money from members is its own indictment. Consecration and interest paying are incompatible. You may say that these things are yet in the distance; possibly; but we must hold the ideal, else we will never realize.

And this brings me to the question of rents. Rents are inevitable if we grant to an individual the right to hold property out of use. With people who believe in inheritances it should require no argument to establish the fact that God has made no provision for the taking of rents. Every man should have his own inheritance. He should not be dependent on any other individual for the privilege to occupy. This must be secured to him, not for private exploitation or gain, but for occupancy and use. Inasmuch as rents are incompatible with the divine order, why should we continue? Are we to go on for-

ever in the ways of the Gentiles, hoping that over night the new order will be installed? Verily, No! The only way to begin is to begin. I am in favor of starting *now*.

Before we can have stewardships we must, as far as we can, discard production for profit. We must inaugurate production for use. We must, to our ability, abolish the practice of private exploitation. We must divorce ourselves from the taking and giving of interest. We must make impossible the imposing of rents as a condition of having a home. We must develop industry so that our people are not under the necessity of working for a boss who determines the *when*, and *where*, and *how*, and *what* of labor. Stewardship involves the thought that each steward shall have the privilege of developing his own talents without embargo or hindrance inasmuch as he does not invade similar privileges by all others.

Let Our Leading Men Set the Pace

Let the leading men of the church set the pace. Let the members of the Presidency, Twelve, and Bishopric forswear themselves of everything which is not compatible with equality and the full order of Zion's purposes as clearly stated in the books of the church. Let all the bishops in Zion and her stakes cooperate. Then let the "men of business" in these various places respond. It will not be long before the rest of the people will follow suit. God is calling for consistent leadership. If we will do our part, God will bring blessing, spiritual and temporal, and our present embarrassment will pass away, never to return.

It was Lyman Abbott who said:

Religion is nothing if it is not the rule of life and the whole life; a man is not religious at all, if he is not religious in every part of his nature, at all times, and at all circumstances.

Doctor Alexander Clark well represents this thought:

Unless your religion changes you from a mummy to a man—makes you honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot box, patient in affliction, humble, cheerful, and hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days, as well as worship him on Sabbath days; then is your religion spurious, hypocritical, and abhorrent—a refuge of lies.

A Final Word

And let me say in conclusion that unless our religion finds expression in the lives of our people, in all of their relations, we are little better than the world. If we fail, we are actually worse, for we claim greater light than do they. Why not take God at his

word? Why not submit his promises to the supreme test? Why continue to shy, and stutter, and hedge, and squirm, instead of acting like men with a purpose and who not only have the vision, but the faith and courage to make the vision a reality here and now; why? Let me be counted one in doing this very thing, *and to-day!* It is *now* or never so far as we are concerned.

Is the Touring Car Wrecking the Church?

By A. H. Christensen

There is a need for the truck and the tractor, but a question about the passenger car.

I have been following all that has been written in the church papers and some from other sources regarding "the after effects of the war."

The "financial depression" and the "unemployment condition" have received lengthy notice in the press and pulpit; and all the evil conditions of the present by *Scotch verdict*, are charged to the war. Not one person in a thousand questions the assertion, but passes it along to his neighbor.

It was not so very long ago that when an eclipse occurred, of the sun or moon, all the calamities of the year, whether public or private, or even sickness, were attributed to the eclipse.

I do not believe that the present "financial depression" was brought about principally by the war; but is the result of the economic, or industrial, or the commercial program, and would have arrived regardless of whether we had a war or not. It might have arrived a year or two later, for the burning up of wealth and resources during the war made the machine which brought the depression grind a little faster, that is all.

Now I introduce the touring car, which is to blame more for the present distress than the war, by quoting some words from Daniel:

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.—Daniel 12: 4.

A Ford advertisement puts the modern rendition of that fact thus:

Everywhere you go you see 'em; and everywhere you see 'em they go.

Some Figures

I shall take some figures from the Ford papers which are put out by the management; and this will be representative of the whole industry. We shall also find from that, the result of the growth of the touring car phenomenon upon the public; and from that shall reason back again to the church; and thus identify a condition which is being much discussed.

There are in use to-day over 4,000,000 Ford cars. And cars bearing the numbers 5,447,816 to 5,529,519 were shipped during October, 1921. This would be 81,000 cars for the month. And to keep up this average for the year would bring the total to 978,436 for the year. Only lacking a few of a million a year. It is said that Ford cars constitute about one half of all the cars in use; and this would bring the grand total of cars in use at the present time up to 8,000,000.

There are about 100,000,000 people in the United States. And if the families average five persons, this will give 20,000,000 families. Now that many cars for that many families will give one car to every two and a half families. In other words, every two and a half families must buy and keep up a car, and the expense will average more than the expense of a Ford, for they are only one half Fords.

A Ford car will cost about \$500, and the average family (this includes all cars in use) will ride out about, say, \$2 a week for gas and oil, or \$104 a year. The interest on the purchase price for the year will be \$35 a year. Repairs and tires, etc., about \$30 a year. And it is estimated that the life of a car is about seven years. The principal fades away at about the rate of \$71 a year. So the expense of a car for the year may be recapitulated about as follows:

Depreciation	\$ 71.00
Interest	35.00
Repairs	30.00
Gas and oil	104.00
	Total
	\$240.00

So we have \$240 a year expense for two and a half families, or about \$100 a year for each family. I think these figures are approximately true.

The Latter Day Saints are taken from the middle strata of society, and for that reason we may say that what is true of the general public is also true of the church.

We have a membership of about 100,000, and an average of five to a family will give us 20,000 families who are burning up \$2,000,000 a year running to and fro.

I remember when I was a boy that some of the Saints from our branch had come home from conference at Independence, and the report was circulated by them that a certain bishop was squandering the money of the poor; for, said they, he has electric lights in every room of his house! But now, it is just possible that some of the critics of the financial policy of the church not only have electric lights in their bedrooms, but on the front and rear of their cars as well, and they seem like torches, and they

run like lightning to and fro, but knowledge is not increased.

Another fact that I glean is that "approximately \$30,000,000 profits are shared annually by the Ford employees." I wonder how many tithes found their way into this strong box.

The Place for Retrenchment

A few weeks ago I read with sorrow that the church must retrench; that the missionary force must be reduced in number; and that other retrenchments must be made. It was in the same article, I believe, that I read that other churches were compelled to do the same.

This fact argues that it is not the expense side of the proposition that is the cause of the financial depression of the church, unless, peradventure, it occurred before the funds reached the treasury department of the church. For why should church expense which is incidental to expansion of our church, lap over on other churches so that they must retrench?

It thus becomes evident to the thoughtful person that the basis of the present church financial depression is on the side of receipts. The money simply is not coming in; that is all. And the reason for this exists in a number of very great errors, of which the touring car is only one; yet a very great one.

We believe the membership of the church still will to give freely to support the Lord's work. But they find their giving power has been limited. Now, I want to make it clear that this is the cause of the recent retrenchment order which will retard the promulgation of the gospel so much. To my mind it seems that the retrenchment came at the wrong end of the proposition.

Dis-fliver-ment Conference Needed

We have just had an illustration of active economy in the nations that have been assembled at Washington to discuss *disarmament*. And I think the church could with profit hold a conference to discuss *dis-fliver-ment*; and this would be applying the principle at the fountain head of the difficulty. We make a mistake when we discuss limiting the Jerusalem program, or the Indian work, or the Sanitarium, or the Children's Home in this connection.

When we contemplate the figures revealed by the automobile industry, and then know that the Saints are as deep in as the average person, we are reminded that there is an abundance to redeem Zion even now, if they who call themselves after his name were willing to impart as the law requires.

When I went out from America a few years ago, via the Golden Gate, I left behind a city whose streets were filled with horse-drawn vehicles; and

when I returned last year, not a single horse was to be seen, and the cars moved by squads, by block signals at the street corners. Instinctively I shuddered. And as a few days later I went in and out of Los Angeles (the Angels), I was ever depressed in spirit by the sea of cars that jammed the streets day and night. And picking up a paper I read of 7 killed by traffic; 518 injured by traffic; 2,140 accidents in all reported to police headquarters; 231 stolen automobiles; all for the city of the angels for the one month of January. Many times the question would recur to my mind, What shall the end of all this be?

There may be some who will read this who know more about the automobile business than I, and who can out-figure me, too; and they may think that I would like to go back to the days of the prairie schooner. Not so; but there are a lot of people, millions, who should go back to the street car, and take the money they have invested in the touring car, and put it where it will help build up some fallen people. And there are multitudes of others that ought to spend their time on the farm and at the bench, and at the desk, which they now spend on the boulevard and the highway.

Truck, Tractor, Touring Car

We shall now divide the automobile business into three parts, viz, the truck, and the tractor, and the touring car. From a booklet, *The Ford a Business Utility*, and under the heading, "With truck owners," I quote the following:

I am sure that I am getting more service from these four machines and four drivers than I could from ten horses and eight drivers.—A User.

After two years of experience with the Ford truck, we recommend its efficiency in the retail coal business. On straight load deliveries within the mile and a half circle, it is capable of distributing fifty tons of coal in a ten-hour day, which is equivalent to the work of three teams. The fuel consumption averages nine miles to the gallon of gasoline, and one quart of oil every hundred miles. The depreciation, including tires, together with incidental repairs, has not exceeded one dollar per day.—A User.

The truck is a producer. I have no quarrel with it, nor with its brother, the tractor, for the same reason. In fact, it is such a good producer that four machines, as seen above, displace four drivers, who will go to the teamsters' union headquarters and take their place in the long line of unemployed, which at one time during the last year was 3,000,000 deep; or peradventure find work in some garage repairing touring cars.

Did you ever take the trouble to count the garages and filling stations in your town that were not there ten years ago, all of which employ groups of men who have families to support? And can they be

supported out of an industry that is nonproductive?

Another user from Arkansas states that his truck costs for repairs and tires and gas and oil, \$13.50 a month. This will about equal horse power, and the investment in horses, harness, wagons, etc., will about equal the investment in the truck. So, with the added efficiency there is no fault to find with the truck save to assimilate the displaced men in a productive line of work. It seems to me this is a Zion problem.

What is true of the truck is true of the tractor. I quote but one of the many testimonials concerning the tractor:

W. H. Rathburn, who operates the Fordson on a ranch near Somerset, Arizona, says, "I have used it on the plowing of heavy Bermuda grass which I was heretofore obliged to do with eight head of stock, the feed alone for same costing \$4.68 a day. The expense incurred in the use of the tractor in a day's work will not exceed \$3, and I have been able by the use of the tractor to perform one third more than I would if I had used stock. This tractor is certainly a wonder, not only from the standpoint of service, but equally as well in its low consumption of fuel, fifteen gallons of distillate serving the purpose of nine hours' continuous use, and it does not consume in that time more than one gallon of oil. In addition the use of this tractor also eliminated the cost of the services of the men whose services at the cheapest price would be \$3.60 a day each.

So the tractor and truck are producers and are friends to man and should be befriended by him; as is also every other invention that helps to lighten the labors of man or beast. The touring car in a few instances is a producer, but I do not believe it to be more than ten per cent producer and ninety per cent nonproducer. I shall therefore class it as a nonproducer.

It will not do to fail to here define fully what a *producer* is. I think, too, that this is one of the key-notes of a Zion builder. Let every Saint learn to be a producer.

Sometimes a salesman who has been turning in \$500 a month of orders, and then gets a car and turns in \$1,000 a month, is heard telling his friends that the car is a producer. Here is such a testimony from B. B. W., Brookville, Indiana:

The Ford truck which we purchased from you a little more than a year ago has given us splendid service, having been driven nearly every day over all kinds of roads. *We cover nearly twice as much territory as with our two teams.*

It produced *business*; of course it did. But we are not speaking of business, but of *wealth*. The question is, Does the touring car cause two blades of grass to grow where but one grew before? Does it do some necessary work related to the bringing forth of the necessities of life? Or does it simply help money to change pockets or banks?

A certain man of my boyhood days gave his son an old pony with the privilege of trading as he felt

like doing. After eight trades the boy had the same pony back again and \$85 "to boot."

Percentage Used for Pleasure

I am informed that some one sent out a questionnaire last year to a multitude of car owners to see what percentage of cars were used for business and what percentage for pleasure. How stupid! All their effort for nothing. They obviously intended to find out what percentage of cars were necessary appurtenances to human existence, but they went wide of the mark.

I have seen bakery wagons in a town not their own, stealing trade from the local baker; and the next day the local baker sent his truck to the other's town to steal it back again. Is this production? Each may have been producing *business*, but not *wealth*.

A touring car that hauls eight men to their work helps to produce the commodity that the men are producing. A car that carries the physician to the sick chamber is producing health (not money). The car that carries the missionary to the place of his appointment is producing righteousness, etc.; but millions of cars that are used by salesmen—there may be exceptions—produce nothing but money for their masters, like the billboards that line the highway. I do not think it can be proved that the touring car is more than a ten per cent producer. Let us have a five-year touring car holiday in the church.

I have often gone into the shopping district of Kansas City and found the curbs on all the streets literally jammed with cars, from Baltimore to the Library and from Ninth to Thirteenth, it seemed to me; and some parking yards are said to park daily more than one thousand cars. These represent either shoppers or office men at work, and the whole thing could be taken care of by the street cars at a saving already pointed out, which would furnish a tremendous sum which could be used for more necessary work.

Go into any small town on any day of the week and you will see the streets well filled with cars; in some towns parked in the center of the street and in others at the curb. Ten years ago the hitch rack tethered but a few teams on all days except Saturday, and on Saturday not half so many as the cars that are parked in the streets on Monday or other days. This argues that people spend more time in town than they used to do. And they spend more money to get to town; and they spend more money after they get in town.

The argument that the farmer can keep a car as cheaply as he can keep a team loses its force when we know that the car will not plow corn, so he has to keep a team anyway.

The touring car increases railroad passenger rates, and whether the railroads give another cause for the raise or lay it on to the union, it is nevertheless a fact that if only a fraction of the people ride trains that used to do so, they cannot haul them for the same money. I know that ten years ago one could scarcely get a seat on any of the trains between Kansas City and Saint Joseph, while now one may have two seats.

In Fort Scott, Kansas, they have discontinued the street car service and grubbed out the tracks entirely. Was it not the jitney that made it necessary?

Good Cartoon Subject

If I were a cartoonist I would draw a cartoon of a member of the church standing beside his car in front of a filling station. And the filling pump should have two hose; the one a discharge and the other an intake. The discharge hose, of course, should be discharging gasoline into the car tank; and the intake hose should be inserted deep into the trousers pocket where the tithing is wont to be kept; and I would write below, "Will a man rob God?"

If I owned the car that I use in getting around to the Indian camps and to haul the gospel tent about, I should feel somewhat justified; for I made out my inventory and paid the tenth thereon fifteen years ago. Since that time, for the greater portion of time I have been living on the true stewardship basis; and if I feel like making additional offerings, I do so. If I have need in my stewardship, I am supplied. If I have a surplus that I do not need in my stewardship, I gladly turn it over. I have never wanted nor worried about wanting, for I trust in about 100,000 Saints who are back of me. You can do the same, and ought to.

If you have to take extreme measures to meet your obligation to God and to them who keep the whole law—and to them also you owe it—do it. It is no worse for you to owe a bill at the filling station, to keep the church property clear, than it is for the church property and that of the missionaries to assume a mortgage to keep your bill paid up at the filling station.

When I see my colaborers who have been valiant, laid off from a field already white to harvest; and the very early ideals of the church threatened with postponement, I cannot refrain from making this appeal to all car owners: not to let the sun set on the present situation until they have done all in their power to alleviate it.

God help you to arise in the glory of your faith.

To do nothing by halves is the way of noble minds.
—Wieland.

THE STAFF

Edited by Arthur H. Mills, 1514 West Short Street, Independence, Missouri.

Some Interesting Old Hymns

It recently fell to our lot to trace the origin of some of our old, well-worn hymns, and we found material enjoyment in the task. We personally inspected original copies of the first two periodical publications of the early church, *The Evening and Morning Star*, published at Independence, Missouri, from June, 1832, until the expulsion of the Saints in 1833; also *The Latter Day Saints' Messenger and Advocate*, published at Kirtland, Ohio, in 1834 and 1835. In these we found the publication, ninety years ago almost, of some of the hymns we so often sing to-day with fervor and enjoyment.

The *first hymn* (words only) to appear in any publication of the church, reading in the order one would naturally follow in the columns of newspaper print, was found in the June issue of *The Evening and Morning Star*, volume one, number one, on the last page of same. It was typically a Latter Day Saint hymn, breathing the spirit of the restoration, as follows: (first two lines).

"What fair one is this, in the wilderness trav'ling,
Looking for Christ, the below'd of her heart?"

Appearing in the same issue we find three other characteristic hymns. There next appears our much used hymn, found in our Hymnal, number 279;

"Glorious things of thee are spoken,
Zion, city of our God."

Another hymn, which however does not appear in any later published editions of hymnals of the church, is

"The time is nigh, that happy time,
That great, expected, blessed day."

But most interesting of all, in this same issue was found what is perhaps the most used hymn of the church to-day, found in Hymnal, number 158:

"Redeemer of Israel,
Our only delight."

Here was the face of an old friend, tried and true, coming to us from the dim haze of years that are all too veiled in mystery. We read it again, although we know it by heart, and we found what many do not know: there is a *fifth* verse, not found in our hymn books of the past half century, omitted for the sake of brevity doubtless, as it is the only one that possibly could have been omitted. That our readers may know what it is, we quote it entire:

"The secret of Heaven,
The Myst'ry below,
That many have sought for so long;
We know that we know,
For the Spirit of Christ,
Tells his servants they cannot be wrong."

A number of other well-known hymns are found in the succeeding issues of *The Evening and Morning Star*, until its last number, July, 1833, after which the spirit of persecution

prevailed to the expulsion of the Saints from the land to which they had gathered.

But the publication of many of our well-known church hymns went on, and in the files of *The Latter Day Saints' Messenger and Advocate*, published at Kirtland, Ohio, in 1834 and 1835, are found a number of them. Therein is found that most distinctly characteristic of all Latter Day Saint hymns, "The Spirit of God like a fire is burning." It was published under the title of "Hozanna to God and the Lamb," by W. W. Phelps, author, and the tune designated to be sung to it was "American Star." Whether this is the same tune now used we are unable to say. But an interesting fact concerning its first publication is that there is found a verse that does not appear in either the "Saints' Harp" or our Hymnal, our two most recent hymn books. It is the fourth verse of the original, and as many doubtless have never seen or heard of it, we herewith reproduce it:

"We'll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet:
For he that receiveth his penny appointed,
Must surely be clean at the harvest of wheat."

Were we able to glean all the sentiments and surroundings in which our early hymns sprang into being we would doubtless have a most excellent presentation of the spiritual aspirations, as well as sufferings, of the early church.

ARTHUR H. MILLS.

Musical Activities at Sacramento, California

Sister Hazel Blohm, a member of the publicity committee of the Sacramento, California, Branch, and also an energetic member of the choir there, writes us a very interesting account of the musical activities of the branch for the past year, which we think will not only be of interest to our musical workers everywhere, but will be helpful as well. This account came just as the last issue of *The Staff* was "going to press" (to use a journalistic phrase) hence had to lay over until this number. The choir of this branch has accomplished so very much during the past year that the chronicle of their doings furnishes an example and an incentive to all other branches and choirs.

Beginning Easter Sunday, almost a year ago, the choir sang for the special Easter services the second half of Gillette's cantata, "The Light Everlasting."

Following that, on "Mothers' Day," special anthems and solos suitable for the occasion were rendered. During the anthem, "For mother's sake," little girls passed through the congregation distributing red and white flowers, thus lending an affecting touch to the sentiment of the day.

On June 12 a specially augmented choir, under the direction of Sister Birdie Clark, rendered the cantata, "Olivet to Calvary." Some of the singers of the choir had been cooperating in friendly association with the local music clubs and they brought to the assistance of the choir for the occasion some of the prominent singers and soloists of the city, augmenting the choir sufficiently to render this fine cantata most successfully. Sister Christianna Waller, chorister of the district (Northern California) with some of the music workers from San Francisco and Oakland, motored to Sacramento and were present on the occasion. Later, at the annual reunion of the district in August, this cantata was again rendered under the direction of Sister Clark, in the absence of Sister Waller.

Special music has been rendered on several occasions since, such as Thanksgiving Day and Christmas; and on a recent

Sunday evening the choir again repeated the cantata, "The Life Everlasting."

What the Sacramento choir has done a number of other choirs of the church could easily do; but they won't do it as long as they sit contentedly, satisfied with the regular production of the commonplace and the things they have been doing all along.

Independence Choir Prepares for Easter

The Independence Stone Church choir is busily engaged, under the direction of its leader, Brother Harold C. Burgess, in preparing DuBois' sacred cantata, "The seven last words of Christ," for rendition at Easter time. This is one of the standard cantatas and was about a year ago rendered by the choir of the Brick Church at Lamoni, during Brother Burgess's leadership there.

During the young people's services at the Stone Church at Independence, during the week of February 19 to 26, Brother Burgess had charge of the congregational singing for the services, conducting such in the upper auditorium each night with great interest.

Music and Beauty

Sister Audentia Anderson, of Omaha, Nebraska, formerly editor of *The Staff*, sends us the following which appeared under the above caption in the *Omaha Bee*, of March 2, 1922.

NEW YORK.—(Special Correspondent.)—At a dinner party recently, following the usual lull after a big dinner and coffee, the hostess, whose apartment boasted a fine grand piano, began to solicit talent among those present. There were ten women guests, most of them quite young, but each and every one of them pleaded inability to produce a musical note either by song or piano.

"Isn't it strange," said one fair guest. "Here we are ten what might be called reasonably well educated women. We can talk about books and talk about plays and about food and the latest dance steps, and still we seem, as a body, to have neglected something that ought to be more vital in a way—music. It plays an important enough part in our lives, after all, so that more of us should respond to its charm, and be able to dispense some of the latter as well."

Adds to Feminine Charm

At which the host projected, "Well, I don't know what is the matter with you girls, anyway, especially you unmarried ones. Take Marion there (nodding in the direction of his wife), she used to be able to play and sing. In fact, that's how I fell in love with her. But now she won't do a thing with her music, and I often long for the old days when she would play some melody and chase away my cares and worries.

"I think it adds tremendously to a girl's beauty, don't you? And, as an element of charm it ought to be considered in a girl's education, not to be dropped once she gets herself tied up at the altar. A homely woman can make herself the center of attraction if she can play or sing well. And a pretty one with a talent—well, she is the bright star of the occasion. And I don't mean she has to have professional ability, either."

Talent Sadly Neglected

By a curious coincidence this incident came to my ears directly after I had been going over some medical and health books, and I had just been struck with the importance attached to music by several writers. And I remembered having remarked on various occasions after parties how compar-

atively few girls are able to contribute anything to such occasions in a musical way. However, I never thought of it so much as a beauty asset as a feature of education, which it were decidedly too bad to neglect. But the host's comment recalled to mind occasions where a girl had gone up many notches in the estimation of those present when she contributed in a musical way to the pleasure of the party.

There is something feminine about it that carries its own appeal, isn't there? It lifts one above the commonplace, too, does it not? And the better one performs the farther one is removed from the commonplace. And, after all, there is hardly a house in America of any pretensions whatever that does not harbor a piano, and studying music is no more difficult, except in a few rare cases where there is a total lack of ear, than any other study which contributes to a finer intellect.

Helps in Sickness and Grief

So much for the beauty side of it. Now for the health angle.

Doctor John H. Huber, who has written a fascinating book on retaining youth, says every one should have a hobby, and the most satisfying of these and the most comforting he claims to be music, the appreciation of good music, with some little skill on a musical instrument.

"Music is indeed a most salutary medicine," he says, "because its component tones are regular vibrations, even auditory waves, precisely so many to each note; being thus unlike cacophonies, noises that are made up of irregular, dissonant, conflicting vibrations. Thus is the pleasing sense of perception of good music conveyed to the brain, where its benignancy is in turn transmitted to the sympathetic nervous system, which directs the functions of the heart, the lungs, the stomach, and other organs. Thus is good music not only psychic for the soul, dissipating mental depression and soothing emotional disturbances, but it also enhances nutrition, furthers digestion (wherefore Voltaire spoke of 'liver music'), quickens the pulse, and helps to restore organic unity.

"Indeed, the entire human machinery will run all the better for occasional lubrication with a stream of melody that is sweetly played in tune, and which 'will help thee in thy need in sickness, grief, and all adversities.' It is truly one of humankind's most inestimable blessings that into our stream of consciousness there may (be we so disposed) empty themselves most melliflously "those purling rivulets, those rippling brooks, those laughing waters, those sparkling cascades which have their springs in concords of sweet sounds."

The effect of music on the human system is well exemplified in the fact that the music of a band will carry marching men along with a swing, whereas without the band they drag along with a dispirited gait. It is a distinct stimulant, as even the hurdy-gurdy has proved to you time and again. It tones up the nerves and gives courage.—By Antoinette Donnelly.

Music Is Conducive to Home Contentment

There probably is nothing in the home on the farm, or in the city, for that matter, according to the *Dallas News*, so conducive to the happiness and contentment of its inmates as music.

"So plainly is this evident and so universally conceded," the *News* continues, "that one might with some show of cogency, in his argument, assert that music is of itself a necessity as well as a joy—indeed, a comfort, too. Certain it is that in a family where there are members blessed with musical talent there is an attraction for the home that does not exist in the absence of music.

"The lack of musical talent has in this present age, however, been in great measure overcome through inventive genius, for although there may not be those in a family who are gifted with both the talent and desire to make music, the mechanical devices for making music now obtainable are both numerous and satisfactory. And not only are they satisfactory in the manner in which they render the numbers played, but it is possible to have the classic productions of the century produced with absolute correctness as to melody and technic. Where mechanical attachments are not used this is not possible except in extremely few families, for extraordinary indeed is the amateur musician, on whatever instrument he may play, who is capable of rendering the world's greatest gems of classical music.

"With the player-piano one may buy every piece of music, whether classical or ragtime, and this mechanical musician will render it for him with perfect technical expression. At the same time these wonderful instruments—and they are certainly wonderful—may be changed in a moment to be played by a pianist. Thus is the home doubly blessed which has one of these great instruments within its walls—it plays anything offered it, and is ready at any time to give way to the talent of any musician who may be present, or for practice by the beginner.

"And the player-piano is not the only musical instrument with appealing merits. The various talking machines not only do 'talk' but they sing, or render with amazing correctness and musical intonation the songs sung by the world's greatest human songbirds, and in addition will reproduce with faithful and remarkable exactitude the beautiful instrumental productions not only of single instruments, but of orchestras or bands. Indeed, these wonderful instruments make it possible for a family to enjoy any evening, or, in fact, at any time, a lecture or recitation, vocal renditions by any of the world's most noted singers and a concert by a great musical organization in the form of a band or orchestra.

"We are rather inclined to the belief that few people realize to their full value the capabilities of these great musical contrivances and their effectiveness in adding to the pleasure and attractiveness of any home, whether in city or country. For the same outlay in money it can scarcely be gainsaid that there is no other attraction that can approach in any reasonable degree a musical instrument, especially one which is so capable of interesting, instructing, and entertaining not only the members of a family, but all who appreciate music and the other entertainments they afford."

Abraham Lincoln's Piano Is Heard in D. A. R. Musical

A Schomacher piano purchased by Mrs. Lincoln when she became first lady of the land was used in a musical given by the Kaskaskia Chapter of the D. A. R., at the Chicago Historical Society rooms recently.

The musical was devoted to the singing of melodies that were in vogue during the time of Abraham Lincoln, and which our grandparents sang and played.

Members of the society that took part in the recital were attired in the costumes worn in the period between 1830 and 1860.

Brother Charles Lundeen, of Minneapolis, Minnesota, writes to express appreciation of various articles that have appeared in the *HERALD* the past few months. With some he agrees and with some he disagrees in some points, but from all of them he learns much of value to him in his work.

WOMEN'S DEPARTMENT

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

How Shall We Train Our Daughters?

These are indeed most progressive times. To keep abreast of the advancement, one surely needs to shake himself loose from old traditions and be willing to come out into the light of to-day, and try to view conditions and opportunities from newer vantage grounds.

Time has been when no women were admitted to the higher institutions of learning. We have come to regard that period as belonging to the "Dark Ages." As we emerged from the gloom of those days, all we could ask or seemed to desire was to be placed upon a footing of equal opportunity with our more fortunate brothers. We were glad to pore over abstractions and more or less vaguely-outlined principles and theories of philosophy and so-called culture. Many an ambitious feminine brain has been crammed with theorems and Greek verbs which, no doubt, developed therein some added ability to think and reason and remember, but which proved rather "a broken reed" when the owner of the brain was compelled to turn it to the homely and practical duties of home and motherhood.

We are slowly emerging once more, from the gloom of traditional curricula. Schools and colleges are coming more and more to see that study which does not qualify for life's most probable responsibilities is but lame, and education which does not fit a young man or young woman to meet experiences with the strength born of at least a modicum of knowledge concerning them is but superficial.

We are told that seventy-five per cent of American women marry, and almost all of them become mothers. How much definite preparation for either position think you have these women made? Silent answer might be made by the 100,000 tiny graves, or the 25,000 longer ones wherein rest the spent forms of our annual sacrifices on the altar of motherhood.

Some of these facts have begun to startle our Nation. They have within the past few years, through the instrumentality of the Children's Bureau, been able to decrease perceptibly this dreadful toll taken by Ignorance. This has been accomplished by spreading the gospel of truth and knowledge concerning the facts essential for mothers to know.

That this educational work has met with many obstacles must be admitted, and perhaps one of the most influential has been the indifference to these opportunities, on the part of the mothers of the present girlhood of the Nation. Hard as it is to believe that mothers would be guilty of indifference or neglect in regard to the knowledge for their daughters which will often spell the difference between success and failure in marriage and parental experience, a thoughtful survey of to-day's conditions compels us to that conviction. From pulpit and press, from rostrum and conference table, comes the challenge to American mothers, to arouse from their lethargy, put aside their old-time traditions, and map out for their daughters a course of education which will prepare them for their most probable duties in life. It is time to face the question squarely and honestly, and to find the answer that will secure the highest and most-to-be-desired results.

This answer need not bring less of science, culture, or philosophy into the training of our girls, but will rather choose those branches with greater care and greater consideration of future needs. Cannot a girl's mind be as highly developed through a study of household accounting as of

banking, or by a knowledge of household engineering as well as of bridge building?

"The higher institutions of learning, naturally among the most conservative forces of society," wrote Mary Read seven years ago, "have not yet begun to perceive the significance of such a subject as mothercraft in the curriculum, although the beginnings of *some phases* are being made. Secondary and elementary schools, bound by the fetish of college requirements, are only beginning to show here and there indications of efforts to prepare for living instead of simply for college. And the young woman—still immature, inexperienced, and therefore not appreciative of life's values and impending responsibilities—has had neither the guidance of school and home, nor the educational opportunity, nor the personal foresight to prepare adequately for this vocation.

"What is the consequence? A generation of women, the majority of whom are notoriously (and sometimes shamelessly) ignorant and unskilled in the most vital and significant human responsibilities. In millions of homes women are wasting their time and energy, losing the joy of their motherhood (and too often their little ones), perplexed, harassed, overburdened, because they are bungling, stumbling blindly, groping at their vocation."

Why this editorial? Why are we trying to present this matter to our readers again, and in this form? Simply this. Are you Latter Day Saint parents widely enough awake to the situation portrayed, to feel in your hearts and to carry out in action, that you are willing to break loose from some of the old educational traditions, and urge upon your daughters the taking of homecraft subjects? If you cannot do much towards changing the established curriculum of your local high school, introducing there such subjects as nursing, household physics, and mathematics, nutrition, etc., as elective for girls, would you be willing to make the attempt to send your daughters to schools where these branches are taught?

Let us go a step farther. As members of a church which is attempting to establish a condition of purity, health, and happiness conserved by and through loyalty to the common good, and as members of a church which is supporting a school for learning where not only the minds but the souls of the students are of prime consideration as they are being trained for service to God, the church and community, would you be interested in seeing placed in that school a course of study in homecraft? After its placement there, would you support it, if possible, by sending your daughter there, helping her to see that a real preparation for happy and useful living is an opportunity far above mere old-time scholastic knowledge?

What would you like to see included in such a course in Graceland? Already there is a part of the usual home economics course, where many practical phases of homecraft are taught. Other things will be provided as needed. It is for us parents to ask, that it may be granted unto us, to "seek, that we may find" for our girls that special training which will fit them to carry successfully the management of a home and the care of children, and to do it with a fair perception of the spiritual values involved. It is not enough for one to learn how to sweep a room, but to be able to do so with a sense of its real relation to life is far better. The old couplet expresses the thought:

"She who sweeps a room as unto God
Makes that, and the action, fine."

Could we inject this comprehension of the worthiness of all duty, into our lives, would any of us find our daily tasks irk-

some? And would we ever perform them in a careless, superficial, or inefficient manner? And could we give to our daughters a better heritage than a perception of this great and elemental truth, viz, that "not a sparrow falleth but its God doth know," and that it is possible to serve God as truly in the smaller tasks of life as in the larger ones? And, since it is service to God, shall we not try to make it *worthy* of him?

Now, may we make an earnest request of each parent who reads this? Will you please write to us, and tell us what are your desires for the education of your daughters? Will you not take the time to thoughtfully consider what elements you consider of paramount importance in their training? Will you give us the benefit of your observations and experience along these lines, pointing out advantages or disadvantages you may see which would arise from our girls concentrating upon such a course instead of the usual college course?

What parent will be the first to reply, we wonder!

How shall we train our daughters?

AUDENTIA ANDERSON.

Leadership

A leader has many duties. Her work must be planned, and her plan worked out. She must preside at meetings, teach and instruct her workers, and report the work she has been able to accomplish. Besides this, she must work in harmony with her superior officers, and coordinate her work with all other departments of the church.

Sometimes she will find it necessary to take over the duties of a resigning worker until another can be appointed to fill the vacancy. Quite frequently, too, she must substitute for absent teachers.

Perhaps a few hints may help her in arranging her work, and these are offered in all sincerity and with the hope that some may benefit.

1. A leader must consider broad policies. What has been done, the present needs, the possibilities of the future, should all engage her thought. In visioning the future, remember that nothing worth while has ever been done until it was first dreamed or visioned.

2. Installing new methods and devices. Study organization, and perfect yours. Through organization a leader multiplies herself. By organization a division of labor is made possible. Unless old plans have been very successful, try a new one. People like new ways of doing things, and respond quickly to new plans. Try the new "group" method that is becoming so popular in many places.

3. Instruct workers. A leader must organize, deputize, and supervise her work and workers. It is the executive's task to give out clear-cut statements on which action may follow. A leader must not work on the exterior, prodding and forcing; but on the interior, stimulating and releasing. She should inspire and control her workers. A good commander is one who knows how to obey. One must always follow, even while leading.

4. Set high standards. See that good work is done. Work that is slighted in any particular or department is not a credit to a leader.

5. Find special capabilities. Investigate the special abilities of workers. Know them; teach them to specialize according to their gifts and talents, especially to train as teachers.

You will find many types among them. An accurate knowledge of each will be a remarkable help to you. You will find some who are keenly interested in their work, some who are unusually accurate, some who are possessed of infinite pa-

tience, some who are very retiring and shrink from prominence, some who are untiring in their efforts to keep their departments up to a high standard, and some who are able to concentrate for long periods of time upon problems, and give wise counsel thereon.

You will find the steady, quiet worker, who will work side by side with the speedy one—one slow thinking, and the other able to decide and act quickly. There will be some who are willing to study the theory of their work from books, and some who will not study under any circumstance. Among these last named, you may find your great doers—the people who work with their hands. Many useful tasks can be found for them. If you look closely, you may find one or two splendid teachers, and perhaps a few who are real specialists, those who are skilled in some one art. *Know their specialties*, and find a place in your ranks for each and every one who is willing to work!

6. Manage your workers judiciously. Some are impulsive workers who need to be held back. Some are self-centered and must be patted on the back. Then there is the grouchy worker, who gets things done but is always whining about it. A good leader can use all types, knowing that often not half of what is said is really meant.

There is just one kind of worker for whom we seem to have no place, and that is the one from whose mouth there continually flows a stream of sarcasm. Such a person should be kept out of office until self-control is learned, for more harm than good is done by her services.

7. The work to be done. Consider the size of your district or group. Note the needs, and the possibilities before you. Set your goal, and work towards it. Have a definite plan, and patiently pursue it.

8. Sequence of work. Order is heaven's first law, we are told. You must have system to be a successful leader. Without it you may expect failure. Everything has a beginning, a middle, and an end. Consider.

9. Methods. Methods should be standard, advanced, and honorable. Nothing short of this is becoming in Saints.

10. Who shall do. Get the right persons in the right places, and then try to keep them willingly at the top notch. Congenial work should be a joyous work.

11. Where. Meeting places, in mass or in groups. Note the conditions of your members, their needs and preferences, and conform to what seems most convenient and profitable.

12. Take time for the work. Do not expect results too soon. Some of the best and most desirable things are of slow growth. All education comes slowly. Be patient. We cannot go faster than the group is willing to go.

13. Quality of finished product. Always we want good results. A leader must be measured by the quality of her work, by her methods, her capacity to learn and her capacity to teach. She should build solidly, taking time to lay foundations well, and then erect the structure patiently, of materials that will bear inspection.

All in all, let us have patience with each other, working together in harmony for the advancement of the work as a whole. Upon such effort we may, with confidence, ask the blessing of God.

LULA SANDY.

Building Cathedrals

Modern civilization, one might truly say, is based on the home. Back of the home, often almost submerged in drudgery, is the mother. Yet to the best of them, however hard pressed by domestic duties, life is an achievement more than a task. Cooking is not merely the preparation of food, nor sweeping simply chasing dust, nor is the teaching of cleanli-

ness, religion, and love for the beautiful in nature and art only toil. All these things go to the strengthening of civilization.

The spirit of the housewife is needed throughout every activity of modern life. Whatever the task to which fate has assigned one, it has its connections with something greater. To view it thus is to find joy in work and to gain in craftsmanship.

Three men all engaged at the same employment were asked what they were doing. One said he was making \$5 a day. Another replied that he was cutting stone. The third said he was building a cathedral. The difference was not in what they were actually doing, although the spirit of one might quite possibly have made him more expert in his task. They were all earning the same wage, they were all cutting stone; but only one held it in his mind that he was helping build a great edifice. Life meant more to him than to his mates, because he saw farther and more clearly.

The farmer may be only planting seed, but if he opens his eyes he is feeding the world. The railroad man, the factory hand, the clerk in the store, likewise are building their cathedrals. The investors in stocks and bonds, the executives in charge of great corporations, they are building cathedrals likewise, if only they can catch the vision. The housewife does not count the dollars she receives for her exertions, and if she did her life would be unhappy indeed. The rest of us, the great figures in the industrial world more than the humble ones, are thinking too much about such things as cutting stone and making profits really to be realizing the beauty of life.—Editorial in *Omaha Bee*.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10, postpaid.

CHAPTER XVII

The Will

1. Why is the will necessary?
2. How is our strength of will measured? Parents and teachers should often resort to the legitimate practice of telling the child to do something else when he is doing something objectionable, instead of saying, "Don't do this or that." Get the attention on something foreign to the objectionable, and the chances are, he will not care to go back to the original thing.
3. Explain the steps necessary in making a choice.
4. Discuss the difference between reasonable and accidental decisions?
5. Why is the habit of indecision to be fought against?
6. What is the crucial point in human experience? We find many striking examples, such as Jean Valjean, in literature. It is our duty as parents and teachers to select splendid examples of strength of will power for the growing children. What would you suggest?
7. What is the greatest test of our will power?
8. In the light of the paragraph on page 284, "Objective tests a false measure of will power," do we not again see the inability of one man to judge another? "The only point from which a conflict of motives can be safely judged is that of the soul which is engaged in the struggle." Illustrate.
9. Carefully study the three types of will and explain

LETTERS AND NEWS

Holden Stake Conference

Holden Stake conference held at Holden, Missouri, opened on Friday, March 10, at 10 a. m. with devotional services in charge of Brethren C. V. Hopkins and Roscoe Moorman. At eleven o'clock business session for the organization of the conference was held in charge of Brethren W. S. Macrae and F. A. McWethy. The stake presidency were sustained to preside over the conference and make such provisions for same as they deemed necessary. Also secretary of the stake was sustained as secretary of the conference with power to choose an assistant if she desired. Stake musical director was given charge of Brethren C. V. Hopkins and Roscoe Moorman. At motion was adopted authorizing the remaining members of the stake presidency to appoint a committee for the purpose of formulating an expression of greetings and love to be sent to Brother D. J. Krahl, whose physical condition had made it imperative that he cease his active work in the stake for a few months. Brethren F. A. Cool, J. W. A. Bailey, and C. V. Hopkins were appointed on this committee. Conference programs were distributed and explanation was made by W. S. Macrae as to the purpose of the exhibit of milk and dairy products in the Sunday-school room. The Women's Department and Educational Association put on and supervised this exhibit, taking this means to impress the relative value of milk and dairy products, illustrated with charts, pictures, etc.

At two o'clock in the afternoon the meeting was turned over to the Sunday School Department with Brother C. F. Scarcliff, stake superintendent, in charge. The fifth section in the Sunday school standard of excellence was revised and made to read: "A first grade school must have all teachers either trained or enrolled in a teacher training class; second grade school seventy-five per cent teachers thus enrolled or trained, and a third grade school sixty per cent. The stake presidency presented the name of Brother C. F. Scarcliff as Stake Sunday-school superintendent for the coming year. The nomination was accepted and Brother Scarcliff was elected. Brother George W. Beebe was sustained as assistant superintendent. A motion prevailed that hereafter the stake secretary will have charge of the Sunday school secretary work. At 3.30 the meeting was turned over to the Religio Department. Since this department is under direct supervision of the general department, no business was transacted as a stake. Brother I. M. Ross as stake field worker gave a short talk as to the condition of the Religios in the stake at the present time.

The committee appointed to formulate greetings to Brother Krahl submitted such expression as they believed the confer-

each in your own language. Note carefully the author's way of dealing with children having the obstructed will.

10. How may the will be trained? What is the best method?

11. What are the two limitations of the will? What is the outlook?

12. Treasure these thoughts and make them a part of your lives: "What he is, coupled with what he may do, leads him to what he may become." And the sublime words of Oliver Wendell Holmes from his poem, "The chambered nautilus," at the end of the chapter.

13. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

ence wished to convey to our stake president, and the same was unanimously adopted.

At 7 o'clock in the evening a program was given under the auspices of the Religio Department at the auditorium of the Holden Home. A set of slides on dairying was shown, which was especially given for our rural Saints. After this a radio-phonograph concert was rendered. This concert was a success and the significance of radio work in the stake was demonstrated more completely than ever before. A collection was taken for wireless work, amounting to \$8.31.

Saturday at 8 a. m. prayer service was held in charge of Brethren F. A. Cool and Doctor G. W. Rodger.

At 9 o'clock regular business session of the conference convened. Elder U. W. Greene was present and the presidency requested him to come up and assist them during the business session.

Report of stake presidency was read. A message from Brother D. J. Krahl was read expressing his inability to be present, and submitting to the conference word received from the First Presidency of the church. By the advice of Doctor Harrington, church physician, the First Presidency made arrangements and recommended that the work of the stake be turned over entirely to the other members of the stake presidency, Brother W. S. Macrae to act as stake president and Brother McWethy counselor. The recommendation of the First Presidency was approved and a unanimous vote was cast to give these brethren our whole-hearted support in carrying on the work of the stake. Bishop's report and auditor's report on same were read and accepted. Reports were read and approved from stake Sunday school superintendent; stake Religio field worker, stake organizer of the Women's Department; stake recorder and the First Quorum of Priests. The following recommendations for ordinations were submitted by the stake high council and approved by the conference: To office of priest, James Brendel, of Lexington and Mark Ford, of Bates City; to office of elder, J. S. Watson, of Jefferson City; to office of teacher, Ivan Beebe, of Lexington; to office of deacon, Finis Beebe, of Lexington, James Ford and Wesley Ballinger, of Bates City, and Brother E. L. Ross, of Knobnoster. The stake presidency recommended that no reunion be held in the Holden Stake in 1922. The same was approved and provision was made for holding two-day meetings in every group in the stake instead. The invitation of Zion to meet with them in reunion this year was accepted. The conference voted as looking with disfavor on the matter of holding a joint reunion. The stake bishop's recommendation was accepted relative to dividing equally between the three stakes the old reunion fund, and placing the part of Holden Stake with the Presiding Bishop for use of the church until the stake wants to use it.

At 2 o'clock business session was resumed again. Recommendations of bishop's court relative to expelling Oscar Wheeldon and Alfred Raveill from the church were accepted.

The stake presidency and stake bishopric were elected as the committee to have charge of dining hall project at Sedalia Fair for this year. Reports of radio committee, stake musical director, and stake educational association were read and approved. The stake presidency were authorized to select a stake recorder. Sister Blanche Christenson was sustained as secretary of stake, and Sister Lola A. Johnson as stake musical director. The matter of Sunday school budget was left in the hands of the stake bishopric to work out. The budget of the Women's Department was left with stake bishopric and organizer, and that of the department of music was left with stake bishopric, director of music and departments whom they serve. At 3 o'clock the Women's Department had charge of

the meeting, with Sister I. M. Ross, stake organizer, in charge. An address was given by Sister Dora Young on the Shepherd-Towner Bill, also an address was given by Sister D. J. Krahl on social purity. At 4 o'clock a priesthood meeting was held in the Sunday-school room and talk was given by Brother U. W. Greene. At the same time in the main auditorium the Women's Department held a meeting especially for the women. At 7.30 a concert was given by the stake department of music under the leadership of Sister Lola Johnson.

At 8.15 Sunday morning young people's prayer meeting was held in charge of Brethren W. S. Macrae and C. L. House. At 8.30 the Aaronic priesthood met in the building of relief and service department. At 9.30 a. m. Sunday school in charge of C. F. Scarciff. At the same hour the elders' quorum met in the hall of relief and service department. Preaching at 11 o'clock by Elder U. W. Greene. At the close of the hour a collection was taken to defray the expenses of the conference amounting to \$27.12.

At 2 p. m. ordination services were held. James Duffey was ordained high priest and member of the stake high council; J. S. Watson, elder; Ivan Beebe, teacher. Finis Beebe, deacon.

At 3 p. m. short talks were made by I. M. Ross, C. L. House, W. S. Macrae, and Sister I. M. Ross.

Adjournment was had to meet at Knobnoster, subject to call of the stake presidency.

BLANCHE CHRISTENSON, *Stake Secretary.*

Independence

The following resolutions were adopted by an open meeting of the Women's Department of Zion at a session at the Stone Church on March 17, 1922:

"Resolved, That we, the mothers in Zion, urge the parents of children of tender age—eleven years and under—to discourage their attendance at evening services and all evening functions.

"Resolved, That we recommend to parents as a protective measure, that young people under the age of seventeen attending evening services and functions be chaperoned.

"Resolved, That night parties for young people at the age of eleven to seventeen inclusive close at ten p. m., and that all children under the age of eleven years have parties only during the day, that the time for closing each party be stated on invitation."

Baby Week will be observed in Independence during the week beginning April 2 by an extensive program under the auspices of the Women's Department. The sermon next Sunday evening will be by A. Max Carmichael. The organization is functioning effectively, and no doubt the affair will be well patronized by all. An appreciation of the importance of child nurture and care and protection is steadily growing under the impetus given the movement by the women in organized capacity.

Though news items from Independence center around the Stone Church activities, it should not be thought by any means that the developments in the smaller churches in the community are relatively less important. One finds some most interesting and worth-while developments there, as in all the typical communities of Saints, wherever they may be.

Each week a paid advertisement is inserted in the local daily paper, announcing the services at the various churches of the Saints. The one appearing March 25 for the services of the 26th, included the following items:

Stone Church, 11 a. m., preaching by Apostle J. F. Curtis;

7.30 p. m., program by the Indians of Greater Kansas City; 8 p. m., preaching by Elder Hubert Case.

Second Independence, 11 a. m., preaching by Apostle Gomer T. Griffiths; 7.30 p. m., preaching by Apostle T. W. Williams.

Liberty Street, 11 a. m., preaching by Elder F. J. Lewis; 7.30 p. m., preaching by Apostle R. C. Russell.

Walnut Park, 11 a. m., preaching by Elder E. T. Atwell; 7.30 p. m., preaching by A. K. Dillee.

Enoch Hill, 11 a. m., preaching by Apostle T. W. Williams; 7.30 p. m., preaching by Elder W. H. Kelley.

Spring Branch, 11 a. m., preaching by Elder W. H. Kelley; 7.30 p. m., preaching by Elder E. T. Atwell.

Englewood, 11 a. m., preaching by Patriarch I. N. White; 7.30 p. m., preaching by Elder S. A. Burgess.

The round table discussion following the pictures at the Stone Church Religio last Friday evening, in which T. W. Williams answered questions regarding the Religio was interesting and profitable, and will no doubt result in the publication by Brother Williams of similar views for the benefit of others.

The program Sunday evening at the Stone Church, by the Indians of Greater Kansas City, was enjoyed by all who could secure entrance, many not being able to find seats.

The radio sermon from Kansas City Sunday evening was by Elder Chris B. Hartshorn, whose subject was, "Does the world need the church?"

The Pen and Ink Club contest resulted in the development of twenty-four usable "plots" for Children's Day programs. Many of these will be developed for publication and use. The winner of first place was Mrs. Mollie Davis, of Independence, on the subject, "Zion redeemed." Because of the demand for such material, it is planned to publish this at once and send out, for those who wish some distinctively good material for the coming Children's Day. A card to the Herald Publishing House will furnish information as to the date of availability and probable prices. This program will be put on at the Second Independence church this year under the auspices of the committee as a trial of its qualities.

An interesting feature of the follow-up work of the young people's amalgamation here is the correspondence with those who responded to the daily letters sent out during the young people's services. It is sought to make the ties of brotherhood so strong between those who are here and those who have gone elsewhere that the church will come to have a very definite meaning in the lives of all concerned.

Elder J. W. Rushton will address the Religio next Friday evening on a subject of vital interest to the young people.

Walnut Park has had recently a special meeting each for the men and women of the church, at which the pastor addressed them very frankly on topics of social purity, much to the edification of all. Perhaps this will be a regular feature at certain intervals, probably once every three months. A morning service was given the sisters not long since, at which time three of the officials known as friendly visitors occupied the time in explaining the various aspects of this part of the work. A junior orchestra is being organized, while the junior choir is already functioning nicely as well as the usual choir organization.

The sessions of the joint council are being held daily.

The following patients entered the Sanitarium for the week ending March 25: Miss Alice F. Smith, Chicago, Illinois; Miss Eula Vickrey, Pensacola, Florida; W. B. Wilson, Mount Washington, Missouri; and the following from Independence: L. W. Closson, Walter Cargyle, William A. Turner, Master Forest Waddle, Miss Garnett Brunson, Mrs. Etta Oldfather, Mrs. Joseph R. Lambert, Mrs. Anna Blakeslee, William Bailey, Miss Carrie Russell, Master Edward Bracht, Mrs. En-

geborg Soper, and Mrs. Laura Hamilton. X-ray patients: Mrs. T. M. James, Buckner, Missouri; and Milton Wiggins, Mrs. Eben Miller, and Baby Donald Miller, of Independence.

Lamoni Stake

The community was saddened to learn of the death of Brother Duncan Campbell, a resident of Lamoni for many years, at Cedar Falls, Iowa, on March 16, at the age of seventy-six. He was well known to citizens here, and loved by all who knew him. Though it is said that he was not possessed of great eloquence, he was a man of such intellectual power and deep abiding faith and spirituality that he was a strength to all with whom he came in contact. His death came after a severe sickness, with the additional misfortune that his son, Macey, a well known educator in Iowa, was at the same time so near death in a hospital in Cedar Falls, Iowa, that he could not for a time be told of his father's death. The passing of such men as Brother Campbell is always attended with the yearning and sorrow both of relatives and friends, and members of the communities where they were known.

A recent Lamoni Wednesday evening union prayer meeting was attended with much spiritual power, in which the Lord saw fit to speak to his people in the most earnest admonition for increased faith and consecrated lives. His promise of the hastening of the work here and in all the church, if the people should faithfully perform their duties, was encouraging indeed to the Saints.

Brother D. T. Williams has been successfully carrying on a series of young people's meetings in Taylorville, Illinois.

Opening the Windows of Heaven

Inclosed please find check of \$4 on the dollar consecration that was asked of each member. This includes four of us, my husband, two girls, and myself, all members. It does seem as though we ought to be able to send a dollar each, and just think what that would amount to, and the church so much in need of it, too. When we consider the large amounts the Jews raise for their work we surely ought to be able to do likewise when this work means so much to us.

I often think the reason we are not blessed more abundantly is because we do not follow the commandments in regard to our tithing. I must relate our experience along this line for an example. We gave each fall about what we thought would be right, but the amounts began to be less. There seemed to be so many places for it and so much to pay, and poor crops, too. So last year we said that on whatever stock we sold we would give one tenth right away. We all know last year the market on hogs and cattle was not very high and we sold at different times, but each time we received a good price and there were others who shipped at the same time that did not receive as much for their stock as we did, so it seems to me that though we labor under difficulties, if we will do the will of the Lord, he will bless us as he has promised. We were very thankful we tithed as soon as we sold, for the crops were poor here last fall and we would not have had much to send if we had not done so. I hope the dollars will be many that will be sent in, and that the debt of the church will be lightened a great deal.

I think at all times we could always find uses for the money if we think so. I know there are many things we need and would like, but if we always get these first we never have anything for the Lord's share, and if it were not for the blessings he sends to us we would have nothing, so we can well give our tenth, which is very small compared to some shares we have to give.

MISCELLANEOUS

Concerning Request of Samuel Garner

Samuel Garner, Liverpool, England, has written a number of letters to the Saints in the United States for financial assistance to enable him to join his family in New York City. Inasmuch as this appeal has been sent out broadcast, it would be well for all branches and Saints receiving these communications to send same to this office. The matter has been referred to the church authorities in England for investigation and the extending of such assistance as the circumstances justify.

Your colaborer,
BENJAMIN R. MCGUIRE, Presiding Bishop.

Correction

Brother Frank P. Sweetman, of 5021 Commonwealth Avenue, Detroit, Michigan, complains that we omitted part of his address in connection with his letter in the issue of the 15th, and that the rest of the sentence quoted from Elder James E. Bishop should have been included, which was, "The people of themselves cannot distinguish our church from any other church."

Reunion Notices

Kirtland, at Kirtland, Ohio, August 10 to 20. Full particulars later.

Far West Stake, near Stewartsville, Missouri, August 18 to 27. Information concerning tents, etc., will be published later. R. S. Salyards, president.

Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, joint reunion, August 11 to 20. Complete program has been arranged to comprehend all our activities. Expect participation by the Presidency, Twelve, and Bishopric. Full details and program will be published soon. Advance information can be had from O. Salisbury, president, 218 North First Street, Council Bluffs, Iowa, or T. J. Elliott, secretary, 3523 Lafayette Avenue, Omaha, Nebraska. All reservations, tents, etc., will be made through our treasurer and Bishop's agent, John Hansen, Weston, Iowa. Begin to plan now to attend the one big and successful reunion. T. J. Elliott, secretary.

Conference Notices

Youngstown and Sharon, at Sharon, Pennsylvania, April 21 to 23. Conference opens at 7.30 p. m., Friday. David H. Jones, president.

The Pittsburgh district conference will convene at Pittsburgh, Pennsylvania, April 22 and 23. First session, a business meeting, will be held Saturday at 2.30 p. m. Mary McGowan, district secretary.

Northeastern Nebraska, at Omaha, April 1 and 2. Saturday's session at Druid Hall, 2414 Ames Avenue, North Omaha. Prayer meeting at 10.30. Business, election of officers, and delegates to General Conference, 2.30 p. m. Program at 7.30. Sunday morning sacrament at South Side Branch, Twenty-sixth and D Streets, South Omaha, service 10.30 a. m. Afternoon; Sunday school, departmental work, and priesthood meeting at Druid Hall. Preaching at night. Our missionaries are expected to be with us. T. J. Elliott, president.

Requests for Prayers

Prayers are asked for Mrs. Poe, a neighbor of Mrs. F. J. Manchester, of Gilroy, California.

Sister Addie McNew, of Doniphan, Missouri, requests the prayers of the Saints that she may be healed of gallstones; also she wishes her children to be remembered, that they may come into the faith.

Sister M. A. Dick, Alley, Missouri, asks the prayers of the Saints that she may be healed. This sister is isolated and seldom hears a sermon.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Our Departed Ones

GRAUT.—Ethel M. Anderson, daughter of Joseph A. and E. J. Anderson, was born May 21, 1896. Married Ray Graut. Baptized in early childhood and continued faithful. Studied music at Drake University and Graceland College. Died March 11, 1922. Funeral from the Presbyterian Church at Tingley, Iowa, in charge of Reverend Gordon. Sermon by T. J. Bell. Interment in Rose Hill Cemetery. Leaves husband, mother, step-father, two sisters, one brother, a grandmother, and many other relatives and friends.

ALLEN.—Lafayette B. Allen was born in Ohio, September 18, 1846. Enlisted in his sixteenth year and served three years in the Civil War. Married Alice A. Williams, in 1874. He was not a member of the church, but one of the honorable men of the earth. Died at Grant, Michigan, March 1, 1922. Leaves a wife, one son, and a daughter; one son preceded him. Funeral services from the town hall, in Pleasant Valley. Sermon by W. D. Ellis.

UMPHREY.—John Umphrey died at his home February 12, 1922, at the age of sixty-nine. Baptized about forty years ago and remained firm and steadfast. Leaves his wife, three daughters, and one son, other relatives, and a host of friends. Sermon by G. W. Burt, of Beaverton, Michigan. Interment in Bentley Cemetery.

LUFF.—Delbert Roland Luff, son of John J. and Carrie E. Luff, was born September 28, 1921. Died at the home of his parents in Independence, Missouri, March 13, 1922. Interment in Mound Grove Cemetery.

PETERSON.—Alfred W. Peterson was born March 27, 1891, at Pisgah, Iowa. Came to Canada with his father, Nels J. Peterson, in 1903. Baptized September 12, 1905. Killed by a snow plow while walking on the railroad track near his home on February 16, 1922. He was facing a storm and did not hear the train. Leaves father, mother, three sisters, and two brothers, many relatives, and a host of friends. Funeral from the Presbyterian Church at Floral, Saskatchewan, in charge of C. E. Diggle. Sermon by Birch Whiting. Interment in Floral Cemetery.

CULP.—Rufus Culp, son of Martin and Esther Culp, was born January 22, 1875, at Crabtree, Scioto County, Ohio. Baptized March 12, 1905. Died March 17, 1922, at Duck Run, Ohio. Leaves five brothers and one sister. He was a teacher and a faithful worker in Pleasant Valley Branch.

SCHONEIMAN.—Estella May, daughter of John and Mary Pottorff, was born August 26, 1886, at Chase, Chase County, Nebraska. Moved to Delta, Colorado, in 1901. Married Ernest Schoneiman, December 24, 1905. Baptized May 30, 1899. Died March 8, 1922. Leaves husband, two children, and two sisters. Funeral sermon by Josephus Hubbard.

COUEY.—Minnie Morrison was born at Holstein, Ontario, April 25, 1879. Married Frank Couey, October 20, 1904. Baptized at eight years of age, though isolated all her life, she has been stanch and faithful. Died at Wolf Point, Montana, March 16, 1922. Leaves husband, three children, mother, five sisters, two brothers, and other relatives. Two children have preceded her. Funeral from the Presbyterian church, James C. Page in charge. Sermon by Eli Bronson. Interment in Poplar Cemetery.

RODGERS.—Edna Evans was born at Bevier, Missouri, August 22, 1890. Married John Rodgers in February, 1909. Baptized December 8, 1920. Died at 608 South Crysler, Independence, Missouri, March 18, 1922. Leaves husband, son, one brother, one sister, and other relatives. Ellis Short and E. L. Kelley in charge of the funeral. Interment in Mound Grove Cemetery.

Radio Progress

Perhaps no development of an invention has made such rapid progress as the use of the radiophone. We were recently complimenting Brother Arthur B. Church, president of the Central Radio Company, on being in the midst of the popular deluge at the right time. "I have been dreaming of this for a long time," he replied, "but I had no idea it would come so soon." His surprise is shared by thousands of others, both in and out of the business.

As a result of the enormous demand for supplies and equipment of all kinds for radio work, this company, in common with others, has to put in a great deal of its time enlarging quarters and adding to its force in order to care for its business. Many communities have their amateurs who are making up home-made sets and offering them for sale, and in the daily paper want ads one man advertised a built-in radio set that went with the home.

Everybody is asking how to get one of the receiving sets in order to catch the numerous messages, reports, concerts, sermons, etc., that fill the air nowadays. Simple receiving sets are sold for about twenty-five dollars, but one who is a little ingenious can make his own and insure a receiving radius of twenty-five to fifty miles for around twelve dollars.

Sending sets are not so common, and are subject to greater restrictions, but even they may be had at from about seventy-five dollars up, or may be built by the studious mechanic.

Newspapers in the larger cities are sending out daily concerts, reports, and news features, which are picked up by theaters and other publicly patronized institutions, which have them amplified on the principle of phonograph horns and whole audiences hear with ease.

In Kansas City two leading newspapers are competing with each other in sending out programs, one of them using the equipment of the Central Radio Company. They have been having a weekly page on radio problems and items of interest, but have lately increased this to a full page daily.

We have had letters from various points inquiring about this subject, but since we are not in a position to give intelligent advice nor to devote space to a discussion of the mechanics involved, we have been referring the inquiries to the company named above, who have facilities for such work, with literature, free and otherwise, for those who wish it. Their address is Sixth and Grand, Kansas City, Missouri.

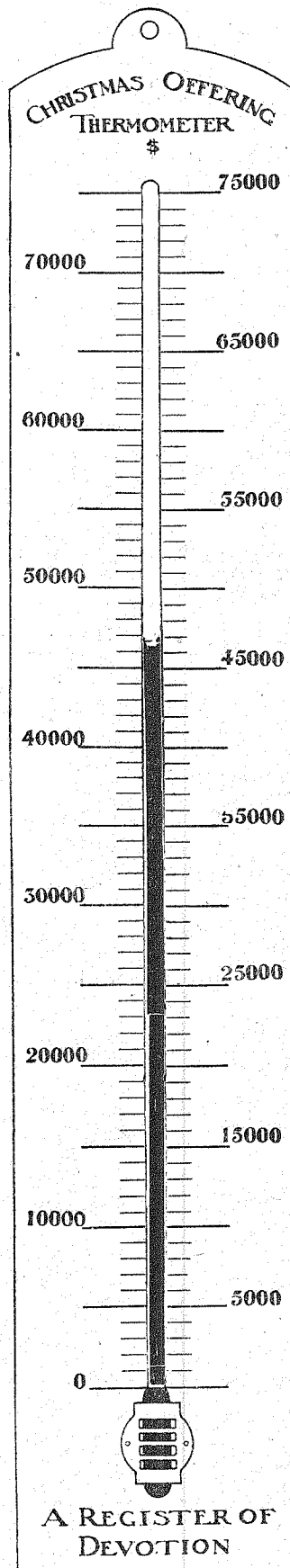
The newly assigned wave length for broadcasting (an interesting use of this word) sermons, concerts, and matters of a general public appeal is 360 meters. The sending of messages is regulated by Government officials, who so far as possible will equitably assign wave lengths and hours among those with instruments. We understand that amateurs have the 375 meter wave.

Some church congregations are contemplating the installation of the sets, but ere this is done, the field should be surveyed to ascertain whether or not the kind of material desired will be available. It would be embarrassing indeed if an audience should assemble to hear a sermon and sacred concert and could only hear a riot by a jazz band.

The broadcasting of the weekly sermons by our men, which has been done from Independence, will hereafter be done from Kansas City, from the studio of the Central Radio Company. Those within receiving distance should have no difficulty in hearing these.

It should be a boon to invalids who are unable to get out and hear the sermons of our people, and the simplicity of the entire proposition appeals to the popular mind. With some of the best sets one may hear concerts near at hand with no aerial of any kind, or desiring a little assistance of this kind, can hitch it to the bedsprings.

The 1921 Christmas Offering



The Grand Total of the 1921 Christmas Offering is \$46,942.93.

The winners in the guessing contest are shown below in the order given:

1. \$46,697.84 Pearl Andrew Courtwright, Ontario.
2. \$46,599.63 Allen McDonald Courtwright, Ontario.
3. \$47,694.87 Murvel Murphey Courtwright, Ontario.
4. \$48,000.00 Myrtle Andes Eldorado Springs, Missouri.
5. \$45,869.40 Winnifred Chute Courtwright, Ontario.
6. \$48,642.60 Annie Ruddick Courtwright, Ontario.
7. \$48,654.28 James McDonald Courtwright, Ontario.
8. \$48,723.17 V. A. Reese Independence, Missouri.
9. \$48,793.14 Goldwin Andrew Courtwright, Ontario.
10. \$49,000.00 Mrs. John Shaw Courtwright, Ontario.

\$2,981.95 intended for last year's offering has been received after our books were closed on February 28. We have received word that there is more than this yet to come. We regret that we cannot hold our accounts open long enough to accommodate all. But two months grace after the year has closed is all that can be conveniently allowed.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

March 27, 1922, Independence,
Missouri, Box 256.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any man save it be one wife; and children shall be born as in the world have none."—Book of Mormon

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issue weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, April 5, 1922

EDITORIAL

A Day of Prayer Appointed

April 9 to be observed as a day of prayer by the church.

The Presidency desires to appoint Sunday, April 9, as a day of prayer throughout the church. No doubt the branches everywhere will observe April 6 as the anniversary of the organization of the church; and it is fitting that the Sunday following should be observed as a day of prayer.

Specific things are suggested as the burden of petition, as follows: That greater Christian fellowship and unity may obtain among the leading quorums of the church and throughout the membership of the church in all branches and districts; that greater power and success may be had in missionary work, both at home and abroad; that divine blessing and direction may attend local pastoral work in branches and districts, and particularly in Zion; that the financial law may be more generously observed, to the end that the church may be liberated from present financial embarrassments that her work in Zion and abroad may go forward unhindered.

The Saints are advised to observe the day designated in prayer in their homes and in their places of worship. Those who desire to fast may abstain from the morning or noon meal, or from both, as wisdom and their physical condition may direct. This proclamation should be read in the assemblies of the Saints, so that there may be a common understanding of the purposes set forth. Distant branches and scattered members who do not receive this notice before April 9 may observe a later date at their discretion.

The joint council of Presidency, Twelve, and Presiding Bishopric now in session by vote concur in this announcement.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, March 29, 1922.

Man becomes greater in proportion as he learns to know himself and his faculty. Let him once become conscious of what he is, and he will soon learn to be what he should.—Schelling.

The Bishop's Annual Reports

As a supplement to this issue is the report of Presiding Bishop B. R. McGuire for 1921, and also a similar report for the year 1920. The change in the fiscal year of the church so that the year closes now on June 30 of each year has made some difference in the publication of these reports in order to have them coordinate with the past, but with this report we have them brought up to June 30, 1921.

We hope the Saints will be careful to file this issue for it is published at considerable expense to the church and is valuable not only for the immediate presentation of facts, but for future reference.

Every member of the church should be a tithe-payer. It is true that some are so unfortunate as not to have any possessions and no income except for the barest necessities of life, but the average Saint has some increase annually and should feel it a privilege to make an offering at least to the general funds.

It will be observed that the reports for the two years are separated. Those paying into district and stake funds are credited under the alphabetically arranged list of districts and stakes. Those who remit directly to the office of the Presiding Bishop are credited in the alphabetical list preceding the others.

Disarm or Die

Doctor E. E. Helms, of Los Angeles, has recently published a pamphlet, Disarm or Die, in which he comments upon the tremendous cost of present and future wars.

Germany has been saved the expense of continued arming by the terms of the treaty and is greatly profited thereby, while the United States is spending close to a billion dollars a year. Germany is able to devote all of her energy to industry. The result is that her railroad is returned to a little more than two thirds normal and will soon be a hundred per cent normal, and this despite the fact that she turned over 150,000 cars and five thousand locomotives, and these of her best, at the time of the armistice.

Her commercial shipping is also increasing; her automobile manufacturing is practically a new in-

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dustry with more than a hundred plants. She is able, in these plants, to produce and sell cars at about one third the ordinary price and to give employment to a hundred thousand workmen.

The result is that unemployment is one fourth that of England and about two million below that of the United States. Her universities have taken up directly the scientific study of the problem.

In agriculture, the researches of Doctor F. Borne-man, Doctor Hugo Fischer, and Doctor Friedrich Riedel have brought the investigation of carbon fertilization to a practical basis. The greater percentage of our plant life is carbon. But the use of carbon fertilizers has proved to be more effective than all other fertilizers combined. By its proper application a decided increase has been secured in crops.

On the other hand, the rest of the world is confronted directly with the challenge to disarm or die. The manufacture of poison gas is carried to the point where an invisible gas has been found which gives no warning of its approach, is heavier than air so will sink into the low places of the earth, and is fatal upon contact, so that it is not necessary to inhale it, and kills all vegetation for years to come where it falls. At the same time, there is the threatened use of germs in the next war. There is practically no limit to the expense and danger of war. The millions that are spent, not on previous wars, but on preparing for future wars, would be a tremendous force for better living if applied to education and industry. The world is confronted with the serious situation that we must disarm or commit practical race suicide.

Blue Pencil Notes

Time is an inveterate thief. He steals the hairs from our head, the teeth from our mouth, the hearing from our ears, the sight from our eyes, the spring from our step, the lightning reaction of our brains.

Finally, having stolen all, he blows out the candle, tucks us away under a mound of earth, and puts a tombstone at our head. Presently he returns and steals the tombstone.

No one has ever apprehended him or punished him. If he were committed to jail, in a few years he would steal the jailer blind.

There is only one way to get even with Time. First, to rob him of his most priceless commodity, opportunity; and second, to make friends with eternity.

True it is that those who are strong and spiritual may not be disturbed when they see division and lack of love among brethren. But it is not that class of which we are commanded to take special thought. We are told to strengthen the weak.

We call ourselves the Church of Jesus Christ of Latter Day Saints. We must not so live as to justify the world in writing a question mark after any part of that title.

We had a unique experience on the street car some days ago. A lady stepped on our toes, and to make the matter worse turned and apologized to the man sitting next to us. At that she was probably not the first woman to trample on one man and bestow her smiles upon another.

About the time that the discussion on "mixed bathing" was raging in the General Conference of a certain year, we observed a sign posted at the municipal pier at Hermosa Beach, California, which said pointedly: "No bathers allowed on this pier unless robed to the knees." In view of all that we had heard (and seen) we concluded that this notice had but one defect. It was not sufficiently explicit. It did not specify whether it meant up or down.

Our enemies say that the "Mormon virus" affects many generations, passing from father to son. They perceive a fact but through prejudice misstate it. The true gospel, as taught and lived by fathers and sons, does take a wonderful hold upon children, even from generation to generation, so that some family names become and continue to be historic. Paul knew this when he wrote to Timothy: "The unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice."

E. A. S.

A Subscriber for Sixty Years

We have a letter from J. J. Billings, Little Deer Isle, Maine, who says:

"I have been a subscriber to the *Ensign* for many years. I have taken the SAINTS' HERALD ever since Isaac Sheen was editor. I joined the church in 1866. I will be eighty-one in July and can now read the papers in the evening without glasses. I enjoy reading the news and wish you good progress in your work.

Quite a record indeed! Are there any others who can say as much? Through good years and poor years, month in and month out, over half a century, this brother has sought to keep in touch with the developments of the church and found that it paid. May there be many J. J. Billingses.

Will We Too Fail?

Some of the religious press state that of the 105,000,000 population of the United States, the church population is about 45,000,000. They spend \$50,000,000 for church extension work, \$16,000,000 for foreign missions, and \$400,000,000 for overhead expenses, which includes the expenses of the local church and pastor. This makes an average expenditure of \$10 a year for each member, or probably, to be more exact, for twenty-five per cent of the church population, for it is they who pay the bills. That means an average of over \$40 per paying member per year.

But on the other hand, while the religious people have paid \$466,000,000 for the churches, the American people have expended \$1,000,000,000 for candy, \$800,000,000 for cigars, \$750,000,000 for perfumes and cosmetics, \$510,000,000 for cigarets, \$2,000,000,000 for automobiles, \$800,000,000 for snuff and other forms of tobacco.

Some one has sent us this clipping and asked the question, Will we, too, fail?

The same clipping from the *Baptist Advance* shows the amount invested on colleges by the leading denominations for their church members. To make the same average, we should, as a church, have an endowment of \$1,300,000, and with property value of about \$900,000, to equal the Baptists, or of about \$800,000 property and \$800,000 endowment to equal the Methodist Episcopal Church. To meet the general average of the churches in America, we should have spent \$100,000 for church extension, \$32,000 for foreign missions, and \$800,000 for overhead expenses, or nearly \$1,000,000, as a church, for the year.

Methodists Accept Faith Healing

The Denver Post reports that the Methodist Episcopal churches of Denver have resolved that Christian healing shall become an integral part of their work.

This is the result of a series of conferences considering the interest in Christian Science, in so-called new thought, in divine science, and that arising from the revival conducted by Mrs. Aimee S. McPherson. The conference adopted a sympathetic attitude towards persons who claim to have received physical benefit through special meetings under whatever heading. They deprecate any attitude which would tend to discredit the medical profession and recommend a sympathetic study of Christian healing, which must include not only bodily ills, but the afflictions of humanity and society as a whole.

Wrong Thoughts Lead to Wrong Acts

It is one of the great tragedies of life that in a moment of time, apparently, an act is committed which has blasted a whole life. One minute the sin has not been committed; the next, the act is done.

Those who have lived long have witnessed and mourned such tragedies. Men whose service has been given to the church of God have fallen in a moment. Men who have given years of time in faithful attendance have their whole life changed, and go down thenceforth to their grave in sorrow.

But it may seriously be questioned if this is indeed the truth, that it has been but the work of a moment. That may be true of the overt act, but the Master plainly taught that the sin is in our thoughts. "He who looketh upon a woman to lust hath committed adultery in his heart." "He who looketh and lusteth shall deny the faith and shall not have the Spirit." The overt act is not the result of a minute, but it is the result of thoughts which have been allowed long to go astray.

We may plead, at times, insanity, and men have been perverted by the sudden shock of an unforeseen disclosure. Yet from the standpoint of religion or from the standpoint of psychology, as a rule the overt act is the result of long-continued sin, in thought at least, and is the culmination, rather than the beginning, of wrongdoing.

We do not urge this to condemn any. All men are tempted. We do urge, however, that we should not permit evil thoughts to have dwelling in the tabernacle of our bodies, which should be kept clean as the temple of God.

S. A. B.

Who Is Courageous?

It is a common experience for those following the pathway of dissipation in any form to urge upon other young men to be a man. "Don't be tied to your mother's apron string." But which takes the greater courage, to run with the crowd or face public opinion and stand true to the ideals taught at the mother's knee?

It sounds fine—take a chance; but, alas, the young man or young woman who takes a chance, as it is called, is at heart a coward, because while he may be called upon to pay the interest, the principal is presented to wife and children, and perhaps grandchildren. To run a risk without any commensurate gain is not courage, but foolishness. To run a risk when it is the happiness and lives of others that are put in danger is, after all, akin to cowardice.

The ideals of religion are true, for physical life as well as for spiritual existence and growth.

Man Here and Hereafter

The general officers in Independence have been much gratified to receive, through the courtesy of the author, Elder W. J. Haworth, copies of his book, *Man Here and Hereafter*. We do not know how many copies have been thus sent, but we do know that the general church officers each have a copy and that one has also been sent to each of the editors. We hereby express our appreciation.

The book has a twofold purpose. Its first purpose appears to be to answer the mortal-soulists and certain observations, *Here and Hereafter*, by Uriah Smith. Its further purpose is to discuss the nature of man here on earth, body and flesh, matter and mind and spirit, whence comes the spirit, and their nature, the scriptural use of the words *spirit* and *soul*, *mortality* and *immortality* considered historically and biblically, the condition of the spirit after the death of the body, the various conceptions of hell, and finally the resurrection and condition in the resurrection, and the second coming of Christ.

Each point is taken up in order and considered from the standpoint, first of the Bible, and then incidentally in the various departments of science, particularly physiology. In the earlier portions of the work, a strong point is made that the breath of man is not the spirit or soul of man, and is not that, and cannot be that which returns to God, because the breath is the method of throwing off the greater part of the waste matter of the body. Billions of cubic inches of air are exhaled in the life of seventy years. Why should the last of these breaths be distinct from any others?

This book makes quite a careful review of the subject, taking up in order the different points made, including the constantly repeated assertion that the Devil in the Garden of Eden was the author of the idea of immortality. Some are quite fond of referring to this, ignoring the plain statements by the Master, "He that believeth in me, though he were dead, yet shall he live; he who liveth and believeth in me shall never die."

The falsehood of Satan evidently was concerned with the spiritual death, for man was in that day separated from God. The above passages cannot refer to the physical death, for Jesus himself died on the cross. Adam did not die the physical death for hundreds of years after his sin, but he did die the spiritual death of separation from God at once.

This book takes up the subject as discussed by J. R. Lambert in *What Is Man?* It again brings in many of the same arguments, and considers the subject also from a slightly different point of view.

It can be ordered through the Herald Publishing House, for \$2.50.

A Home Wanted

The cry in the heart of every child is for a real home and father and mother. At times our Children's Home has approximated very closely, in the spirit there manifested, to the private home.

For babies, a private home is vitally essential. For older children, a good institution is better than a bad private home; but nothing can compare with the right kind of a private home and individual care.

In this issue we are publishing a letter from the superintendent of our Children's Home at Lamoni, asking those who are able to do so to consider the adoption of orphans now in the Children's Home.

The church, the Children's Home committee, the superintendent, are all naturally anxious to secure a real home for these children, not simply a place where the primary consideration is, What work can we get out of this child? but having the child's best interests and development as the first consideration. Of course, incidental to this, a child should learn responsibility according to age, and those in the Children's Home are given specific duties and are expected to do their share of the work. But there have been instances where children have been taken from an orphanage simply for the sake of summer work and abuse. This we certainly wish to avoid. A child needs play.

So we would urge the Saints to be very careful and very sure in giving letters of recommendation, and also that you take an interest in the children adopted into your neighborhood. There are surely, throughout the church, hundreds, who are both able and willing, when the matter is properly brought to their attention, to assume this great trust and give a real home to some child who would otherwise have to grow up without it.

Dissipations of Youth

"The dissipations of youth are drafts upon old age payable with compound interest about thirty years after date."

Unfortunately the literal truth of the above quotation is not seriously appreciated in youth, or again, youth considers thirty years so far off that he is willing to take a chance, not realizing how quickly the years will pass. Furthermore, the interest, when compounded, is a high rate, and the bill is often presented in one year instead of thirty, compounding interest by weeks instead of by years. That is the chance that is run, but it is certain that within thirty years the bill comes due with compound interest.

WOMEN'S DEPARTMENT

LETTERS AND NEWS

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

April 6 in History

(A Latter-Day school girl brought the following home to her mother one day.)

A day to be remembered is April 6.

On April 6, 1917, the American Congress declared war on Germany.

On April 6, 1909, the North Pole was discovered and reached by Robert E. Peary.

On April 6, 1862, the battle of Shiloh, Tennessee, bloodiest battle of the Civil War, was fought.

On April 6, 1789, the first American Congress under the Constitution convened in New York.

On April 6, 1789, George Washington was chosen by Congress (count of electoral vote) President of the United States.

April 6 is "Confederate Memorial Day" in Louisiana.

Psychology

CHAPTER XVIII

Self-Expression and Development

1. The body and mind are associated in a copartnership in which each is an indispensable and active member. Show the interdependence by giving examples.

2. Both physiology and psychology have this maxim, "No impression without corresponding expression." What does it mean?

3. What are the sources of impressions? Explain the

4. Why is it not easy for the body to express the mind's state?

5. In all training of the body through its motor expression we must know that the mind must be behind the act; that the intellect must guide the hand. What twofold purpose results?

6. Discuss the moral value of expression, the religious value, and the social value of expression.

7. What was the old idea of the educational use of expression? Why did this idea prevail? What change is now being made?

8. What is character? Is it sufficient to think that our character must be strong in thought and feeling alone? What else is necessary?

9. Why is "to give a cup of cold water, to visit the widow and the fatherless, to comfort and help the needy and forlorn" not only scriptural, but psychological?

10. What is the difference in the home life of to-day compared with that of the past? What institution must now fill the gap?

11. In summing up the course of study as contained in the lessons, what is the clarion note ringing through the whole book? Is there not a broader avenue for service for one who has carefully studied these pages? An individual will find himself or herself more valuable to society when trying to put into practice the splendid thoughts contained in our text.

12. How has this study helped you in your dealing with children?

13. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

Wanted, a Home

You are wondering what you can do in this great work? Wanting a chance to serve? Here is a golden opportunity to give your little brother or sister a lift.

Left in the world, alone, so far as home ties are concerned, and yet, brave little soldiers of the cross cheerfully trying to do the things they understand to be right, taking no thought for the morrow.

Are there not those among you who could open the door of your home and make a place in your heart for some boy or girl from our Children's Home, giving them the same chance that you would wish your child to have under like circumstances?

At present we have a very fine group of children, physically fit, and whose mental test ranks them normally bright; some are much above normal. They are deserving, and surely the joy that would come from doing this service for the great world of those who need such help would more than repay you.

Perhaps they are not made to order, with curly hair, blue eyes, perfect disposition, and various other qualifications that you would wish; maybe they have not happened to remain babies waiting for some one to think about them and come to their rescue; but they are trying to make their lives beautiful regardless of the color of their hair, complexions, and the features that the good Lord gave them. Do I wonder which will count for the most when the Great Master of Men comes to choose his own? Not at all.

Who knows how many times some humble little prayer, asking God for a father and a mother, has been offered? Never doubting that the answer would come even though the weeks and months, yes, and years, go by and still no home is offered. Are there not those who could help to bring this answer to their prayers?

We recognize that there may be those with willing hearts who have not the qualifications requisite for such an undertaking, or whose present circumstances would not permit the added responsibility. And we appreciate their position. However, if you are one who could respond to this suggestion, give it your careful and prayerful consideration. Do not set it aside, but think what can be done.

ZILPHA MONROE, *Superintendent.*

Saints' Children's Home, Lamoni, Iowa.

A Message to the Priesthood

[The following letter was addressed to the priesthood in the Little Sioux District. We are taking the liberty of extending it to all, for all should appreciate the value of *The Priesthood Journal*. Brother Lane, as district president, of course can authoritatively address the priesthood of his district.—EDITORS.]

I have just received the first issue of the January number of *The Priesthood Journal*. This journal takes the place of the *One* that has hitherto been published for the interest of the priesthood of the church. This issue of the *Journal* contains a lecture delivered by President Elbert A. Smith before the priesthood in Zion at Independence, Missouri, Sunday afternoon, January 8, 1922, and this lecture alone is worth the price of the *Journal* a year. The subscription price is forty cents. I take this method to advise every member of the priesthood in the Little Sioux District that they

cannot afford to be without this journal. The paper is edited by Frederick M. Smith and Benjamin R. McGuire.

It is announced that the readers of *The Priesthood Journal* will have the opportunity, from month to month, to read and study transcripts of the lectures delivered to the priesthood of Independence. While you and I will not be able to attend these lectures, if we are subscribers to this little journal we will get the benefit of all the essential features and many other things which will be of vital importance to the priesthood, and thus we will be able to keep pace with the advancement of the church. I am of the opinion that this new system of instructing the priesthood of the church will lead up to the school of the prophets, and I feel sure, too, that all you younger men, especially, hope to have a scholarship in that school.

And, by the way, there is another feature of the church work I want to mention in this connection. Just recently I made a visit to Lamoni, and while there was privileged to listen to a lecture delivered by Elder C. E. Wight to the priesthood of Lamoni Branch which was well worth listening to and gave much food for thought. In my short stay there I did not have time to visit the college, but I met some of the young missionaries and students of the religious education department, and among others I met Elder H. E. Winegar, missionary, and this is his second year in this religious department, and being quite well acquainted with the man, I said to him, "What are you getting out of this, anyway?" "Well," he said, "Brother Lane, I am getting that which I believe will be of vital importance to me when I go back in the mission. I shall be far better qualified to meet the opposer of this church than I ever have been before." He said he felt as though he would like to stay another year, but he would probably be sent back to the mission and that he would go feeling that the college work had been a blessing to him. As for me, if I were a young man I would surely take advantage of this opportunity which is offered to the young men of the church to-day.

Ever praying for the success of this work we all so dearly love—"The Angel Message." Your brother,

JOSEPH W. LANE, *District President.*

Kansas City Stake

The special meetings at Chelsea Church conducted by Amos T. Higdon are to continue for at least another week. Two have already been baptized. Armstrong church also reports two baptisms recently.

Alvin Knisley conducted a series of meetings at Grandview, commencing March 5, holding over Sunday, the 12th. Only a fair attendance was had. The Montgall mission inducted two into the church through the waters of baptism, last week.

The monthly priesthood meeting of the stake was held at Central Church Sunday, the 19th, at 3 p. m. Brother T. W. Williams, of the Twelve, addressed the gathering on the topic of education; he emphasized the necessity of the ministry being especially adapted and educated for the work they take up. Very necessary that they devote their entire time to the ministry; none excused, deacons, teachers, priests, elders, all must apply themselves. Suggested the necessity for a manual for each order of the priesthood, outlining their duties plainly. He stated that education is the dynamic force that brings us to God. He said deacons should understand the principles of sanitation, ventilation, cleanliness, the heating of the building, etc. They should be able men.

Teachers should understand human nature. They should be psychologists. This is the science of ascertaining why

men do things; my definition is that it is common sense. Be a friend to all.

The priest is a house-to-house visitor; should understand home economics, sociology; the relation of parents to children. They should study to show themselves approved unto God, workmen that need not be ashamed.

The various branches of the priesthood represent a federation of men in the service of God. What we need is more action, rather than more preaching.

The special meetings to be held at Central from the 6th until the 16th of April, for which Brother Floyd M. McDowell will be the speaker, is absorbing the attention and activities of those in charge on the Missouri side. A vigorous campaign has been inaugurated. Just now personal letters are being mailed to the young people between the ages of eight and thirty-five years.

Elder Philemon Pement, en route from Chicago to New Mexico, stopped over Sunday in Kansas City and favored East Argentine with a very instructive discourse, at 11 a. m. on the 12th inst.

George Jenkins was the speaker at East Argentine at 7.45 p. m. on the 26th. Elder W. D. Bullard, from Zion Stake, was the speaker at the 11 o'clock hour at Argentine on the 12th inst.

The Oriole Girls of the Montgall Church gave a social, the proceeds of which will go towards the purchase of their Oriole suits.

Independence

Brother T. J. Watkins, of the Watkins' Music Company, Independence, Missouri, has donated to the Stone Church a fine Star Phonograph, a three-hundred-dollar machine. This phonograph is for use in the upper auditorium on occasion. At the same time Brother Watkins donated a second phonograph for the use of the kindergarten department of the Stone Church. He intimates as well that he has certain plans for the Sanitarium. Needless to say these generous gifts are appreciated. It is suggested that Saints who have records of suitable character to donate may forward them to the office of the First Presidency and they will be distributed to the various institutions where most needed.

Elder James E. Bishop writes that Nottingham is noted for lace, silk, and other finery, not for leather goods especially as stated by him in the British Magazine HERALD. This is a quaint, pretty, and rather large place, with a castle on the hill.

Considerable interest is manifested in the coming International Sunday School Convention to be held in Kansas City in June. A. Max Carmichael, superintendent of the General Sunday School Department, has obtained delegate privileges and will be in attendance. Perhaps not many of our people from Missouri will be admitted, because of the demand for seats.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Independence, Missouri, April 12, 1922

Number 15

EDITORIAL

He Has Risen and Is Alive Forevermore

On Easter Sunday throughout the world voices are raised in song to proclaim in varying tones, and with various words, the one great theme, "He has risen from the dead."

While there is doubt concerning the exact day in the year of his birth, the times of his death and resurrection are clearly fixed in the spring of the year, since it was at the time of the Passover. And as the Passover is a movable feast, so does Easter, the day on which we celebrate his resurrection from the dead, change its date from year to year.

On that first great Easter Day, the hope of the whole world was fulfilled. Humanity had been looking for the coming of the Son of God, a crucified Mediator was the hope of the whole world. The very springtime had been taken by some as a type of revived life, and hence a symbol of resurrection. But this Galilean, but little considered then by the ruling powers, had come up in accordance with the law to celebrate the Passover, knowing, however, that the time of his sacrificial death was near at hand, and that he was the Son of God, the hoped-for Mediator.

And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.—John 12: 23-33.

He spake of this hour of suffering, this hour of trial, as the hour when the Son of Man should be

glorified. The day of anguish was the day of glory for a work fulfilled. The necessity of his death can be plainly seen by the student of history and the student of humanity. His death meant the end of the bloody sacrifice of the law, not only among that people to whom he came, but practically throughout the world. His death was a fulfillment of their need, a sealing of his testimony and the work of his life.

Nor was death to him a thing terrible. Physical death from the divine standpoint is but an incident. (John 12: 25; Matthew 16: 28; Mark 8: 35; Luke 9: 24; Matthew 10: 28, etc.) Adam died, but it was not the physical death that was terrible, but that spiritual death which he died that day when he was separated from the presence of God. So we are led to believe that it was not the approaching physical death that caused the suffering in the garden, nor was it even the excruciating physical pain of the cross with the nails through his hands and feet, but the agony of Gethsemane when he sweat great drops of blood, and the cross was that for a time, he was left alone and the Spirit of God was taken from him, causing even him to cry in that hour of agony, "*Elui, Elui, lama sabachthani,*" "My God, my God, why hast thou forsaken me?"

Yet he drank that bitter cup to the bottom. He gave that great sacrifice, sealing the work of his life before humanity. He died the vilest death. He was separated even from the consolation of the Spirit of God. He descended into the nethermost regions that, having descended beneath all, he should be able to offer healing and help to every man in that he had suffered all things, been tried in all things, and yet is without sin and holy. Finally, as completing his life and death, he rose from the dead, giving us thereby the assurance of the resurrection from the dead, having taught plainly, not only the greater life he came to bring, but also the continuity of life.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.—John 11: 25, 26.

But this does not give us the assurance that there is no physical death, for he himself submitted to physical death. It does give us the assurance of a continuity of life, that he who follows in his footsteps, keeps his commandments, is not dying the

spiritual death of separation from God, but shall continue to live. The teaching of the word of God clearly sets forth the resurrection of Jesus as the assurance to us of our later resurrection from the dead. (1 Corinthians 15.)

So we approach this day with glad thanksgiving and adoration for him who came to open to us the way of a return to God, bringing the assurance not only of immortal life, but also of the resurrection from the dead, and opening up before us the glorious possibilities of eternal life, which is promised to those who are privileged to know God and his Christ. (John 17.)

Therefore we go forth in perfect faith, without fear, but with confidence in him who hath said to John in the vision on Patmos:

Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen.

S. A. B.

The Spirit of Lawlessness

There is a general revolt against law.

Those who would ignore the existing conditions in the world might read with profit the address of James M. Beck, Solicitor General of the United States, before the American Bar Association.

Mr. Beck states that the Federal Court indictments have increased from 9,500 in 1912 to 70,000 in 1921. Perhaps 30,000 of these are under a prohibition statute. Eliminating these cases, there is still shown a 400 per cent increase within the narrow sphere of the Federal criminal jurisdiction. The losses from burglaries paid by casualty companies were less than one million dollars in 1910, but over ten million in 1920, while embezzlements have increased fivefold, and thefts from the mails, express companies, and other carriers have greatly increased. The holding up of railway trains is not confined to the unsettled parts of the country, and is of frequent occurrence.

In Chicago alone, 5,000 automobiles were stolen in one year. Murder was once infrequent and abnormal; now it is almost daily in our large cities, such as Chicago and New York.

This rebellion against law is shown in the disregard of prohibition statutes, jazz in music, in the plastic arts, futurists, etc. In poetry the beauty of rhythm has given place to the grotesque. In commerce, there is a revolt against the clear standards of the past, and science is attempting to cover deterioration in quality, while advertising has become so professional and so mendacious as to defeat its own purpose.

Mr. Beck is not a pessimist, and is evidently reluctant to chronicle such conditions. He quotes the

late pope as stating that there has been an unprecedented challenge against authority, an equal hatred between man and man, an abnormal aversion to work, and an excessive thirst for pleasure as the great aim of life, culminating in a gross materialism which would deny the reality of the spiritual in life. India is in a stage of submerged revolt. Throughout Europe, the balance is kept sometimes by resolute men, and even England, the mother of democracy, has been threatened seriously by extremists, groups ready to act outside of the legal methods of government, and disregarding the ballot box.

During the World War, international law, so slowly built up, was practically submerged.

In 1920, Italy lost fifty-five million days of work through strikes. In Germany nearly a like amount of time was lost for like reasons, while in New York State alone, strikes caused a loss of over ten million working days in 1920.

Mr. Beck thinks that this is in large part the result of the rapid advancement of the nineteenth century. There has been a greater revolution of the environment of man and the conditions of human life in the one century than had occurred in all the thousands (or hundreds of thousands of years, according to some estimators) which have been attributed to man's life on this planet.

Up to the discovery of steam, life had not changed greatly from that of eighty centuries ago on the banks of the Nile and Euphrates. There has been an increased dominion over the powers of nature, but all of these improvements still require the physical strength and mental skill of man. Man dominates the machine. Now the work is done by the machine. His voice can reach from the Atlantic to the Pacific. He can fly from Nova Scotia to England. He can out-fly the eagles themselves, but this has meant the decrease of the necessity of his own physical exertion and mental skill. The machine not only works for him, but often thinks for him.

Conditions have also changed so that the hundred million of Europe at the beginning of the nineteenth century has become five times as many, and these added millions have left the farm to crowd the cities and exploit their seemingly easy conquest of nature.

In America in 1880, only 15 per cent were crowded in the cities. Forty years later, more than 50 per cent reside in the cities, not a natural existence, but artificial and feverish. These men do not work, but spend their time watching machines work. These workers do not see the results of their labor. Their work is narrow, confined to a single action without human skill. Their work is monotonous, with the machine dominating the man in the repetition. It is irrational, as it separates the mind of the worker

from the satisfaction of achievement, though he does not see the result of his labor in completed form.

Finally, quality has given place to a destructive effort for quantity. The result is that current thought is superficial, understanding but little, and rather confused with the multiplicity of opportunities for information. We scurry like ants in a disturbed ant heap. We have a thousand ideas suggested where the man of a hundred years ago had one, but, too, we have the opportunity to inquire into facts wisely.

Athens, in the age of Pericles, had thirty thousand people and a few mechanical inventions, but she produced philosophers, poets, and artists whose work remains to-day despite all would-be imitators. Shakespeare had a theater with the ground for a floor, the sky for a ceiling, but New York, with fifty theaters, spending a hundred million dollars a year, has not in two centuries produced a living play. To-day a thousand images are impressed on the screen of consciousness, but few, or none, abide.

The university of Gutenberg (the press) is one of the greatest of all colleges. If it printed only the truth its value would be tremendous.

A hundred years ago the current of thought was like a mountain stream, in narrow banks, but crystal clear and sweet. May not the current of thought of to-day be compared to the mighty Mississippi in spring freshet? The banks are wide, its current swift, but the stream flows on in muddy swirls and eddies, and overflows.

The most tremendous loss has been, according to Le Bon, in 1910, the deterioration of human character. Another describes the symptoms as "the progressive enfeeblement of the human will." Nordeau, as a pathologist, wrote a book understood by few, *Degeneration*, in which he argued our complex civilization has placed too great a strain on the limited nervous organization of man. That which is not digested is not only without profit, but is also a source of danger.

Mr. Beck continues:

The specialization of our modern mechanical civilization has caused a submergence of the individual into the group or class. Man is fast ceasing to be the unit of human society; self-governing groups are becoming the new units. This is true of all classes of men, the employer as well as the employee. The true justification for the anti-monopoly statutes, including the Sherman anti-trust law, lies not so much in the realm of economics as in that of morals. With the submergence of the individual, whether he be capitalist or wage earner, into a group, there has followed the dissipation of moral responsibility. A mass morality has been substituted for individual morality, and, unfortunately, group morality generally intensifies the vices more than the virtues of man.

Possibly the greatest result of the mechanical age is this spirit of organization. Its merits are manifold and do not

require statement; but they have blinded us to the demerits of excessive organization. We are now beginning to see—slowly, but surely—that a faculty of organization which, as such, submerged the spirit of individualism, is not an unmixed good. Indeed, the moral lesson of the tragedy of Germany is the demoralizing influence of organization carried to the nth power. No nation was ever more highly organized than this modern state. Physically, intellectually, and spiritually, it had become a highly-developed machine; and its dominating mechanical spirit so submerged the individual that, in 1914, the paradox was observed of an enlightened nation that was seemingly destitute of a conscience.

But he concludes that judged by the light of reason, there is little hope, "but I have in man. With Taku Jonescu, I have faith in man's inextinguishable impulse to live." The inextinguishable spark of the divine in the human soul has not been extinguished by our mechanical, complex civilization. This also the World War proved. The solution offered is that we must champion the human soul in its God-given right to exercise freely the faculties of mind and body, and defend the right to work against those who would destroy and degrade. Of this spirit of right individualism, the American Constitution is the noblest expression. And something of that spirit has continued to the present day, and remains with the American people. That vision will remain with us as long, and no longer, as there is a consciousness and willing acquiescence in the wisdom of the work of our fathers, for "where there is no vision the people perish, but he that keepeth the law, happy is he."

Ideals of Christ and Industry

Personality, brotherhood, and liberty, are to be sought as aims.

The ideals of Christ and modern industry is becoming more of a live subject in the religious press. *The Christian Century* for January 26 has an article, by Sherwood Eddy, from the standpoint of the business man, the employer. He sets forth three great principles as Christian ideals: first, *personality*, or the value of the individual man; second, the relation of men to each other in *brotherhood*; third, that this relation should be one of mutual *service*, not self-seeking. If these are to be carried into effect the individual must possess *liberty* and opportunity for self-realization. Brotherhood will require justice, the right of all members of the Christian family to a more abundant life. Finally, the whole teaching of Christ is summed up in the great command of love.

Considering the worth of the individual and the value of brotherhood, industry should secure adequate support and protection for all workers, including decent and comfortable living, continuity of employment, regulation of hours for the social good, with provision for health and safety. This will re-

quire a limitation of hours of work, a reasonable wage, insurance against unemployment, some share of democratic control of industry, and a larger share to laborers of the products of industry. It means that unemployment, because of ill health, shall be protected against as well as from any other causes.

Brotherhood implies cooperation and a friendly relation, which naturally leads to service as the highest expression of the life of Jesus.

Under liberty, Mr. Eddy emphasizes freedom for self-expression and self-determination. Lordship or authority from without implies repression of personality. Christ, in his opening sermon at Nazareth, proclaimed his program, good tidings to the poor, release for the captive, freedom for the oppressed, and a year of jubilee or liberty for all. Incidentally Mr. Eddy includes in this the right of collective bargaining as being both necessary and right. The ultimate prevention of strikes will be the justice and humanity of a square deal for all.

Justice is against the selfish accumulation of wealth. Jesus pronounced his woes against the selfish rich who will hardly enter the kingdom. With justice and true charity in brotherly love, the mis-called charity of to-day will no longer be a necessity.

The great principle of love is the ideal of the kingdom of God and involves a Christian social order. It includes the golden rule. It means the giving of self for others. With such a principle, we are ready to carry to the poor all of which they stand in need, whether it be knowledge or material help.

Near East Relief

Every convict in the state penitentiary of Virginia has contributed to a fund for the assistance of the children of the Near East. This fund, though small, as it is \$91.46, represents 914.6 days of hard labor, as they are remunerated at the rate of only ten cents a day. No one gave less than one day's hard labor; a few donated a month's labor.

Again we are advised that Rabbi Wise, of New York, made an appeal over the radiophone for the benefit of the Christian children of Bible land, and especially for the three hundred thousand children of Armenia.

Even Japan is taking up the appeal and is raising funds for the war orphans of the Near East, as the need, because of famine, is very great.

Doctor Henry C. McCook is quoted in *Science* as saying that the bites of the most poisonous spiders are, in most instances, of small consequence, and the great majority of cases of little more effect than the bite of a mosquito and not nearly so serious as the sting of bees.

Conference Daily

There is no General Conference this April. The joint council has been meeting for more than a month and probably will continue to meet for another month. But the next General Conference, as was announced in the *HERALD* for December 20, 1921, will be held beginning October 1, 1922.

But the manager of the Herald Publishing House has been receiving of late a number of subscriptions to a General Conference daily. There probably will be a General Conference daily, though the price has not yet been announced, nor have any other items as yet been decided upon. Full announcement will be made in due season.

The Open Grave

The story is told that in the city of Hannover, Germany, there is a grave known as the open grave. A German princess, who was an infidel, died over a hundred years ago and, on her deathbed, gave orders that her grave should be covered with a great marble slab weighing about a ton, surmounted by solid blocks of stone firmly bound together with strips of iron. On the lowest stone of the tomb was placed the inscription, "This grave, purchased for eternity, must never be opened."

But, somehow, along with the tomb, there was buried a seed of the birch tree. Soon it began to sprout. Though soft and pliable, it found its way between the ponderous stones and the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew until it burst asunder the bounds of iron, and opened this never-to-be-opened grave, leaving in the end not one single stone in its original position.

An illustration of this grave, it is stated, may be found in Bible Readings for the Home Circle, page 498, published by the Review Herald Publishing House.

While this event does not prove the immortality of the soul, it does show the tremendous power of life to overcome inanimate matter, however powerful.

Some forty years ago the Salvation Army in America proposed the social solution of soup, soap, and salvation. The poor are taken and are first of all fed, then given a bath, and finally they strive to interest them in religion. But everyone who wants it can have the first two. They have taken as their slogan, "A man may be down, but he is never out," and in this they include women. This giving of practical economic help was early recognized as an important preliminary for religion.

ORIGINAL ARTICLES

The Ideals and Ethics of Jesus

By John W. Rushton

Through the atonement of Christ we may become also the sons of God.

(Sermon at the Stone Church, Independence, Missouri, March 20, 1921.)

As we were reminded this morning, to-day is Palm Sunday. It is the day which witnessed the collapse of the materialistic concept many of the Jewish people held in reference to Jesus Christ. The day when the spiritual idealism of Jesus Christ had its real birth. All of us, I feel sure, now will admit that upon every page of the New Testament the fact that our Lord is an ethical teacher stands out very conspicuously. Indeed very much more so than the idea that he is a mere trafficker in doctrines and ritualism. So far as doctrines and ritualism are concerned, these are incidental and do not occupy anywhere nearly so important a place as the ethics which underlie the work and the philosophy of Christ. Of course, I would not suggest that because of this, doctrines and rites and institutions have no value. It may be that they themselves incidentally, if not accidentally, possess an importance and value which is every bit as real. But it does seem that the mere fact that ethics occupies so large a place in the entire sweep of our Lord's teachings is sufficient to impress us with the importance of this and we should pay strict attention, possibly stricter attention, to this than to any other aspect of our Lord's teachings.

Christ the Greatest Ethical Teacher

This emphasis on ethics must be designed, and is quite in keeping with the philosophy of all expressions of religion. From the earliest days of human adventure into the great continent of moral responsibility and all questions of right and wrong, men have held it to be that the supreme duty of every man was to become acquainted with what is known as the highest good; that they should also become familiar with duty and virtue; for in this quest for the desideratum or the objective of all thoughtful men and women, is to be found the reason why men exist. Around this great attempt to solve the mystery of existence all philosophies of every age seem to revolve. Jesus Christ stressed the need of interpreting beliefs and ideals in terms of conduct, and in the judgment each man will be appraised in the light of conduct. It is therefore no surprise that Jesus Christ himself should be regarded as the greatest of all ethical teachers and concern himself

very definitely with the clarification of these three aspects of the end of human existence: What is the highest good? What is virtue? What is duty? And as Christ set himself to a discussion of these three questions it is quite clear that he lifts the whole problem out of the realm of human speculation and gives to every definition an authority which was quite unusual to the ordinary student and inquirer. So much was this in evidence that the common people said, "This man speaks with authority, and not as the scribes and Pharisees."

The authoritative word spoken by Jesus Christ must not be distinguished from authority as we understand the word in the usual affairs of mankind. Not only is it a mistake which will threaten the safety of our conclusions, but I believe also that the mistake would more or less be detrimental to the real interests and value of his teachings if we do try to make an exception of Jesus and classify him as superhuman, or divine, or regard him as apart from the ordinary development and growth of spiritual and moral affairs of human life. I believe that this distinguishment and separateness with which men are wont to think of Christ is injurious to the real work, authority, and results which otherwise might be appreciated by men.

Authority Comes From Knowledge

As a matter of experimental fact, authority in the ordinary experiences of the human race means that word spoken or acted which is the positive and direct outcome of knowing how. Knowledge is born of experience. Nor can it be born or transmitted in any other way. Authority is the power which comes from knowledge. When, therefore, Christ spoke with more authority than the scribes and Pharisees the plain inference is that he *knew* more than the scribes and Pharisees, and the supremacy of his knowledge is the direct outcome of the vaster, deeper, and wider experience which our Lord had had in reference with and to the things of which he spoke. It might be well for us to keep this in mind as we consider the fact that Jesus Christ, so far as his mission was concerned, disowned everything which might be interpreted as materialism and impinged the vision of his auditors upon the intangible realities of the spiritual realm. And the lesson which I have read can have no other meaning than that which I now seek to emphasize and express before you to-night.

Throughout all the intricacies of ecclesiastical ritualism, Jesus Christ speaks the word which divides the substance from the shadow and puts in contrast, which is always the most impressive method of the most impressive teachers, contrasting the commonplace in the experience of the people with that which

he himself approved. "You have been taught thus and so by your teachers, but I say unto you." And he at once follows the commonplace teachings with a spiritual meaning and gives back the familiar platitude charged with meanings they had never dreamed of.

Meager Rewards in Exhibition

When you indulge in benevolences and seek to cultivate a Christian demeanor, don't make an exhibition of it. Let not your right hand know what your left hand doeth, and your Father who sees the secret things will give you true recompense. Whenever a man undertakes to indulge himself in any activity for the mere purpose of exhibition, the fact of a big crowd, the fact of thunders of applause, constitutes the only reward which such a man has or can have; and to suggest divine approval is discussing the matter in unknown tongues. That is the process of Jesus Christ. The breaking down of materialistic conceptions was one of the big jobs which Jesus Christ had on hand, and how strenuously, how painfully, how persistently and undeviatingly he pursued his course, and yet how strangely we seek to interpret Jesus Christ in the terms of materialism to-day. And we seek even to interpret the ideals of our Christian faith in terms of mechanism and deny to ourselves the value of true spiritual interpretations which lie at the back of all Christ had to say. I may say, therefore, that in the discussion of the question of ethics it is quite right and proper that we shall try to find what Jesus injected into these ordinary and accepted terms of ethics to which I have made a passing reference.

To find out what is the highest good to engage our attention has been one of the problems of all schools which have ventured to deal with the matter, the highest exposition being in what is known as the Benthamite school, which declares that to find the greatest happiness to the greatest number is the end of life. This school does not discuss the *basis* of happiness; but it says only that if a man is happy he has found the gate to success.

I have met with people who try to interpret our ecclesiastical formation, our doctrinal program, in this way. And when they speak of the kingdom of God they interpret it with a materialism of the five established necessities for the kingdom and every one of them materialistic in the crassest of terms. Yet Paul shouts at us through the centuries and insists that the "kingdom of God is not in eating and drinking, but righteousness, joy, and peace in the Holy Ghost." You cannot measure any of these in a test tube. They are not to be discovered in any spectrum. They are moral and spiritual qualities and their distinguishing feature is that they are

born of God—of the Holy Ghost, characterizing the Divine Disposition. It must be the righteousness of God. It must be the cheerfulness of God. It must be the harmony and the music of the Spirit. These are the characteristics of the kingdom. Not a word about apostles and prophets. Not a word said about the elaborate ritualism of any church organization. But these qualities of soul are characterized by divine righteousness, divine joy, and divine peace.

No Happiness Without Goodness

Well, I think in this I am almost ready to suggest here without imposing too rude a shock upon you, that what Christ read into these outstanding features of the end of human existence is accepted by all of the leading philosophers, beginning with Aristotle and coming down to this age. We accept as the duties of life these ordinary principles, not that man shall pursue happiness, but goodness, without which there can be no happiness. No man can be happy unless he is good in the sense in which goodness is defined by our Lord Jesus Christ. In other words, the happiness of the soul is predicated of goodness and righteousness. This is the end of the human experience. To realize the kingdom of God, is Christ's definition of happiness. For the kingdom of God, in the language of Jesus Christ, means the divine rule, the government of man by God. A kingdom is much more than its mechanical aspect and organization. "The kingdom of God," said Jesus, "is *in* you," and no matter how much we may juggle with that preposition and try to use even the suggested change of the Revised Version, "The kingdom of God is *among* you," so far as Christ is concerned the work of God is primarily inward, and then outward.

Whatever Christ looked forward to in the way of social improvement, social organization, it depended upon individual regeneration and individual adjustment. The kingdom of God, therefore, originates in the moral and spiritual relationship which every individual must assume towards God. God is good. God is true. God is just. God is love. And when Jesus undertook to interpret duty he lifted it above the ordinary legalistic processes which must be enforced either by a bribe or by the thunderings and threatenings of penalty, and insisted that the whole duty of every man is in faith, hope, and love. Whatever a man believes must become the program of his life. Hope is desire with expectation, and love is the dynamic of the soul which fuses all things into one. But love can only love the lovable. Salvation from this point of view consists, therefore, not in going somewhere, not in being something, but rather in becoming identified with God.

What we call the atonement means nothing less

than this. I do not suggest that this is all it means, for I think that its full meaning is beyond the wisdom of man; but I suggest the atonement at least must mean this. God in his great love becomes identified with man in his sin and limited condition in order that man, sinful, limited, broken, may become identified with the righteousness of God. And only upon our acceptance of this principle can the Christianity of the Apostle Paul be understood and properly interpreted. "He who was rich for your sakes became poor that you might become rich." "He who knew no sin was made to be sin that we might become the righteousness of God." The doctrine of the atonement, therefore, must be interpreted, not in terms of substitution, but in terms of moral and spiritual identity. Salvation is the completion of the work of God, the work of atoning grace in which I know as God knows, I love as God loves, I will as God wills. "Breathe on me the breath of life. Fill me with life anew, that I may live as thou dost live and do what thou wouldst do." Into these meanings Jesus Christ pours the wealth of his spiritual experiences and through these meanings Jesus Christ reveals and establishes the ethics of the kingdom of God; and any attempt to build up Zion, to realize the kingdom, without a consideration of these ethical aspects, is going to result in a cruel disappointment.

Virtue a Necessity

So far as virtue is concerned the New Testament makes virtue a necessary element in perfection of character. Virtue means nobility of character, including the four elements of character which the pagan world accepted: Love, virtue, temperance, and justice. These make for nobility of character; and in the discussion of what we might call the eschatological features from the standpoint of Latter Day Saints, we have clearly accepted that definition in Paul's first letter to the Corinthians; of the graduation of the eternal glory. And as we look forth to the coming judgment, we expect there will be the glory of the celestial, the glory of the terrestrial, and other glories of the stars, or telestial. That can mean nothing less than that we accept the doctrine that in the day of God's judgment every man will get his due reward; and what a man is will determine and condition what a man shall get. And, after all, that is the basis of valuation at the present time. A man is only capable of seeing that which he brings the power to see with. No man is able to absorb more than he has the capacity for absorbing. Consequently the law of the gospel of Jesus Christ is an ethical system based upon the simple principle of pedagogy in which he undertakes to interpret the spiritualities of the kingdom of God in terms of ev-

eryday principles. Therefore every parable of Jesus is a miracle of meaning, and every miracle of Jesus is a parable of teaching.

Character at the Foundation

Character lies at the foundation of the kingdom. Character is the basis of divine judgment, "Come ye blessed of my Father, enter into the kingdom prepared for you before the foundation of the world; for when I was hungry ye gave me meat, and when I was naked ye clothed me, and when I was sick and in prison ye comforted me. Why, Lord, whenever did we see thee in this condition? Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." That is heaven. Christ said, "Leave me, ye cursed." Not leave me because I cursed you, but because you were cursed you shall leave me; for when I was hungry ye gave me no meat; when I was thirsty, ye gave me no drink; when I was in prison and sick, ye did not visit me. Why, Lord, whenever did we neglect thee in that way? Inasmuch as ye did not do it unto the least of these my brethren, ye did not do it unto me. What you are, conditions what you will get. Character includes not only patience and self-control, and courage, and justice, but it also includes faith, hope, and love.

Now one thought about duty. This word *duty* has been a word with which men have conjured and over which many of us have stumbled. The right thing to do and the thing we should not do constitutes the recurring daily problem of every man's life—when and how to speak the word, when and how to be silent. Around this problem many platitudes have developed in the course of human progress. But until we come to Jesus Christ, the rules of Christianized individual conduct never were so clearly stated and authoritatively spoken. A man's duty is summed up in the two brief sentences gathering up the dynamic forces of the human soul, circumscribing the idealism of the human imagination, and laying the foundation upon which human experience may build; standing foursquare to every difficulty that is confronted, there is peace for every man. For in that law, said Dante, is our perfect peace. And the rules are these: "Thou shalt love the Lord thy God with all thy heart, thy soul, and mind, and strength; and thou shalt love thy neighbor as thyself." These are the rules of the kingdom. This is the duty of the Christianized individual. Within the two catalogues described by Jesus Christ is to be found the whole duty of every man.

Revive Our Idealism

What we are needing to do to-day is to revive our idealism. There never was such a time as that in which we are living, because we are living amid the

wreckage of broken ideals. It is said of Lincoln that when he was a very young boy he would delight in listening to his neighbors as they would come in and talk to his father. When he would retire to his bed at night he would turn over in his mind all that had been said in the evening and he would try to reinterpret what had been said in the language familiar to his companions and associates of the farm, so that he was able to give back "as rain that which he received as mist." And in a much wider and bigger and truer sense, that is the work of Jesus. His life was devoted to grasping the ideals of God and giving them to us in terms of experience, gathering up the divine dew, condensing it as showers of mercy as they would fall upon the soul.

The ideals of the kingdom are gathered up in two catalogues. First of all there must be the passionate urge of every individual soul for fellowship with God. The atonement of Jesus Christ is expressed in conscious emulation of the divine, in which the loves and the hatreds, the knowings and the reasonings, and the willing of the divine find human expression in us; and as has been said by one great teacher of modern time, Every human soul is the localization of God, and every man becomes the incarnation of the divine. Let me repeat it, Every one of us—common, ordinary men and women—each man is the localization of the divine, and every man is the incarnation of God to some extent in the same way that Jesus was the incarnation of God.

Now, isn't that a great discovery? That discovery could come only through one who had got a vision of the ideal in the way that Jesus had. In this you can gather up what Harnack discovered in the course of his studies, the three big things with which Christ is concerned: God; the value of the human soul; and the establishment of the kingdom. Around these three great fundamentals the tides of moral and spiritual power ebb and flow. God is our Father. In every human soul there is the localization of God and all of us together shall labor to express in a socialized way that power of God.

And now, my friends, my closing word is this: I am sure none of you would wish to contradict me when I say that all of us are here to-night because we believe that in this place God Almighty in our own day has commenced a work which is going to spread outward and upward until its little wavelets shall reach the remotest parts, in which movement the conversion of the kingdoms of this world into the kingdom of our God and his Christ shall be completed, that all humanity in its organized existence shall become the family of God upon the earth, and this group shall break down all the barriers and the defenses and wipe out the great chasms and fissures

which have existed for ages so that in Jesus Christ there shall enter neither bond nor free, male nor female, but all one in Jesus.

World Leads the Church

We are making some wonderful strides in this, and the world is marching on ahead of the church, as is customary. The church in all ages seems to have been the camp follower of the mighty movements. For in the world we have already given to the women the right to vote and already two women have sat or are sitting at the present time in the Congress of the United States. I would not be at all surprised if, when the time for the next nomination comes, some sort of expression comes into the minds of the women such as this: We have had enough men for presidents; give us, for God's sake, a woman who knows how to run a kitchen! Now, that all would suggest that probably one of these days we will have a female bishop. Why not? Is there not room and urgent need for women's work in building up the house of the Lord? I read that in England they have made one of the greatest attacks upon aristocracy that has ever been made. An American woman who had the nerve to marry an Englishman was finally elected to Parliament. She sits in the Parliament as a member of a very important committee. And the reports of that woman's work certainly are to the credit of that woman's splendid enterprise, and I believe I am safe in saying that there is no man in the whole of that great historic chamber who would ever raise his hand to keep a woman out of the House of Commons any more.

Now, I think the time has come that we should remind ourselves that in the building up of this great commonwealth, this movement that is going to result in the conversion of the worldly kingdoms into the kingdom of God, there must be a place for every man and a place for every woman. The business of this church is precisely the business of all of the sociologists of the present time, and that business is to find that every man is capable of doing and being, and provide the opportunity for every man to do his best, and do his best for the common weal, which is a problem in sociology, a problem in mechanics, a problem of scientific culture, a problem which reaches every part of our life, no matter whether you go north, south, east, or west.

I believe in the program of the Lord's prayer. Sometimes I think that we believe in too much documentary matter. We have so much that we are in danger of losing the principal thing. The principal thing, I believe, is wrapped up in the prayer of Jesus Christ, "Our Father who art in heaven, hallowed

(Continued on page 335.)

OF GENERAL INTEREST

Religious Life in Germany

There is every indication of the deepening of the religious life of Germany, as is natural. Great revivals have usually followed great wars, as at the close of the Civil War. The people in their need and heartbreak and poverty are turning to the consolations of the gospel, and the church which brings the most spiritual message is the church to which they turn. Hence our Methodist churches are crowded; so crowded that in some places our own people have been requested to remain away every other Sabbath so that others to whom the church should minister may come. Thirty-five hundred members have been added to the churches in the Berlin district during the last two years, with like growth elsewhere. In spite of the fact that financial conditions demand much attention, spiritual opportunities are being improved. At Berlin thousands of Germans, forced out of Poland, and housed in railroad cars in the Stretslitz suburb, are crowding our extemporized church.

The call of God is reaching the hearts of young men, who are enlisting for the ministry. In the Martin Institute at Frankfort, are ninety young men of different nationalities, who are being prepared to minister to their own people. Our visit

(Continued from page 334.)

be thy name. Thy kingdom come, thy will be done as in heaven, so on earth. Give us the daily supplies for daily needs, and forgive us our wrongs as we forgive those who have wronged us." That is the only part of the prayer upon which Jesus Christ comments and it means that the measure of my willingness to do to others what I want God to do to me, is the measure of God's ability to bless me in proportion to my need. The key of the whole thing is in our hands individually. I think we can go beneath the objectivity and group the spiritual possibilities of the ethical teachings of Jesus Christ. The miracle of converting material things into spiritual values. After all that is our job. The kingdom of God is not in dietetics. The kingdom of God is not in geographical limitations. The kingdom of God is in righteousness and joy and peace. The kingdom of God means the acceptance of the rule of God, and to this end we have devoted ourselves. May God help us at the close of this Palm Sunday to rejoice that materialistic conceptions were smashed to pieces and from out of the ruins the glory of the spiritual kingdom shines and envelops us in its baptismal glory.

was most interesting and significant. There are good buildings, a very fine faculty, with Doctor Melle at the head, and strong laymen, all intelligently devoted to the task of spiritual reconstruction. From the point of view of language it was a Babel, but in purpose and achievement, it was a Pentecost of tongues speaking as the Spirit gave them utterance, every man hearing in his own tongue in which he was born. Our interpreter was Doctor Luring, to whose repertoire of a score of languages and dialects greeted us, stating their country or language:—Letts, Lithuanians, Russians, Armenians, and others, all being prepared to carry back to their own people a spiritual message.—J. B. Hingeley, in *Central Christian Advocate*, March 22, 1922.

Skill of Ancient Builders in Syria

At Baalbek, in Syria, there is a great temple that some traditions have attempted to date back to the time of Cain. The style of the temple, however, would seem to belong to the Roman period. The temple, though 1,100 feet long and 440 feet wide, was not erected on the solid ground, but was built upon a platform with rooms underneath. The remarkable factors are the size of the stone, 15 feet square, and 44 to 65 feet long. Such stones would weigh from 900 to 1,250 tons. How were they raised and set in place? At the quarry from which the stone was taken, there remains a single block, without flaw, 69 feet long and 16 feet square. Such a stone would weigh 1,500 tons.

A second remarkable factor is that despite the size of the stones no mortar was used, but the junction appears to be perfect. In fact, it is almost invisible, and is like the invisible joints in a mahogany table top. When one realizes how hard it is to make a perfectly straight line of even one yard, it will be seen how remarkable it is to have polished two areas 15 feet by 65 feet so that the two surfaces are perfectly flush, and form an invisible joint.

Ruins Under Mexico City

A recent item from the *Scientific American* notes that recent excavations in the city of Mexico disclose complete ruins underneath, so that the buildings are not erected on solid ground, but apparently over a buried city. The excavations have not been carried far enough to determine whether such rooms extend under a large part of the city, though so far as they have been carried, they give the inference that the present city is built on the roof of an ancient town. It will be remembered that in letters from President Frederick M. Smith, while in Palestine, he calls attention to a similar condition in Je-

rusalem. The original pavements of the streets of old are far below the present buildings, and are evidently of a different character and width than is the case with the present city.

Something Lacking

"The leaders of the intellectual life in Japan desire a godless religion and a creedless faith just as they are charmed with wireless telegraphy and horseless vehicles. They reject all Christian dogma as a superstition not less fantastic than the wildest perversion of Taoism. The Japanese idea is that Darwin and Spencer between them have solved the whole riddle of the universe. In the nineties the Japanese thought of adopting Christianity as a state religion; but it was to be carefully deprived of whatever conflict with 'scientific' notions."—From E. F. Raymond's book, *Portraits of the Nineties*.

"I visited Argentina and Brazil, where men of the educated class have practically dropped Christianity."—Viscount Bryce.

—Submitted by Ralph W. Farrell.

You are told you should love your neighbor as yourself; but if you love yourself meanly, childishly, timidly, even so shall you love your neighbor. Learn, therefore, to love yourself with a love that is wise and healthy, that is large and complete.—Maeterlinck.

The Agricultural Conference at Washington in January brought out very clearly the sharp decline in farm income while there has been practically no decrease in operating expense; hence the past two years farm business has been operated at a loss. Very earnest consideration was given to economic conditions confronting the country as a whole, as they recognized that the problem of the farmers is not one to be solved as a class problem alone but is part of the social problem confronting us.

Benjamin Franklin said: "So what signifies wishing and hoping for better times? We may make these times better if we better ourselves. Industry and thrift need not wish, and he that lives upon hopes will die fasting."

We can make better times for ourselves if we will recognize the value of thrift and practice regular saving. The value of thrift and the need to practice it is just as great now as in Franklin's time.

A dollar earned looks big to-day,
And bigger if we lend it—
But how its value shrinks away
When we go out to spend it.

THE FORUM

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

Shall Stewardships Be Appointed Now?

By Bishop Ellis Short

*When we reach our Jordan, will we step in,
or hesitate and fail?*

We will briefly direct your attention to evidence in the law dealing with the appointing of and administration of the law governing personal stewardships.

The statement of the Lord in Doctrine and Covenants, section 42, is so clear and free from ambiguity that any doubt or disputation should not arise in the church, especially when this very important section contains, largely, the constitutional law given to the church at an early date, and as stated in section 122: 6, is as binding upon the church today as when given. Section 42: 9 states:

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

The manner of the administration of the law is clearly set forth, defining the duty of the steward as unhesitating fealty to God, unto whom he must account in his stewardship.

In support of section 42 the reader is referred to Doctrine and Covenants 70:1. The Lord states to certain men that they are stewards. "I, the Lord, have appointed them and ordained them to be stewards over the revelations and commandments." It is further stated in paragraph 3: "And, behold, none are exempt from this law who belong to the church of the living God." There is no room for doubt to whom this applies.

We find in section 101: 2:

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.

The statement continues, "All things therein are mine; and it is my purpose to provide for my saints . . . but it must needs be done in mine own way"; which is in full accord with sections 42 and 70. The Lord says the appointing of every man his stewardship is the way, and that it is expedient that it be done, and if so, why should there be hesitancy in the execution of that which God declares is "an expedient."

Law of Stewardships an Ancient One

In our consideration of these citations, we should

remember that the law of stewardships is not confined to that which is given in our day, but is as old as the gospel, was practiced by Enoch and his people, was taught by Christ and his ministry, and is one of the most essential parts of the great work of restoration and the basis of our hope and religion.

In considering the revelations bearing upon the principle and law governing stewardships, I do so knowing that with many who are students of our sacred books this doctrine of stewardships is not a new one; but it is one that has been swallowed up in the vortex of doubt, dissension, and delay.

Because of onrushing conditions now confronting us, it behooves us to render hasty obedience to that which is so clearly recorded in our sacred books. Contentions and delay are disastrous and dangerous. Should we not move forward?

It may be asked, Why? and how will the appointing of stewardships be of any special benefit or permanent advantage to the people?

My answer is that it will place the faithful steward in close cooperation with God. It is stated that the men of the church, both those who are in the ministerial work and those who labor in the affairs of men, should labor together with God to accomplish the work intrusted to all. Therefore, we can be successful laborers with him only through the appointed channel. Furthermore, the gathering of the Saints and the redemption of Zion can and will be accomplished only through appointed stewardships; for every man is under this law.

Zion can only be established by conformity to the law governing her redemption.

Equal Opportunity to All

One of the Zionie principles is equality which provides that equal opportunity be extended to all who are worthy—ability, wants, and needs always being taken into consideration by the administrative department, before whom all must go. The "opportunity" referred to is to be made possible by the steward's rendering a just account of his stewardship unto God, always having a lively concept of his relationship to him, continuously remembering whose servant he is. Thus we become the salt of the earth and the saviors of men.

Some may contend that we are stewards now, which, in a broad sense, we are, but the Lord, as has been cited, made provision for individual and personal appointment, and has said unto his people, "None are exempt who belong to the church of the living God," and that "such appointment is expedient in him." Our work being both constructive and progressive, should there be delay upon the part of the administrative department to call upon the people for their inventories, preparatory to calling for

applications for stewardships? It must not be understood that the appointing of the stewardship submerges the title to property into the group, or church, without the full desire and consent of the steward. But as saith the law, "Every man is made a steward over his own property inasmuch as is sufficient for himself and family," the steward holding in fee the title in his own name, unless there was a debt formed to the church or group. Then title would be withheld until such time as there was a cancellation of the debt; then title would be given.

Duties of the Steward

It may be asked, What will be the duty and privilege of the steward under the law? To this we will say: He must move forward in his new appointment, endeavoring to realize he has entered into a new covenant and has taken a forward step which will be accompanied with great responsibility, as every steward, in the day of judgment, will be held accountable for the stewardship granted unto him. (See section 70: 1-3.) Thus it is seen that everyone is brought in close personal affiliation with God by doing the things that he has commanded, and he says when we do that he is bound. Otherwise there is no promise.

It may be asked by many, How much will we be required to consecrate? The answer: That which you have to impart, without destroying or seriously hindering your earning capacity as a steward, taking into consideration your just wants and needs. And here is where the supreme test of true saintship and godly devotion is resident with the steward. It is here he must decide between necessary expenditures and a repression of imaginary needs. Unnecessary wants will continually assert themselves, as an insidious foe, to overthrow the intent of the law by which our work is to become an ensign to the nations of the earth. The appointing of stewardships and unhesitating and loyal occupation of the stewards is the "Jordan" before us. Will we halt, hesitate, and fail, or will we move forward?

We Wait for Our Joshuas

There may be those who will say it is not practical and cannot be made a success; our numbers are small; it is full of vagaries; and such undertakings have always failed. We should remember that some of the men sent as spies into Canaan declared that the going was impossible and created a great furor in the camp, saying it was a land that eateth up the inhabitants; all the men are of great stature; moreover, we saw giants, which came of giants, and great walled cities, and terrible, strong people, dwelling in all parts of the land, and we were as grasshoppers in our own sight, also in their sight.

(Continued on page 338.)

HYMNS AND POEMS

Hope of the Ages

By C. E. Guinand

O Zion, the hope of the ages,
Of prophets and seers of old,
Where Saints will dwell unmolested,
While eternity's cycles shall roll,
Put on thy beautiful garments,
Behold the Bridegroom is near,
Let virtue be your adorning,
And you shall have nothing to fear.
Awake! O beautiful Zion!
The days of your sorrows are past,
The time of the latter-day glory
Is dawning upon you at last.
The Lord Jehovah, your Savior,
Is ruler, redeemer, and king,
Oh, arise with one thought and one purpose,
Unto him an offering bring.
Come, bring him an offering most pleasing,
Of meekness, contrition, and love;
His power will then rest upon you,
By his Spirit brought down from above.

(Continued from page 337.)

But Caleb and Joshua, the men of God, stilled the people before Moses and said, "Let us go up at once and possess the land, for we are able to overcome its inhabitants." Have we not men like Caleb and Joshua who are saying to the people, "We can cross the Jordan; and the walled cities, giants, and men of great stature can be overcome by faithfully and unitedly going forward"? It was not until the priests who bore the ark of the covenant stepped into the waters of Jordan that the waters were stayed and the priests stood firm, on dry ground in the midst of the Jordan, and the people passed over. (Joshua 3: 15, 16, 17.)

When the Joshuas of to-day call upon the people of Zion and her stakes to cross the Jordan of stewardships, should we longer remain in the wilderness and stand aghast at the onward rush of the most perilous times known to humanity, or shall we concede God's way by doing the things required of us?

Stewardship is the triumphal archway that God has appointed which solved the demands of the economic world, and especially his people, and opens the gateway for humanity to bless humanity in that the wants and the needs of the unfortunate are met by the fortunate contributing of their means, where it can be used in the channels of adversity, all in strict harmony with gospel provisions and the revelations of God given for the establishment of Zion and the salvation of his people.

The Fire of Love

By Doctor Anna Key Swift

Light up the fire—the fire that nature burns;
Let it sparkle and blaze and glow; I'll quick return
And set a fire ablaze, aflame in you.
'Twill make your red blood boil, through and through.

Light up the fire of love, that love that never dies.
Sun, moon, and stars will banish from the skies;
Your soul will be aflame with love divine
And I'll be wholly yours and you'll be wholly mine.

How cold and hard the soul that knows not love,
That has not tasted of the heavenly wine,
Who has not tipped nor dared to sip the fount above,
Or kneel a votary at fair passion's shrine.

Plea for Freedom

By Samuel Blair

First Recorder of the Reorganization.

Copied from the original (which was written between sixty-five and seventy years ago) by W. H. Deam, nephew of the author.

My heart is grieved within me now,
In looking o'er the past,
To see the Saints of latter days
Among the nations cast.
The Saints are in captivity,
Oh, free them from their woes.
Their prayers are now for liberty
And power o'er their foes.

For our transgressions still we bleed,
While scattered o'er the earth,
For Zion's children still we plead—
O God, remove the curse.
Then let the Gentile nations feel
The power of thy rod,
That every nation, isle and tongue
May know that thou art God.

Remember now thy covenant, Lord,
Which thou with Israel made.
Though they have wandered far from thee—
Thy laws they've disobeyed—
May they be gathered to their land,
Forever to remain;
To dwell in peace and righteousness,
Thy precepts to maintain.

Oh, bring the Ten Tribes from their tents
Beyond the frozen sea,
And may the icy mountains melt—
Before thy presence flee.
Oh, haste and bring the remnants in,
Which thou hast long dispersed,
That Israel may be gathered in
Before thou sendst the curse.

Forget not Ephraim's children, Lord,
Let them all gathered be,
That they with us in Zion may rest
When Zion is made free.

May they their savage ways forsake
 And learn to do thy will,
 That they with thee redeemed may stand
 With joy on Zion's hill.

Preserve us through all trials here
 That we may have to bear;
 And when thy judgments do appear,
 Oh, take us in thy care.
 Secrete us in thy chambers, Lord,
 That we there be secure,
 And when thy judgments are passed o'er
 Preserve us by thy power.

Seek Early His Kingdom

By Catherine Thomas Booher

Take time for reviving God's people on earth,
 The young to enliven—they are of great worth.
 There's work in his kingdom, both here and on high,
 For them if God's banner they hold to the sky.

If they will remember in their youthful days,
 The Savior who loves them and give him due praise,
 Seek early his kingdom, help Zion to build,
 For them is the vict'ry, doing as God willed.

Desire

By A. A. and E. E. Yates

We want to dwell in quietude;
 We want to think and act
 With a trait and attitude,
 To keep within the latitude,
 Of firm and solid fact.

We want to serve humanity,
 And keep ourselves aloof
 From every form of vanity,
 Condemning all profanity,
 Accepting every truth.

We would provide our sustenance,
 By dint of toil and give
 Without restraint, our sufferance
 To "down and out" inhabitants,
 That they may hope and live.

We fain would stop to mitigate
 The pain that mortals feel;
 Their sad, dark souls illuminate,
 That they may, too, participate
 In health and life's loved weal.

Help us, Lord, most beautiful,
 Of human traits employ;
 Make our choice most suitable;
 To thy mandates dutiful;
 Thus fill the world with joy.

WOMEN'S DEPARTMENT

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

Playing the Game

The "game of life" is one all must play; character will denote how it has been played.

The general rule of the game is that "life—the life of boys and girls—must obey certain definite laws in order to be a success."

Our code for the game includes the exercise of kindness, faithfulness, truthfulness, forgiveness, generosity, obedience, courage, self-control, and service to others.

How best to teach these principles in order to make them both interesting and effective is the problem before those who would train children.

Modern psychology finds in natural play a more valuable means of education than in any pedagogical device ever formulated by a teacher, because it is the instinctive manner of expressing the mental and physical powers of the child.

Social games create certain rules. One cannot be the leader unless another will be the follower. The fact that the football game was lost through disobedience of some "rule of the game" shows the similarity between life and the playing of a game,—both require that rules must be followed.

Story-telling is perhaps the oldest of the arts, and the traits that served the race in its infancy are the ones that mark the unfolding life of every child. More and more, in these days of progress, are the leaders of educational thought coming to recognize the significance and value of story-telling in the training of children. Precepts may fail to impress, while personality expressed through mental pictures never does.

Long before teachers or textbooks appeared, instruction was given in story form to children. "I would rather be the children's story-teller than the queen's favorite or the king's counselor," said Kate Douglas Wiggin. And Doctor G. Stanley Hall says, "Let me tell the stories and I care not who writes the textbooks."

Modern mothers often use story-telling unconsciously as a means of instruction or correction. Natural instinct guides them to use this great art. In every age really great teachers, who have had character building as a conscious aim, have known the value of stories, and have made it a most effective means of shaping the lives of both old and young. Jesus, Plutarch, Froebel, and the kindergartners of to-day have used this method with marked success, and modern educators are admitting that good story-telling is one of the best intellectual qualifications of the teachers of all grades.

Human nature in general can more easily be laughed into any direction than reasoned or persuaded into it by any other means. In a case at law, some lawyers will try to make people reflect, which they won't do; others will try to make them weep, which they can't do; while others, with well-told stories well and aptly applied, make the people laugh, which they like to do, and the case is won.

The minister who understands psychology uses the story method quite noticeably. It is easier to remember a story than a statement of fact. When the story is used to illustrate a point, then the mind later will not recall the story without thinking of the point it illustrated.

The whole world loves stories, though often many do not truly estimate their value. What would life be without them? Some people object to "fairy tales," probably from

lack of understanding their real place in our development. In most fairy tales we find this distinctly moral value: virtue is rewarded and wrongdoing punished. While this is as true in real life, it is not always the child is able to trace the relation between cause and effect, and the lesson is not impressed. Nature's penalties, for instance, are sure, but often one waits a lifetime to recognize them or to see their completion. In a fairy tale the moral is often more effectively pointed out than in a story drawn from real life.

A child does not see things as an adult does. His imagination is so strong, things are transformed from the ordinary to the marvelous. A broom handle becomes a prancing steed, a crooked stick a gun, and a row of chairs a wonderful train of cars. He has the instinctive knack of grasping a moral lesson in a tale without dwelling on the fictitious part of the story, and his world of make-believe is very real to him.

"It is not the gay forms that he meets in the fairy tale which charms the child, but a spiritual, invisible truth lying far deeper," says Friedrich Froebel. Sara Cone Bryant tells us, "The story of 'The ugly duckling' is much truer than many a statement of fact."

The story of "A good turn" may be taught from the story of the "Good Samaritan," but the story-teller must know the background of history, the times concerned, and something of the dangers involved in a trip far from frequented regions in those days, in order to impress its significance. This story teaches concretely the lesson of human kindness, and after its telling you might plan with the children for a week of "good turns."

The story of "David killing Goliath" may be used to teach that faithfulness to small duties prepares one for larger tasks which lie ahead.

When a story is well told, moralizing is omitted. It only serves to weaken the moral influence aroused. The mother who says to a child, "Go out in the sand pile and play a while," is likely to secure the desired period of rest and privacy; but if she adds, "I want to be alone a little while," the reaction will likely be something else.

"The normal boy would rather read of a good boy than of a bad one, if the good boy will only do something. He will have *action*, good or bad," says Warren F. Gregory. Boys and girls both desire to see their heroes in action, and they glory in their acts of bravery or sacrifice.

At the age of about eleven or twelve, habits take on a rather permanent form. Stress should therefore be placed on the forming of desired religious habits, such as churchgoing, sharing with others, proper Sabbath observance, Bible study, and loyal support of the Sunday school class. Judge Porterfield of the Kansas City juvenile court, says less than five per cent of children who attend Sunday school regularly are ever brought into court. The Sunday schools use the story-telling method very largely in their teaching, and while they have only one hour a week to impress truth, we see this great effect in the lives of the boys and girls brought under their influence. What might we not hope for if this scientific method were used every day with our children?

The movies are only stories told in pictures, and the effect they have upon the lives of young people is deplorable because the stories depict undesirable lessons. Human beings act out their thoughts. We do the things we think about. When minors are questioned as to the cause for the crimes they are committing, the great majority say they were inspired to do them because of the picture shows they had attended where the hero was an expert robber, burglar, or thief. If the pictures had told a different story, one that

would have inspired to honesty, truthfulness, self-control, and service to others, the results might have been quite different.

On one point the teacher must be very clear, and that is, that he is to *teach boys and girls* and not the subject matter, stories, Bible lessons, and so on. Stories are but instruments in his hands by which lessons can be impressed. Truths in the story, if properly brought out, will stimulate, inspire, and guide young lives into a successful playing of the game of life. Those fundamental principles mentioned in the beginning of this article as being necessary to our development must be trained into our children if we would save their souls in rightdoing. Stories will help us in that task.

Walter L. Hervey says, "The children thirst for stories, but has it no significance, and does it not lay a responsibility upon us?"

Amos R. Wells says, "Of all things that man can do, the most blessedly fruitful is wise talking to children. This is the supreme art. No sculptor molds a statue so superb as a growing life. No artist has ever painted a picture that compares with a lovely character. The architect cannot rear a building, the poet cannot write an ode, the inventor cannot design a machine, that is worthy to stand for an instant beside the completed, living, loving, achieving product of wise teaching."

ANNE FRIEND ROBERTS.

Leadership

The Leader Planning Her Work

There is one part of the leader's work that requires careful concentration of mental power, and that is its planning. Visioning, dreaming, is only the beginning; if order and system are to be had, there must be proper planning.

So plan, plan, plan! Plan definitely, plan broadly, plan minutely, plan incessantly, and plan systematically. Plan carefully everything that can be planned. And having planned, make a note on it. Plan in black and white. It is an excellent habit to carry a pencil and pad of paper in your apron pocket. Be absorbed in your work, so utterly that inspiration may come at any moment. Nothing was ever accomplished without enthusiasm.

Take all your ideas and systematize them. Develop a passion for re-shaping and subduing. Do not approach tasks as isolated things, but link them together like parts of a chain. See the detail, but only as a part of the whole, a means to an end.

Try to visualize your work at every stage of its progress and even before it begins. Consider broadly, always looking ahead with an enlarged vision. Plan big things in a big way; handle little things in a little way, leaving details to your helpers.

Do not worry over what you cannot do, but do try to do constructive planning of that which you are able to do and intend to accomplish. Get your ideas clear. Hard mental work—creative work—can only be done when the mind is at its best, and it never remains at that point more than a few hours at a time. Postpone a difficult job when you begin to weary and your mind to lag. Try it again in the morning when you are fresh and rested, and see how much easier it will be to do the clear thinking necessary.

A person should know *what* he is doing and *why* and *how*. The one who dislikes planning should be relieved of leadership duties. A leader should not go whining to her work, but approach it smiling. Attention, desire, interest, decision, are all needed for its success.

In planning your work, and adapting its organization to your local needs, look over your territory carefully. Know

how many miles or blocks it covers, how many branches and how many members. Note the work already started, that which should be done first, and what is possible in the future.

Have a definite idea of the duties of each of your workers. Outline their work as you plan the development of each special department. A definite goal set for each, both worker and department, is a splendid thing. There is always interest when there is competition or a stake set. Do not plan a one-sided organization. Give each department its proper place and attention, and try to meet the needs of all.

Make your community the center of every advantage for the work of the Women's Department. Keep your mind fresh, your ideas invigorating and appealing. Keep your door and ear open for suggestions and new methods. Be open to impressions. Be willing to seek patiently through chaff to find the golden wheat. New ideas are rare, and originality is a precious possession. Try a new way; it is intensive work that counts and wins.

Have a definite line of conduct resolved upon, weigh the inconveniences and the advantages, and then, after decision, go forward toward the goal without hesitation, without apology. It is not the one who gets to the corner first who is to be commended, but the one who knows what to do when he gets there.

There are plenty of people who can do things if you tell them how, but not so many who do things well without being instructed. No man gets the ability to accomplish the seemingly impossible without doing it—the power comes through the effort. Genius will find a way, or make one.

The surest and quickest way to get to the top is to begin by being the best man at the bottom. LULA SANDY.

The Greatest Artist in the World

I sat watching her from the opposite side of the car. It was a long journey, so I had a fine opportunity to study the work of this infinitely skilled artist.

She held a baby in her lap. Between its smiles and tears, the artist worked—and worked—and worked. Artists are not artists unless they work long and hard.

Little reaching toes. Smiles—every one with a dimpled setting. Soft, silky hair—like threaded gold. A wiggling body of no really great importance—except to the artist. A heart with blood smoothing its way through, which is just as sensitive to the warm touch of the artist's hand as is the cultivated mind to a noble thought.

The hours go by, yet the artist works on at her masterpiece. And she knows that she is at work on a masterpiece. Therefore weariness and the toll that toil takes from her heart and body are as nothing.

Now the restless little body falls asleep—and lies across the seat where the artist's eyes may watch and love.

What will the completed picture look like? Who will look upon it? In what galleries will it hang? Will the critics understand that a real artist put her lifeblood into this supreme effort? And that her paints were mixed in her heart?

Now the dreamer has come into day again. And the work of the artist goes on.

And it will go on through the years, until the work of this indefatigable one is ended and the masterpiece has been completed.

For no artist ever mixed paints or wrote literature or builded structures, which in beauty and expressed love can compare with what a mother puts into her child!

Just so long as time shall last, will a mother remain the greatest artist in the world.—George Matthew Adams.

Children at the Movies

A recent questionnaire in six Chicago high schools shows that 87 per cent of the 3,000 students attend the movies from one to seven times a week. These students spent \$920 a week at the movies, or \$46,000 a year. Most of them were frank to admit that they preferred the thrillers with gun plays and hairbreadth escapes.

The results of such a questionnaire might, no doubt, be duplicated in other cities. Movie-going is a habit that has a large hold on both young and old. Probably the movies now constitute at least 90 per cent of the Nation's entertainment.—*Minneapolis Journal*.

Mothers in Israel

(Tune: "Mother Machree.")

There's a place in this world for us mothers to fill,
There's a mission for us we must do with a will;
'Tis to teach our dear children the principles true
Of this glorious gospel, and what they should do.

Chorus

Yes, we love the dear children who are left to our care,
And we want to so mold them that they may prepare
For the coming of Jesus, whose love we all tell—
Oh, God help us and guide us, mothers in Israel!

'Tis a wonderful task which we find at our hands,
This of teaching the children for future demands;
They will form the great church of to-morrow, they say;
We can't treat it lightly, this opportune day.

Then shall we not leave them examples so grand
That when we depart for that "far better" land
Our teaching will still in their memory remain
A constant reminder of all they can gain.

NEW PHILADELPHIA, OHIO.

ELSIE GOUDY.

"Prayer Is the Soul's Sincere Desire"

Surely a man's religion is wholly an affair between God and himself. . . . In a jungle of theological beliefs God is lost sight of. Small wonder we lose our bearings in the maze of words. That we should seek God, and, having found, should love with mind and heart and strength; that we should express this love to all men—this is the sum of religion! . . .

Such prayers as we commonly make are evidence of our lack of trust. Only a perfect trust can render our religion stable and a solace to us. He who has risen to a true idea of God is content to be left in his hands. In this lies his security; his reliance is his strength. Herein is the real beauty and solace of religion.

Prayer is but the response to the mental attitude. As we live, we pray. The difficulty lies in praying wisely. Every god gives of his own. Bacchus and Mars yield of their gifts readily, but they will not pay in the coin of Apollo or Minerva. God alone gives happiness; only the spiritual prayer brings peace.

Let us choose wisely then; let us have a care as to the manner of our praying. What are a few Sunday morning petitions as compared with the incessant flow of our thoughts? It was a trite question that was once put to the young people—"Have you said your prayers?" Poor wights! What else have they done from morning to night? And now some have prayed themselves into the asylum and the hospital. The

boy that loved money too well has prayed himself into jail; the girl that married for pretense and the world has prayed herself into a world of misery! God's children all—and if they will but pray wisely they shall pray themselves out of their difficulties again. Now and again in history a man has forsaken all, and prayed himself into the kingdom of heaven through wisdom and love! . . .

Thankful should we be in these days for this influx of truth. Thankful above all for the saner ideas of God, the more philosophical perception of the soul, the deeper, broader, more spiritual conceptions of life that are proclaimed. All these are tending to a rational religion wherein we are to find a new liberty and some assurance of peace.

But religion is still and forever a matter of the individual. It is not to be gotten wholesale. The poets and philosophers are full of suggestions for thoughtful minds. The broad tendencies of the times set us to thinking for ourselves. But only that is worthy which makes us self-reliant, or God-reliant, if you will!

Wisdom alone can save. Regeneration is our hope—and this comes through renewing the mind. Religion offers no exception to the rule that whatsoever is worth having must be sought for. Truth is not to be acquired second hand. Any candid and impartial consideration of religion brings us to this—Be true to thyself! *Be true*, and the way shall be revealed!—Stanton Kirkham, in the Ministry of Beauty.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10, postpaid.

CHAPTER XIX

The Psychology of Prayer

Another and a final chapter of this course, "The psychology of prayer," has been given for the purpose of helping those who have followed carefully this course and are beginning to be able to analyze and give a reason for some of the things that we are doing and have been doing for ages past. We are now living in the time when people, especially our educated young men and women, are wanting good, substantial reasons why certain things are done or are not done. Parents, teachers, ministers, and leaders are repeatedly asked to give reasons why certain courses are pursued, why a given method of action is ethical or unethical, why certain amusements are considered harmful, why certain formalities must be adhered to so rigidly, why various religious observances are still continued, others discarded, etc.

These and thousands of other questions are coming up for solution. A large majority of those asked are unable to give a satisfactory analysis of the particular problem in question. These same individuals may feel that they have reasons which are sufficient to justify their conclusions in the matter, but perhaps a more unbiased analysis must be made to satisfy the critical mind of the questioner. It is with this thought in mind and to help those who wish to analyze carefully and investigate thoroughly some of our age-old customs and recent admonitions that we give some direct and positive statements in a brief discussion of the psychology of prayer.

First: The psychology of prayer reveals that it is an alliance with the Infinite. It is an undisputed fact that an alliance of nations or an alliance between men, all of whom are working toward a desired end, makes for strength and conserves peace. How much more peace and strength can be insured in an alliance with God. In an alliance with him, the individual feels much more keenly that he is working with

not a mere power, nor an abstraction, but a real God who is ready and anxious to hear and answer prayer.

Second: The psychology of prayer brings about an adjustment in our life. In the busy conflicts of life, amid the din and strife of existence, among the sordid and callous natures, in the selfish competition, one's moral nature oftentimes becomes depressed and his courage relaxed, one's clear eye of conscience may become dimmed and he finds himself out of adjustment. Prayer braces one's moral nature and helps lift the clouds of despair, transporting one into an invigorating atmosphere where God's righteousness meets the soul and there comes about an adjustment in our life.

Third: The psychology of prayer demands concentration. In your earlier lessons you have learned the meaning of concentration. To pray aright, to see God and be in his presence, one should take time to pray well. There is much difference in saying a prayer and in a real prayer. A prayer with no heart in it, no love in it, no concentration in it, no faith in it, no submission in it, receives no recognition.

Fourth: The psychology of prayer recognizes the unity of mind and body, and the reaction of one upon the other. The spirit of prayer has a tendency to sooth, to quiet, to dispel fear, and brings in hope, faith, and renewed trust and confidence in God. With these comes renewed vitality conducive to recovery. One cannot commune with God without catching something of brightness, power, health, and joy.

Fifth: The psychology of prayer makes for creative force. Ordinarily one prays to be stronger, to do better, to act more wisely, to be less selfish, to work constructively. These desires and resolves make one stronger by having thought and resolved to do them. They tend to recreate a clean heart and manner of life. Prayer purifies, inspires, and makes over the whole being.

Sixth: The psychology of prayer recognizes affirmation. Prayer arises out of that side of our nature which distinguishes us from the beast and the star. It affirms our supernatural origin and our immortality. The possession of this supernatural origin gives us the right, if we have met the conditions required, to expect communion with God and that he will do all that he has promised.

Seventh: The psychology of prayer shows it to be powerful autosuggestion. The thing which I permit my mind to want and to dwell upon, that I do, or become, if persisted in for sufficient duration. Many of our thoughts and feelings are submerged beneath the plan of consciousness, and, unknown to us, rule our thoughts and influence our wills. Every thought has a physical reaction. Through prayer of suggestion, in times of mental excitation, things that had hitherto been impossible are made possible for the mind.

Eighth: The psychology of prayer for others recognizes the telepathic communication between human souls, that we influence each other by invisible waves. To pray for another is to bring to bear upon him a spiritual force, which may do more for him than any personal influence can do.

Ninth: The psychology of prayer recognizes communion with our Father. The highest result of prayer is to feel, to realize, and to live with God. By this prayer track, we come in touch with the Divine. The by-products of prayer are: the strengthening of the will; the enlightenment of our mind; the visioning of our faith; the deepening of our trust; and the elevation of our love.

1. Discuss more fully each of the nine statements made in the discussion of the psychology of prayer.
2. Can you name other reasons why men should pray more?
3. Explain the statement that "prayer is an instinct of the race."
4. Paul's career was shaped in the school of prayer. Trace

the power of prayer in the life of Paul. On what occasions and when do we have record of his wonderful belief in prayer.

5. How could you explain the statement, "Our heavenly Father knoweth what things we have need of before we ask Him"? Why ask him?

6. How often do you do as George Herbert Betts tells us to do in these beautiful lines:

"By all means use some time to be alone.
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest—for 'tis thine own—
And tumble up and down that which thou findest there."
DORA GLINES.

Strike But One Chord

Speak! Summit of beauty!
Fiery challenge productive of Being!
My soul attends!

Oh, might the path transcendent
to Intelligence,
Blaze in a stream of Light Unquenchable,
Cragged regally by heights eterne,
of Purity and Love;
Guarded and marked beyond the chance of loss
By flaming angels hurtling into dark
(In never ceasing play of two-edged swords,)
Still-born, abortive destinies—false gods!
The myriad, vain imaginings of woe!

O Majesty sublime! Sun-spreading Glory
Which t'were annihilation but to breathe
thine Endless Name!
Send one true ray—unspeakable—undreamed.
Shatter this substance!
Crash to infinity the Me unreal.
In pity gather thou that uttermost sob
my heart reverberate;
Summon the spirit, broken and contrite.

Sing!
Impulse Perpetual—
Immutable Mandate—
Sing!

Quivering cosmos yields
In silence consummate
Insatiate ear.

Take Thou my soul—my heart—
cleansed in a sea of grief.
Fashion to suit Thy subtle touch,
From crumbled wreckage
Sundered by *my* choice—
A *Viol!*

An instrument of super-celestial tone
Thou knowest well to build
from storm-flayed scraps
beat 'gainst the cross,
and light'ning-burnt.

What matters crucifixion's cry
in its deep throb—
Gethsemane—in that mute overtone
attenuate to stars

Shouldst Thou Strike But One Chord?
FLOYE LEWIS GIFFIN.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

Care of Children's Teeth

(The second of four articles.)

If the mother has properly regulated her life during pregnancy and until the child is weaned, its teeth should be off to a good start. For upwards of a year before the first baby tooth appears the germs of these teeth have been slowly developing and during that time have had to depend upon the nourishment supplied by the mother. Breast-fed babies usually have the best teeth because mother's milk contains all the elements necessary to the building up of sound teeth. As soon after birth as feasible the baby's mouth should be daily washed with a mild solution of salt and water. This can be most conveniently accomplished by wrapping cheese cloth around the index finger, dipping it in the salt and water solution, and carefully rubbing under the tongue and between the cheeks and the gums.

It is well to continue this method of washing even after some of the teeth have erupted. By the time the child has most of its first set of teeth, it should be taught the correct method of using a toothbrush. The most suitable brush at this age is the smallest brush obtainable, and it should have only one or two rows of stiff bristles. The most important time to brush the teeth is before retiring and before breakfast, but if they are brushed also after each meal it is still better.

Proper Brushing

To brush the teeth properly begin at the upper back teeth, placing the bristles high up on the gums, and by an oscillating motion carry them down over the gum and the surface of the teeth, thus massaging the gum as well as the teeth. Never brush across the teeth, but brush the upper teeth downward and the lower teeth upward. The inner and grinding surfaces should be brushed as carefully as the outer surfaces; it is advisable also to scrape or brush the surface of the tongue. The mouth should be thoroughly rinsed with

The Tongue

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a work whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Reverend Philip Burroughs Strong.

clear water after each meal. To do this efficiently the teeth should be closed and the cheeks alternately distended and contracted as forcibly as possible.

It is of the utmost importance that the twenty teeth which constitute the temporary set remain in place with their crowns undiminished in size by decay until the permanent teeth are ready to replace them. If these teeth are not properly cared for and prevented from decaying, the following disastrous results are likely to ensue: The child is caused unnecessary toothache and pain, which interferes with its nervous system, its digestion, and its sleep. A child with decayed teeth suffers with indigestion because it cannot properly chew its food without causing pain and, therefore, gets into the habit of bolting it. This throws unnecessary work upon the stomach and other digestive organs, causing many bodily disturbances. At the same time the proper development and growth of the jaws is interfered with through lack of use, which in turn may produce irregularity of the permanent teeth for want of space to accommodate them in their proper place and arrangement in the arch.

Cavities Breed Disease

Cavities of decay in the teeth are ideal places for the breeding of germs of many contagious diseases, such as measles, German measles, chicken pox, whooping cough, mumps, scarlet fever, diphtheria, influenza, and even smallpox, making their possessors a menace to themselves and their playmates.

By properly caring for the teeth of the first set and keeping them in their places until the appearance of the permanent or second set which is to replace them, the jawbones are so developed that there is plenty of room for the proper and regular arrangement of the permanent teeth.

At the age of six or seven years a large double tooth makes its appearance on each side of both jaws behind the last temporary tooth. These four teeth are the vanguards of the permanent teeth and should never be mistaken for temporary teeth or in any way neglected, as they are the most important members of the permanent set and can never be replaced. Upon the proper placing of these teeth and upon their preservation depend to a very large extent the safety, beauty, and usefulness of the other teeth. The beautiful, symmetrical arrangement of the teeth in the arches so that the grinding surfaces fit perfectly into one another, producing an efficient masticating apparatus, depends upon the care and preservation of these six-year permanent molars, the sixth tooth from the center and the first of the thirty-two permanent teeth to appear.

To Preserve the Teeth

Whatever promotes good health—fresh air, sunshine, properly selected nutritious foods, thoroughly chewed, hygienic surroundings at all times, plenty of sleep, good habits—all of these tend towards the building up of good, sound, healthy teeth. With proper care, however, even poor teeth may be preserved almost indefinitely.

To-day the aim of progressive dentistry is to prevent tooth decay rather than repair the damage after it is done. Dentists are becoming convinced that diet as well as cleanliness is a very important factor in the prevention of decay. An excess of sugary, starchy, pasty, mushy food, as well as too much bread, toast, biscuits, etc., and not enough vegetables and fruits have a very bad effect upon the teeth, as well as upon the general health. Thorough, persistent chewing of hard, coarse foods has a beneficial effect upon both. It also tends automatically to cleanse the teeth.

LETTERS AND NEWS

Continuous Inspiration

To have and enjoy continuous revelation, or the inspiration that ever incites to new and higher ideals is man's privilege to-day. There is social advancement in the community when the people have faith enough in association to get together more frequently than in the past, that they may be enabled to advance the interests of the schools, the churches, and the public welfare work, by introducing better methods, and by a more general cooperation. Here we get inspiration.

In this way groups will grow and prosper whether they are engaged in religious, educational, industrial, or administrative labor among the people, and it is through a higher power good to all will come. Social progress in these matters means consecrated work, and the end sought for is the greatest good to the greatest number, or, in other words, the common welfare of the whole community.

The constant demand is for better-trained leaders and teachers, more improved methods of instruction, as suggested in the latest works on pedagogy and social ethics, as taught throughout the religious world.

Too often the preacher looks for his model and suggestion in the teachings of antiquity; but the inspiration to the common people which comes when they get together for the common welfare, and for a purpose that reaches all alike, without respect to creed or race distinction, is the need of the present hour.

Present revealments we are all entitled to, if social progress is the aim of the community and if individual effort leads in the honest, efficient search for truth, and the general good of all concerned.

In the new order of things, the world and the church are not so far apart after all, and through the get-together spirit and with the end in view of social progress, association in good works, and individual effort, the powers of man will be aided in their higher unfolding, and the inspiration leading to higher and better achievements will help to complete and bring to all the desired end and aim of all who participate for the loftiest in life's ideals.

ABBIE A. HORTON.

A Belligerent Opponent

When Elder D. C. Clevenger came to Alabama, he preached a doctrine entirely different from any which the people of this community had ever heard.

So great an interest was manifested in Elder Clevenger's discourses that some one evidently became burdened with the idea that these people were being led astray and it was his duty to bring about the exposure of this false teaching. He accordingly sent for what he termed, "The world's champion debater," Mr. I. N. Yandell, a Baptist minister. He was accompanied by a Mr. Roup, also of that church. They were both said to be noted for their ability to tear down and set at naught the doctrines of other churches.

They came to fill the Baptists' regular appointment at this place, and though they seemingly were on a peaceful mission, we knew they had come to expose "Mormonism."

In his discourse that Saturday evening, Mr. Yandell announced that he would thoroughly uproot and bring to light the many base practices of the Latter Day Saint Church. That evening and in his lecture on Sunday, he slandered and vilified that church with every vile and foul word to which he could resort.

I, though I am a Baptist, sent for Elder Clevenger, thinking

that Mr. Yandell would exchange scriptures and give him a chance to defend his church.

That Sunday evening Mr. Yandell began services with a continuation of slander, not giving any scriptural quotations at all. When asked by Elder Clevenger to bring forth proofs for what he said, he handed him some more from the same package. Elder Clevenger remarked that no gentleman would talk like that, and Mr. Yandell then proceeded to show us a specimen of his skill in the art of boxing.

Of course he didn't finish his "sermon." The doors were closed, Mr. Yandell was arrested, paid a fine, and withdrew his promise to come back the next appointment to denounce "Mormonism."

Some one of Mr. Yandell's followers had Elder Clevenger arrested. He willingly paid his fine and still retains the respect of all honest-minded people.

WELEETKA, OKLAHOMA.

MISS BLANCH LEE.

Good Religio Methods in Des Moines

The Des Moines Religio has arranged for a series of lectures to be given each month during the year by the best intellect of the city. We feel that we are going to get some very desirable results, so pass the suggestion on to other locals.

Potentially we are the light of the world, but sometimes we keep that light in such obscurity that we are either charged with being clannish or else we are completely unknown. To invite other people to appear on our program occasionally accomplishes a twofold purpose—it gives us an opportunity to come in touch with many worthwhile persons, and incidentally it lets them know who we are and what we are doing. If prejudice exists, it is a very good way to remove it. It pays big dividends to work with other good people.

One month a criminologist lectured on "The value of universal registration of finger prints." This was indeed splendid and something very much out of the ordinary.

This month Mr. Moorehouse, the instructor of astronomy, of Drake University, gave an illustrated lecture on "The heavens through my telescope." His time being limited, and the subject being so large, he could do little more than give us an introduction to the wonders of the heavens, so he invited different groups of the Religio to make reservations for certain nights when the moon is in the right position, to meet him at the observatory, and through his telescope he would show us the many worlds we have not seen with the naked eye. Groups are being planned and are looking forward to this with interest.

Next month Mr. Harvey Ingham, editor of the *Register and Tribune*, has consented to talk on Indian treaties. Mr. Ingham has given much time and thought to the Indian question and is interested in every phase of it. A year ago when Brother Daniel Macgregor was in the city conducting a campaign, one of the brethren had a long interview with Mr. Ingham on the Book of Mormon. He was keenly interested in the import of its message. When the brother offered to order him a copy he was delightfully surprised, not thinking we would allow a nonmember to read it. So we hope his appearing before us will mean something to him as well as to us.

For the next month Mr. Burton, principal of East High, has accepted an invitation to speak. We trust by his meeting our people and knowing them better that it will be of advantage to us in getting our prominent ministers before the high schools when they are visiting in the city.

Every speaker who has been asked has gladly and graciously responded.

MARGRET DAVIS.

Church Dedication at Tigris, Missouri

Years of effort and sacrifice on the part of the Saints of the Beaver Branch, supplemented by the assistance of friends in the neighborhood, encouragement from the missionaries who have labored in Southern Missouri District, as well as a great deal of practical assistance from all, resulted in the dedication on Sunday, March 5, 1922.

It was about the year 1900 that Elder J. C. Chrestensen located his family near Beaver post office, where there were already a few Saints living, and soon the question of a house in which to hold meetings came up. Of course it was soon determined to build a church. Blanks were prepared and an effort made to raise the necessary funds. This resulted in enough to make a start and some material was brought together.

Soon after this, in 1902, the Beaver Branch was organized with P. W. Premo as president, and the members, who were widely scattered over a large territory, were deeply in earnest in the work. But it was not until 1904 that a building committee was chosen and the original plans for a log building discarded.

The committee set to work getting material for a frame house 24 by 36, by 12 feet high. After many ups and downs the building was in condition to be occupied in the fall of 1913, since which time many of the missionaries have lifted their voices within its walls.

It may seem to the reader that we were a slow group of workers, but it was early decided that we would not go in debt on the building. So by adhering to that decision we were only able to proceed as our finances permitted and finally able to present the building to God.

Responding to a call from the resident membership, Elder Lee Quick, district supervisor, came on February 28 and held a series of meetings, Elder A. V. Closson being associated with him.

On Sunday, March 5, we had an all-day meeting. The dedication service was in the afternoon. Elder J. C. Chrestensen led in prayer, sermon by Lee Quick. Brief history of the branch and building, including approximate cost in cash outlay of \$500 and much labor and sacrifice, with an expression of thanks to all, both far and near, who have assisted directly or indirectly in the work, was given by Benjamin Pearson, branch president. Dedicatory prayer by A. V. Closson. Special song service for the occasion, some numbers being rendered by nonmembers. The meetings were continued over the following Sunday, and we hope that the word spoken found favorable lodgment in honest minds. The Saints have cause to rejoice, for their one-time hope is now realized. May the love of God always prevail in the house.

BENJAMIN PEARSON.

From the Isle of Pines

Extracts from a letter to the First Presidency from John A. Fisher; in which he rejoices over progress made.

It is now about four years since we wrote you concerning a missionary for this place, and things did not look very encouraging for a time, as we were so isolated and a suitable man did not seem to be so easy to find. It is now almost two years since Brother Tordoff and family arrived here, and how different it has seemed to live here since we have the help and fellowship of brothers and sisters. It seemed we could do nothing much by ourselves, having no ordained help. But since Brother Tordoff is here he has held services constantly and at many different points. Attendance and inter-

est have gradually increased, and let me say that I think you sent the right man to this place. With his kindly, congenial way, he has won his way into the hearts of even those who at one time seemed to be enemies to the cause.

Elder Tordoff has also opened up a field of labor on the Cayman Islands where great interest has been awakened and many souls are being gathered into the fold.

The work down here is really more than one man can handle, and though I have been called into the ministry, I feel that I can do but very little compared with what there is to do. At present Elder Tordoff and family are at the Cayman Islands appointment, so we are holding the fort as best we can, and indeed we are having some very good, spiritual times. On Sunday afternoon we have Sunday school; in the evening preaching or prayer meeting. Wednesday evening we have prayer meeting, and Friday evening our woman's auxiliary. Sister Pender is giving us lectures on food and the body which are proving very interesting. We have also opened up a day school with Sister Pender as our teacher, giving lessons in both Spanish and English.

We do indeed appreciate the great effort that the church has put forth to sustain a mission here, and we sincerely hope that the day may never come that Brother Tordoff and family will be taken away from us. We now number twenty-one Saints and I don't know just how many there are on the Cayman Islands. But we are looking forward to a prosperous year in the mission work.

As we look back over the past few years on the island we can indeed say that God has blessed us in our efforts, even though we have had so much opposition to contend with. Our Sunday school and prayer meetings are attended by about from thirty to forty, and preaching services more, especially Spanish-speaking folks who seem to be fine people, and I believe that if we had a good, interesting man who could speak Spanish *fluently*, he could accomplish much among the Cuban people.

We do hope and pray that this will be a successful year in the history of the church and that much will be accomplished towards the building up of Zion. We are all very much interested, and as soon as we can will help along the good work.

Kansas City Stake

The awakening at Chelsea. The Chelsea Saints are located in a community of very conservative people. Heretofore they have seemed quiet indifferent to the appeal that has been made upon the part of our ministry who have labored there. They are in a community of churches. Our work was established there some thirty years ago, and while there has been a permanent growth in the congregation, it may safely be said that it has been mostly from children baptized and the additions of those who were already members coming from other parts. Of course there were a few adults baptized during this time. They worship in a very good building of their own. Several series of special meetings have been held there without any appreciable result. This does not say that the labor of all these years has been in vain. It was the preparation for better things to come. Just recently there has been a change in all this. During the five weeks' special meetings conducted by Stake Missionary Amos T. Higdon, commencing February 26 and ending April 30, there has been an attendance of from fifteen to thirty nonmembers at each service. The interest upon the part of these nonmembers demanded continuing the length of time above stated. Need-

less to say, our own people have heeded the call for service and have rendered noble assistance. The music was in charge of Stake Chorister Bernice Griffith and consisted of congregational singing supported by the local choir and orchestra. Special numbers were rendered by the vocalists of the stake. Outside of the preliminary house-to-house canvass prior to the beginning of the meetings, no advertising was done. It was not needed. The people *wanted* to hear more. The missionary was called to the homes of the various nonmembers where a fireside round table was conducted, which was helpful. There no doubt is a potentiality in subjects announced and spoken upon in the meetings. Brother Higdon has the faculty of sticking pretty close to his text, speaking to it rather than away from it, as is the fault of many.

The subjects discussed were: "Workers together with God," "Investigators," "Preexistence of man," "Privileges and responsibilities," "Personality of God," "Unchangeability of God," "The gospel," "Revelation," "Faith," "Repentance," "Baptisms," "Laying on of hands," "Resurrection," "Eternal judgment," "Church of Christ," "Utah Mormonism exposed," "Joseph Smith not the author of polygamy," "Authority," "Apostasy," "Succession and church presidency," "Prophetic mission of Joseph Smith," "Purposes of revelation," "Everlasting and eternal punishment," "The Book of Mormon," "Errors of Utah Mormonism," "What must I do to be saved?" "Signs of the second coming of Christ," "Last great war," "One thousand years of peace," "The Sabbath," "Angelic administration," "Continuation of apostolic and prophetic office."

So far there have been four baptized. Our work is much better understood now by a larger per cent of people. Splendid interest and attendance at the second church follows the special meetings held there during the early part of the year. An enrollment of one hundred and twenty in the Sunday school and fifty in the Religio shows that the young people are working hard. Brother Losey was recently placed in charge of the choir, and as a result the local singers show good interest. Heretofore it has seemed difficult to organize the talent so that it would show loyalty to the work of this department.

Those in charge of the young people's meetings at the Central Church from the 6th to the 16th of April, desire to announce that while it is especially for those between the ages of eight and thirty-five years, yet where one's wife or husband is above that age they are invited. Likewise where one's companion is older than thirty-five years who is a non-member he is also invited. All are asked to join the force of workers to make the meetings a signal success.

J. W. Rushton was the speaker at 7.45 at Central Church Sunday evening.

First Saint Joseph, Missouri

Winfield Salisbury, president of our Religio, has been off duty for two weeks from internal injuries due to a collision with a motor truck. He is improving rapidly, and solaces himself by listening to the news and the Independence sermons by means of his homemade radio telephone.

R. S. Salyards provided another treat for Saint Joseph people last Sunday by bringing Apostle Gomer T. Griffiths out from Independence. Apostle Griffiths made an interesting address at the close of the sacrament meeting and in the evening preached a good old-fashioned sermon to a large audience. All were glad to see him.

H. S. SALISBURY, Correspondent.

Independence

Because the HERALD went to press so early last week we were not enabled to report the week-end happenings, consequently will need to go back another week to catch up.

The past week has been Baby Week, beginning with a sermon the evening of the 2d by Elder A. Max Carmichael, and continuing throughout the week. It was under the auspices of the Women's Department, cradle roll department, Mrs. H. B. Roberts, general cradle roll superintendent for the department, and Mrs. H. R. Halley, superintendent of cradle roll department in Zion, immediately in charge. The music was in charge of Mrs. H. W. Harder; nursery in charge of Mrs. D. F. Waits. There were excellent lectures by Doctors G. L. Harrington and H. E. Shorer, Mrs. B. E. George, R. N., and Dora Glines. The exhibit was educational and the programs entire, inspirational and worth while. There was a surprise element in a little playlet by Sister Halley, entitled "Mimic mothers." Many of the stores about the city decorated their windows appropriately for the occasion.

Easter will be observed generally at the churches in Zion by devoting the evening to cantatas by the choirs. The Stone Church choir will sing, "The seven last words of Christ"; Second Independence choir will render "My Redeemer"; Walnut Park "The disciple," by the young people's choir, North Liberty has already given a cantata on last Sunday and Monday evenings, entitled "Esther." These various services will begin at 7.30, and those planning to attend must go early.

The Stone Church Religio program next Friday evening will be a rendition of "A hundred years of Latter Day Saintism," the pageant which appeared in *Autumn Leaves*, by Margret Davis. This is the Religio's contribution to the celebration of April 6.

A unique service was held in the Stone Church on the afternoon of April 2, in honor of the date on which the church was organized, April 6. It was arranged and conducted by Walter W. Smith, Church Historian.

All who had been in the church for fifty years were seated on the platform, and there must have been fifty thus honored. Among the number we noted the following: E. L. Kelley, W. H. Garret, Brother and Sister I. N. White, Ellis Short, W. D. Bullard, Charles E. Blair, Sister Ella D. Whitehead, Mrs. David H. Smith (mother of Elbert A. Smith), Sister Emslie Curtis, Mrs. Fred Hanson, (mother of Paul M. Hanson), Emery Downey. Brother Charles Blair is the only surviving member of the church present at the jubilee celebration here in 1910, who was at the Amboy conference in 1860. U. A. Austin was ascertained to be the oldest ordained man in the audience, having been baptized into this church in 1861, and ordained a priest in 1864.

Brother Walter W. Smith had said he desired five hundred testimonies at the meeting, so he worked out a way to secure them. He asked all those who had had angelic visitations to arise. Perhaps twenty-five arose. Then all who had received an open vision were asked to arise, and as a result probably a hundred arose. Likewise those who had operated under the direction of the Spirit of prophecy, in unknown tongues, who had received the voice of the Spirit in a direct way, and who had had inspired dreams were asked to manifest it. A multitude expressed themselves as having enjoyed the latter privilege, with a considerable number in the others.

In response to the question as to who had been baptized at the age of eight years, not a large number responded—not nearly as many as would respond in a similar service fifty years hence, as the chairman remarked.

A prayer of thanksgiving was offered by Elbert A. Smith, and testimonies offered by A. B. Phillips, representing the seventies, Paul M. Hanson, representing the Twelve, Elbert A. Smith the First Presidency. These were personal testimonies in which the power of God was manifested in their lives in a distinctive and momentous manner. The songs used were numbers 158, 190, 120, 355 in the Hymnal. The entire service, of which this is but a suggestion, was fitting and effective.

At the quarterly business meeting in Zion on the evening of April 3 the report of the pastor showed that 225 men were under appointment in 38 groups. (Through an error in a previous item this number was reported incorrectly.) The present membership is 4,119. A committee was chosen, consisting of the pastors of the various churches in Zion, to select a list of delegates for the coming General Conference and report back to the July meeting. The following ordinations were indorsed and effected on the following Sunday, at the various churches represented: James Bunt, elder, Stone Church; Laurie V. Aldridge, elder Enoch Hill; Charles Joice, teacher, Second Independence; Charles A. Binger, deacon, Second Independence; Ellis Murdock, deacon, Second Independence; Walter Chapman, deacon, Stone Church.

A bishop's court recommended disfellowship in the case of Evelyn Ashbaugh and excommunication in the case of John G. Clark.

Several meetings of the heads of various departments in the church were held here on Sunday, the 9th. Those in the meeting were F. M. Smith, G. N. Briggs, Audentia Anderson, A. Max Carmichael, T. W. Williams, F. M. McDowell, Lonzo Jones. Matters of coordinate interest was discussed at length with good results.

The speaker at the Stone Church Sunday evening, the 9th, was Judge E. E. Porterfield, of the juvenile court of Kansas City, on "Citizenship building among our boys and girls." In the morning, Elder Lonzo Jones, in charge of the class in religious education at Graeland College, was the speaker.

The radio sermons continue to go out each Sunday evening from the Central Radio Company station, Kansas City. A week ago the speaker was T. W. Williams, on the 9th E. D. Moore. Those desiring to tune in should do so at 8 p. m. at 360 meters.

A considerable number attended the services at the Central Church in Kansas City Sunday evening, and reported that the building was overtaxed in caring for the large audience. Elder F. M. McDowell is the preacher in the series of young people's meetings in progress from the 6th to the 16th.

The following patients entered the Sanitarium during the week ending April 1: Mrs. Amelia Burton, Kansas City, Missouri; Mrs. Mae Houserman, Topeka, Kansas; Mrs. Dora Busby, Berryville, Arkansas; Mrs. Elizabeth Walters, Eldorado Springs, Missouri; and the following from Independence: Myron Fligg, Mrs. Gladys Hamilton, Mrs. Mary Cox Russell, Mr. G. W. Nesbitt, Miss Carrie Russell, Mr. William Amick, Mr. Harry Carr, Mrs. Jewel McDougal, Mrs. Evelyn Gibson, Miss Olive Booker, Mrs. Blanche Armstrong, Mrs. Madge Thatcher, Mrs. Jesse Hess, and Mrs. E. D. Moore. X-ray patients: Baby Melvin Hugill, Blue Springs, Missouri; Mrs. A. A. Hughes, Hardin, Missouri; Mrs. George F. Hanson, Minneapolis, Minnesota; Ray Reinking, Greenwood, Missouri; and J. C. Sexton, Doctor J. C. Hickerson, Mrs. Eben Miller; also Baby Virginia Hodges of Independence.

The following patients entered the Sanitarium during the week ending April 8; Mrs. L. L. Barnett and Baby Barnett, Kincaid, Kansas; Mrs. W. A. Grenawalt and Ruth Grenawalt, Lamoni, Iowa; and the following from Independence:

Miss Bernice Fleeger, Mrs. Iva Roberts, Miss Myrtle Grapes, Mr. Frank Bush, Mrs. Evelyn Gibson and Baby Gibson, Miss Elizabeth Logsdon, S. A. White, Walter F. McCallan, and Mrs. Eben Miller. X-ray patients: Miss Anna Cinnamon, Roy F. Ethington, Mrs. A. E. Nunn, and Mrs. Jessie Hess, all of Independence.

Church at Manteno Wrecked in Blast

This letter is to inform you regarding an atrocious act committed against the church property at Deselm, Illinois, Wednesday morning about 3 a. m., whereby our beautiful new church building which we had occupied only five months was totally destroyed by a bomb or other high explosive.

Entrance was gained by cutting the screen on basement window and the charge was placed in basement, which wrecked the furnace, burst every window and door out, and threw debris for ten rods.

Nearly every floor joist was broken and the double floor, partitions, and walls all heaved out of place. The edifice is a total wreck.

This was the fourth attack made upon the church property, the first one being October 20, 1920, when our new building at that time nearly completed was burned, the fire being of incendiary origin. The next an attack on our present building early Sunday morning September 4, 1921, upon the date set for formal opening, when the building was entered by a mob and desecrated by smashing up the furniture, organ, and windows, and throwing tar over furniture, walls, and floors.

Again, early in the morning of November 29 an attempt was made to burn this building, when it was miraculously protected. Sister Augusta Sheffler, who lives about twenty rods from church, was shown in a dream that the church was afire. She sprang from her bed, ran to the window, and saw the fire just starting. She aroused her husband, called by phone other Saints and friends, and the fire was extinguished without any particular damage.

Our Saints here are in the faith, as evidenced by their testimonies last evening. They are determined to push forward, feeling confident of final victory.

The county papers have given us a fair deal in their write-ups, and justice-loving people are forced to take a stand for the right as they have not done before.

We are not without a meeting place, as Mr. O. C. Sheffler at once offered us the use of his hall which we formerly occupied, so our regular meetings will continue as usual.

Our special services planned for Easter, including basket dinner, will be held in the hall.

We express our thanks to the Saints far and wide for their interest and prayers and ask them to continue in our behalf.

We remain in the faith,

EARL D. ROGERS, *Branch President.*

MANTENO, ILLINOIS.

Hutchinson, Kansas

We are glad to announce that since our branch organization last November to the present date we have made some advancement.

The splendid system of financing our branch as advanced by the branch clerk, E. P. Sanders, of each wage earner contributing one day's salary out of each month to branch expenses keeps our treasury in fair condition.

We have established a regular midweek prayer service which is well attended and very active, which proves to us

that the Saints are earnest in their efforts and fully determined to build the branch, spiritually as well as numerically. Our regular Sunday evening preaching services are well attended by nonmembers, and at the present time we have some outsiders practicing the songs in Zion's Praises, preparing to help us with the music.

A teacher training class of fair size has been organized with a good attendance, including a nonmember of the church. We have real, live priesthood meetings once a month, and a definite line of study is pursued.

We have effected an opening at the State Reformatory and have preached twice this month at that place to about three hundred men and boys. We expect to make this a permanent appointment and feel sure that it is a fine opportunity to tell others of the gospel. The Master has very graciously blessed us in the preaching of the word, which has caused some to become quite interested and for which we desire to thank Him.

We are doing all within our power to have the reunion here this fall, which thing would be a very great help to the work. However, if this cannot be done we expect to put on a special campaign and series of gospel services, so we feel quite sure that this coming summer will mark some advancement in our little branch.

Regular services are held every Sunday, including Sunday school, two preaching services, teacher training class, and choir practice; and in addition to these services we have Wednesday evening social service, priesthood meetings, and our appointment at the Reformatory.

The Hutchinson Branch is coming to the front, and if there are any of our people living in or near here we desire to get in touch with them and give them an opportunity to assist us in spreading the gospel here. R. J. WILDEY.

228 West Eighth Street.

Central Chicago

Sunday, February 19, three children were baptized. They have come into the fold by the way of Sunday school. We rejoice to see the Sunday school pupils show their eagerness for further development.

Our sacramental service on the first Sunday of the month was well attended, and those present were certainly made to rejoice. Brother Keir spoke by the Spirit, calling several to service and admonishing others to prepare themselves. He spoke to the young women of the branch, telling them God recognized their true, earnest service and encouraging them to continue in faithfulness. J. C. Oliver was called to office of teacher, Gene Keir to office of priest, and Arthur Sherman to office of deacon.

Our Sunday school auto race enthusiasm still runs high, with the young men's class in the lead, young ladies' class and girls' intermediate class close seconds.

Brother Rowe, who was on his way to Independence, stopped over with us on March 19 and occupied at the evening service. His sermon was very interesting and educational, on the subject, "Charity." HATTIE K. BELL.

Sarnia, Ontario

We are making steady progress. We have built a nice little church. This was quite a big undertaking as we were few in number and not any too much laden with this world's goods. This meant a big responsibility on the part of each, but God has blessed us and still is. The different auxiliaries are doing their bit and we are looking forward to the time when we can have our church dedicated.

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Some five years ago Elder James Phillips and some more of the old-timers from Warton came here, and with the few who were already here, made a determined effort to get the gospel before Sarnia. As it was a united pull and a strong pull, something had to happen, and it did. Although slow it was sure, and to-day we have our church which was opened January 9, 1921. We have a good number of officers, including three elders, four priests, two teachers, and three deacons, also quite a large membership of respected Saints.

Our young people have a club. Brother Stanley Phillips is president of Religio. The Women's Department is doing a great work. We have to give a large share of credit for the help received in paying for the church to them.

We have had to meet persecution, and at the present time are getting a terrible flailing by a Toronto paper called *Jack Canuck*. His remarks are very hard to take as they are so unjust. He has mixed us with the Salt Lake people and refuses to make any distinction.

Among the worthy missionaries who have labored with us are R. D. Weaver, C. M. Clifford, and John Grice. We, who hail from the north, still have fond remembrances of some of the missionaries and hope they will sometime make us a visit, namely, W. D. Ellis, George Tomlinson, Daniel Macgregor, Joseph Thompson, and James Pycok.

MRS. IDA BURLEY.

RICH HILL, MISSOURI, March 17, 1922.

Editors Herald: For the past month I have been trying to render service to the Saints of Fort Scott, Mapleton, and Rich Hill by preaching and otherwise, but the weather condition has given us snow, rain, and mud, so that my efforts have been greatly hindered. I have preached six sermons here in the past week, three of them as follows: "The Book of Mormon story," "What the Bible and Book of Mormon say about America," and "What the Book of Mormon teaches," the members and nonmembers seemed to be more interested in those subjects than in a regular gospel sermon.

This is an old camping ground for many of our faithful missionaries, some who have gone on to their reward and their names are spoken in honor: among some of the names that I hear mentioned are Alexander Smith, Joseph Luff, T. W. Smith, I. N. White, J. C. Foss, H. H. Robinson, John Kaler, and others.

Many of the faithful Saints who lived here have passed on to the other side. I preached the sermon when old Sister Nancy Burcham was laid to rest from her cares. "Uncle" Tom O'Neal is patiently awaiting the summons. A cancer is slowly but surely eating away his life. He will be remembered by the oldtime missionaries. He still loves the gospel and is dying in the faith that he accepted many years ago.

EDWARD RANNIE.

Brother and Sister Elias Hayer, of the Mission Branch, near Seneca, Illinois, celebrated their fiftieth wedding anniversary on March 19 by inviting in neighbors and friends. They have lived in that community all those years and on the same farm.

Elder J. M. Terry writes from Seattle, Washington, to the First Presidency: "I am glad indeed to report to you a very successful visit to Vancouver to finish the work of organizing the branch. I can say in a few words that the meeting was very peaceful and the spirit of peace prevailed. I spoke to them morning and evening with good liberty and to their joy. One remarked at the close of the last service, 'The end of a perfect day.' Brother Isaac McMullen was chosen almost unanimously as president."

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Notice of Release

Notice is hereby given that because of continued illness and consequent impairment, R. B. Trowbridge has been released as Church Auditor. His release is based upon unanimous action had by the joint council of Presidency and Twelve.

FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, MISSOURI, March 27, 1922.

The Bishopric

Agent's Notice

To the Saints of the Southern Missouri District: As your bishop's agent I solicit your cooperation in the Lord's work in paying your tithing, and offering. I am of no service to you or to the church as Bishop's agent if you hold your tithing and do not give that part to the Lord which he requires. That is one tenth of your increase. You own only nine tenths of your increase and the remaining one tenth belongs to the Lord. Malachi 4 says, "Will a man rob God? . . . Wherein have ye robbed me?" The answer is, in tithes and offerings.

Dear Saints, we do not want to be of that class to rob God and hinder the progress of his good work. We see that some of the missionaries are being taken from the field because of failure of some in paying their tithing and offerings. I hope and pray that you will cooperate with me in this work and hold up old Southern Missouri, that she may not be a back number. I am able to receipt you for all tithing and offerings that you may send in.

GEORGE A. DAVIS, *Bishop's Agent.*

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Brother J. W. Gilbert, of

www.LatterDayTruth.org

Tulsa, Oklahoma, as chorister of the Central Oklahoma District. For him we urge the loyal and earnest support of all the musical workers of this district.

ALBERT N. HOXIE, *General Director.*

ARTHUR H. MILLS, *Secretary.*

INDEPENDENCE, MISSOURI, April 4, 1922.

Correction

In the report of the Holden stake conference, appearing on page 316 of the HERALD for March 22, the 11th line, occurs an error. The complete sentence would read: "Stake musical director was given charge of all music and song service of the conference. A motion was adopted," etc.

Conference Notices

Youngstown-Sharon District, at Sharon, Pennsylvania, April 21, 23. Entertainment at church Friday evening. Edith Glassford, secretary, 44 West Delason Avenue, Youngstown, Ohio.

New York, at Niagara Falls, June 3, 4. Business session Saturday at 2.30 p. m. Saturday evening will be devoted to Religio and Sunday school work. A good program is arranged. G. W. Robley, president; Anna M. Lloyd, secretary, 36 Tremont Avenue, Buffalo, New York.

Convention Notices

Detroit Sunday School, at Pontiac, Michigan, April 7. First session at 10 a. m. Daisy Bannister, secretary, 4032 Brooklyn Avenue, Detroit, Michigan.

Reunion Notices

Eastern Colorado, Colorado Springs, Colorado, August 19 to September 3. District conference August 26 and 27. R. S. Salyards, jr., for the committee.

Toronto, at Lowbanks, Ontario, July 29 to August 14. Full particulars later. J. L. Prentice, secretary.

Wants to Help

Sister E. A. H. Gutzman, Adin, California, requests again that if those who have quilt scraps will mail them to her, she will piece quilt tops for the church institutions. She has received three lots in response to her other request. Two other sisters wrote, to whom she replied, but has heard nothing further. If they still have the scraps, she would be glad to get them.

Requests for Prayers

A sister requests that the Saints unite their faith and prayers in behalf of her son, who is afflicted.

Sister T. D. Collins, of Mapleton, Iowa, who is isolated, requests the prayers of the Saints.

Addresses

E. B. Hull, 827 Young Street, Honolulu, Territory of Hawaii.

Conference Minutes

IDAHO.—At Rupert, Idaho, March 4, 5, with R. C. Chambers and Earl F. Hoisington presiding, Boise, Hagerman, and Rupert Branches reported. R. C. Chambers, L. G. Holloway, M. A. Etzenhouser, W. P. Bootman, and A. J. Layland were elected delegates to the next General Conference. A resolution was adopted and a committee appointed to compile all resolutions and acts now binding, passed by the conferences of this district, for publication and report to next conference. The Sunday School Department adopted a resolution requesting the local schools to raise funds to establish a district circulating library. The Rupert school gave a very interesting program Friday evening. Sacramental service, 10.45 a. m. Sunday. Preaching by M. A. Etzenhouser and William Glauner. The conference occupied the new church just completed by the Rupert Saints for which accomplishment they are to be commended. Adjourned subject to call of district presidency. R. C. Chambers, president.

Our Departed Ones

JARRAD.—Rachel Susana Campbell was born April 5, 1852, in Chickasaw County, Iowa. Married Edward Trask in her early youth. Moved to Nebraska that fall. This husband and two sons preceded her, a daughter survives. Later married James Wakelin who died leaving one son. Married David Jarrad, who died in 1901. Baptized in 1894. Died March 4, 1922. Leaves a daughter and son, aged mother, seven sisters, four brothers, eight grandchildren, and other relatives. Sermon by E. E. Long. Interment in Fairfield Cemetery.

HELTON.—Russell Henry Helton, son of Mr. and Mrs. Jeston Helton and grandson of Edward Tucker and wife, was born at Kansas City, Kansas, July 30, 1909; later with his parents moved to Toledo, Ohio, and died March 15, 1922, by drowning. His body was brought to Kansas City, Kansas, and funeral services held in the Armstrong church, conducted by J. A. Tanner. He leaves a father, mother, grandparents, great-grandmother, and several aunts and uncles. Interment in Elmwood Cemetery, Kansas City, Missouri.

HOPKINS.—Elizabeth A. Horner was born in Monmouth County, New Jersey, October 22, 1826. Married William Hopkins, July 31, 1851, at New Egypt, Ocean County, New Jersey. Moved to California, where they resided until 1872, when they moved to Decatur, Iowa. Baptized October 9, 1865, lived faithful, and died in the faith, at Lamoni, Iowa, March 23, 1922. Her husband preceded her in 1890. One of their five children, William Alex. Hopkins, survives. Her son Frank died in Lamoni last fall. Seven grandchildren and twelve great-grandchildren also survive. Funeral from the home of her son at Lamoni, in charge of George W. Blair; sermon by Frederick A. Smith.

HARDEN.—Lucinda Harden was born in Illinois, May 18, 1834. Baptized nearly fifty years ago and lived faithful. Died at Hollister, California, March 10, 1922. Funeral sermon by C. W. Hawkins which was characterized by a goodly degree of the divine Spirit.

TUCKER.—Waldridge James Tucker was born November 4, 1851, in Sank County, Wisconsin. Married Cinderella Sweet, June 4, 1879. He and his wife were visiting their daughter, Sister Nina Barber, at Cameron, Missouri, when he took pneumonia and died February 11, 1922. This daughter, his wife, and another daughter, Ethel Johnson, of Hetland, South Dakota, survive. Three other children have preceded him. Funeral from the Saints' church at Cameron. Sermon by J. W. Roberts.

MCGUIRE.—Margaret McGuire was born at Manchester, England, July 22, 1873. Baptized August 7, 1912, at Onset, Massachusetts, by H. O. Smith. Sister McGuire was one of the faithful few. At the time of her death she was president of the local Women's Department. Leaves husband, one daughter, one son, and other relatives. Funeral at Saints' church, at Fall River Massachusetts. Sermon by John F. Sheehy.

TILTON.—H. L. Tilton was born October 29, 1842, at Norridgewock, Maine. Baptized April 3, 1889. He made an effort to live in harmony with the faith. He resided many years in Lamoni as a merchant. Has lived since in Los Angeles and San Francisco, California, and North Dakota. Returned to Lamoni five years ago. Died March 13, 1922. Married twice. Leaves a son of first marriage, wife, two stepdaughters, one stepson, and a number of grandchildren. S. K. Sorensen in charge of services; sermon by T. J. Bell. Interment in Rose Hill Cemetery.

MILLS.—John Mills was born at Weston, Ontario, August 5, 1847. Married Elizabeth M. Canning, October 15, 1873. Came to Applegate, Michigan, in March, 1882. Baptized February 4, 1891, and ordained teacher shortly afterwards. Died at Allenton, Michigan, March 23, 1922. Funeral from the Saints' church; sermon by William I. Flegg. Interment in Washington Cemetery. Leaves wife, two sons, two daughters, nine grandchildren, one great-grandchild. Two daughters and one great-grandson has preceded him.

BENNETT.—David Bennett was born September 15, 1877. Married Maud Roemy. Baptized May 29, 1910, and remained faithful. Died March 23, 1922. Leaves a daughter, two sons, a father, two brothers, and one sister. Funeral from Grandview church, Kansas City, Kansas. Sermon by J. A. Tanner. Interment in Highland Park Cemetery.

WALKER.—Sarepta Walker was born April 22, 1849, Jones County, Iowa. Came to California in 1852, crossing the plains with an ox team. A member of the Reorganization for thirty-three years. Died at Tulare, California, March 30, 1922. Leaves eight children, twenty-one grandchildren, and four great-grandchildren. Has been a faithful member. Funeral services from Saints' church at Tulare, in charge of J. T. Smith, jr.; sermon by H. C. Snively.

METCALFE.—Julia Frances Metcalfe died at her home near Reddickville, Ontario, March 22, 1922, at the age of sixty-seven. Baptized in 1886. Married George Metcalfe, April 8, 1891. Leaves husband, one brother, and one sister. Funeral from the home; sermon by W. A. Smith; interment in Horning's Mills Cemetery.

BALLANTYNE.—Joseph Andrew Ballantyne, son of Robert and Marinda Ballantyne, was born at Bandera, Texas, April 7, 1869. Baptized at the age of eight. Married Marzilla A. Duff, January 22, 1896. Died at his home at Tustin, California, January 16, 1922. Funeral sermon by F. G. Pitt. Interment at Fair Haven Cemetery, Santa Ana, California. His wife, two sons, and two daughters, an infant grandson, mother, three brothers, and two sisters survive.

NEEDHAM.—Emzley Henderson Needham was born in Indiana, July 11, 1855. Moved to Illinois when about ten years of age. Moved later to Wheelers Grove, Iowa. Married Julia Hills in 1887. They have since lived in Henry County, Missouri; Wales, Iowa, and Lamoni, Iowa. Baptized when a young man. Died near Lamoni, Iowa, March 7, 1922. Leaves wife, one adopted son, one brother, and three sisters, and two half-brothers. Funeral from Saints' church. A. J. Yarrington in charge. Sermon by A. Michael.

BEVERAGE.—Raymond Phillips Beverage, son of Orman and May Beverage, died at Boston, Massachusetts, April 6, 1922, at the age of one year, eleven months, and five days. The little child was sick about thirty hours with spinal meningitis.

THE SAIN T LATTER DAY GOSPEL

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

OFFICE OF THE REORGANIZED CHURCH OF LATTER DAY GOSPELS

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

Entered as second-class matter at the post office at Independence, Missouri, under No. 107 of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, April 19, 1922

Number 16

EDITORIAL

Thirty-five Years an Apostle

Brother Gomer T. Griffiths was ordained April 13, 1887.

On the 12th day of this month a significant ceremony was arranged during one of the sessions of the Quorum of Twelve. The office secretary, P. M. Hanson, called attention to the fact that this year, President of the Quorum G. T. Griffiths celebrated the thirty-fifth anniversary of his ordination as an apostle, and suggested that the event be noticed in a formal manner, and some gift which would typify our regard be purchased.

By motion, Brethren U. W. Greene and J. W. Rushton were selected as a committee to purchase the gift in commemoration of this event.

During the session of the 13th, the secretary requested the privilege of interrupting the business at this time in order to present the congratulations of the Apostolic Quorum to the president, G. T. Griffiths, who this year celebrated his thirty-fifth anniversary as a member, and to present a token of affection and esteem which had been secured in harmony with the wishes of the brethren.

In the course of a brief speech, mention was made of the fact that probably no minister of the church to-day was so well known for good and faithful service in the ministry of this church of Jesus Christ as our brother whom we were honoring to-day. As an apostle, he had borne witness of Jesus Christ in many foreign lands and in various parts of the United States and Canada. His ministry commenced when hardships were the common lot of the missionaries of this church; opprobrium and scandal were the handmaidens who waited upon the footsteps of the pioneers, making discomfort, enmity, and distress the daily experience. While our brother started handicapped because of a lack in many ways of equipment considered essential to success, yet he cheerfully and courageously met the situation. Throughout the church he has ministered by his wisdom, advice, executive ability, and influential preaching. He has proven that "God may choose the weak things of this earth to confound the wise

and mighty," and has shown a humble and willing disposition and a faith which cannot be daunted.

Through all sorts of experiences in the sacrifice of loved ones at home, in almost constant voluntary exile from things and people held dear, his ministry has been enriched by manifestations of divine grace,



APOSTLE GOMER T. GRIFFITHS
In the early days of his apostleship.

and now in the autumn of his experiences, his reminiscences are an unfailing means of comfort, encouragement, and strengthening to the younger men, who, while moving out under somewhat better conditions, nevertheless need a foundation of personal

association with God, such as characterizes our well-known and beloved brother.

The present which has been selected to symbolize the affection and esteem which generated this little ceremony, is this gold ring, beautifully engraved, containing on the panel his monogram "G" in Old English, and on the inside of the ring the date "1887-1922, from The Quorum of Twelve." May this ring to Brother Griffiths be the symbol of unbroken friendship, of undying affection, and of an esteem that shall not end. May it please God to bless, sustain, and comfort you through the remainder of your long ministry, so that your life may have fitting close in the spirit of apostolic service, with which it has been characterized for these thirty-five years.

In receiving the gift, Brother Griffiths was deeply moved, and expressed his thanks for the kindness shown in a few words of heartfelt appreciation. He took the liberty of reviewing the history of the quorum since his entrance into it, and gave a synopsis of the characteristics of the men who had been associated with him in the work from that time until now; particularly of those who had passed on to their rest and reward, after the burden and heat of the day had been borne.

It is intended that this review will be transcribed and prepared for publication in the near future.

During this little ceremony, President Elbert A. Smith was present, and at his request shared in the gift, and also Bishop B. R. McGuire came to give his congratulations.

Such an experience illustrates the fact that while men in official capacity may carry heavy executive burdens, under pressure of the heavy problems fronting the church, they still manifest the brotherly love which should always characterize the children and servants of God.

J. W. R.

Prohibitions of the Broad Way

The Master, in a parable, presented two pathways of life, the narrow way with the strait gate, the broad way with the wide gate that leadeth to destruction.

If one would walk in the narrow way, it means personal restriction; it means that certain things will be prohibited or inhibited. It means self-denial; that is, it means that the desires of the flesh must be curtailed, whether it be for food or drink or for other pleasures of the flesh, in order that the mental and spiritual powers may develop and be established.

The facts of this self-denial have been emphasized over and over again. The fact that it requires sacrifice is set forth time and again. The fact of the various prohibitions involved have been reit-

erated, but the reward is commensurate. For present self-denial, we receive a future reward much greater than the denial of present pleasures.

But in this ascribing prohibition only to the narrow way, have we not rather misrepresented the facts? The pathway of right is not the only one that involves prohibition. He who walks in the broad way may go with the thoughtless crowd. He may give way to every fleshly desire of the eye and ear and palate. He may not restrain himself from strong drink and tobacco nor from the milder narcotics of tea and coffee; he may not restrain himself from becoming a gourmand of the table. He may not restrain himself from thoughts and acts which conduce to the passing pleasures of the flesh. But while he is not prohibiting any such desires as these, the walking in the broad way does absolutely prohibit other pleasures.

The higher nature of man cannot function except as the lower appetites are inhibited and hence our desires sublimated. The one who follows the broad way soon finds that good music is prohibited him. He may hear, but he cannot enjoy it. He is at liberty to enjoy syncopated music, but the best becomes a closed book. He may feel himself free for ribald verse, but the masterpieces of poetry soon lose their appeal. He may attend the theater and feel himself free in a revue, but soon finds himself unable to appreciate the finest operas and plays. His course of life prohibits enjoyment of the best.

He who pursues the way of pleasure soon finds himself blasé. No longer can even these pleasures of the flesh satisfy. He finds himself shut out from his ablest performance. The intellectual joy of consistent study is soon lost, and then becomes practically impossible. He is barred, prohibited if you choose, from the higher intellectual, to say nothing of the spiritual life.

Something of this is presented in Doctrine and Covenants 42:7, where it says of those who commit a certain sin, "He shall not have the Spirit."

There are prohibitions no matter which pathway we follow. No matter which way we go, we are cut off from certain other pleasures. It is a matter of choice, that which is most worth while in the eternal now as well as in the eternity to come. We have sixty seconds in every minute and sixty minutes to every hour. We come to the counter of life. What shall we buy?

We can buy the jewels of eternity, the "pearl of great price," or we can buy glittering glass that sparkles for a little season. No matter which we buy, we pay the same price. We are prohibited, if we buy the one, from securing the other. It is not, then, a matter of prohibition, but of choice. Which way shall we go?

S. A. B.

Ideals of the Young

A careful reading of the literature of the past will show for several generations those older in years fearing what will happen to the young. On the other hand, the young people have been, and even are, quite flippant towards the experience of those who have found wisdom through years of experience.

In the midst of the discussion of to-day, it is rather interesting to note the summary published in *The Outlook*, by William I. Engle, of a questionnaire submitted to the four classes in the high school in Binghamton, New York. These included one thousand boys and girls, some of whose genealogy leads back to the *Mayflower*, some the children of immigrants, the children of rich as well as poor; country children as well as boys and girls of the city.

The first question was to name the man or woman in history nearest the ideal. About one half the boys answered Abraham Lincoln, one fifth of the girls, Florence Nightingale. Second among the choice of boys was Theodore Roosevelt, and with the girls, Alice Freeman Palmer. With both, the third largest number was mother.

The second question, "Will you marry for money, position, or love?" nine hundred ninety-two answered love, from "plain love" to "absolute," "true," and "reciprocated" love. Six thought they might marry for money, and two for position.

"What do you consider your finest achievement?" brought forth a great diversity of ideals, but standing above others was that of helping others, and next in rank was thrift; third, prowess in school work; and fourth, in music and writing.

The answers to the question, "What would you do with \$5,000 if you had it?" were, three times out of four, "I would invest it." Second in order was a college education, then help the family, and travel. But these latter two were only about half as numerous as those whose ideal would be further education. Higher college education was named less than half as often as investment.

"Is the woman's place in the home, or in business and the professions?" was answered in the old-fashioned way of home, nine times out of ten.

"Should young women enter men's field of work?" was answered by the girls that they should have that privilege, to which one third of the boys agreed; both, however, adding the limit that the women be unmarried and forced to work for a living.

Favorite amusements were athletics, reading, music, and dancing as the form of recreation from which they secured the most benefit and pleasure. It was the heavy vote of the girls that brought danc-

ing up among the leaders. But in all classes reading and music were second and third choice and well ahead of the dance, motion pictures, vaudeville, or drama.

The desire to attend college increased as the pupils advanced in high school work. One third of the freshmen hoped for higher education; six sevenths of the seniors gave an affirmative answer to "Do you wish to attend college?"

As to the ideal size of the American family, the majority answered five persons. Only one boy suggested ten children, and very few spoke of fewer than two.

This would seem to indicate a very serious substratum beneath the frivolity that so many see, or think they see. Such a test would indicate ideals and attitudes of a generally high average character. Such attitudes pursued would, of course, be motivated and become habits. The real ideals of life—those for which we hope—stand the stress in the sudden hour of trial and, after all, determine the path of life.

Blue Pencil Notes

Prayer meeting, preaching meeting, and the various devotional services have an important place in our religious life.

It is worth while, however, to consider just what their place is. In the past a great many people have thought and some seem still to think that religion finds its expression almost entirely in such services. They seem to feel that religion is a thing for expression on Sunday and perhaps Wednesday evening.

As a matter of fact, our religion should function all the time. It should run through all the days of the week and enter into all the affairs of life.

The religion of a Latter Day Saint should be in evidence wherever he works, in the garage, in the factory, in the store, in the mine, or on the farm. Or if the member be a woman, it should be in evidence in her housekeeping, in her motherhood, in her work as a teacher or nurse or dressmaker, or whatever it is that engages her attention.

Our religion should help us in our work always to do the square and honorable thing, to do the righteous thing, to do our work well and faithfully and creditably, to maintain Christlike relationship so far as possible with all persons with whom we come in contact. In that way we may become the salt of the

earth by example as well as precept; not only save ourselves, but others. In that way we will be preaching the most powerful of discourses.

We need to come together frequently on Sunday and in prayer services that we may establish right relationships with God and receive from him new determination and spiritual strength for the very purpose that we may go out during the week and function as Christians ought to do in their work in organized society. The prayer meeting and the preaching meeting are not an end in themselves, but are a means to an end, to fortify, equip, and develop men and women to actually demonstrate the philosophy of Christ.

E. A. S.

What Some Others Are Doing

There has recently come to our desk a clipping from *The Daily Oklahoman* concerning the work of the Seventh-Day Adventist Church. This newspaper item states that they have a membership, throughout the world, of less than 200,000. They are looking for a visible, personal return of our Lord, for which no date is set. In view of this fact, special preparation is needed, the keeping of the law of God not conformative to the world and its pleasures and fashions, the practice of Christian temperance, including abstinence from intoxicating liquors, tobacco, tea, and coffee. They uphold religious freedom and are opposed to coercion.

As part of their work they state that they have 6,955 missionaries scattered throughout 108 countries, preaching in 127 different languages; 45 publishing houses printing in 99 languages; a sale of literature for 1921 of over \$5,600,000; 97 colleges and academies. For 1920, the tithing paid was over \$7,000,000; for foreign missions, over \$3,000,000; for all other funds, over \$1,400,000, making a total of nearly \$12,000,000 for the year, or a per capita contribution of \$63.92. It must be remembered that these are not the figures of a large organization, but of one which numbered in 1863 only some 3,500, and to-day is less than 200,000.

The census report on religious bodies for 1916 gives information concerning their organization and shows the great increase in the preceding decade in foreign mission converts. There was a gain of 50,000 members throughout the world in the preceding decade, but only 17,000 in the United States. The contribution per member in the United States was \$37.40, a membership of 79,000 contributing nearly \$3,000,000.

Though they report some 1,420 missionaries, 777 ordained and licensed missionaries, the Government reports that this includes many local elders and

others who cannot be included in the missionary lists in comparison with other churches, and as the result of careful investigation for the purpose of comparison, the number of missionaries was fixed at 582. No matter which figures are taken, if over 6,900 are now engaged in mission work, the number has greatly increased in the last five years. Also, if the figures of 192,000 members are correct for 1921, it shows a gain of more than 50,000 for the five-year interval. It is interesting to note that a very large percentage of their members are females, 67.1 per cent of those in the United States being girls and women.

The money is raised by special offerings, by contributions of 20 cents a week for missionary purposes, by special collections five times a year, and by a tithing system under which each member is expected to contribute one tenth of his income.

This item is printed for information, but it is also printed for self-examination. What are we doing as a church in comparison? In 1916, their 79,000 members in the United States contributed for church purposes nearly \$3,000,000. This included all contributions for church purposes, whether local, general, or foreign. It meant an average of \$37.40 each. If this newspaper item is to be accepted, this pro rata has been increased to more than \$60 for 1921. What are we ready and willing to do individually for missionary work? Others are sacrificing; others are alive to the grave necessity of increasing the work in foreign missions. What should we do to-day as individuals and as a church? S. A. B.

Kansas City Stake Number

Our next issue will be a special number devoted almost entirely to the church work in the Kansas City Stake. This will be of special interest to many more than those acquainted with the personnel of workers in this division of our church territory. The photographs of various prominent workers will be especially valuable, and the information imparted concerning the stake and interests will be another valuable contribution to the list of magazine numbers issued by the HERALD.

H. W. Savage, who was ordained a seventy at the conference of 1915, and who has been under continual appointment to New Zealand since the conference of 1916, states in a letter to the First Presidency, dated March 18, that he is now returning to America on account of the ill health of his wife. They will sail from Auckland April 25 on S. S. *Niagara*.

ORIGINAL ARTICLES

Religious Instruction of the Young

By A. Max Carmichael

A review of the situation and valuable suggestions concerning our responsibilities to our children.

"I am come that they might have life, and that they might have it more abundantly." It is intimated in our own peculiar philosophy that Christ, existing in the beginning, created bodies and all earthly things and breathed into them the breath of life.

For thousands of years man struggled in the early part of our world's history to better conditions, and yet in the meridian of time Christ, our original Creator, came that we still might have life, and that we still might have it more abundantly. Something was yet lacking.

This statement of Christ's is a significant one when we contemplate that life and life more abundantly is the aim of all living creatures.

Even the one-celled being, the amœba, is constantly after more abundant life. In its response to situations in which it finds itself, it is constantly after more abundant life.

The kitten which plays is after more abundant life.

The puppy which plays is after more abundant life.

As a little child reaches after the unknown sunbeam and struggles to feel it and touch it, it is after more abundant life.

A young man who betakes himself to the city to enjoy that which might be typified by the white lights, is after the more abundant life.

The young woman who dares to try out the worth of certain conventionalities in her relationship with the opposite sex, is after the more abundant life.

The young man and young woman who betake themselves to the altar to be united in the bonds of marriage are after the more abundant life.

We betake ourselves to the house of prayer, there to think upon God and commune with him, that we might have the more abundant life.

Abundant Life Is Passed On

Man, more than any other animal, seems capable of passing on the accumulations of the more abundant life to each succeeding generation. Let us compare man with the dog in this regard. In the growing life of the individual dog there is a reaching out after more abundant life, but the dog is unable to accumulate situations which affect life and make it more abundant and pass the responses to these situ-

ations on to the next generation; but man is capable of passing on the learned responses to new situations to each succeeding child, and that child in turn to react quickly to the new situation.

Did you ever stop to think what might become of us if we should wake up the next morning and be as our forefathers were 1,000, 3,000, or 6,000 years ago and knew no more of life than they did? We would not know enough to turn on a faucet for water. We would not know how to turn the wick of our stove in the morning to get breakfast. All of these are the social heritage that has been passed on to us by our forefathers in their effort to obtain the more abundant life.

Christ came that we might have the more abundant life. Man is attempting to pass on this abundant life by a process of education. He feels that each succeeding generation should have this more abundant life in as concise and quick a form as possible and hence he is making great effort to pass it on to each succeeding generation.

Press and Communication Present-Day Facilities

There are two things that man has done which have enhanced his ability to pass to succeeding generations this social heritage which he has accumulated. These two things are the invention of the printing press and of facilities for rapid communication. There are no two things of any more importance in giving the power to man to pass on to each succeeding generation that which he has learned than the printing press and such facilities for rapid communication as the telephone. Man seeks then to increase the efficiency of the life of his child by passing on to it through books and other means of communication the social heritage of the race. Man's aim is to pass on those life processes which he has learned, and make more efficient the life of the child.

Education then is a prerequisite to an efficient life for our youngsters. It is a necessary prerequisite to the religious life of our children. Books, speech, communication, schools have made a higher type of religion possible. Man, as an individual and as a group, is capable of living a higher type of religion to-day than he was one hundred years ago; and is far more capable of living a higher type of religion than he was at the time of Christ's advent. The educative process is a part of and a necessary factor in the growth of religion, both in the individual and in the group. We can't expect to have religion except preceded by an educative process.

Education Without Religion

It is true that all education does not have a positive religious aim and it is quite true that all the social heritage that is passed on by man may not have

a religious aspect. In fact, it is all too true that the social heritage passed from man to man may have in it an irreligious aspect. It may tend to be anti-religious, the opposite of religion. It therefore behooves us as adults wishing to pass on to our children the best that we have in religion, to see to it that all education has a religious aim, and is controlled by and diffused with a religious aim. It behooves us, then, to take into consideration the present status of educational agencies.

Our friend, Brother F. M. McDowell, has at various times with boldness brought before us the educational value of the motion picture and the tendency that that very agency has to educate in the wrong direction and to depreciate religion, but he has also pointed out the fact that this agency may enhance the process of educational and religious growth. There is one other educational agency, about which it is a shame to have to say what I am going to say, but that educational agency has fallen far below that which we should expect of it in infusing its policies with religion, and that agency is the family. It is a shame that so many families do exist without religion, and that the policies of discipline in the rearing of children within so many families do not partake of a religious aspect.

But what have our schools been doing about passing on the religious heritage of the race? Many schools that we can think of since time immemorial have been doing a lot towards influencing the race religiously. In fact, our schools have had a wonderful success in this regard. In the early part of our Christian history it was considered impossible to separate educative process from the religious process, and our Catholic forefathers combined the educative aspect of the children with their religious training. Our Catholic friends have a good argument in favor of the continuance of the parochial school. Their statement that the religious and educational process is one and the same thing is undeniable. Our own Protestant churches have practically acceded to this statement in their attempt to establish colleges in which the religious aspect can be made a part. I think that one of the greatest functions of our own Graceland College is to teach religion six hours a day and every bit of religious truth that they can possibly get across the educational counter.

To the Chinese We Are Queer

But the break from the Catholic Church during the sixteenth century and the increase of denominationalism and the further separation of the state from the church during the three centuries following has necessitated that our schools should be founded and controlled by the state. As a result our

public educational institutions have not dared to touch upon religion and have left it completely out of the school program. And it is a singular and interesting comment upon our situation to-day to learn that the Chinese, for instance, seemed to feel it rather queer that we, as a nation, can separate our education from our religion. A man by the name of John Dewey, whose philosophy has affected the program of our schools considerably in the last twenty years, was invited by the Chinese Government to go to China to lecture upon education, I have understood. He gave his lectures on education without mentioning religion. That seemed rather queer to the Chinese. Professor Dewey's course in this matter has made it rather hard for the missionaries in China. You can see the reason. A man of the influence of John Dewey, talking about and telling to the Chinese children the social heritage of the Caucasian and not including in that heritage the religion that we have would be, indeed, singular.

Teachers Must Avoid Religion

It must necessarily be concluded then that something has been lacking in our education. It is that very thing, the religious atmosphere and tone about all truth. To teach that Columbus discovered America in 1492, outside of its relationship to God's evident world purpose, is to throw away from that fact its most wonderful aspect. Yet our public-school teachers are asked to leave out the religious aspect in teaching this fact. As a result of this separation of education from religion we have had to depend upon the church to supply the deficiency. I must say that I am sorry it has failed as it has. Do you know that the Sunday school movement is but about one hundred and fifty years old? In our own particular church it is only sixty years old. Do you know that the Boy Scout movement and the Camp Fire movement, which can be made one of the best forms of religious education, are but a few years old? These agencies have had a very hard fight for their existence and they are still having an exceedingly hard fight for their existence. There are several reasons for this. There are several reasons why our pastors and our missionaries have not responded as they should to these religious educational agencies.

One of these reasons is the old trite thought that these agencies are authorized neither by the Bible nor by God. The second objection is another frayed-out one, that we Latter Day Saints are copying after the world.

The third is that the efforts of evangelism in the last four centuries have been centered around the saving of the adult. It has been felt that just so long as we could get the dying man to utter with closed lips the words, "I believe in Christ Jesus," he

suddenly becomes, through some mystic, presto change, an angel. Just so long as we have continued to do that we have felt that we have increased the religious status of the world.

Individualistic Teaching

Up to date, too much of our religious training and effort has been individualistic; we have been teaching and striving after a personal salvation, a salvation of the person in which we are compensated in some heavenly atmosphere by some mysterious and sudden process for the ills that the good Lord has placed upon us by putting us into a fallen state upon earth. Our efforts to save our children have been of the individualistic style. We have said, "Young man, you need but come to the altar and say, 'I believe,' and walk steadfastly therein, and you will be saved unto eternal life, a place where sin and sorrow can exist no more."

The fourth reason has been that our leaders have failed to recognize that the advancement of the race lies in the child more than in the adult. Death serves two purposes. In the first place, it takes from the earth the man whose growth has stopped, and whose religious ideals have become static, and second, death necessitates reproduction of the race and hence brings to us children who are possessed with a new impetus to carry life on to an ever new station of advancement.

The fifth reason is that our leaders have failed to recognize that religious growth varies in its nature and quality at different stages of the individual's life and at different stages of the racial development. The old theory was, Bring the child in the house of God and set him down before the priest of the Most High, and let the priest teach him as he would adults, and he will thereby imbibe religion. This very idea shows the failure to appreciate that the process of religious growth varies in its quality and in its rate of acceleration at each stage of the child development.

Another reason is that pastors and missionaries are prone to measure their work in the terms of the number of conversions and baptisms they get rather than in the rate and quality of religious growth in the community which they serve. We measure our work in the converting of delinquents by the number of formal adherents rather than in the rate of growth in them religiously. To too many of us conversion is an act, not a process.

And the next reason is that our pastors and missionaries have not been child-conscious. They have not been of the Babe Ruth type who passes by his friend adult in order to speak to a child standing near by. They have not been child-conscious.

Importance of Teaching Children

My first urge is that every pastor and every person interested in religion should be urged to take more thought upon the importance of the religious education of our children.

It is to the shame of our ecclesiastics that the lack in our present educational system has been noticed more by our educators than by them. Our school teachers have recognized that their educational aims and methods lack something very vital.

There have been various attempts to remedy this situation and I would like to acquaint you with a few of them. One of the first public attempts to remedy this situation was by the State of North Dakota and the State of Colorado. In these States, the State Sunday School Association and the State Teachers' Association got together and outlined a course of study for religious education and planned that if a child should take this course and pass examination upon it, proportional credit would be given him in the high school towards a diploma. A principal of the town of Lakewood, Ohio, saw a little more light and carried the matter farther. He persuaded his school board and a church of that community to get together so that a course of study could be outlined. A teacher in the high school was chosen to teach this outline and full credit was given therefor. As a result of bringing these two experiments together, practically every State in the United States of America now permits such courses to be taught and carried by the pupil in academic work.

I am unacquainted with the situation in other countries in the world. I wish I were better acquainted.

Gary System Includes Religious Education

There have been some other attempts. One of the most notable is the Gary system of education, a part of which includes religious training. You know that Gary is a town that sprang up suddenly, due to the interests of the steel business. The superintendent of schools of that town inaugurated a system wherein the children were permitted part of the week to go to the various denominational churches and there receive instruction at the hands of various denominational authorities. The city of New York, on account of lack of room, took up the idea of the Gary system, because it economizes building space, and in various boroughs of that city inaugurated that system, as a result of which the various denominations of that city got together a comprehensive program to be given during the week days to the children as the children came to them.

All of these attempts are in their experimental stage. They are not perfect by any means. There are many angles to the administration of such

schemes, but the principle back of them is good; and my second appeal is that we encourage these schemes and make them a part of our system. Our church people should everywhere advocate a new allocation of the total amount of the child's time spent upon religious education. We must be cautioned to use tact and judgment in this advocacy, however. No doubt, that if our pastors should advocate these schemes in their various communities, outsiders would have suspicions that we as a church were trying to take some undue advantage. We must be candid and open with the pastors of other churches in this advocacy.

We Should Be Ready for Week-day Religious Education

But what I am afraid of is that one day some of our pastors may find such a movement to have our children dismissed from the public school to go to the church for religious instruction started in their community and they will suddenly realize that they themselves are unprepared to conduct this week-day religious school and that they have no one in their parish that is capable of helping them. Thus we may find ourselves at a disadvantage compared with the rest of the churches in the community.

Let us be prepared and trained, that we may with credit be in the van in advocacy of the re-allocation of the child's week-day time in favor of religious education.

We can give a pastor credit for one development along this line. A pastor did think of the possibility of using vacation time as a good time to teach religion and so we had a good pastor establish what is called a vacation Bible school. This movement has increased in popularity and in number quite fast. It has had its greatest rate of growth in our Eastern cities.

As an example of this proposition, I remember reading of a superintendent in some town in Iowa, who this last summer gathered about ninety children together into the public-school building for a daily vacation Bible school for about four weeks. He had two teachers to help him. The three of them ran the school.

Brother Walter W. Smith, at present historian of the church, while pastor of the church in Philadelphia, carried on the vacation Bible school with great success for several summers. The influence of the church was thereby extended to many outside of the church, and actual missionary work was accomplished. The excellent work of the school was known throughout the entire group of Sunday school workers of the city of Philadelphia. We have understood that the branch in Omaha, Nebraska, has used this scheme. Many administrative difficulties may be in the way, which may seem to make the further

carrying out of this project by our large city branches an impossibility, but these administrative difficulties should be overcome. We must look to a further use of the vacation for the religious instruction of our young and our adults.

But too many obstacles seem to appear in the way of our increasing the total time the child has under religious education by the two methods so far mentioned. There is still another way left open to us which is entirely within our own control as a church. This method is the increasing of the number of hours the child is under religious instruction on Sunday. We have no outside agencies such as the public school or the necessity of working for a living, to keep us from using our Sundays more extensively for our children.

Extending the Value of Our Services

The most of our children are at least in Sunday school an hour. Possibly they may go to Religion, either on Sunday or during the week. Such children are then under religious instruction from an hour and a half to two hours a week. If they are members of the Boy Scouts or Orioles, they are under religious environment another hour during the week. In some of our country churches where the whole family comes, the children are generally found in church during the preaching service. This gives them another hour, so that perhaps if all of these conditions exist coextensively, the pupil finds himself under religious tutorage about four hours a week. But in our town churches, we generally find the children going home after Sunday school and not staying to the eleven o'clock service.

The reason for this is plain. The preaching service is directed to adults. The problems discussed in this service are adult problems. They are the problems of theology and life in which adults are interested. The junior and adolescent knows that the preacher is not talking to them and so they accommodate the preacher by going home and leaving him with an audience to whom he can talk. By the way, a good many of our pastors would worry a great deal in getting up a sermon ten minutes long for children.

This goes to demonstrate that the services of the church need to be graded. We suggest at least three divisions. There should be separate services for juniors or the elementary division, of the ages ranging from three to eleven; the adolescent or secondary division, of ages from twelve to twenty-two or twenty-three; and third, the adult group, from twenty-three and above.

There has been a greatly extended use of the graded church during the past few years. Many of the large sectarian churches are developing wonder-

ful junior churches in which the juniors have a distinct part. In many cases the juniors have their own board of directors. The assistant pastor is assigned to the task of running the Sunday school and junior church.

In our large centers our own church has followed this idea. Junior meetings have been in operation for the last three years in Lamoni. They are now a settled part of the program of that branch. In Independence likewise junior meetings have been held for several years. In Zion they have been under the general supervision of the superintendent of Sunday schools. Only recently have we had the division of the services in the three divisions recommended above. This has been in Independence. It was found there that the adolescents from twelve to twenty-one attended neither junior meetings nor the adult meetings. Arrangements were made to have a meeting especially for adolescents. As one of those in charge said, "We divided 250 by 2 and got 500." That is, a meeting of children sometimes totaled 250 and was divided and made into two services, one for children under twelve years of age and the other for those above that age. The response has been excellent and the attendance more than doubled. The great advantage of these meetings is that they allow a larger time for participation in the services by the children. A larger part of the program is given over to active participation by the children. It has solved the problem which exists in every church, that is, that it is impossible to reach the minds of all the children simultaneously, especially when the needs of the five-year-old and the needs of the fifteen-year-old are considered. As the range is narrowed, the possibilities are greater.

Our Problems

The problems in administering this threefold division of the church are:

- 1st. To get the church membership converted to the need.
- 2d. To secure attendance.
- 3d. To secure the kind of leaders we need.
- 4th. To provide programs and literature. The general church authorities must get behind the solution of these problems, especially the latter two.

We must extend the number of trained workers we have. If we are to increase the number of hours that the children are under the religious instruction of the church, the church must see to it that the instructors so provided are most certainly better trained than the parents themselves. The biggest problem that these meetings have had is the question of providing suitable curricula or programs. Ministers conducting them have had to search around with a very great deal of pains to find material.

They have been under the necessity of finding material which would appeal to the interests of the children, whether such interests are worthy of being fostered or not. Quite recently some of the larger churches were busy in getting out courses of study and suggestions for junior churches. It is up to us to do the same. Not only must we revise our present quarterlies, but an increased provision should be made for these further meetings of our children. It cannot be done unless the general church budget makes provision for this movement. The Sunday school as now situated cannot do it alone. The general church must get behind it.

The extension of this idea of grading church services and the extension of the use of the class methods means that we must have a great change in the church architecture of the future. Every church should have from two to three auditoriums or places for general gatherings, one for each of the divisions. These auditoriums should be surrounded with classrooms, at least six to every auditorium. A church building without classrooms is entirely without justification in the future.

Does the World Need the Church?

*Synopsis of sermon by C. B. Hartshorn,
broadcasted by the Central Radio Company,
Sunday evening, March 26, 1922.*

I am reluctant to confess that a vast majority of the people we meet with from day to day think that *they* could get along very well without it. Their actions and speech indicate that religion is all right for the other fellow, but too restrictive and inconvenient for them. This psychology is not new. Centuries ago the great Roman Empire succumbed to it. Still farther back in history, we find that proud Babylon drank the cup of iniquity to its bitter dregs. Sodom and Gomorrah, in like manner, abandoned themselves to carnal and selfish purposes, and one by one these peoples were destroyed and supplanted by a new and better civilization.

The church is a stabilizer. It is so recognized by governments and thoughtful men in all walks of life. Transportation and tax laws have been modified to favor the church, because they have recognized that the church is the greatest of all social benefactors. The clergy has been exempted from war service because its contribution to society is regarded as indispensable, or, at least, of sufficient value to warrant the Government in a policy of conservation in their behalf. There are many men who do not make any personal effort to help the church or pay one cent towards its maintenance, yet who feel very kindly towards it because its influence is a means of protection for their property, caring for the needy

and preventing crime, thus reducing their taxes. Men of perverse minds whose natures have been corrupted with evils, nevertheless in their sober moments do not fail to recognize the benefit which is wielded by the church in making society a better place for their own children.

The nations having the least religion are notoriously backward in their civilization. Central America, the Balkans, and the Orient furnish us examples of war, unrest, and retrogression, which I believe are unquestionably the result of their irreligious attitudes. But we need not go so far from home for our comparisons. The community or town which does the most to support the church is not the one which is notorious for lawlessness. The thorn in America's side has never been her large cities where godlessness, vice, and corruption abound. In these festering spots are we most apt to find those who are willing for others to be good, and thus make it safer and better for them and their children, if, in so doing, we do not interfere too much with their opportunities to gratify their fleshly desires. Walt Mason one time described the situation in a verse which he styled

The Preacher's Troubles

The preacher preached of Adam's fall and after church met Brother Gall, who said, while threatened with a fit, "Say, Parson, stick to Holy Writ. Jack up old Moses and his men or Daniel in the lion's den. The people living now on earth don't care a pewter nickel's worth about the folks who cashed their strings a million years ago, by jings! We worshipers who pay the freight would have your sermons up to date. Next Sunday morn the preacher rose and talked of modern joys and woes. He roasted crooks and all their tricks and took a poke at politics. He jarred the shady business man who does things on the fire-sale plan, and after church met Deacon Hunks, a merchant prince with lots of plunks, who said, "You'll have to come down off your perch, or men who now support your church will seek some other synagogue to hear the old-time decalogue. The preacher, downcast, sought his lair and fell into his easy chair, and said, while staring at the wall, "It's sure hard work to please them all."

It is a sad commentary upon our present-day civilization that so many well-educated and refined people make religion a matter of convenience. A Sunday school boy was once asked to define a lie. His answer was, "It's an abomination in the sight of the Lord and an ever present help in time of trouble." The philosophy which this implies sounds suspiciously like it had been borrowed from adult teaching.

In the foregoing we have used the word *church* very largely as a synonym for religion. But what is religion? Christ said (Matthew 15: 8, 9), "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus, ac-

ording to the greatest authority on religion that the world has ever known, there is a "vain" form of religion which we would do well to avoid. We may say that religion is living true to one's highest ideals. Some one has said, "Live to bear watching, then never mind who watches you." But religion is more than a matter of personal conscience, for conscience is a creature of education and may become so blunted to the finer things of life and so indifferent to the welfare of others that but little religion would be exhibited, even though one were living true to the dictates of their conscience. "Pure religion," says the Apostle James (James 1: 27), "is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It requires doing something for others and the keeping of one's character above reproach.

A colored man once came to his pastor and said, "Pa'son Brown, I'se got religion—sure nuff religion."

"Is that so?" replied the minister, "I'm glad to hear it, Sam. I suppose you are going to join the church now."

"I sure am, Pa'son."

"And I suppose that you will be kind to your family?"

"I sure will."

"And that you will help the widows and orphans?"

"Yes, sah."

"And now, Sam, I suppose you will pay all your debts, too?"

"Now lookee here, Pa'son," replied Sam, meditatively; "that ain't religion; that's business."

God pity the man who cannot take his religion into his business. It is of these modern Pharisees that Christ would say, "In vain do ye worship me." True religion has never been at a discount. Wherever it has been properly exhibited and understood, it has been appreciated and admired. Christ himself hated hypocrites and sham religions. "Faith without works is dead." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7: 21.) Those who are dead spiritually, as well as physically, should be buried. Religion is an antidote for the poisons produced by sin if taken in large enough doses. It is an emetic, and the dose should be increased until it makes us vomit up all the toxin which we have taken into our system. It should make us so sick and disgusted of iniquity that sin will ever thereafter be repulsive to us.

A doctor one time told me that he quit going to church when he left Sunday school, not that he had anything against religion, but he was too busy to give it his attention. "The golden rule is my reli-

THE FORUM

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

What Are the Facts About Evolution, Etc.?

By Ralph W. Farrell

"If the error is taken out of the theory of evolution there is no fight to make against it."

Must we live it over again—this siege of infidelity which we thought was broken when the Darwinian theory was exploded? Will the church itself live to see members in her bosom denying the divinity of Christ, which divinity includes his virgin birth? Will there arise among us persons who will say that certain passages in the Book of Mormon should be excluded? Are the waves of crass materialism ever to lap the foundation stones of the church? And if such conditions do come, what will be the cause or causes? The answer is plain: False education, ignorance, or sin; for all or any one of the three is sufficient to darken the mind and sow the seeds of apostasy—for the word *apostasy* means, falling away from truth.

Teachings of the Church

The constitutional teachings of the church, along this line, are easily and plainly stated:

Bible: Now the birth of Jesus Christ was in this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. (Matthew 1: 18.)

Book of Mormon: And he said unto me, Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. (1 Nephi 3: 58.)

Doctrine and Covenants: Wherefore the almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him. (Section 17: 5.)

Bible: Behold my hands and my feet, that it is I myself:

gion," he said in a sort of afterthought. Further discussion of the matter proved that he could not even quote the golden rule, yet he had a general idea that it meant doing good to others. I commended him on his ambition to live by the golden rule, doing unto others as he would that others should do unto him, but I called his attention to the fact that he was undertaking a stupendous task in a single-handed manner. In order to carry out this great principle enunciated by the Christ, one surely needed the help of the church and the environment and encouragement of religious people. These furnish the tools with which to do the work required by the maxim. Perhaps it is possible for one to live the golden rule without the help of the church, but we might almost as well talk of the sculptor making a beautiful statue out of the marble block without the aid of a chisel.

handle me and see; for a spirit hath not flesh and bones, as ye see me have. (Luke 24: 39.)

Book of Mormon: Nevertheless, in our bodies shall we see God . . . and the graves must deliver up their captive bodies, and the spirits of men will be restored, one to the other. (Second Nephi 6: 7, 29.)

Doctrine and Covenants: They were strangers and pilgrims on the earth, but obtained a promise that they should find it and see it in the flesh. (Section 45: 2.)

Bible: Christ died for us. (Romans 5: 8.)

Book of Mormon: For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject to him. (2 Nephi 6: 10.)

Doctrine and Covenants: that they may do it in remembrance of the blood of thy Son which was shed for them. (Section 17: 23.)

Bible: And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also. (Genesis 2: 8, I. V.)

Book of Mormon: . . . after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence they were taken. . . . (Alma 19: 82.)

Doctrine and Covenants: By these things we know that there is a God . . . and that he created man male and female; after his own image and in his own likeness created he them. (Section 17: 4.)

Bible: For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15: 22.)

Book of Mormon: Behold it was appointed unto man to die; therefore as they were cut off from the tree of life, they should be cut off from the face of the earth; and man became lost forever; yes, they became fallen man. (Alma 19: 87.)

Doctrine and Covenants: Wherefore it came to pass, that the Devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil because he yielded unto temptation; wherefore, I the Lord God, caused that he should be cast from the garden of Eden. (Section 28: 11.)

It must be a cardinal belief of a Latter Day Saint that Jesus Christ was not begotten through the natural processes of man; that there will be a literal and material resurrection of the body; that Jesus offered an infinite atonement; that Adam was our first parent and was formed by God out of the dust of the ground; that Adam fell from grace. Therefore, any teaching that militates against these truths must be out of harmony with the three books of the church and therefore out of harmony with the will and mind of God.

A Dangerous Doctrine

Our object, then, will be to give reasons for the belief that evolution, as it is commonly interpreted by a large number of persons, is a dangerous doctrine and one that has a tendency to undermine the faith of young Latter Day Saints. Our thesis will be hastily written, poorly constructed, and time and space will afford of our only skimming over the surface of the subject; but we ask for it the careful consideration of those who need it, and we feel that

if one soul is saved from falling into the meshes of this great devouring delusion, Evolution—as interpreted by many—we shall be amply repaid and to God will belong the honor and the glory.

It is easy to confuse the question by the use of such expressions as these: "Everyone believes in evolution"; "God works through the process of evolution"; "Why all this talk against evolution?" These glib rejoinders savor somewhat of crocodile logic. If they were true in the absolute, and left nothing else to be said, why, then there would be nothing else to be said. But persons who have heard this talk about the "missing link," about man descending from monkey, about a "gas god," etc., know that there is something more to be said, and they know that these changing theories of men have taught many things which are far from truth.

No fault is found with the word, as such; and its first definition, as given by the Century Dictionary, sounds plausible and simple and harmless: "The act or process of unfolding, or the state of being unfolded; an opening out or unrolling." So we hear of the *evolution* of the flower, etc. Let it be understood, then, that it is against a certain theory or doctrine to which the term *evolution* is applied, that we join issues that we oppose. It is this certain so-called scientific theory, indorsed by Lamarck and Darwin, that is against plain Bible truths, that we examine in this paper and at least attempt to rebut. This rise and spread of the doctrine of evolution, in the form given to it by Darwin, Huxley, and Spencer, is one of the striking phenomena of the last half of the nineteenth century. Evolution is opposed to *creationism*, or the view that all living things have been created at some time substantially as they now exist. This latter view is supported by the Bible narrative.

No Reproduction of New Species

In the first chapter of Genesis, containing only thirty-one verses, the author quietly states nine times over that living creatures were commanded to reproduce each "*after his kind.*" Naturally, to the nonbeliever in the word of God this statement holds no special significance; but we do not understand how a Christian can exchange a plain Bible teaching for a changing theory, teaching that every living creature is a link in a long chain connecting it with ancestry of *another kind*, and moreover had a tendency to produce offspring of *another kind* than its own. And we want to state here, without fear of being successfully contradicted, that that there is not a *single instance* of the reproduction by one living thing of offspring of a different species. Even the mule is sterile. God has set a barrier against the mixture or confusion of species by cross breeding,

by ordaining the sterility of hybrids. Mr. Darwin labored in vain to explain away this great fact. He could not find one link connecting species, to say nothing of hundreds. In the coral reefs, be they six thousand or six million years old, the insects which built them have not altered in the least in that period. All the efforts of breeders have not succeeded in making the horse specifically different from the noble animal described in the Book of Job four thousand years ago. The sheep has not become a goat, nor the goat a sheep, by all the pains of the shepherds since the days of Abel. And yet Haeckel, with the dogmatism of a scientist, tells us that "with a single stroke Darwin has annihilated the dogma of creation."

Evolution and Growth

In this great universe of ours there are *two distinct methods of working*. One is a method of evolution, a method that perfects nothing, but looks back over a series of failures and looks forward with a big question ever before its eye. This method of evolution is found *only in human affairs and nowhere else in the universe*. The other is a method of creation. It is that of an Omnipotent and Allwise Being, who works after the counsel of his own perfect will, who has no need to experiment, and with whom failure is impossible. By this latter method the universe was made. "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Psalms 33: 6.)

It seems hardly necessary to remind the reader of the difference between *evolution* and *growth* (which may characterize a creature). Evolution is the development of a thing or set of things into something else. Growth is the development of an organism into itself; i. e., its maturity; first the blade, then the ear, then the full corn in the ear.

Doctor Urquhart has expressed it so much better than we can, that we will quote a few statements from his concluding paragraphs in *Organic Evolution Cross-Examined*, pp. 145-147:

If animals had been *evolved* we should have found the strata occupied at first by animal remains of *one form only*. Then by and by we should have seen them diverge from each other by small variations. The difference would have become more marked, until perfect distinct forms were reached. . . . But this is not what we do find. There are wide differences in the forms from the very first; and some of the earliest continue to the present hour unchanged. "The new forms," says the late Duke of Argyll, "always appear *suddenly*," from no known source. . . . The usual way of evading this great difficulty in the facts of geology, is to plead what is called the imperfection of the record. But this plea will not avail here. There are some tracks of time regarding which our records are as complete as we could desire. In the Jurassic rocks we have a continuous and undisturbed series of long and tranquil deposits—containing a complete record of all the new forms of life which were introduced dur-

ing these ages of organic life. And those ages were, as a fact, long enough to see not only a thick (1,300 feet) mass of deposit, but the first appearance of hundreds of new species. These are all as definite and distinct from each other as existing species. No less than 1,850 new species have been counted—all of them suddenly born—all of them lasting only for a time, and all of them in their turn superceded by still newer forms. There is no sign of mixture, or of confusion, or of infinitesimal or of intermediate variations. These "Medals of Creation" are all, each of them, struck by a *new die*, which never failed to impress itself on the plastic materials of this truly *creative* work.

And Doctor Gustave Galey, director of the Institute Metapsychique International, comes before the public, in his work, *From the Unconscious to the Conscious* (Harper & Brothers, 1920), and tells us some interesting things which may well have a place in this article. On page 9 he says:

It is not difficult to show that neither the Darwinian nor the Lamarckian hypothesis enables us to understand the origin of characteristics that constitute a new species. Let us take the Darwinian hypothesis first. Natural selection, considered as an essential factor of transformism, has grave obstacles to overcome, obstacles of principle and obstacles of fact. . . . In order that any given modification occurring in the characteristics of a species or an individual, should give to that species or to that individual an appreciable advantage in the struggle for life, it is evident that *this modification must be sufficiently marked to be utilizable*. Now an embryonic organ, a modification merely adumbrated, appearing by chance in a being or a group of beings, can be of no practical use and gives them no advantage. . . . It is impossible to attribute to natural selection the transition from reptile to bird.

The Hunting Hymenoptera

And again, from pages 16-19:

One cannot even conceive by what mysterious series of adaptations an insect, accustomed to larval life, underground or in water, could succeed in gradually creating for itself wings for an aerial life, closed to it and doubtless unknown.

Here Doctor Galey refers to the imperishable work done by Henri Fabre in this direction of showing that neither Darwin nor Lamarck explained the origin of the instinct. From the *Life of Fabre*, we shall have occasion to quote later in this article; but Doctor Galey will give us, in his own words, the discovery which Fabre made concerning the hunting hymenoptera:

The larva of these insects requires a motionless and living prey; motionless, because any defensive movements might imperil the delicate egg and afterwards the tiny grub developing in one part of the caterpillar; and living because the grub cannot subsist on dead matter. To realize this double necessity for its larva, the hymenopteron must paralyze the victim without killing it. If the insect acted from reason this operation would need extraordinary knowledge and skill. It would first have to proportion the dose of poison so as to administer just enough to paralyze without killing; and further, still more important, it should have a knowledge of the anatomy and physiology of the caterpillar and an infallible sureness of action to strike at once on the right spot by surprise, for the prey is often formidably armed and stronger

than the aggressor. The poisoned sting must therefore be directed with certainty on the motor nervous centers, and there only. One, two, or several stabs are needed, according to the number or concentration of the nerve-ganglions. This function, so unerringly exercised by the insect, had not been learned. When the hymenopteron tears its cocoon and emerges from underground, the parents and predecessors have been dead, and the insect itself will perish without seeing its progeny or its successors. The instinct cannot therefore be transmitted by example nor by training. It is innate. How can the origin of this instinct be explained by any of the classical factors of evolution?

Instinct, we are told, is but a habit acquired little by little and transmitted by heredity. Fabre laid himself out to demonstrate the impossibility of this concept.

So Doctor Galey comments as follows:

To consider the insect attentively is to be convinced of the emptiness of ancient and modern theories on the creation or the evolution of species. The insect, appearing in the first ages of terrestrial life, and showing in all cases the essential stability of its species once they have appeared, bears strong testimony against the concept of continuous transformation. The chasm which separates the perfect insect from its larva—an abyss in which the Darwinian and Lamarckian theories are hopelessly lost—is testimony against its evolution by the classical factors of selection and adaptation.—Page 29.

Foundation of a World-wide Religion

Now it becomes us to go back and quote a few words from the introduction to Doctor Galey's work. The introduction is written by J. D. Beresford, who says:

Just as our forefathers opposed and sneered at the coming of Science, so these representatives of the great materialistic age resent and combat the greater promises of our own time. For them Charles Darwin is still the splendid discoverer of man's origin and they dread the coming of the finer and more inclusive theory of Being which will turn Darwin's *Descent of Man* and *The Origin of Species* into interesting relics of an old and superseded mode of thought. . . . If Doctor Galey's theory is, as I believe, a true one, it must inevitably revolutionize our knowledge both of biology and psychology, and may, at the same time, lay the foundations of a world-wide religion. . . . And we must remember that Doctor Galey comes before us backed by the authority of the practical scientist and scholar.

Jean Henri Fabre was born in 1823 and died in 1910. His work on insects ranks as the finest and most painstaking study of its kind ever produced by man. Perhaps he has done more, excluding the inspired writers of the Scriptures, to call man back from Darwinian infidelity, than any person who ever lived. From his *Life* by Abbe Augustine Fabre (published by Dodd, Mead & Company, 1921,) I quote.

Mr. Fabre said: "I wage war boldly upon those ideas I believe untrue; but God preserve me from ever doing so upon those who maintain them." (Page 285.) He speaks of Darwin's theories thus: "Facts, as I see them, disincline me to accept his theories." (Page 285.) And on the following page,

Darwin is quoted as referring to Fabre as the "inimitable observer."

Continuing the theme, Fabre writes:

Nowhere does the theory of evolution come full tilt against so immovable an obstacle. Darwin, a true judge, did not fail to recognize this. He greatly dreaded the problem of the instincts. My first results in particular had left him anxious. If he had known the tactics of the Hairy Ammophila . . . and other predatory insects, which have since been investigated, his anxiety, I believe, would have become a frank avowal of his inability to get instinct to enter the world of his formula.—Page 288.

And Fabre asks this question, which grew out of his forty years' study of insects:

Is the world subject to the fatalities of evolution, from the first albuminous atom which coagulated into a cell, or is it ruled by an Intelligence? The more I see and the more I observe, the more does this Intelligence shine behind the mystery of things. I know I shall not fail to be treated as an abominable "final causer." Little do I care! A sure sign of being right in the future is to be out of fashion in the present.—Page 351.

"A Sovereign Order rules over matter. This is what the sloe weevil tells us in its humility," says Fabre. (Page 349.)

That Fabre believed in a certain order of evolution, we do not deny. His words are quoted here to prove that his experience with the work of God confirmed his faith in Deity and furnished reasons, to Fabre, for disbelieving the evolutionary theories of Darwin and Lamarck.

No Evolution in Animals

The fact that evolution is the method which obtains in human affairs, is very easily shown and not denied by thinking Christians. It seemed to be this fertile source of information which Herbert Spencer (First Principles, chapter 14,) studied so intensely that really fixed in his mind the theory that evolution applied everywhere. But it does not. Why was it that Mr. Spencer overlooked the fact that in marked contrast with the evolution of *human* society is the fact that the lower animals have developed no changes, in their natural modes of living? The birds have not improved in nest building, ants colonize precisely as they did hundreds of years ago. The wasp stings his prey to-day no differently than he did in the dim past. Man, being imperfect, makes mistakes; but the humbler order of living beings perform without experiment; and when we pass the line of human affairs we strain our eyes in vain for a scrap of evidence to show that the process of evolution ever had a foothold.

If the error is taken out of the theory of evolution, there is no fight to make against it; but if it is a path that leads to infidelity, or agnosticism, as was the case with Darwin, the other side to the story should be heard and studied carefully. If belief in

WOMEN'S DEPARTMENT

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Closing a Successful Series

The series of study outlines on psychology, which have been appearing weekly in our columns, is concluded with the present issue. The article this week, "The psychology of work," as well as the one appearing last week, entitled "The psychology of prayer," were written by Sister Glines as additions to the questions gleaned from Mr. Betts's text, and are well worth a most thoughtful reading.

Much of human happiness is dependent upon the mental attitude towards life and its events and experiences. Many people miss the joys of life because they dwell upon its adversities. Too few remember to look up and out, to lift their thoughts from the lower to the higher planes where there is plenty of room, plenty of beauty, and plenty of courage born of faith and hope. Too many regard work as a misfortune, and spend precious moments and vitality in wishing for leisure, for means or affluence, wrongly thinking these could bring happiness.

A thoughtful author says: "We must distinguish well between work and toil. That is toil which is done solely for the common necessity, into which no love enters. Again, that is work which is done for love—that is to say, for the higher necessity. That we should at the same time derive a living from it, adds dignity and worth. But the work is sufficient unto itself; it is a certain worship of beauty—the beauty of industry it may be—and flows freely from the heart. There is no heart, no soul in toil. But though there be dire necessity, we *work* none the less in love; and should love go out of it, on the instant it becomes toil. . . . All honest work is dignified by the way in which it is done. We may buy and sell worthily, just as we may preach and write unworthily. . . . Half-heartedness is the bane of any good work. He alone who puts his heart into it will do anything worth while. . . . Every sane man finds work his good friend, and esteems it above all as the means of employing his faculties and expressing himself in at least some degree. . . . There is a good genius for every man—it is his mental attitude! . . . Most men work for a living; some truly great men have blessed the earth by living to work."—Stanton Kirkham.

Looking back over our lessons in psychology, are we able to determine wherein and to what extent they have helped us

evolution must be built on a shattered belief in the account of creation as given by Moses, then Bible believers should lift a voice against evolution. If belief in the theory of evolution weakens belief in the fall of man, divinity of Christ, literal resurrection of the body, and the corroborative teachings in the Book of Mormon, then Latter Day Saints should oppose evolution. If such is not the case (but we affirm that it is), let the teachings of evolution be harmonized with the Scriptures—let the matter be made plain. Come out in the open, Mr. Evolutionist, and frankly state that you are a believer in evolution and doubt the account of the nativity, fall of man, et cetera, or, that you are a believer in evolution and can show that it does not contradict the teachings of the Word of God.

in solving daily problems, deciding procedure, and guiding us in our efforts towards a nobler womanhood and motherhood? Do we understand better the variations of conduct and mental reactions? Do we more easily recognize types, and thus are better able to influence permanently? Are we more charitable, more loving, more appreciative than we were before?

If we have made some definite progress in some direction towards God and towards a clearer understanding of his great love and power, we will feel richly rewarded for the moments or hours we have spent upon these lessons. If, through our broadened perceptions, we are able more correctly to interpret any of life's experience, we shall not have worked in vain, and the results, shown in our daily labors, can only be estimated in eternity.

A. A.

A Tribute to a Faithful Sunday School Superintendent

We who have watched you through the years, weaving, strand by strand, out of the kind, creative powers of your heart, mind, and hand, the work of God; feeding his lambs in patient and loving tenderness—we, beloved sister, desire to speak to you. We desire to tell you, face to face, a faint part of our appreciation, for our hearts are stirred in love and gratitude to you, dear heart!

Can we in some way make you understand our thanks to the Father for you, our appreciation of the beneficent influence of your example—ever assisting us and our young upward and forward on the difficult path towards light and purity?

We have seen you weaving through the years your patient strands of loyalty, endurance, and duty, weaving in gentle continuity, ever persisting, ever conquering! We have seen the light of service glowing steadily, warmly, in your gentle eyes, a light tended by your calm, vestal heart, revealing a divine and maternal compassion and love. Its rays have nourished and inspired us, and encouraged us to respond to your beckonings towards the heights.

You have taught us to rely upon you, to draw renewed streams of strength from your sweet character and charitable wisdom. We look eagerly to the opportunities of the present and future when we may be permitted to again work by your side, to learn from you, and to benefit by the unselfish generosity of your devotion.

Lift up your head and rejoice, dear friend of ours. Our response to the debt we owe to you is voiced in ceaseless pleadings from the very heart of us, that God in heaven will be very kind to you, that you may be comforted and cheered through every trial, and be blessed in all your ways.

F. L. G.

Leadership

The Leader Working Out Her Plans

One of the first things a Leader must consider is how to coordinate the work of the Women's Department with that of the other departments of the church, and, particularly, with that of the presiding officer or pastor of her group or branch.

Having found out what is expected from your organization and made your general plans in regard thereto, you are then ready to submit these plans to the presiding officer for his suggestions and approval. It is well to do this at the first of the year, and before real work is started. In this way, the officers are aware that you have a program towards which you intend to work, they know what it is, what scope it covers, and are in a position to give you their best support and cooperation.

Organization involves two elements—work and workers.

They must be combined. The task must be modified to suit the worker and the worker modified to suit the task.

Let us first consider the work itself. Work out your plan by laying out your work. Some things you will find to be fundamental and basic, others incidental. We should concern ourselves primarily with that which is fundamental rather than incidental. In other words, let us try to separate the important from the unimportant. Having accomplished this, make a clear note of it. Write it down, and keep it before you. Immediately things must begin to happen. Do the most important thing first, the next important next, and so on. Have a rapidly moving program. The real leader finds rest only when things are in motion towards her goal.

Keep on your desk notes calling attention to unfinished business, meetings to attend, important matters that should be considered. Look them over each day. *Get them done!* Scratch them off your list. Always you may be sure there will be more to follow! Good management is the art of direction and regulation—the art of directing activity in a systematic and purposeful manner.

Keep yourself in good physical condition, for it is impossible to do a big job continually without vitality or energy. Remember that energy—physical and mental energy—is the basis of all leadership.

To do your work you must have helpers, women trained or in training for some particular tasks or parts of the whole. Decide how many helpers you are going to need. Do nothing yourself that you can get others to do for you. The good leader is not the one who does all the work herself, but rather the one who delegates many tasks to a force of willing helpers about her. The successful executive is she who avails herself of the values hidden in the faculties of others. Gather around you women that are capable, more capable than yourself, in various specified directions—specialists, class leaders, born teachers! Put them to work. Cultivate the faculty of picking out good workers. Learn to read character at sight, that you may immediately recognize the ability and talents of those with whom you associate.

Look over the women of your group. Select the best material for the work to be done. Ask her to accept the position of responsibility. Talk to her of your hopes, your plans, your need. Show her that here is special opportunity for her not only to help you, but to advance and develop herself in lines harmonious with her gifts. Offer your help in getting started. Be enthusiastic about the work. It is contagious. You cannot get others to be enthusiastic if you are not yourself, any more than you can give measles without having them.

Then consider your next project, and proceed to fill your ranks in the same way, until you have surrounded yourself with a strong organization of workers who will give you ready service and will work in harmony with you and share your enthusiasm.

People must be properly started in their work. Some few get a good grasp on a new job quickly and move right out in the performance of their duties. Others must be started, aided, encouraged, and sometimes even helped by special plans from their executive, in order that good work may result.

Do not be afraid to encourage, stimulate, instruct, and assist. Be quick to recognize talent and ability, and be careful not to repress either. Notice also ambitions, either worthy or unworthy. There is no room in our department for petty jealousies. There is plenty of work to be done, and room for all who are willing to do it in a good spirit.

Try always to get the other person's viewpoint. Learn to concede the minor things even while steadfastly holding to

the more important. The real test of effort is the getting of results. Keep your eye on results. Great achievement is the result not of great genius but of great concentration in work, says Mr. Edison—and who could know better than he?

One writer gives three reasons for failure: 1st, unwillingness to work; 2d, practical help was needed and not given; 3d, either too little or too much to do. See that none of these reasons apply to your workers.

As leaders, let us all strive to show our fitness for our task, by doing our work supremely well.

LULA SANDY.

Two New Books of Interest

Social Work, by Doctor Edward T. Devine (Macmillan), makes clearer the relation between everyday efforts to help others and those large social movements in industry, education, and other departments of life and thought to which they are essentially related. Mr. Devine, former editor of *Charities and Commons*, now *The Survey*, has been one of the leaders in American work in this field, and is the editor of the Macmillan Social Welfare library. *Social Work* is the first of the series.

The book is intended for the general reader as well as for use in the classroom. Doctor Devine gives the background for social work, the relations between social theory and applied sociology. His book indicates that "applied" or "practical" sociology has attained a development which must interest many people, other than those who are in social work.

As Doctor Devine says in his preface, he attempts "to look at charity and correction, at social work, public and voluntary, from a detached point of view; with sympathy and understanding, but with a more critical and more inclusive vision." The parts of the book are entitled: 1, introductory, including a specially important chapter on the standard of life; 2, poverty; 3, disease and disability; 4, crime; 5, improvement of conditions; 6, general considerations, including studies of methods of organization and coordination, finances, preparation for social work, and the future of social work.

The Labor Movement and the Church, by Reverend John McC. Wilson (The Stratford Co.), is a short study of the ideals of the labor movement in their relation to Christianity. The author says that the labor movement has been strong just in proportion to its carrying the Christian ideal into practice, and that, to succeed, it must become entirely Christian.—*Omaha Bee*.

Juvenile Delinquents Need Scientific Study

"A much larger proportion of mental defectives is to be found among delinquents as they appear in court than in the ordinary population, perhaps ten times as many," says Doctor William Healy, Director of the Judge Baker Foundation in Boston, in a report just made public by the United States Department of Labor through the Children's Bureau. But Doctor Healy points out that individuals mentally normal are misdoers quite apart from matters of mental capacity and that many feeble-minded people live decently and do their work well. Determining the causes of criminal tendencies and "deciding treatment that is tremendously influential at the formative period of life," Doctor Healy says, "vastly outweighs in importance . . . any decision of a criminal case that may take weeks in court or perhaps fill pages of the newspapers."

The report, entitled "The practical value of scientific study of juvenile delinquents," declares that all delinquent children need scientific treatment, and that mental tests alone do not

suffice to give a true picture of the child's personality without study of his home, companions, play, employment, special temptations and bad examples, quality of schooling and other conditions of environment, taken together with his whole mental life, his lack of knowledge or his misinformation, his habits, secrets, grudges, and ideas.

This report is one of a series issued by the Children's Bureau with the purpose of furthering discussion and development of juvenile court standards. Scientific work in juvenile courts, it declares, is a natural expression of the modern demand for results, since imprisonment alone does not check crime. Numerous examples of cases are given in which complete scientific study, including that of social environment, aided to change the career of a so-called "born criminal."

While this form of study is not confined to the usual technical limits and while its consideration is recommended to "aid the everyday judgments of any who wish to deal understandingly with juvenile delinquents," "it is not to be supposed," Doctor Healy says, that it can be carried out "by anybody except some one with interest and training," and he concludes that if lack of scientific students impedes progress more workers must be trained in this field. And if the expense deters from individual studies in the courts, it must be considered what the cost of diagnosis amounts to in the light of the heavy cost of a delinquent career.—Children's Bureau Bulletin, United States Department of Labor.

More than one half of the girls and women that reach the women's court in New York are considered below par mentally.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10, postpaid.

LESSON XX

The Psychology of Work

Whenever one has finished any given task, a day's work, a year's work, a study course, or an allotment of activity of any sort, whether it be physical or mental, it is beneficial to take an inventory of oneself. Unless there are some things of practical and lasting benefit derived from work, unless one is made more efficient for future activity, unless one's horizon has been broadened from the pursuance of the study course just completed, then the work performed has been of no avail and consequently time lost. Believing that one's temporal salvation and one's final fitness for eternal salvation are determined largely by the work one does, the motive behind it, and the spirit carried into it, we have appended one lesson on "The psychology of work" not found in the text.

The teachers of all times have stressed the value and significance of work. Paul, in one of his letters to the Philipians, admonished them to "work out their own salvation with fear and trembling." Paul realized and wanted them to realize that it was through work that man would fit himself for salvation. James teaches that "faith without works is dead." He understood not only how fundamental was faith in the accomplishment of merely temporal ends, to say nothing of the kingdom of God, but he realized that under normal conditions the measure of one's faith is the work which results from it.

In one of the lessons from the text, you have learned that the only way by which we may know another individual is by his acts, his outward expressions. A person is as large as the thing he does, but no larger. One's own doing is the expressed side of his life. This is the only side that can be

read by other individuals. One's physical, mental, and spiritual development and efficiency are directly due more to the work one does than to all other things combined, not forgetting, however, the important factor of one's inheritance, over which he has no control. To the keen observer one's trade or profession is easily determined for the reason that what one does—one's work—settles down all over him and the marks of his calling are unmistakable.

In personal development there is no substitute for work. Neither luck nor brilliancy is a substitute. Many children are started to school too young, or at irregular times other than regular entrance periods, or are permitted to go spasmodically, their absent days being too many under ordinary circumstances. If the child is too young to comprehend and keep up with the class, he soon begins to get listless, inattentive, and disinterested. If the child is permitted to attend irregularly and without promptness and punctuality, he is forming habits which in all probability will dominate his later life. When a child has been allowed to loaf through a school course, his attainments are not what they should be, and besides the habit of loafing has been confirmed; the school and the home turn out a loafer and not a worker, one whose tendencies are toward tramping and not toward productive, independent citizenship. Parents should cooperate so closely and so intelligently with the teacher in the school that there should never, under normal conditions, be a failure in the school life of the child so far as is concerned the accomplishment of the work allotted for his grade. The failure on the part of a child in school work is indicative that that child's parents and teacher have not worked together. Because of this lack of cooperation, the child has not been made to do the work that should have been done. This is the beginning of his loafing habit. No one knows where it will end.

Not only in the schoolroom should children have their tasks, but such home tasks as they can do should be done by them. Play and work periods should be systematically arranged for and not done spasmodically, or at the whim of either the parent or the child. The child reared in the home where every member, who is old enough, has his particular tasks and has been trained to do them cheerfully, regularly, and well, will become the individual who will appreciate and properly evaluate work, not as drudgery, but as the means whereby he can forge out his own particular manner of man. There is positively no substitute for consistent, persistent hard work at something that needs to be done.

1. Suggest some of the things children can do in the home.
2. At what age should children be started to school? Give reasons for your answer.
3. Why do some people regard work as drudgery?
4. What are the advantages and disadvantages in working one's way through school?
5. What are the harmful results of a mother paying her child to do errands or light tasks for her?
6. Why is work hard and play easy to a child even when the latter requires the expenditure of more energy?
7. In the light of the sixth question, how could a parent get a boy to clear the brush from a lot without the parent's command?
8. Should children do home studying during the school year? Give reasons for your answer.
9. Why do so many people dislike to study?
10. What is most conducive to mental lassitude?

DORA GLINES.

LETTERS AND NEWS

A Testimony Through Prophecy

In a letter from G. R. Kuykendall, the substance of the testimony of Elder Tomlinson, who was for several years a general missionary of the church, is reported as follows:

"I know that this church is true and that Joseph Smith was a true prophet of God," says Elder Tomlinson. Now follows his reason for knowing it: "Several years ago, when I was a young man, I was attending a prayer meeting of the Saints. An elderly lady entered whom I had never before seen and knew nothing of. The Spirit of the Lord rested on me and I knew that I was to deliver some message, but I resisted the Spirit. It then left me. I felt condemned and prayed the Lord, stating that I would do his bidding. The Spirit returned; I prayed for strength. I then turned loose of the seat, which I had been clinging to, and I knew nothing else till I was standing beside this lady. I delivered the following to her: 'Thus saith the Spirit, from the time thou was baptized by my servant Joseph, I have watched over thee and I have led thee here to spend thy remaining days with my people, and the days of thy mortal life shall soon end.'"

The above is the substance of what the brother said he delivered as a message of the Spirit to the above mentioned sister. Now come the substantiating facts:

After the service had ended, some of the Saints approached the lady and asked her if she was, or ever had been, a member of the church. She stated that many years ago, when young, she had been baptized by Joseph the Martyr, but had married an outsider and had moved into other parts away from the church, had reared her family in the faith of some other church, and had been entirely out of touch with the Latter Day Saint Church all these years. Her husband had died, her family was gone, and she had come to this town. After arriving there she heard of the little meeting place of the Saints, and largely out of curiosity had come to their place of worship. She was looking for work. They secured a place for her as a housekeeper. Her health was good and she was quite strong for months. One day while at work in the home she dropped dead, just eleven months after the time the message was delivered to her.

The fact that the brother knew nothing of the woman nor her past that she had been baptized by his servant Joseph, was indeed a very strong testimony that Joseph was a prophet and servant of God. And the statement, "Baptized by my servant Joseph," indicates that still, following his death, he was yet considered by the Lord his servant—not a fallen prophet, not one who had once been his servant, but spoken of then as being at that time as his servant.

Let Us Sound a Call in Zion

Eva Fern Brown, a sister of Independence, Missouri, writes: "We are the people of whom it is said, 'Be in the world but not of the world.' Those who are of the world are blinded to the truth of God's work, taking a little here and a little there and calling it a whole and in their blindness seeing it as such.

"Then let us sound a call in Zion and buckle on our armor to war against the foe that becomes more daring in these the latter days and pray mightily to our God for victory, for the fervent prayers of the righteous will avail much. Let us sound the call through Zion that the way of the Lord, who comes quickly, may be prepared.

"Those who are of the world are dwindling in unbelief and doubtfulness. Though their homes are made desolate by the flood and though the waters lay waste their crops, yet when the word is preached to them they heed not.

"It seems to me we should set aside a day for fasting and prayer for the souls of the world and those who have strayed from the flock. Also if the ancient prophet could pray for the Gentiles who would occupy this land and scatter the remnant of his people, then we too, the Gentiles, should pray for those whom we have scattered."

Are We Gathering in Haste?

In the HERALD of March 8 is a very interesting letter from Brother Thomas Whipple about the gathering and cooperation. He expresses a desire that others write on the subject. I heartily agree with what the brother has said but feel like adding a few more things that he did not refer to.

Several years ago I was talking to a brother about the gathering, and he told in substance the following story: "When I was a young boy the missionaries would come to my father's home and advise us not to be in a hurry about going to Zion; it would not do to rush things too fast. Now I have grandchildren, and I still hear the same story: Don't hurry; you will crowd things too much."

I lived in the Northeastern Nebraska District for thirty-two years, from 1877 to 1909, and during that time five branches disappeared. Having been in close touch with the work during that time I knew what had become of most of them, and I know that ten per cent of those who moved away is all that ever moved into the stakes. That does not look much like rushing things, and it is a fair assumption that a far greater number was lost to the church.

I moved to Independence in 1909, and during that time the net increase to date has been about 200 per year, and of that number more than an average of fifty per year have been children who have been baptized; and that city being the most attractive place in the church for gathering it does not look much like rushing things.

Many times the question is asked, What is the matter? Why don't we do something and not talk so much about it? There can be many answers given by different writers and preachers, so I will give my version of what the trouble is. One of the great hindering causes is that our hearts are right, but our heads are wrong, or in other words we do not pull together. The boys playing baseball and basket ball can teach us a good lesson. They know that if they do not do good teamwork the other side will beat them. In 1909, at the April conference at Lamoni, in answer to earnest prayer, revelation 128 in Doctrine and Covenants was given, which provides for the organization of colonies and agricultural and industrial associations. Thirteen years have passed by and that revelation has not been complied with. In the light of what we have not done, would it not be appropriate for us to stop singing, "We thank thee, O God, for a prophet to guide us in these latter days"?

Several years ago the church recorder's report to the General Conference indicated that about 34 per cent of the membership was absent from branches. In one district where I presided for three years I made a directory of those who were not near enough to branches to attend the services and the number was 60 per cent of the membership of the district. The loss to the church among the isolated ones is great and that is especially true of the young people, the flower and hope of the church. Many thousands of our people who are scattered and are deprived of church privileges have abun-

dant financial means to come into the stakes and form colonies and be no expense to the church in any way. All they need to get them to come is an invitation from those who have the right to do the inviting.

Suppose we had a few of those colonies in the stakes and had a real storehouse like Joseph had built in Egypt, a place to store the products of the farm, and they could bring their tithes in of the things that had been produced, more tithing would come in than now and it would be more useful than money. Not only could those in the colonies send in the products of the farm but from more than one hundred miles away. Those products could be used to care for the poor and missionaries' families.

When the Bishop sent out his budget blank to missionaries' families in the springtime, it could contain questions like these:

How many dozen eggs a month will you need?

How many pounds of butter a month will you need?

How many bushels of potatoes will you need?

How many bushels of apples will you need? And so on with anything that could be used in the home. If such a policy were inaugurated, it would save many thousands of dollars for the church that could be used in some other useful way. And that same principle could be extended to all that wanted to purchase at the storehouse.

As a body we are big spenders and small producers. The only way to get wealth is to produce it by labor, and we need more people on the land to produce what we need. It seems to the writer that it does not take some wonderful genius or a superman to do those things. Just a few men of good business sense and judgment ought to be able to revolutionize our whole economic system in a very few years. We have a large band of loyal people who will follow their leader, who will start for somewhere and get there by a not too devious route.

When General Sheridan's troops were defeated at Winchester and he took his famous twenty-mile ride and met his retreating men, he said, "Boys, we're going back"; and defeat was turned into victory. We are not whipped. We are only confused, and need some one to wave his hat and shout, Come on, boys; victory is just over the hill. It is not so much a question of the people being too fast as it is of the church collectively being too slow. The people are impatient. They have been patiently waiting for a long time.

May the things of Zion that we have worked and prayed for soon come and bring joy to many hearts both in and out of the church, because many thousands are waiting patiently for us to demonstrate that the social and economic ideals of Jesus Christ are the best to live under.

EDWARD RANNIE.

Pauline Hancock reports from Lees Summit, Missouri, that Brother Ammon White preached the morning sermon there on March 19. In the afternoon a program was given which was followed by a young people's prayer meeting, presided over by Brother White and Brother Depuy. About twenty-five young people were at this meeting and nearly every one took part, also a few of the older people. This meeting seems to have awakened a new interest among the young in that place.

William Spargo, of Wigan, England, reports that they are holding their own in the work there. Arthur Smith, the president of the branch, baptized four and they are sure of more to follow. They have a good staff of officers working in harmony. Sunday school and Religio are proving interesting and instructive.

New Mission House at Honolulu

On March 25 Elder G. J. Waller left this city for New Zealand and Australia; he will be gone about three months on business for his company, but expects to visit some of the churches in these two countries.

The mission headquarters in Honolulu was transferred on March 22 from the Waikiki section of the city, to 827 Young Street. This is about one mile from the central part of the city.

Our church owns ground through the entire block from the new mission house to our church building on King Street. This gives us a large plot of ground between the two buildings for our outdoor activities. The yard is being fixed up for tennis, basket ball, etc. We also have a large tent that will be used in the yard for special functions when needed.

Our church building is being beautified by a coat of paint, the work being done by the members themselves. In remodeling the mission house, one half will be used by the pastor as his home; the rooms in the other half will be used by the members. One room is being fitted up as a reading room and the young people's club room. Another room will be used by the older members, including the Women's Department, as their work room, rest room, and assembly place.

We have a fine band of young people that we desire to take care of, giving them recreation privileges as well as spiritual instruction. We believe the new mission home will answer all our requirements along this line.

There is another building on the grounds that is the home of our church nurse and her husband. This feature of our work we find most essential, as our nurse visits the homes of members where there is sickness, the same as a district nurse visits in the cities in the States. Patients are brought to her home for special treatment when necessary. By this method large doctor bills are avoided.

The old mission house has served its day. It has sheltered many of our missionaries in days gone by. Its yard was a beautiful tropical garden, and many church functions were held here. We sold the place with some regret, because of fond remembrances connected with the place. But the work of grouping our buildings, so that our activities might be centralized, was deemed necessary at the present time, hence the fitting out of the new mission near the church.

We are planning for great things for the future. We have not lost the old mission house entirely, as one of our members bought the place, and we hope to have a Chinese Sunday school established here in the near future. Years ago such a school was in this place, and the present owner was at that time one of the scholars. We trust that the way will open up whereby many other features may be established for the benefit of the Saints and the spread of the gospel work in Honolulu.

E. B. HULL.

"G. E. Harrington conducted a meeting of two and one half weeks," writes N. R. Hickie from Weir, Kansas. "Good attendance of outsiders. Much interest, more by outsiders than for twenty years. Two baptisms and others almost convinced."

Mrs. M. Walker, of Lamoni, formerly editor of *Autumn Leaves*, *Zion's Hope*, and *Mothers' Home Column* in the *HERALD*, recently passed her eighty-eighth birthday. Mrs. Walker is still alert in mind and active in body for one of her years, being up and about the house and able to attend to minor household duties. She is a marvel to those who know her, especially in the light of her past active life.

Independence

In common with the rest of the Middle West, Missouri and region around Independence has suffered somewhat from excessive rains, though immediate damage from floods has been negligible, as Independence is high and dry. The amount of precipitation has been a smaller factor than the continued cloudiness and the frequency of the showers. Many farmers have been prevented from sowing oats, and spring plowing has been at a practical standstill. Gardeners have been able to do some planting, but germination and growth are slow.

Easter Sunday was bright till noon, with showers afternoon and evening. Services at all the churches were in commemoration of Easter. The various choirs rendered sacred cantatas as announced last week, and reports are that they were well attended and highly successful.

At the Stone Church a few extra flowers marked the day. The annual custom of the school was observed, and as a result between two and three bushels of eggs were brought in by all departments as a gift to the Sanitarium. The morning sermon by Elder Walter W. Smith was well received. As it was reported, it will no doubt appear in the church papers soon. For the Easter anthem the choir rendered in an acceptable manner the "Hallelujah Chorus" from "The Messiah."

In the evening a large choir of some ninety voices rendered the "Seven last words of Christ." Bishop James F. Keir gave the introductory remarks. Bertha F. Burgess, soprano; Evan Fry, tenor; and Clarence Resch, bass, were the soloists. This was especially well rendered, for the choir recognizes that technique alone is not sufficient, but spiritual feeling and expression are also essential.

On Friday evening the Religio at the Stone Church rendered "A hundred years of Latter Day Saintism" with a thousand people in attendance. Walnut Park young people put it on last fall. Next Friday evening the Stone Church Religio program will be radio selections broadcasted from the Central Radio Company, of Kansas City and amplified for the audience.

A reception and banquet was held at the Chamber of Commerce rooms uptown on Monday evening (10th) in honor of the basket ball team of the Y. K. T. class. About one hundred were present and a pleasant evening was spent. The team had a record of ten games won and two lost. It is planned to organize a baseball team soon. In addition to toasts to team and officers of the class, there were two readings by Beatrice McNamara.

Four members of the Quorum of Twelve have been in Lamoni for several days on church business. They are Gomer T. Griffiths, John W. Rushton, J. F. Curtis, and T. W. Williams.

An athletic association has been formed under the auspices of the Religio, with R. V. Hopkins as president. They have secured the use of the Walnut Street property at Walnut and Scott Avenue; also will fix up tennis courts on the W. N. Robinson property at Lexington and Fuller. All summer sports will be provided for and proper supervision maintained. The management of grounds will be in charge of the executives of the Religio and captains or leaders of various organized groups who combine into teams. General dues of fifty cents a month will be charged, two months in advance being collected to furnish a working capital.

Static conditions were so bad Sunday evening that no radio sermon was broadcasted from Kansas City, but plans are being made to use next Sunday evening at 8 to 8.45.

The speaker at the Stone Church next Sunday morning will be Elder R. V. Hopkins, and in the evening Elder J. W. Rushton.

The following patients entered the Sanitarium during the week ending April 15: Mrs. Hazel Kiefer, Mount Washington, Missouri; Mike Monce, Sugar Creek, Missouri; Mrs. Della Mae Hollis, Englewood, Missouri; and the following from Independence: Mrs. Eben Miller, Mrs. Ella Emmert and Baby Emmert, Mr. A. E. Terryberry, Mrs. Isabelle Arnold, Mrs. Frosty Smith, Master Vernon Closson, Mrs. J. A. Hininger, Mrs. Don Jones, Miss Mary Lynn Jacobs, and Mr. Charles N. Galland. X-ray patients: Mary Jones, Kansas City, Missouri; and George F. Millard, jr., D. T. Waits, J. Rodger DeWitt, C. F. Savage, and E. H. Berkemeier, of Independence.

On Tuesday evening, April 11, a small meeting of the young people of Zion was held at the Stone Church to consider a proposition for the erection of a young people's building on a lot donated by W. N. Robinson. Brother Robinson also proposed to assist in the erection of a building when the young people are ready and to donate a dollar for each dollar donated by the young people from their own personal, individual earnings.

The reunion committee has decided on July 27 to August 6 as the dates for the Independence reunion. They have been investigating various sites and find several good ones available, though final decision has not been made as yet. A number of assignments have been made in caring for the various features of the reunion, such as young people's activities, educational work, etc., and some of the speakers have been selected. It will no doubt be the best organized and most efficiently managed reunion held in this section, because of having available more talent and more people who will attend.

Kansas City Stake

As has been previously announced, the young people's meetings commenced on Thursday, April 6, at 7.40. Two of the church's able young men are in the lead in presenting the gospel story, Brother Floyd M. McDowell as speaker, and Brother Harold C. Burgess in charge of singing. Owing to the demise of the father-in-law of Brother McDowell, he was unable to be present on Thursday, the first night, but Brother T. W. Williams of the Twelve filled the appointment and was able to please the capacity audience present with a splendid discourse. Brother McDowell occupied on Friday and Sunday nights, measuring up to the expectancy of the splendid audiences, in the masterly efforts made.

On Saturday night, a reception and mixer was held in honor of Brother McDowell in the parlors of the Central Methodist Church. Owing to what amounted to a severe wind and rain storm, the attendance was not as large as expected, but about four hundred braved the elements and were present. A brand new departure in entertainment was a radio telephone concert. A talk to the young people by President Tanner, a solo by Elizabeth Hitchcock, and a cornet duet were enjoyed by radio from the Central Radio Station, 529 Grand Avenue. Other selections were heard from as far away as Chicago.

The gathering was addressed by President F. M. Smith, President Briggs of Graceland College, F. M. McDowell, and others. Refreshments were served. It was a big success in a social way.

Arrangements for the consolidation of the Armstrong and Grandview churches were had more than two years ago, at which time they were to be provided with a suitable building at or near the present Grandview meeting place. The entire abandonment of the Armstrong church building depended upon its disposal, which has just recently been done.

The last meetings were held Sunday, April 9; Sunday

school at 9.30, preaching service at 11, Stake President Tanner delivering the discourse. Bishop Blair turned the key over to the new owners, a colored Methodist congregation.

Thus passes one of the historical meeting places in Kansas City, Kansas, as it was built in the early eighties. This congregation has been the clearing house for a good many years—several missionaries have preached their first sermons here, finally to be sent to various localities in the interest of the *one* gospel. A goodly number of the local ministry obtained their schooling in their labor of love with the Saints at Armstrong. Whatever regrets or feelings of sadness may be had in leaving the sacred spot to others, the fact that it has filled its mission nobly and well nullifies any misgivings entertained, and encourages to greater activity as they occupy new quarters. A new building is the order now at the present site of the Grandview church, which is located at Fourteenth and Central on the Kansas side.

The popular girls' rooming place in Kansas City Stake, known as Temple Hall, at 1406 East Ninth Street, Kansas City, Missouri, near Central Church, happens to have room just now for four girls. A competent Latter Day Saint matron is in charge, and working girls who want the association of friends of like faith find it here under a wholesome atmosphere. Board and room are furnished at nominal rates.

Council Bluffs, Iowa

The regular priesthood meeting is held on the first Sunday of each month at 3 p. m. The study of the Book of Doctrine and Covenants is engaging the attention of the priesthood. Elder O. Salisbury is the regular teacher.

The pastor and family are on a visit, expecting to be absent about three weeks.

Elder T. J. Elliott, of Omaha, was the speaker in the forenoon of the 9th. He emphasized in a very efficient way the necessity of prayer and fasting. The sermon on the evening of the same day on the subject of coming out of the world or Babylon, by Elder Milo Burnett, was much appreciated.

The Pilot Class had their class social at the church last Thursday evening. Report is that there was a good attendance and an enjoyable time. The Bright Star Class of the Religio expect to have their class social at the home of Doctor Burton on Tuesday the 11th.

The Temple Builders and Orioles are showing some interest in their work that bespeaks progress. A special effort is being made in behalf of the Sunday School Department at the Belmont Mission, and those who have made the effort have enjoyed their work.

The choir are about ready to render their Easter cantata on the evening of the 16th, feeling that it will be a treat to those who attend. On the same day at 11 a. m. Patriarch F. A. Smith will begin a two-week revival service, occupying each night except Saturday. The Saints are looking forward to this event with fond anticipation, and the prayer meeting of the 12th will have as the special subject of prayer God's blessings on this series of services.

The Brighamite elders are persistent in introducing themselves as being representatives of the "original church," and boasting of the great work Brigham Young has done. They met with a retort to the first that the courts of the United States had decided that the Reorganized Church was the true successor to the original church, to which they replied that we were not willing to take the word of the Lord for this, but when inquired of there was no evidence produced that God had made the decision in their favor. To the last an admission was made that surely Brigham Young had done more than any man in the United States in having a large number

of wives and a large progeny, but so far as doing more for the social and spiritual welfare of the people that was but one of his boastings and falsehoods.

Two-day meetings have been arranged for each branch of the district except Council Bluffs, and at each is to be a session of institute work of the departments.

Saint Thomas, Ontario

Sometime during the summer of last year a young missionary, laboring near Saint Thomas, Canada, was asked to come to that city and preach a funeral sermon. He did so, and from every quarter most favorable remarks were heard concerning his ability as a preacher.

Saint Thomas Saints immediately got busy to try to have him conduct a series of sermons in their branch, and on Sunday, February 19, Elder C. W. Clifford (for he was the missionary) arrived to open the services which we believe are destined to do much good.

Services are held each week night in the Saints' church, Monday and Saturday evenings excepted, and on Sunday evenings in the Columbia Theater. The Thursday night's service is given over entirely to a study of church history and is proving most interesting and instructive, Elder Clifford proving a most efficient instructor.

The church is situated so that it serves only a northeastern section of the city, but the opera is situated on the main street in the very heart of the business section.

An extensive newspaper advertising campaign is being carried on together with billboard advertising at the theater for the theater service, and no expense is being spared to attract the people's attention. Splendid congregations are attending the meetings.

Elder Clifford is indeed a popular missionary, his congenial manner winning him the respect and admiration of not only the Saints but many outsiders whom he is meeting. His wonderful ability as a preacher is the daily topic of conversation.

Assisting the elder in his missionary work while here is his talented wife, who is doing much to help the musical part of the services. The Saints appreciate the assistance given the meetings by the local press, which is proving very fair and willing to publish anything we ask them.

Seattle, Washington

On last Sunday evening we listened to a nice sermon by Brother D. S. McDole who is ever ready to lend a helping hand.

The night of the 11th found us in the hospitable home of Brother Samuel Pope, of New Westminster, and on the 12th we journeyed by interurban to Vancouver where we met with the earnest band of Saints there in a busy day's service. Our sturdy associate, Brother S. S. Smith, was with us.

The principal service of the day was the organization of the Vancouver Branch, composed of seventy-five charter members. The business passed very smoothly, resulting in the selection of Brother Isaac McMullen as elder, with associate officers.

The outlook for a prosperous work there is good. We hastened home on Monday on account of severe illness of my beloved companion. At this writing she is somewhat improved, yet not well. We wish to note the great kindness of the Saints to us in the affliction of my companion, willing to minister in any way possible.

Brother S. S. Smith remained at Vancouver to continue the services, to help on in the work. He will visit Chilliwack

to carry out order of conference in an ordination, also to visit Brother Henry Stade who is still afflicted with paralysis.

Brother Harry Butterfield, of New Westminster, is in the fish business. An idea of the immensity of the business may be gained from the fact that he employs over fifty men, and in one month caught and cared for twelve tons of fish. They market as far east as New York. Brother William Johnson, of Vancouver, is closely associated with him in the business.

Brother John Hartnell is still under affliction, disabled for much business.

Our sacramental service was very spiritual from the beginning. Many were melted to tears. All were encouraged in the good cause. Our willing Brother F. W. Holman preached the evening sermon, following an interesting session of Religio, under the care of Charles H. Powers.

We spent Sunday evening with the Everett Mission and found them in new quarters. They have it in mind to build a small church if possible and we hope it may be. They now occupy a house given without rent by Mr. and Mrs. Evans, as yet nonmembers. Their Religio is progressing nicely under the care of Sister Ruby Nichols as superintendent, with associate officers. They announced a box social, the proceeds to be for the building of a church. J. M. TERRY.

WASHINGTON, OKLAHOMA, March 23, 1922.

Editors Herald: Last October R. E. Miller and Joseph G. Smith came here and held a ten-day meeting. There are ten Latter Day Saints here and we had not had a meeting for four years. Some of us were reading the HERALD and *Ensign*, while others seemed indifferent. The fires were burning low, but when we sat under the sound of the voice telling of the Good Shepherd, the fire was again kindled and we now rejoice in the gospel.

It did seem good to be in a meeting of our own, and as mother said when Brother Smith sang "The gospel ladder" and those other songs, the stillness of heaven seemed to settle down over the little crowd and they seemed amazed.

The gospel seed has indeed been sown here. The good of that little meeting will never be known. Several wanted to know when we open the doors of the church, and some ask when the men are coming back and why they didn't leave an appointment. I feel sure that if we ever have another meeting, there will be some baptized.

We were in hopes that we could have another meeting next summer, but where are our missionaries now? How can we, without a preacher? We want one that has been sent of God. We could all pay our tithing, but there are so many reasons why we don't. It seems that the missionary part is so necessary that we ought to give two or three dollars a day to get Brother Miller and others where God wants them. We can if we try. I am willing if the rest are. May God help us to show our faith by our works.

We were sorry that Brother Smith could not stay with us. We hope that when his health is better, he can return. We all like him, he was so sympathizing. I hope the one that takes his place will be as good. I want to help in this Lord's work, but I know I can't unless I am humble and full of love, having faith, hope, and charity.

In reading the last words of Moses to the children of Israel, the thought came to me that I could help in teaching the children the Bible, so I asked the Saints what they thought about meeting once every two weeks and reading Bible stories to the children, singing and playing with them, and once every month having prayer meeting. They were willing. We have had four meetings and they enjoy them so well that we are now having them every week.

I found the little book, *The Gospel Story and Footsteps of*

Jesus, was just what I needed, but I want more books. I aim to get the children that can read to read some books and help tell the stories, but I don't know what kind of books to get. I will be pleased to hear from some one that understands what I need for children from five to fifteen years of age.

I take the HERALD and mother takes the *Ensign*. We read each other's papers and surely do enjoy them, for they are laden each week with food that makes our souls grow and makes the tears flow and the Spirit burn within us. The more we have, the more we want. So may the good sermons and the testimonies and good news keep coming. It makes us feel encouraged to read letters from the missionaries whom we know, and the papers seem better when we see their names.

Let us as Saints live right and demonstrate our religion in our homes with our children; then our light will shine out to the world and it will help more than to try to prove that others are wrong.

May God help us to see ourselves as he sees us. Hoping the way will grow brighter for the church in every way,
MOLLIE CROSS.

MOUNDSVILLE, WEST VIRGINIA.

Editors Herald: I am surely pleased with the HERALD and *Ensign* and have often wondered how the Saints can keep pace with the church and not know what the church is doing and the progress it is making. It makes me feel that I ought to do more when I read of the efforts the missionaries are putting forth and the success they are having.

We have had Brother John Martin with us holding services for three weeks, have had good interest, the result of which is that three precious souls were baptized. Two of them are very promising young men. One was chosen teacher of the Bible class at our last Sunday school business meeting. His wife is taking charge of the Zion Builders.

We have some good earnest workers here, with the exception of a few whom we are trying to arouse with labor and patience. Brother Schaion is president of the branch and is alive to his duty.

Our sisters have been organized. Sister Blanch Martin and Sister Deanie Winship came from Wheeling to organize them. They are doing fine. In such a short time they have over fifty dollars in the treasury. It is surprising what can be done with united effort.

As I read in the British Isles Number of the HERALD, I saw faces of many with whom I labored in the latter-day work. It made me feel a little homesick, and I felt in my heart that I would like to spend two years in the mission field there.

Many old ones who were dear to me have passed away since I left my native shores. Others are just waiting the call. I saw the picture of Brother Henry Greenwood, senior, who has been one of the pillars of the work there in England, and two others, Joseph Dewsnap and James Baty, who have gone on before. We regret to part with them.

The death of Brother John Bailey came with a severe shock to me. He was a capable man for any position and quite young and loved by all. This brother was my bosom friend. We labored together summer after summer, delivering tracts and preaching on the same subject that the tracts treated. Where we labored the hardest in the past and made the greatest sacrifice is, to-day, the sweetest to my soul.

In those times we had a small organ that Brother Bailey loaned us each Sunday. Brother Albert Hall was the organist, and a great number of the Sunday school would turn out with us. These are sweet memories of the past.

Other photos appear whose faces are familiar: W. R. Armstrong, J. W. Rushton, Joseph Dewsnap, jr., J. Schofield, T. Taylor (Smiling Tommy), J. E. Meredith, and Ed Maloney. May God bless the labors of these brethren.

THOMAS MILLS.

EROS, LOUISIANA, April 6, 1922.

Editors Herald: A few lines from the South, where I am in the land of flowers and influenza. I have administered to thirty-five persons with the influenza in the last ten days.

Yes, the Lord said to Joseph Smith, March 7, 1831, that in the last days we shall hear of wars and rumors of wars and the whole earth shall be in commotion and men's hearts shall fail them and they shall say that Christ delayeth his coming until the end of the earth and the love of men shall wax cold and iniquity shall abound and there shall come an overflowing scourge of desolation and sickness over the land.

Brother Heman Fuller, president of the Eros Branch, has been going almost day and night to administer to the sick and look after their needs.

All of the above conditions that the Lord spoke to his servant and prophet, Joseph Smith, in Doctrine and Covenants 45: 4, are now in the blaze of their fulfillment. Yes, we are in one of the most momentous days since Jesus Christ was on the earth. What are we going to do, Saints? There is but one thing for us to do and that is to live pure and good lives and keep the whole law of God and build up Zion, so that the Lord can gather us home out of the scourge that is now on the earth. So may the Lord help us to do that.

The Lord is blessing his people in their troubles. Brother Heman Fuller and myself visited a home where five were in bed with the influenza. The mother of the house was in a dying condition. We administered to her and life came instead of death. I believe all the Saints are recovering health without the loss of one.

Notwithstanding the sickness we have had a good meeting. Four were baptized and a fine man ordained priest. The prospect for this branch is brighter than I have seen it for some time. We have some fine people here if they can only keep faithful. James Phillips has been branch president for the past year. He has done some good work. Brother J. T. Riley was with us for a few days and went to western Louisiana. I will remain here and try to open up some new places. So may the Lord bless his work everywhere, and we will soon build up Zion and be gathered home.

Your brother in the great gospel work,

E. A. ERWIN.

Twelve Baptized at Wellston, Ohio

Just closed a meeting at Wellston, last night. Large crowds were present after the first few nights. The Saints were built up in the faith, and expressed a desire to live closer to the Lord. Twelve were buried in baptism to come forth to walk in newness of life and to take the gospel law as their guide through life. I leave to-day for Limerick to begin a meeting at that point to-night. The work in Southern Ohio is making some progress and we hear the cry, Come over into Macedonia and help us. There is much to do in the Master's cause. My time is all promised until about September 1. I am weary but no time for rest, as the fields are white for the harvest.

Your brother in gospel bonds,

J. D. SHOWER.

MISCELLANEOUS

THE SAINTS' HERALD

Educational Program for Reunions

To All District Departmental Representatives

Looking forward to the time when the Saints and friends in your district shall be together during the reunion season, the Sunday school, the Religio, and the Women's Departments have decided to unite their activities. We have agreed upon the measures which we feel will be advantageous to you in your reunion work. These measures are as follows:

- a. A common study period every day.
- b. Uniform lesson texts.
- c. The same field workers to represent the three departments.

In explanation of the above, we will say that the time for common study period each day may be decided by the reunion committee.

We recommend as uniform texts a series of pamphlets known as "The American Home Series." These may be obtained from the Herald Publishing House, Independence, Missouri.

Following is the list of pamphlets with prices indicated. We have arranged three optional series.

- Series I. No. 3. Parenthood and Heredity, 15 cents.
- No. 4. The Roots of Disposition and Character, 15 cents.
- Series II. No. 8. First Steps Towards Character, 15 cents.
- No. 14. The Government of Young Children, 25 cents.
- Series III. No. 17. The Religious Nurture of a Little Child, (years four and five) 20 cents.
- No. 20. The Government of Children Between the Ages of Six and Twelve, 25 cents.

In order to coordinate more closely and save expense, we have decided to concentrate this year in one field worker who is able to give you assistance in all three departments.

We suggest that you immediately get in touch with your district president and arrange with him to get this information into the hands of all branch officers in your district and urge the members everywhere to club together and order these pamphlets at once so that all may be prepared with their study material by the time it is needed at reunion. This entire set of pamphlets, thirty-seven in all, should be in every local church library and can be had at a nominal cost.

T. W. WILLIAMS,
Superintendent Religio Department.
A. MAX CARMICHAEL,
Superintendent Sunday School Department.

MRS. DORA GLINES,
Superintendent Women's Department.

April 15, 1922.

National Hospital Day

The Presidency and Bishopric are pleased to call the attention of the Saints to the general observance of National Hospital Day by all hospitals throughout the United States on the 12th day of May. This day is the anniversary of the birth of Florence Nightingale. This year is the second annual National Hospital Day.

We hope that the Saints will make a special effort to become acquainted with the work being done by our own hospital, The Independence Sanitarium, and to learn of its needs now and what is necessary for its future progress.

THE FIRST PRESIDENCY,
THE PRESIDING BISHOPRIC.

Independence, Missouri, April 17, 1922.

Lady Companion Wanted

Sister Ella Yutesler, of Mondamin, Iowa, an elderly widow with a pleasant country home, desires the companionship of an elderly Latter Day Saint lady and is willing to give in return, board, clothing, and permanent home. She is recommended to the Saints by the branch president, E. D. Gamet, of Mondamin, Iowa.

Frederick M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Reunion Notices

Alabama, at Pleasant Hill, near McKenzie, Alabama, July 29 to August 6. W. J. Williamson.

Conference Notices

Alabama, at Flat Rock Branch, June 3 and 4. All are invited to come and help make the conference a success. W. J. Williamson.

Requests for Prayers

Prayers are requested for the recovery of the son of Brother and Sister R. W. Farrell.

Our Departed Ones

ERVIN.—Phoebe Beatty was born in Porter, Ohio, August 5, 1854. Married A. B. Ervin, November 2, 1870. Baptized in November, 1879. Her home was always open to the missionaries. She was a sister of the late T. J. Beatty. Died March 10, 1922. Funeral sermon by A. B. Kirkendall. Interment in Evergreen Cemetery. Seven of their ten children survive.

MARKS.—Ernest Marks was born at Minden, Germany, April 17, 1849. Came to America in 1860. Married Ida Lilker July 27, 1873. Baptized March 25, 1876, and remained faithful. Died at his home in Stewartville, Missouri, March 29, 1922. Leaves wife, six children, twelve grandchildren, and two great-grandchildren. Two other children died in infancy. Funeral in charge of Zenos Lewis. Sermon by T. T. Hinderks. Interment in Maple Grove Cemetery.

FEECK.—George Thomas Feeck, of Baraboo, Wisconsin, was born October 18, 1904. Baptized September 1, 1916. He was deeply religious and by his life exemplified the teaching of God's word. Died of pneumonia, March 15, 1922. His parents, A. L. and Annie M. Feeck, survive.

HUPP.—Frank L. Hupp was born June 13, 1870, at Woodbine, Iowa. Died April 3, 1922. Leaves his wife, Alice Hyde Hupp, and two-year-old son, Wesley Sheldon; also his daughter, Gladys Ralph, of Whittier, California. Baptized in early youth. For years he was a member of the firm of S. B. Kibler & Son. Engaged in real estate business of late years. Suffered about sixteen weeks in Presbyterian hospital in Omaha, Nebraska. Funeral at Woodbine. Sermon by T. J. Elliott.

AUSTIN.—Ellen D. Austin was born in Indiana, December 16, 1838. Baptized January 20, 1877. Died at E. Centro, California, February 13, 1922. Lived faithful and true, lending a helping hand and with a cheery smile for all. Leaves four children. Funeral at Los Angeles, California; D. E. Dowker in charge; sermon by J. W. Rushton.

Daylight Pictures Possible at Last

Probably the greatest forward step in the line of visual education is the perfection of equipment, to be used in connection with a regular stereopticon, and which produces very satisfactory pictures on the screen in a room which is flooded with light.

Old difficulties in the use of stereopticon pictures in the classroom have been entirely eliminated by the new Victor Stereo-Screen, a distinctive and scientific daylight classroom appliance.

This new schoolroom fixture is portable and collapsible and when not in use may be folded and placed in corner of room where it will not cover extra floor space.

The "Trans-Lux" Screen on which lantern slides are projected is the greatest screen invention of the century. Pictures on this screen are perfectly defined and intensely brilliant.

Stereopticon is fitted to shelf attached to the Stereo-Screen, permitting teacher to control operation of the stereopticon while instructing the class.

In using the Stereo-Screen in the classroom, necessity of pulling shades, setting up equipment in the rear of the room, hanging screen, and attending to other details involved in preparing for visual instruction lesson is eliminated. It is more practical than the blackboard.

For visual presentation in the classroom there is nothing that can supplant the Stereo-Screen for projection purposes. Children are permitted to write notes (while pictures appear on the screen), something heretofore impossible when the room was darkened, and furthermore, strict discipline is maintained, a condition which did not exist when room had to be darkened to permit projection of slides.—*Victor Visual News.*

A History of Minnesota

(A Book Review.)

By William Watts Folwell; published by the Minnesota Historical Society, Saint Paul; 1921; 533 pages; the first of four volumes of the history of Minnesota, and covers some phases of the history to 1871, including Indian affairs, territorial policy, preparation for Statehood, and the Fort Snelling Reserve. Principally, it deals with the first settlement and the period of the territory, leading up to statehood which occurred in 1858.

Better Bibles for Less Money

Effective at once we have concluded to make a flat reduction of 10 per cent in the sale price listed in our catalogue of Oxford Bibles, Holman Bibles, and International Bibles. This is made with the hope that we will have our prices sufficiently low to enable us to furnish all of our people and others interested with the Bibles which they need.

We have received suggestions from some quarters that people are able to buy Bibles cheaper from other concerns than from us, and we believe this reduction will remove and reverse this condition.

G. S. TROWBRIDGE, *Manager,*
Herald Publishing House.

The Patronesses of Graceland College have arranged to publish a new cookbook. This will be the third edition and revised to date.

President Smith's Daughter Honored

Sister Alice Myrmyda Smith, the daughter of President F. M. Smith and Ruth Lyman Smith, has been admitted to Leland Stanford University. This is considered quite an honor, since the number of girls is strictly limited to five hundred and they have a waiting list of fifteen hundred. Selections are not made entirely on the order of application, but more on the quality of recommendations.

Near East Suffering Acute

Both from Russia and the Near East distressing reports continue to come. The children are compelled to eat bread made from flax chaff and sawdust, that have no appreciable food value. The result is a very serious loss of life in the Near East. If only seed could be secured they could be on their feet by midsummer, but the committee has not at present either seed or the means to secure seed. If means are put in their hands in New York, the seed can be secured at once in Constantinople.

Topeka Newspaper Publishes Bible as Serial

The *Topeka State Journal* is the first daily newspaper in the United States to begin the publication of the Bible in serial form, in accordance with the recent suggestion of Doctor Charles M. Sheldon, of Topeka, editor in chief of the *Christian Herald*. The four gospels will be published in weekly installments of about 3,000 words. Doctor Sheldon is author of *In His Steps*, and numerous other books dealing with practical Christianity.—Exchange.

The State Teachers' College, of Warrensburg, Missouri, announced that they are looking for a record enrollment for the summer school. Several hundred dollars have been spent in securing the best educational talent to be had in the educational world. "Some of the noted speakers who will give open lectures this summer are: Doctor A. E. Winship, veteran editor of the *Journal of Education*, Boston Massachusetts; Miss Katherine M. Cook, of the Bureau of Education, Washington, District of Columbia; Macy Campbell, director of rural extension in Iowa; and several others.

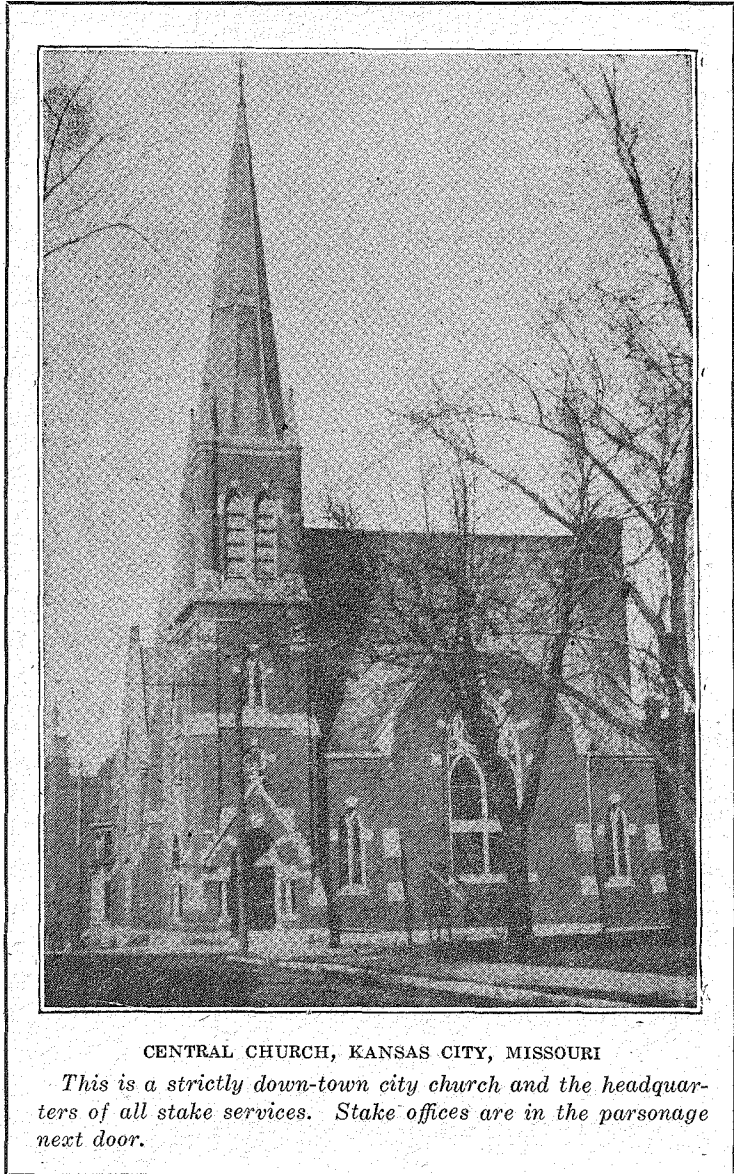
Macy Campbell, above referred to, is the son of the late Elder Duncan Campbell.

At Wellsburg, West Virginia, Saturday evening, April 8, about one hundred participated in a farewell surprise party for Elder John F. Martin, who has been in the Wheeling District about five years. He is leaving to take up a new charge at the Temple, Kirtland, Ohio, where he will receive the thousands of people who visit it yearly. At the reception, an excellent program was had; the Women's Department served luncheon, and his friends wish him success in his new field. Sister Bertha Zonker writes that he has just closed a series of meetings with good interest and three were baptized. Sister Zonker speaks also of her sorrow for the loss of her baby on November 15, but feels that she has more need to live righteously now.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

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The Saints' Herald



CENTRAL CHURCH, KANSAS CITY, MISSOURI

This is a strictly down-town city church and the headquarters of all stake services. Stake offices are in the parsonage next door.

Kansas City Stake Number



ELDER JOSEPH A. TANNER
President Kansas City Stake



IN THE selection of Joseph A. Tanner as president of the Kansas City Stake, July 8, 1916, by the First Presidency, subsequent events prove that inspiration and God-given wisdom were employed. He has measured up to the requirements of a leader in his presidency and pastorate. Naturally of a judicial mind, his constant aim has been that the rights of his charge might be maintained. No one has sought advice or counsel in vain. None have failed to be comforted, if they sorrowed. Likewise none have come to him with grievances without a respectful hearing and an attempt to correct error, when it existed. He also is relentless in following up and overtaking the willfully careless or evildoers. As a father in Israel he is kind, loving, cheerful, saintly; is not disposed to levity, but can laugh at a good joke; believes in prevention rather than cure. He is a man among men.

Brother Tanner has come up from the ranks, laboring first in a local way in Northeastern Missouri, afterwards as pastor of the Saint Louis and Chicago Branches, eventually taking the pastorate of the Central Church congregation in Kansas City and continuing for several years prior to the organization of the stake.

He was born at Saint Louis, Missouri, March 22, 1866; was baptized October 5, 1879, by Elder James McDiffit. He was married to Miss Sarah J. McAllister on November 11, 1886. He has held the offices of priest and elder; was ordained in 1900 to the office of high priest, and in 1903 a member of the General High Council of the church; and in August, 1916, was ordained to the Kansas City Stake presidency.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, April 26, 1922

Number 17

Stakes and Cords of Zion

"Lengthen thy cords and strengthen thy stakes."

The term *stake* as applied to an organized body of worshipers in a particular district is peculiar to Latter Day Saint terminology. It is in fact unique in that particular. True, it is used by the people of Utah, more commonly called Mormons, but it belongs in fact properly to the nomenclature of the Reorganized Church of Jesus Christ of Latter Day Saints. Our Utah friends *use* it, but it does not *belong* to them.

The Reorganized Church having been designated by the civil courts and recognized of God as the true successor to the "old church," as it is termed, falls heir to the terminology of the "old church"—the church presided over by Joseph Smith the Martyr—just as truly as it fell heir to the property of that church, represented in the Kirtland Temple. The term is ours by right; the Utah people have appropriated it, as they have done many other things.

The use of that term appeared early in the history of the church. It is used in the Book of Doctrine and Covenants in section 68 in a revelation given as early as November, 1831. Of course it is understood that the expression is figurative but it is a very pleasing and suggestive figure, when we trace out its meaning, and had its origin at least as far back as Isaiah.

In Isaiah it is written:

Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the *stakes* thereof shall ever be removed, neither shall any of the cords thereof be broken.—Isaiah 33: 20.

Here Zion, the Zion of that time and land, namely Jerusalem, is compared to a tabernacle, a tent, supported by stakes and cords. In like manner the Zion of our day, the potential New Jerusalem, the Zion of our time and land, has her stakes that are to her a support.

The figure reappears further on in Isaiah:

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes.—Isaiah 54: 2.

The figure, thus sanctioned by biblical usage, is

carried down to our own times. Indeed God himself uses it in modern revelation just as he did when speaking through Isaiah. The expression loses none of its picturesque force now when most men live in houses. We tent often enough to catch its full significance. So to-day wherever we have a large body of people gathered and organized after a certain prescribed form it is spoken of as a stake—stake of Zion.

Of late years we have been attempting to lengthen the cords and strengthen the stakes of Zion. We have driven four stakes: One at Lamoni, Iowa, one at Far West, Missouri, one at Kansas City, and one at Holden. With the reorganization of the Independence Stake into three stakes, and the reorganization of the Lamoni Stake presidency, added strength should come to the stakes of Zion. These communities of Saints "round about" must prove a source of great strength to Zion, supporting and strengthening her, bound to her by the strong cords of fellowship and love under the gospel administration.

But some one may say, "We do not yet have Zion." Surely we have Zion in the process of making. Rome was not built in a day. Neither are heavenly cities built in a day. Several centuries were consumed in building and perfecting the city of Enoch. We have Zion in process of erection. In erecting a tabernacle one of the first steps taken is to drive a few stakes and stretch a few ropes so that when the tent is erected it will have immediate support. And as the process of erection goes on, other stakes are driven and other cords fastened in place.

Every member of a now existing stake should endeavor to strengthen that stake, that it may stand, and be a support to Zion. Are the stakes ready for the strain? Will they be uprooted, or will they stand firm? Let all unite to drive them deep into the soil and establish them permanently. The strength of the stakes is the strength of the people, spiritually, and, we may add, financially.

Let the officers of the stakes work zealously and wisely and all the people support them in their labors, that we may "lengthen the cords and strengthen the stakes of Zion."

ELBERT A. SMITH.

(Reprinted from SAINTS' HERALD of August 30, 1916.)

Blue Pencil Notes

Some men keep the clock half an hour fast so that they may be sure to get to appointments on time. Then they always "allow" that the clock is thirty minutes ahead of time; so there is no hurry, and they get to the appointment late. The joke is on the man, not on the clock.

Some men subscribe to very high ideals in theory. In practice they "figure" that perhaps the ideals were a little too high so they discount them and really live below others who make no profession. Don't blame the ideals or the profession; blame the queer psychology of the man who, in the vernacular, "kicks" himself through life in that way.

Bryan says he would rather know the Rock of Ages than to know the age of rocks. His choice is good—if one must choose. There seems to be no especial reason why man should not know both.

When at last a jury was found that would acquit Arbuckle, the kind of jury that would acquit Arbuckle felt bound to go on and say that he acted at that fatal party in a very "manly way," which is quite in harmony with the ideas of manliness very likely to be entertained by a jury that would acquit Arbuckle. The *Kansas City Star* very truly says that if his conduct at that orgy was "manly," the ideals of manliness that we have cherished are upside down.

There is a very active propaganda being carried on designed to convince the public that prohibition is a farce. Strangely enough the liquor forces are responsible for it, and of course they can hardly be considered disinterested. Back of it all, if you look, may be seen the portly brewer, the red-faced saloon keeper, the white-aproned bartender, the spewing drunkard sprawling in his own excreta. No wonder the public is suspicious of arguments and statistics coming from such sources.

Independence people at the recent spring election had an opportunity to make comparisons with former elections under saloon rule. The *Independence Examiner* for April 7, made the following comment:

With more than five thousand people voting there was not a fight on the streets or at the polling places. It is not hard to remember when every election day was a terror in Independence. Crowds blocked the streets in front of the saloons, and there were fourteen saloons, and drunken men were noisy and fights plentiful. Gangs of repeaters were rushed in from outside the city and were voted.

The Reverend Frank Norris, of Fort Worth, Texas, preached in Calvary Baptist Church, New

York City, April 9. Here is a part of his comment on New York night life:

Fascinating, thrilling, wonderful, brilliant, defying all laws of God again and again, is Broadway as I saw it after midnight. The cry of the wickedness of Sodom reaches to heaven. Talk about bloody Nineveh and bestial Babylon, of corrupt and decadent Rome! It is all true of New York, this great metropolis of the world. Right in the midst of the brilliantly lighted section of Broadway speak-easy joints flourish openly and liquor is sold apparently under protection. The honky-tonk of the western mining camps was a respectable paradise compared to the shows on Broadway, but it is only fair to say that not the shows but the low ebb of public sentiment should be blamed. The more suggestive, the more vicious, the more degraded, the greater the applause from the packed audiences composed of both men and women. I heard the house roar with laughter when a man in a woman's bedroom ordered her to get into something "soft and clingy," and the *piece de resistance* of the performance was a game of "strip poker" between five young women who took off most of their clothing on the stage while maintaining a running fire of suggestive conversation of which one gem was a girl's statement that she felt "so expensive." But the big craze is the dance—dancing to the strains of the most sensual music; jazz, a mixture of the Indian and the Hawaiian in dance halls crowded to suffocation, not starting until 10.30 o'clock at night and not quitting until "closing time," which is a movable hour. There was no rhythm, no grace, no elegance, no culture—there was not room for a newspaper between the dancers and what they were doing was not dancing. The story of Broadway is the story of undermined national health, decaying morals, absent modesty, of damned souls and wasted money.

Dean Thyrea A. Amos, of the University of Pittsburgh, speaking before a convention of university women in Kansas City recently declared it to be her conviction that it is most unjust to berate young people for their follies inasmuch as the young people have merely taken that which adult society has given them and are making the best of it—or the worst of it. She is reported to have said:

No student or young boy or girl invented jazz; wrote the sex play; the obscene song; no student created the immoral film, and no student created the coarse fashions in dress. These are the gracious gifts of society. It is cowardly to attack our adolescents who have innocently fallen heir to the harmful gifts of society. This is the age of "triumphant salesmanship," and society has allowed itself "sold" on the matters of vulgarity in music, dress, and the stage, and then turns upon the young people in order to shift responsibility from its own shoulders.

ELBERT A. SMITH.

Credit for Kansas City Stake Number

Through the untiring efforts of Elder W. S. Brown, secretary of the stake and official correspondent, who has collected, collated, and very largely written the material presented here, we are able to offer this number of the *HERALD* to the church. Only lack of space has prevented further elucidation of many points only briefly suggested here.

Kansas City Stake

Ninety years ago Parley P. Pratt and others walked about fifteen hundred miles from the State of New York, much of the way through snow knee-deep, to the western border of Missouri and the then western border of the United States. They were sent by the Church of Jesus Christ on a special mission to present a new gospel to the people of this new country, more especially to the Lamanites, whose camps lay on both sides of the Kaw River where Greater Kansas City now stands. Of the Lamanites those on the west of the Kaw, where Kansas City, Kansas, is, known as the Delawares, were found to be hospitable. Chief Anderson, sachem of

effort made by the church to present the gospel in Kansas City. But there was inestimable good done, though failure to do all that was anticipated at the time was experienced, for upon this effort that cost untold suffering and privation, all that the church represents to-day in Kansas City is deeply indebted.

As we compare conditions now with then, when we sum up the net results we find where the sharp cliffs and deep ravines, the marsh and morass, the wooded hillsides and grassy dale, the river and rivulets, the glades and prairies, that in which the contour of the ten by fifteen miles of country as it then existed has been scarified by the onward march of progress, contested on every side by great obstacles which have been overcome at great cost until now a beautiful city covers as a mantle from end to end and from side to side this spot of terra firma. It now teems with commerce, its arteries of transportation radiating to all points, not failing to mention interurban service, street cars to every section, and the car that jostles to and fro in the streets, all for the convenience of its inhabitants and incidentally lining the pockets of the owners.

From the few straggling settlements and the population represented at the Indian reservations in 1831, there are now more than 450,000 souls gathered from every corner of the globe: British, Scandinavian, Slav, Hun, Teuton, Swiss, Greek, Spanish, French, Italian, Mongolian, Hindoo, Syriac, Arab, Turk, Portuguese, Mexican and other Lamanites, African. "The Great Commission" was to go into all the world and preach the gospel, but the matter is reversed here; all the world has been brought to us; so the matter of long train rides and ocean voyages may be substituted by a short hike to the next block to warn our neighbor (which does not lessen the force of the commission). The preparation made by those early pioneers, a mere handful of people, by undaunted courage and dint of perseverance paved the way for their successors to enter in and finally to establish the Lord's work, that there might be a parallel development with the growth of the city. If the fourteen regular meeting places of the church, the 2,500 members that worship in them, and those who have worshiped and passed to their reward since P. P. Pratt preached that first sermon on the Kaw, saying nothing of those who have heard and been made better but never obeyed, and a property valuation of about \$75,000 furnish a parallel in development, may we not expect a proportionate growth in the future as the opportunities that are at our feet find a response in these 2,500 members, and the utilization of the property aforementioned?

The church apprehended the great opportunity set forth when it advised better organization among the ranks of this two and a half thousand, so it



ELDER SETH S. SANDY

One of the presidency of the Kansas City Stake.

ten tribes, greeted these missionaries cordially, and though somewhat prejudiced against men on missions of this character, upon meditation called a council of the tribe, heard what the missionaries had to say, became very much interested in the Book of Mormon, which rapidly enthused the whole settlement, and no telling what would have been the extent of good done had it not been for the interference of the sectarian missionaries and Indian agents from the Missouri side, which made it necessary for Brother Pratt to change his field of activity, finally going back to Jackson County, Missouri, to labor among the whites. This was the first

might know them when it saw them and successfully handle the work and more efficiently enter into the duties that real opportunities demand.

Acting upon this advice the Kansas City Stake was organized more than five years ago and results are fully up to expectations, as the officers attest.

Among the stakes of the church, the Kansas City Stake holds a unique place in this, that it is wholly metropolitan—the suburban corners hardly smack of the rural. Things religious are therefore carried on in a citified way, as well as those of commerce.



ELDER C. D. JELLINGS

One of the presidency of the Kansas City Stake.

Sociological conditions are vastly different than in rural communities, as a study of my former statement will divulge. To get our message to all the people of the stake is our aim and problem. The democracy that exists in the rural community exists within the borders of the stake, but is dealt out through the teller's cage and the office of the bank president, the sanctum of the editor and publishers, his linotype operator, the chief of the manufacturing concern, and his various helpers.

The head of the merchandising establishment and his floor manager, the captain of hostelry and caterer and his bell hop, the palatial home of the ex-

clusive wealthy, the less pretentious abode of the common laborer, and the hovel that shelters the poorest of the poor, the permanent citizen and the itinerant, hence the absolute necessity of a metropolitan education to meet all on common ground, of being "All things to all people," in order to profit by this democracy—to win souls to Christ. So for the past few years our officers have been getting ready, sharpening sickles, filing saws, (these for the modern machine, remember,) so there may be no lost motion, a start made on high and continued all the way up the hill. The problem can be worked out.

To assure you that it can we respectfully refer you to the accompanying photo of the men who man the machinery. Here is delineated determination, courage, intelligence, character. The stake has confidence in them because they merit it. Chief Tanner says study, then more study. Preparedness, greater efficiency, better teaching, better preaching, better home condition; as Parley P. Pratt waded through snow and faced the blistering wind and shook hands with Chief Anderson with frosted fingers, so they will have to wade through the intricacies that surround the metropolitan mode of life to reach the hearthstone and the heart and intelligence of the dweller within. This appeal has not been unheeded, for every auxiliary, both in the men's and women's departments, spiritual and financial, has responded with zest and such willingness as to assure one that our presence will be felt in this great city. Our members are increasing. A better understanding upon the part of the membership of that which is required of them, is noted.

The meeting places are distributed through the stake where most convenient for the members; that is, it would be hard to locate in the stake where one would be inconvenienced in attending church. Our large gatherings, however, meet at Central Church, Ninth Street and Lydia Avenue, in Missouri, where conveniences are such that more than one meeting can be held at a time if necessary, where the spread may be made around which all may gather to replenish the inner man and renew acquaintances, the social feature thus being extended. Thus the Kansas City Stake stands out like a stalwart youth fully determined with the help of God to do her bit, to increase the membership of the church, and so to care for those already within the fold that all may have an entrance into the kingdom of God.

An unusual but entirely practicable feature of the Kansas City stake conferences is the holding of quarterly conferences on Sundays and Monday evenings, instead of on Saturday and Sunday. It works out better for the many business men, who find Saturday a very busy day.

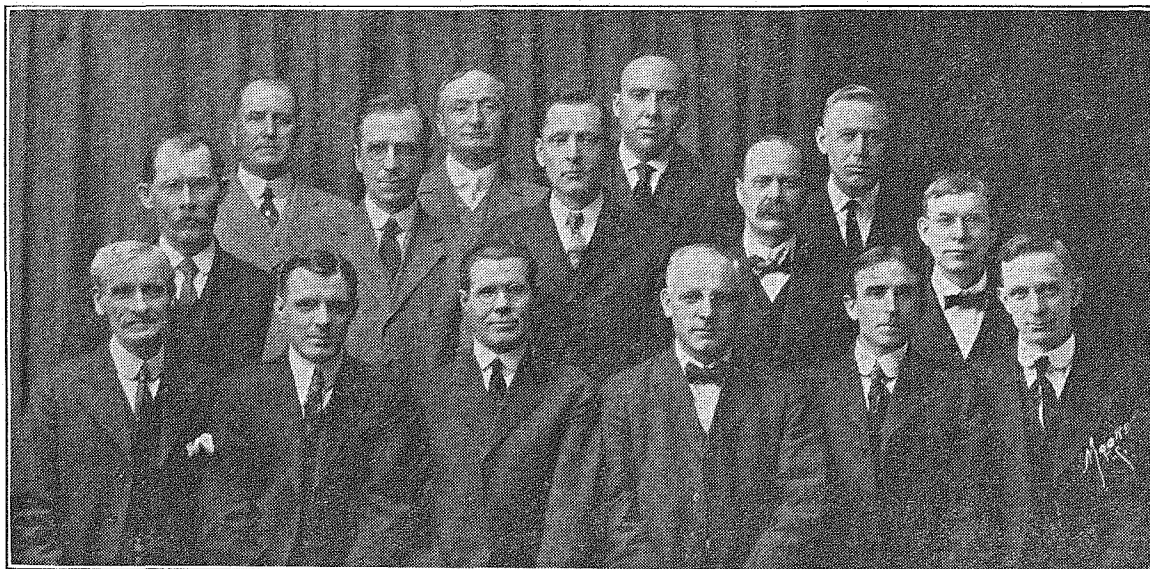
Organization of the Kansas City Stake

As to the organization of the Kansas City Stake, General Conference made provision for it in April, 1916, so a mass meeting of the Saints of Greater Kansas City met at Central Church for organization on July 8, 1916, at the call of the First Presidency, Frederick M. Smith and Elbert A. Smith, who were made presidents of the meeting. They placed in nomination for stake president, Elder J. A. Tanner.

Brother Tanner stated his choice as first counselor to the president, Elder Seth S. Sandy, both of which nominations were approved by the body. A second counselor was not chosen. The following were nominated as standing Stake High Council: E. S. Wilcox, J. O. Worden, D. E. Hough, John

Jellings were appointed an auditing committee, and Belle R. James was appointed stake chorister. May 26, 1917, the resignation of Bishop J. F. Keir was accepted and Richard Bullard was appointed his successor, neither of whom chose counselors, which lends a lonesome atmosphere, but in the case of J. F. Keir his appointment was understood to be temporary so did not call helpers. On the same date the appointment of George Jenkins as stake missionary was ratified by the conference and Earl F. Audet elected to succeed Belle R. James as stake chorister.

Changes in the personnel and history of the various departments, as bishopric, institutions, women's, missionary, patriarchal, Sunday school, Religio, Boy



KANSAS CITY STAKE HIGH COUNCIL

*Top row; left to right: C. A. Selbe, John Tucker (resigned), E. N. Palmer, and J. O. Worden.
Middle row: D. E. Hough (resigned), Harvey Sandy, L. W. Hays, Edward Tucker (resigned), and J. J. Schimmel.
Lower row: E. S. Wilcox, T. B. Dunn, recorder (resigned); W. S. Brown, secretary and recorder; J. A. Tanner, president; S. S. Sandy, counselor to president; and J. A. Harrington.*

Tucker, J. A. Harrington, Edward Tucker, C. A. Selbe, L. W. Hays, Harvey Sandy, and E. N. Palmer, who also were approved by the conference.

Bishop J. F. Keir was elected bishop, but chose no counselors. W. S. Brown was elected secretary. T. B. Dunn was appointed recorder. Provision was made for the stake presidency to be the president of the nucleus or Central Branch. The presidency were ordained on Sunday the 9th. The high council were ordained the 25th of July, 1917.

Subsequently John J. Shimmel was nominated for member of the high council, which was approved by the body, and on same date F. S. Anderson and C. D.

Scouts, Men's Progressive Club, and business men, will be found under separate headings. The following resignations in the high council are John Tucker, who accepted a counselorship to Bishop F. B. Blair, December 1, 1918; Edward Tucker, on account of ill health, July 6, 1919; and Daniel E. Hough, on September 6, 1919. The following brethren were nominated and elected to the office of high priest and members of stake high council; C. D. Jellings on March 2, 1919; Paul Pugsley, May 4, 1919; Robert Winning and H. W. Goold, February 1, 1920. This completed the stake council. Stake President J. A. Tanner continued with one counselor from the or-

ganization of the stake until the 18th of May, 1918, when he nominated Elder Thomas J. Elliott as his counselor, which was ratified by stake conference.



ELDER HUGH W. GOOLD

A member of the Kansas City Stake High Council.

Brother Elliott continued as counselor until about the first of June, 1920, when he was transferred by the First Presidency and Quorum of Twelve to Omaha, Nebraska. This created a vacancy in the stake presidency which continued until the 21st of November, 1921, when he nominated Charles D. Jellings as a counselor, which was ratified by stake conference, which automatically created a vacancy in the council.

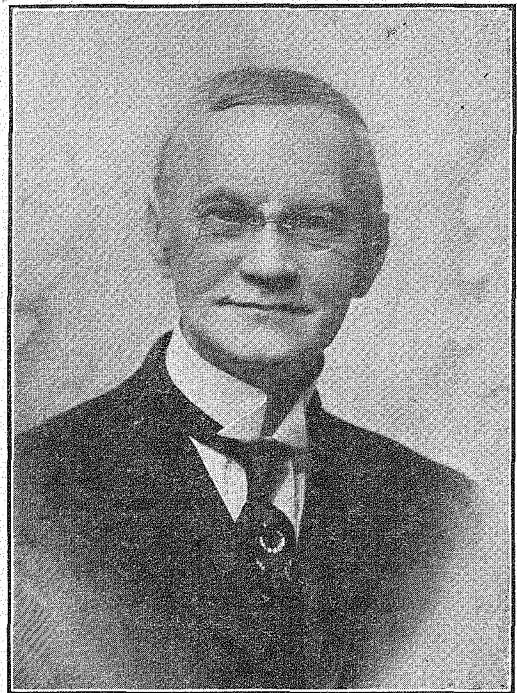
The secretary and recorder work has been done by several since the organization of the stake. First the resignation of W. S. Brown was accepted as secretary and T. B. Dunn as recorder, so that a secretary could officiate in both offices and attend to such other clerical duties as would be in the president's and bishop's office. Sister Mildred Crandall accepted the position in November, 1918, continued until May 16, 1920, when C. I. Bath succeeded her and continued until November 21, 1921, when W. S. Brown was again elected.

Patriarchal Work in Kansas City Stake

The work of the patriarch in the stake has been performed by several of that order. William Lewis was appointed to the stake and labored therein for about a year, commencing in May, 1918. His incumbency was cut short by his demise, since which time the stake has been served in this capacity by Patriarch Frederick A. Smith, Ammon White, I. N. White, and probably others. We await the time when we may be favored by the presence of one of the fathers of the church in our midst.

Kansas City Stake Missionary Work

When we consider that Greater Kansas City covers an area of more than one hundred and fifty square miles and that the population numbers above 450,000 it would seem that one lone missionary would become lost in so great a metropolitan territory, yet this has been the situation the greater portion of the time in the Kansas City Stake. However, it has been favored by men who were very capable as missionaries. The first one occupying was Elder George Jenkins, who was appointed May 26, 1918, and labored for one year operating the



ELDER ROBERT WINNING

One of the members of the Kansas City Stake High Council.

stake tent in various localities and holding special meetings in some of the churches.

In May, 1919, Elder Joseph Arber succeeded Brother Jenkins in the missionary department and

labored very zealously for more than two years, when about the middle of June, 1921, he was called from his labor here to the other side by the One who holds the destiny of mankind in his hands. During the last year of Brother Arber's labors he had as helper Elder Amos T. Higdon, who succeeded in the missionary work at the demise of Elder Arber. During the period of missionary work Brethren W. H. Mannering, George Jenkins, Keith H. Rogers, and Ammon White have labored in special efforts in various localities. Brother Amos T. Higdon has taken up the work in a very systematic manner and is very popular, and he has been able to get material results from his efforts.

Amos T. Higdon, Stake Missionary

Amos T. Higdon, son of Jesse T. and Nancy E. Higdon, was born June 19, 1883, at Winchester, Kansas.

When he was five years old his parents moved to Fort Scott, Kansas, where he grew to manhood. He was baptized September 9, 1901, by C. P. Welch, and confirmed by Abner Lloyd and C. P. Welch. Ordained to the office of priest November 8, 1903, by James Moore, A. A. Goff, and J. T. Higdon. The following January, under appointment of Apostle I. N. White, he entered the general missionary force. Since that time he has labored as missionary in Southern Kansas, Southern Illinois, Clinton, Missouri, District, and Western Colorado. In November, 1920, he was transferred to the Kansas City Stake. He was associated with Elder Joseph Arber in that stake until the Lord saw fit to take Brother Arber to the other side, since which time he has labored mostly alone; however, at this time Elder George Jenkins is associated with him.

The Lord has blessed our brother in telling the gospel story, and many have come into the church as a result of his labors. Besides the protracted efforts that have been held by our brother in the stake, he has met the members of the Utah Church a number of times and been able successfully to refute their claims to the extent that several who were thinking of uniting with them have since united with the Reorganized Church.

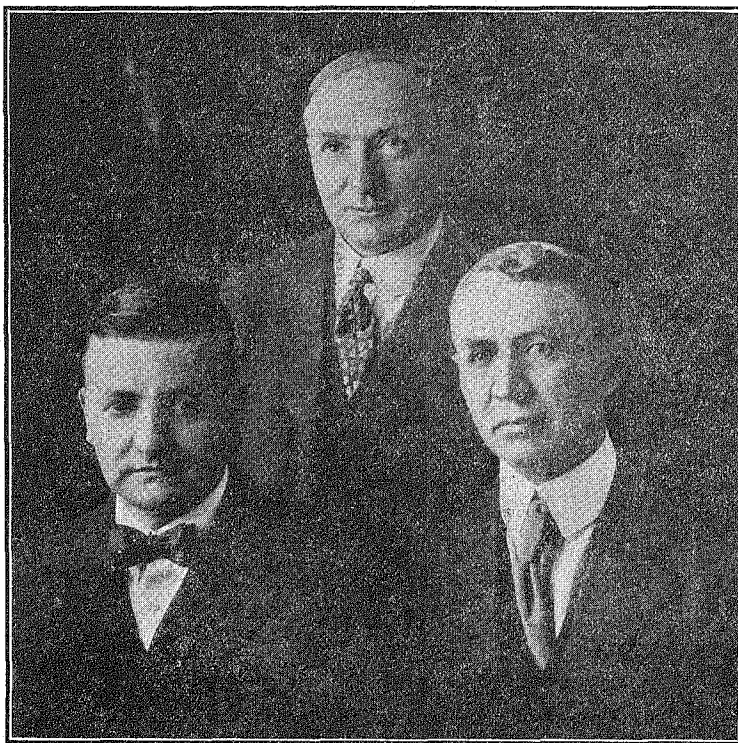
Brother Higdon was ordained October 22, 1911, to the office of elder and to the office of seventy April 15, 1920, by Apostle Myron A. McConley and Gomer

T. Griffiths, and is a member of the Second Quorum of Seventy.

Brother Higdon was married August 6, 1906, to Miss Zola Sutton, to which union was born one son. Sister Higdon passed from this earth life February 9, 1910. On April 27, 1913, he was united in marriage to Miss Vinnie D. Barnett. Two children have been born to them.

Kansas City Stake Bishopric

At the organization of the stake the work of the bishopric was placed in the hands of James F. Keir, counselor to Benjamin R. McGuire, as it seemed the conference was unable to decide upon a man to fill this important place. Brother Keir chose no counselors. He served until May 26, 1917, when he was released. His services were very much appreciated, but owing to his general bishopric work he was unable to look after the work of the stake longer.



KANSAS CITY STAKE BISHOPRIC

On the right is Frederick B. Blair, bishop of the stake; on the left is Frederick S. Anderson, and in center John Tucker, counselors in the bishopric.

At the above date Richard Bullard was elected as stake bishop. His long period of service in this department enabled him to take hold of the work as a veteran and through his resourcefulness he was enabled to shape the affairs of his office to the extent

that there was a more liberal response of the people in regard to tithes and offerings and stake expenses. However, Brother Bullard longed for other fields, and at the expiration of one year, on May 18, 1918, the stake acceded to his resignation. At the above date Frederick B. Blair was elected bishop for the Kansas City Stake, which office he continues to hold. Brother Blair had the advantage of his two predecessors in that he was able to take up his residence in Kansas City, which has kept him in close touch with the membership of the stake. Being disciplined in business, he at once set out to organize a corps of helpers stationed at each of the churches. He immediately arranged a schedule through which tithes and offerings might be received as separate items from stake expense items, which latter were requested to be paid by the members of each church in a way that would not interfere with the regular tithes. Incorporated in this expense fund a building fund was arranged for. He proposes to build a new church edifice each year. So far a very commodious church property has been built in Mount Washington and nearly a duplicate of it erected for the Saints in Quindaro. By the purchase of a business property at Twenty-first and Belleview Avenue, a comfortable little church has been built for the Second Kansas City congregation, which will serve them better than for any time in the past, as it is modern in every way. By the purchase of an additional twenty-five feet of ground the Grandview, Kansas, Saints have now a lot large enough so that they expect to begin soon the erection of an edifice which will be representative of the faith of the church on the Kansas side. The Armstrong and Grandview churches are to be united and will worship at the new place.

The membership of the stake was above 1,800 when the stake was organized in 1916 and has grown until now the number is in the neighborhood of 2,500 members. There has been a record made in regard to the payment of moneys into the stake treasury which shows an increase in revenues out of proportion to the increase in membership. The following figure for a quarter in each instance proves this: For three months in 1916 there were receipts of \$911.80, with disbursements of \$699, and during the quarter ending November 21, 1921, the receipts were \$11,214.39, including a balance on hand of \$3,400 and the disbursements were \$10,534.89.

Frederick B. Blair

Frederick B. Blair was born November 9, 1868, at Sandwich, Illinois. Baptized September 18, 1887, at Saint Joseph, Missouri. Was married to Besse Cobb at Little Sioux, Iowa, January 1, 1895. Or-

dained a bishop December 4, 1917. He was manager of the Herald Publishing House for several years, and also of the Lamoni Electric Company. He has been a member of the Board of Publication of the Church for twenty-five years, and is now vice president and manager of the Lamoni Electric Company.

Brother Blair has chosen John Tucker, a business man, as one of his counselors. Brother Tucker is very popular, and with very few exceptions can call the membership of the Kansas side by their first names. He also has in the help of Frederick S. Anderson as counselor a very exemplary and hard-working young brother.

It is the policy of the stake bishopric to help people to help themselves. As a result there are none who are entirely dependent upon the church finances who live in Kansas City.

John Tucker

John Tucker was born June 6, 1874, and was baptized January 25, 1891, and ordained a high priest and high councilor of the Kansas City Stake on July 25, 1916, from which office he has since resigned to take up the work as counselor to Bishop Blair, being ordained February 16, 1918.

He has held the office of priest and elder and has been a worker in the various branches on the Kansas side prior to the organization of the stake for several years. He is now pastor of the Quindaro Church.

Frederick S. Anderson

Frederick S. Anderson was born January 3, 1881, at Wabash, Ontario, Canada. Removed with parents to Cave Springs, Elk County, Kansas, in February, 1896.

Was baptized June 27, 1897, at Cave Springs, Kansas, by Otto Baumgartel and confirmed by the same elder. He transferred his membership to Second Kansas City, Missouri, Branch January 2, 1905. Was ordained a deacon May 4, 1914, by J. A. Tanner and W. R. Pickering. Was ordained elder and stake bishop's counselor August 18, 1918.

Since his identification with the work in Kansas City, Brother Anderson has labored in Second and First churches in some official capacity in Sunday school, Religio, and other church work which by his close application has fitted him for the responsible position he now holds. He is progressive and has a clear insight into the needs of the stake in a financial way.

For several years he has been with the post office department in Kansas City, Missouri, and is now assistant superintendent of mails. He was united in marriage October 7, 1908, to Susanne Lewis.

Central Church, Kansas City

This church is located on the corner of Ninth Street and Lydia Avenue. It was purchased when Kansas City was a part of what formerly was known as the Independence Stake, which then comprised a number of counties, some in Missouri and some in Kansas.

It has always, since purchasing it, stood out as our leading church in Kansas City, and no doubt was secured with a view that it should be a central and headquarters church for our work, hence the reason for placing a pastor over it and having him in charge all the time.

At the organization of the Kansas City Stake, it was designated as the center place, the chief branch, and the stake presidency was directed to preside over it and to direct and prosecute the work from this point. It has always been their headquarters, and the stake presidency and stake bishopric offices have been established on the first floor of the church parsonage, while the church caretaker lives on the second floor.

This church consists of a main auditorium, a lecture and primary room, a gallery, and three parlor rooms, also a kitchen and tower room, making it a very convenient building and most suitable place for stake and departmental work.

For this reason all the stake conferences (with but one exception) have been held in this building. It is made the chief place for stake choir work, for stake orchestra work, for the Women's Department work, for stake Sunday school conventions, etc., and it is the Men's Progressive Club's headquarters. It is also used for any large gatherings the stake may have. The quorums of the elders, priests, teachers, and deacons all make this church their headquarters and chief meeting place.

There have been as many as five meetings going on at one time in the building.

When the stake was organized it was with branches, but later the work was consolidated and branches eliminated, and the stake made compact by making it one unit instead of a number of units, thus causing the need for a central place. There are no branch business meetings held any more; all business is done by the stake conferences, and while these conferences are growing and taxing their headquarters to capacity—which indicates larger quarters some day—and as in time Central Church may pass out, having outlived its usefulness, it will be a lingering and pleasant memory to think of its past service to the church, and also to the Kansas City Stake.

Kansas City Stake Churches

Central Church is located at Ninth Street and Lydia Avenue, at about the center of the stake east and west, and is presided over by the stake presidency, Brother J. A. Tanner being pastor.

The Second Church is located at Twenty-first Street and Belleview Avenue, accommodates the Saints in the west side of Kansas City, Missouri, and is presided over by Francis A. Evans.

Fourth Branch is located at Forty-third Street and Garfield Avenue and serves the South Side Saints. The pastor is J. O. Worden.

The Bennington Church is located at Thirteenth and Bennington Streets, in the eastern section of the city, and serves the congregation who live in the vicinity of Sheffield and Centropolis. The pastor is C. A. Selbe.

The Mount Washington Church is located at Independence Avenue and Crescent Street, and serves a suburban membership in that locality. The pastor is Hugh W. Goold.

The Montgall congregation worships in a rented hall at present at 2820 Guinott Avenue. This is in the extreme northern part of Kansas City in what is known as the East Bottoms, but is easily reached by regular transportation. Several families of Saints live in this locality. The pastor is Joseph Curtis.

Malvern Hill Church is located at Forty-third and Hudson Streets in Rosedale, Kansas. The membership live in that part of Rosedale and in the south-western part of Kansas City, Missouri. The pastor's name is W. O. Hands.

The Argentine Church is located at Thirty-seventh and Powell Streets, in the extreme west part of Kansas City, Kansas, and serves the membership in the west end of that suburb. The pastor's name is Walter L. Gates.

East Argentine Mission serves the Saints of the east and south part of Argentine and at present holds its services at 1708 Metropolitan Avenue. W. S. Brown looks after them.

Armourdale Church is located in a rented hall at the corner of Feree and Miama Avenue, Kansas City, Kansas, and accommodates the membership of what is known as Armourdale.

Armstrong Church is located at 732 Cornell Street, the only church of any denomination in this immediate locality. It is close to the Rock Island and Union Pacific Railroad yards and serves the Saints of what was the city of Armstrong, now a

part of Kansas City, Kansas. The pastor's name is Joseph A. Harrington.

Grandview Church is located near the corner of Fourteenth Street and Central Avenue. The membership who worship here live near the place, and it is in the western part of Kansas City, Kansas. L. W. Hays is the pastor.

Chelsea Church is located at Twenty-seventh and Garfield and is in the northwestern portion of Kansas City, Kansas. The pastor is C. D. Jellings.

Quindaro Church is located near the corner of Hutchings Street and Quindaro Boulevard in the northern part of Kansas City, Kansas. The strongest membership on the Kansas side worship here. The pastor is John Tucker.

In addition to the fourteen congregations the stake is operating under the group system: That is, the city is arranged in about thirty groups with, when possible, an elder, priest, teacher, and deacon in charge. Meetings are thus taken to the homes of the Saints, which plan has proved very satisfactory, as the attendance has doubled at midweek meetings.

The Men's Progressive Club

In August, 1920, President Tanner and Bishop Blair sent out a letter to a number of young men and teachers of classes and others interested in young men of Central Church, asking them to attend a supper to be held at Central Church for the purpose of talking over certain questions they had in mind.

At that supper the idea was brought forth for providing some sort of organization by which the young men of the church residing in Kansas City could be made to feel at home, aid given them in finding employment, places to board, socials and meetings arranged so that they might get acquainted with each other. At that meeting arrangements were made for another meeting at a date two weeks later.

On that evening officers were elected, and authorized to proceed to draw up a constitution and by-laws. Brother Frank P. Hitchcock was elected president; Floris Hands, vice president; Roy Howery, secretary, and Guy F. Mintun, treasurer.

These officers proceeded as a committee to draw up a constitution and by-laws to govern this organization. The constitution and by-laws were presented to the body on the second Tuesday evening in September and adopted by the body. The officers who had been elected were sustained until the following election. The constitution provided for an assistant secretary and F. S. Anderson was elected

to this office. Floris Hands resigned as vice president and Seth S. Sandy was elected to fill his place.

The principal purposes of the organization, as set out in the constitution, were to promote the social, industrial, and spiritual welfare of the members. The social, by means of entertainments, banquets, addresses by prominent men, etc. The industrial welfare by an employment department, and the spiritual by a combination of social and industrial betterment and brotherhood. Brethren Tanner and Blair were made part of the executive committee which consisted of the five officers and these two brethren. Along the line of social work several banquets were given and also several lectures were arranged. Judge Porterfield, Apostle John W. Rush-ton, Chief Red Fox, and President Frederick M. Smith have given lectures under the auspices of this club.

The employment department, because of the time required and the ones in charge not having time to care for it properly, has not yet met with the success desired. Considerable cooperation has been given the bishop, however, along this line, and considerable good accomplished by bringing before the club members the need of an endeavor along this line.

In July, 1921, James H. McVay was elected president, L. E. Fusselman, assistant secretary, and Ray Lloyd, treasurer. The club numbers two hundred members.

In November Joseph R. Lloyd was elected president, and Doctor Charles Sandy was elected vice president; Charles Allen, secretary.

Institutions

A girls' hotel and home was established when Bishop Blair came to Kansas City and became bishop of the stake. He saw the need of a hotel for girls, where our girls from out of town who work for a living could have not a mere room, but a real home.

The residence building located one door east of Central Church at 1406 East Ninth Street was fitted up and was named Temple Hall and was in charge of Sister Margaret Madden, matron. This was in December, 1918.

Temple Hall has proved a success, except that it is not large enough to take care of those who would take advantage of its accommodations. At present Sister Viola Dawes is in charge as matron, having accepted the place some two years ago. The hotel is filled to its capacity. To girls who desire a place with home comforts and genial surroundings with motherly care, Temple Hall should be very attractive.

Kansas City Stake Business Men

The following is an incomplete list of business and professional men and women of the church in the stake.

A. R. White, manager of the American Motors Co., dealers in light and heavy service trucks and automobiles.

H. T. Severn, manufacturers and dealers in automobiles.

Thomas D. Cairns, general automobile repairing.

Claud Craven, automobile repairing.

Charles Allen, automobile repairing.

C. C. Coffeen, automobile repairing.

H. Miller McVay, transfer and hauling.

Francis Evans, transfer and hauling.

L. D. Herrick, light manufacturing.

J. J. Schimmel operates the Missouri Iron and Material Works.

S. S. Sandy, president of the MacMahon Company, dealers in plumbing and heating supplies.

John Tucker, insurance and real estate.

Frank P. Hitchcock, real estate.

Wilbur Fowler, contracting and building operator.

Elmer Saint John, contractor.

Frederick J. Cleveland, coal dealer.

P. J. Raw, C. N. Hathaway, Harry Ringer, and T. C. Lentell, grocery business.

Leo Lewis and Walter Faler, cleaning and pressing business.

Walter L. Criley, manager Templeton's Cafeteria.

Charles Sandy and H. B. Curtis, physicians.

H. B. Curtis, and Doctor (Sister) E. R. Lewis, chiropractors.

Doctor Annie Key Swift, osteopath.

J. R. Lloyd, office supplies.

Sister J. F. Frazier, manager of Keister College for dressmakers.

W. O. Hands and Sons, surveying.

J. H. McVay, lawyer.

The Whitmeyer Candy Co., wholesale and manufacturing candy business.

W. R. Pickering, wholesale lumber. Offices in Kansas City. Mills in Louisiana.

W. N. Robinson, president of Hotel Baltimore Company, which operates the Baltimore and Muehlbach Hotels in Kansas City, Missouri, as well as hotels in other parts of the country.

F. J. Gerber, moving buildings and building foundations.

William Powell, barber.

Davis and Mannering, groceries.

George Tryon, building contractor.

Address any of the above at 811 Lydia Avenue, stake bishop's office.

Greater Kansas City offers many inducements in

the way of business enterprise, there being no doubt openings in all of the lines of merchandise handled in the city, but our observation is that only those succeed in business who thoroughly understand the lines they handle and have capital to carry them over any dull period that might occur. Not only is overhead expense greater in the city than in the country, but it costs more to do business from every viewpoint. This is for those who may think of engaging in Kansas City.

Historical and Biographical

We have not come to the conclusion suddenly, but with considerable candid thought, that things God-appointed are done with eternal fitness.

No mistake has been made in the men selected for His work. They are filling positions no others could fill at that particular time. What was true with the great call of Joseph Smith, jr., is true with all, to the last official ordained in the church. That the appointment of the officers of the Kansas City Stake has been influenced by the Spirit and unerring judgment of omnipotent mind we therefore conclude.

The work in hand needed particular talent. "By man is man blessed." One of the curtains of Zion needed men to maintain the highest standard of the great latter-day work.

The historical narratives that follow will introduce to you the brethren who are laboring in the most important offices in one of the most important fields of the church—Greater Kansas City—consecrated ground, hallowed by the sacrifices, hardships, and privations, closely following the organization of the church in 1830.

Seth S. Sandy

Seth S. Sandy was born October 25, 1882, in Kansas, near Lynn, Washington County. Baptized at the age of eleven years at Blue Rapids, Kansas, by Arthur Smith. At age of eighteen years he began teaching school and taught for three years in the same county in which he was born.

He was united in marriage to Gertrude M. Dhority, December 22, 1903, and shortly afterward moved to Kansas City, Missouri, and entered the employ of the MacMahon Plumbing and Heating Company as bookkeeper and continued with this firm nearly eight years. At the beginning of 1913 he became president of the MacMahon Company and still occupies in that capacity.

He has been in church work in Kansas City for the past eighteen years: was ordained a deacon in 1906; an elder in 1908; a high priest and counselor to President J. A. Tanner at the organization of the stake, July 8, 1916, in which capacity he has served until the present time.

Brother Sandy has served both the Religio and Sunday school in the past in various offices, and has been a close student of church affairs in Kansas City. He is very popular with the Saints and owes his present responsibility to the capacity for hard work and stick-to-itiveness. What is said in regard to his success in church work applies to his ability as a business man, as the MacMahon Company does a large business both in the city and surrounding country, specializing in the equipment of schools, colleges, hospitals, factories, office buildings, and power plants. The firm employs from twenty-five to seventy-five men and does an annual business ranging from \$250,000 to \$500,000.

C. D. Jellings

Brother C. D. Jellings was born August 1, 1892, in north-eastern Iowa, on a farm; was baptized on October 8, 1911, by J. S. Roth. Was married December 26, 1911, to Miss Hannah Loveland. Immediately after marriage he moved to Mount Washington, Missouri, a suburb of Kansas City, entering the employ of the Stowe Company, wholesalers of hardware, of Kansas City, Missouri, as stenographer and later as department manager, where he is still employed. He was one of the charter members of the Mount Washington Branch and occupied in various local Religio and Sunday school offices there.

At organization of the Kansas City Stake was elected president of the Stake Religio, serving three terms.

Elected stake superintendent of Sunday schools in 1919, resigning a few months later on account of assuming the pastorate of the Chelsea Church in Kansas City, Kansas.

Was ordained a priest June 11, 1917. Ordained high priest and member of Kansas City Stake High Council on February 23, 1919, and has continued in that office until the present time.

Was appointed counselor to President Tanner of the Kansas City Stake on November 21, 1921.

Brother Jellings's progress in the church has been rapid. He has fitted and qualified himself for the responsible positions he is holding in the stake by close application and hard work. He has a bright future before him.

Christopher A. Selbe

Christopher Albert Selbe was born June 28, 1867, near Pomeroy, Ohio. With his parents he moved to southeastern Kansas, near Independence, and lived there until 1889 when on September 21, 1889, he married Miss Livy McNeal and moved shortly afterward to Seafeld, White County, Indiana. There he first heard the gospel and was baptized January 20, 1895, by Apostle E. C. Briggs. He moved from there in September, 1901, to Norman, Oklahoma, coming to Kansas City in 1905. He has held the office of teacher, priest, and elder, and is at present holding the office of high priest and high councilor of the Kansas City Stake, being ordained August 25, 1916. He is pastor of the Bennington Heights Church and is employed by the Missouri Pacific Railroad Company as blacksmith-oxweld operator.

Lawrence W. Hayes

Lawrence W. Hayes was born February 3, 1876, at Prairieville, Michigan. He was married to Dora P. Herron, of Osawkie, Kansas, March 11, 1899; was baptized July 22, 1906, at Topeka, Kansas, by W. H. Murphy. He has held the office of priest and elder, and at present is a high priest and high councilor of Kansas City Stake, being ordained to this office July 25, 1916. He came to Kansas City on May 16, 1912. He is pastor of the Grandview Church, Kansas City, Kansas. Is employed by the Terminal Railroad Company as assistant storekeeper at the Union Station.

Joseph A. Harrington

Joseph A. Harrington was born in London, Ontario, Canada, March 6, 1877. In the spring of 1883, with his parents he came to Armstrong, now a part of Kansas City, Kansas, where he has resided until the present time. He united with the church May 7, 1889, being baptized by Edgar Harrington and confirmed by George Hicklin and Edgar Harrington, and was united in marriage to Lola H. Billinsky December 25, 1899. He has held the office of elder, being ordained March 10, 1907. On July 25, 1916, he was ordained to the office of high priest and member of the Kansas City Stake High Council, by F. M. Smith, F. M. Sheehy, and J. A. Tan-

ner. He continues as a councilor, and at present is pastor of the Armstrong church.

James Oliver Worden

James Oliver Worden was born in Stewartville, Missouri, April 20, 1881; was baptized and confirmed by I. N. Roberts, May 5, 1890. Was a graduate of the Stewartville high school in 1901. At the age of twenty-two he went to live at Saint Joseph, Missouri. Here he married Evelyn Lois Fifer June 9, 1909. He was ordained a teacher August 15, 1910, and an elder March 15, 1914. Moved with his family to Kansas City, in August, 1915. On July 25, 1916, he was ordained a high priest and member of the Kansas City Stake High Council and has since held the secretaryship of the council. He is pastor of the Fourth Kansas City Church, taking charge September 1, 1916. He is in the accounting department of the Jones Store Company, having held the position for six years.

Hugh W. Goold

Hugh W. Goold was born September 4, 1871, at Frakers Grove, Knox County, Illinois. With his parents he moved to Iowa and later to Nebraska. In 1890 he left Omaha, Nebraska for Mount Ayr, Iowa, and thence to Lamoni, where on November 19, 1891, he was married to Miss Elma E. Fowler by Elder Asa S. Cochran.

In 1904 with his family he moved to Kansas City, Missouri, where on July 16, 1905, he was baptized by F. C. Warnky. In the spring of 1906 he was ordained a priest and was placed in charge of a mission at Thirty-eighth and Woodland Avenue, which later became the Fourth Kansas City Branch. On January 13, 1907, he was ordained an elder. He presided over that branch until the fall of 1909, when he moved to Independence, Missouri, and was placed in charge of a mission which later became the Second Branch, of Independence, where he presided until the fall of 1917. On June 15, 1912, he was ordained a high priest by I. N. White and G. E. Harrington, and later ordained a member of the Independence Stake High Council. In the spring of 1919 he returned to Kansas City and was placed in charge of the church at Malvern Hill (Rosedale, Kansas) and was chosen a member of the Kansas City Stake High Council. During this time he has held responsible positions in different planning mills of Kansas City.

Harvey Sandy

Harvey Sandy was born in Washington County, Kansas, near Linn, December 15, 1876. Baptized by Elder Henry Hart at Idylwild, Clay County, Kansas, November 5, 1893. He was married to Miss Blanche Bleil, December 20, 1909, at Kansas City, Missouri. Was ordained teacher June 14, 1905, and priest November 12, 1905, and to the office of high priest and Stake High Councilor July 25, 1916, and has continued a member of the council until the present time.

His business is that of deputy collector of customs, Federal Building, Kansas City, Missouri.

Eber C. Wilcox

Eber S. Wilcox was born in Indiana, January 8, 1848. Moved with his parents to Manti, near Shenandoah, Iowa, in July, 1861. Was baptized May 30, 1864, by his father, S. S. Wilcox, and confirmed by Wheeler Baldwin and William W. Blair. He was married to Clara A. Long, January 12, 1871, by Elder J. R. Badham. Moved to Shenandoah, Iowa, in the spring of 1874 and was a charter member of that branch. Was ordained teacher in 1898, and elder in 1900, and presided over the Shenandoah, Iowa, Branch from October 7, 1900, nearly continuously until February, 1912, when he

moved to Warrensburg, Missouri, and in 1915 came to Kansas City, Missouri, worshipping since at Central Church. On July 25, 1916, he was ordained high priest and high counselor of the Kansas City Stake and continues a member of that council. During the past six years has been employed by the Jones Store Company as a salesman.

Emmett N. Palmer

Emmett N. Palmer was born September 18, 1883, in Fork, Mecosta County, Michigan; was baptized by Joseph J. Emmett, March 3, 1901. Brother Palmer has grown up with the Saints of the Kansas City Stake, as there has been no time since his baptism when he has not been in active service in some department of the work. In 1904 he was associated with others in the establishment of what is now the Bennington Branch, then a mission organized in the store of Brother C. A. Selbe. Prior to this he was identified with and a worker in the Second Kansas City Branch, holding offices in both Religio and Sunday school. In 1907 he moved to then Argentine, Kansas, now a part of Kansas City, Kansas, and was associated with the Saints there in their Sunday school. In 1912 he became associated with the Quindaro Branch, at which place he and family continue to worship. He was ordained a priest September 14, 1914. At the organization of the stake he was ordained to the office of high priest and stake high counselor, in which capacity he continues to serve the stake.

Brother Palmer is employed as a telegrapher by the Santa Fe Railway at the Argentine Terminal.

He was married to Miss Etta Ruth Garrett, June 3, 1906, at Kansas City, Missouri, Elder Francis C. Smith officiating.

John J. Schimmel

John J. Schimmel was born July 2, 1865, at Fryberg, Ohio. Baptized by Robert Parker, at Independence, Missouri, February 5, 1887. He was married to Alice I. Wohlford of Rosedale, Kansas, in 1888. Brother Schimmel has held the office of teacher, and at present is a high priest and stake high counselor, being ordained February 17, 1917.

He is one of the pioneers in the work at Malvern Hill. At the organization of the Sunday school he was elected Sunday school superintendent, which office he held for thirteen years. He has been pastor of the Malvern Hill church for two years ending the spring of 1919.

Brother Schimmel and Brother W. H. Murphy own and operate a general machine shop, doing blacksmithing, welding, brassing, and making dies and tools.

Robert Winning

Robert Winning was born February 15, 1846, at Pallokshaws, Renfrewshire, three miles from the city of Glasgow, Scotland. His father's name was Robert Winning, and his mother's was Margaret Kessera. Baptized July 12, 1873, by William W. Blair, at Saint Joseph, Missouri. He was married July 10, 1874, to Nellie B. Burlington, at Saint Joseph, Missouri.

He has held the offices of deacon, priest, high priest. Is now a member of the High Priests' Quorum, and a member of the high council of Kansas City Stake. For a time was pastor of the First Kansas City Branch. He now is pastor of Group No. 5 of Central Church. Brother Winning in the past has held very responsible business positions at Saint Joseph, Missouri, and in Kansas City, Missouri. At present is not actively engaged in business.

Paul H. Pugsley

Paul H. Pugsley was born December 24, 1889, at Pendleton, Oregon. He was baptized July 17, 1908, at Saint Joseph,

Missouri, by V. M. Goodrich. He was married October 11, 1911, at Saint Joseph, Missouri, by V. M. Goodrich to Jeanette Brooks. Was ordained priest February 20, 1912, at Saint Joseph, Missouri, by V. M. Goodrich. He was ordained high priest and member of the Far West Stake High Council June 11, 1917, at Saint Joseph, Missouri, by R. S. Salyards at the organization of the Far West Stake.

Was transferred to the Kansas City Stake and became a member of its high council in May, 1919.

Since Brother Pugsley's identification with the Kansas City Stake he has officiated as president of the Religio until the change in that society was made by General Conference action since which time he acted as field worker until November 21, 1921.

He is interested in the musical affairs of the Stake and has served as choir leader of the Central Church for some time, his duties terminating at the conference November 21, 1921. Brother Pugsley has been employed for several years by the Woolf Brothers clothing house, occupying a position of trust for that firm.

William O. Hands

William O. Hands was born May 22, 1870, in the town of Fayette City, Pennsylvania. His father died when he was three years old. The burden of his rearing fell on his mother. He was converted to the religion of Jesus Christ while attending a series of meetings in the Kirtland Temple and was Brother T. W. Williams's first candidate in baptism. This was in July, 1889. He has occupied as a priest, elder, and high priest in the church, and for several years as a member of the general church Standing High Council. His work in Kansas City has been among the various branches, occupying as first pastor of the Third Kansas City Branch in what is known as the northeast bottoms, since disorganized. He married Bertha F. Mills June 5, 1895, and has a family of five children.

Boy activities have always interested him. He was teaching a boys' class when a representative of the Boy Scouts of America came to Kansas City in 1910, and was the first scoutmaster to qualify from this part of the country. He has been in continuous service as a scoutmaster, occupying in all the offices up to scout commissioner, introducing the Scout program in Independence. The largest troop and best trained boys in scouting was the troop of Latter Day Saint boys at the Stone Church, and for several years Brother Dudley and Brother Roy Smith were the highest Scouts in this vicinity, holding the Eagle Scout badge. Tirey J. Ford, who gave his life in France and for whom is named the Tirey J. Ford Post in Independence, was one of the best Scouts in this group in 1911 and 1912. His work as civil engineer and surveyor brought him in close touch with wild life in the woods and mountains, so he was just full of stories of animals and birds and snakes. These interest boys and are a help in entertaining them around a camp fire, and when a meeting drags a little. The Scout program is varied and helpful from the knots of the tenderfoot, signaling, swimming, first aid to injured, on through the ten or more merit badges, and the scoutmaster is helped, along with the boys. The opportunity of association with virile young America is found at its best in giving this leadership in the Scout program, but thousands of boys are denied this help because men fail to see that these boys will soon be men and need now the personal touch of a good man.

He closes with these words to boys and young men. He has always held in high esteem the virtue of women. He has constantly paid his tithing and has closely observed the Word of Wisdom. He has been honest with all men, both

in and out of the church. He tries to carry a cheerful countenance and extends to those he meets the good, strong grip of Christian fellowship.

Quorums in Kansas City Stake

The First Quorum of Elders of the Kansas City Stake was organized at Central Church July 25, 1916. This was by order of the First Presidency and the Kansas City stake conference. Ten elders formed the nucleus of the organization. W. S. Brown was elected president. He has chosen as counselors Thomas C. Lentell and J. W. Stobaugh. J. J. Emmett was elected secretary and J. W. Stobaugh treasurer. E. W. Lloyd was later elected treasurer. These officers have continued until the present. The quorum has gained in membership until it now numbers thirty. The quorum members stand as a minute-men organization, subject to call without notice. Their chief labor is in filling speaking appointments at the several churches, administering to the sick, and making social and friendly visits. However, there are five church pastors among them and several group pastors.

First Quorum of Priests

The First Quorum of Priests of the Kansas City Stake was organized August 27, 1916. It chose as its president, J. H. Paxton, he choosing as counselors A. L. Lightfoot and H. L. Rushfelt. This quorum formerly existed as the Seventh Quorum of Priests, whose activities were in Greater Kansas City. The organization of the stake on July 8, 1916, necessitated a new organization for each auxiliary. The Seventh Quorum was first organized July 20, 1908, with Harvey Sandy president, and C. W. Mills secretary. Brother Sandy continued as president until the new quorum was organized on the above date. On November 24, 1918, Brother Paxton resigned as president and Bishop F. B. Blair was chosen by the quorum to succeed him. Brother Blair chose no counselors. Brother C. W. Brown has been continued from year to year as the quorum's secretary and treasurer. Brother Blair continued as president until August 15, 1921, when he resigned and was succeeded by Brother H. W. Goold who chose as his counselors Ross H. Moore and W. H. Rhoads. The quorum is composed of about forty members, mostly young men whose chief activities are in visiting the homes of the Saints, assisting in group and other church services. There are several good speakers among them who are competent to fill speaking engagements throughout the stake.

First Quorum of Teachers

The First Quorum of Teachers of the Kansas City Stake is a continuation of the First Quorum of Teachers of the Independence Stake, formerly the Fourth Quorum of the church, and was first organized October 11, 1908, at Central Church, by Bishops Roderick May and B. J. Scott. Officers elected were A. Milotte, president; E. E. Kinney and Ray Lloyd, counselors, and C. E. Van Ette, secretary. The membership was made up of men from the two Kansas Cities. Brother Van Ette resigned as secretary February 14, 1910, and was succeeded by F. O. Thomason, who resigned January, 1913, and W. C. Rambo was elected in his stead. In August, 1914, Brother Milotte because of failing health resigned as president, and E. E. Kinney was elected in his place, who chose as counselors Jerry Fisher and J. R. Lloyd. The name of the quorum was changed March 26, 1917, from the First Quorum of the Independence Stake to the First Quorum of the Kansas City Stake. About this time Brother Rambo resigned as secretary and G. A. Willis succeeded him, and continued until May, 1920. On February 22, 1920, Brother

Kinney resigned as president and L. E. Fusselman succeeded him, who chose as counselors F. O. Branham and W. C. Rambo. Brother Fusselman being advanced to the office of priest was succeeded as president by Charles Priest, who has chosen as counselors F. O. Branham and Walter Ingoldsby. J. R. Lloyd serves as secretary. The ranks of the quorum have been continually drawn upon as material for quorums higher up. There were originally twelve members which number is now increased to twenty-one.

Quorum of Deacons

The Quorum of Deacons was organized shortly after the organization of stake in July, 1916, with Robert Clow as its first permanent president, being ordained August 25, 1917. Counselors to Brother Clow were Theodore Gerber and Ralph Shepherd, who were ordained May 26, 1918. Their secretary was Frederick S. Anderson, until he became associated with the bishopric in August, 1918. These officers continued until during the spring of 1921 when Brother Clow resigned because of removal from the stake. At the recent stake conference Robert Crayne was elected as president but has as yet chosen no counselors. There are about twenty deacons in the stake and all the extra men meet with the quorum. They serve the churches of the stake in the usual deacon's capacity; in most cases are caretakers of church premises. Wherever possible they also act as church and group bishop's solicitors.

The Women's Department of Kansas City Stake

Foremost among the founders of the Women's Department in Kansas City we find the names of Sisters Amy Wells, Jessie Mitchell, and Lula M. Sandy, who conducted the work by holding monthly meetings and studying the child welfare leaflets as provided by the general association. During the afternoon hour of the great day (July 8, 1916,) when the Kansas City Stake had its birth, the Women's Department, or what was known as the Woman's Auxiliary, came into existence. It was organized by Sister Frederick M. Smith, president of the General Association, Sister M. A. Etzenhouser, general vice president, acting as chairman. The following officers were chosen to direct its work. Sister Lula M. Sandy, president; Sister T. T. Grabske, vice president; Sister S. S. Sandy, secretary; Sister Alma Warren, treasurer. The supervisors appointed later by these officers were: Sister Amy Wells, educational supervisor; Sister Maggie Robertson, child welfare supervisor; Sister Alice Berg, young women's supervisor; Sister Helen Smith, relief and service supervisor.

These officers took their responsibility seriously, and after conferring with the officers in charge of the stake work, plans were laid for educational classes for the women of the stake and as a result the Kansas City Stake Culture Class began its work September 14, 1916, with an enrollment of eighty-eight women which was increased later to 108.

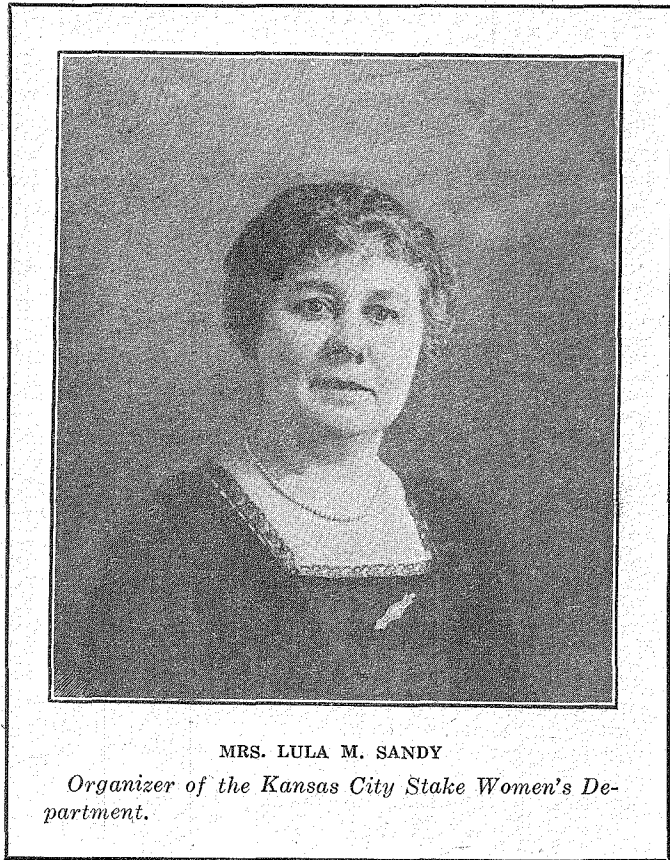
Educational work covering six branches of study were open to the students: Sex hygiene, child welfare, psychology, first aid to the injured, story-telling, English, and a lecture course of twenty lectures. Class meetings were held from 10.30 to 3 o'clock on Thursday twice a month. All branches of the stake were represented except two and the stake officers were in charge of the class.

A part of the hours were devoted to the lecture program. The speakers for these programs were drawn largely from civic workers of our city, and a few were members of our own church. The lecture course began with one of welcome

by Brother J. A. Tanner and was followed by Brother Walter W. Smith, on "The need of education."

Professor Nowlin, of Northeast High School, spoke on the "Art of story telling." Doctor Adaline Soule spoke on household management. Miss Caroline Spaulding, a social worker at one of our large department stores, gave an illus-

trated lecture on textiles. We learned of the Big Sisters' Movement from Mistress K. B. Shaw, and all about our own city public library from the city librarian, Mr. Purd Wright. Mr. Biggar came from our largest furniture house with a wagonload of beautiful rugs and gave us a lecture on "Oriental rugs." At Christmas time we had Christmas stories by Sister Walter W. Smith. Professor Cowen spoke on "Music and its need"; Mrs. Chase on "Food values"; Doctor Soule on "The city charter"; and Miss Anna Gilday, the city's best woman speaker, spoke on the "Woman movement."



MRS. LULA M. SANDY

Organizer of the Kansas City Stake Women's Department.

Besides this series of lectures a special program was given at each quarterly conference that kept the work continually before the people. Sister F. M. Smith, Sister Helen Smith, and Sister Madison were the speakers for 1916 at these conferences.

A beginning was made in the girls' work this year. Several Oriole circles were organized and some activities carried out for these groups.

The relief and service department made a beginning also, along relief and service lines, and a desire was shown to cooperate in all work with the bishop of the stake.

September of 1917 found the officers of the Woman's Auxiliary actively engaged in organizing their class work again. These officers have changed but little. Lula M. Sandy was given charge of the work again with Sister Harry Paxton as assistant. Sister S. S. Sandy was retained as secretary and Sister T. T. Grabske was elected treasurer. Sister Amy Wells continued in the educational department, Sister Berg

in the young women's. Sister D. J. Kennedy took up the relief and service department and Sister Belle Scott the child welfare. Sister Sandy was forced to divide her time between the work of the Kansas City Stake and the general Women's Department of which she was now president, and so the work this year was often left largely in the hands of the other officers.

The conference programs were continued and Sister M. A. Etzenhouser, Brother Keir, Brother Tanner, and Sister Mollie Davis were the speakers on these programs.

The culture class continued its work, meeting now each week. Miss Lieberman spoke on "Physical culture," Sister McKim on "Domestic art," and Doctor Hoxie on how to feed children.

Because of war conditions and restrictions, a change was brought about in this work. Before half the year had passed, the class was busy with Red Cross sewing and so the balance of the year was spent.

A storehouse was opened also in 1917. In it were placed all the discarded garments that could be brought together. Some of the workers gathered these things up. Others searched out the needy members in every branch and found out their needs, while still others cleaned, pressed, and made over these things for distribution among the poor and needy. Garments that were secured in one branch were distributed in another, thus doing away with a sensitive feeling that is often found in such work. The girls' work progressed a little this year, for eight Oriole circles were working throughout the stake.



MRS. FREDERICK B. BLAIR

Assistant organizer in the Women's Department of the stake.

Nineteen eighteen saw the work badly crippled, for some nine of our promising women workers entered the business world and so were lost to us for a time.

The conference programs were continued. J. A. Tanner, Mrs. Chase, Mrs. Nan Sperry, spoke on these programs. The

class work continued on a smaller scale and F. B. Blair, Sister M. A. Etzenhouser, Sister Glines gave their help as speakers. Classes were had in social service, Bible research, and child welfare, the class work being conducted in fall and spring classes. Sewing for the Belgian relief work was the prominent feature of the day's duty.

The officers who kept the work alive through these trying years were Sister Harry Paxton, President; Sister Johnson, vice president; Sister Price, secretary, and Sister T. T. Grabske, treasurer. The same supervisors with the exception of the young women's department, Sister Roy Newkirk caring for that work.

Unit 36 of the American Red Cross was conducted through the relief and service department, the women meeting one day each week for the work. Still the regular work was not neglected. Each item of work such as collecting goods for the storehouse and visiting the sick was recorded. Over twelve hundred visits were reported and something over seven hundred and fifty garments collected for the French, Belgians, and the storehouse.

In 1919 a few changes were made in the officers. Some of the old workers were back again and some new ones had moved into our midst. Lula M. Sandy was appointed the organizer by the general association. Sister F. B. Blair became her assistant. Sister Price looked after the records and Sister C. D. Jellings cared for the funds.

Sister Kennedy and Sister Newkirk were continued in their departments. Sister Paxton took up the educational supervision and Sister Massey the child welfare.

Plans were laid for a regular monthly lecture course, and by the close of the year a fine program had been carried out. President Smith spoke on "Work of the women." F. B. Blair on "Practical things the women can do." Mrs. Bullock on "The work of our city hospital." Mrs. Rebecca Porterfield on "Police work." Miss Shilling on "Food problems." Doctor Clara Towne on "The child problem." Doctor Harrington spoke twice on "Mental hygiene." Miss Myer on "Physical care of children." Brother Calvin Rich on "Courtesy in the home." During the years 1919, 1920, and 1921, we find the organizer pushing the work of the Women's Department by occupying the eleven o'clock hour on Sunday morning in many of our churches, speaking for the work, and more and more interest being shown. During the summer months the officers in a body visited seven of the churches with a view to finding out their particular needs and meeting it in class work. In September the culture class again resumed its work. Classes were had in child training, Bible research, character reading, psychology, and physical culture.

The early part of 1919 was very active with Red Cross and Navy work, and as we finished our refuge work through this department we were not only complimented on our work, but also thanked for the promptness with which we met our obligations. The cooperation of stake branches was the one thing that made such service possible. The sociology class of 1919 was a success, visiting, relief and service work active throughout the stake. This department of the work became more interesting as the influence of the Christ spirit through the medium of service is reflected in the friendly cooperation of those consecrated to the service of God through their love for humanity.

In addition to the organizing of two Oriole circles, the organizing of our older girls into chapters of Temple Builders was undertaken. Twenty-three girls were initiated and several chapters began their work. Some educational work was planned for them and hikes and parties for recreation.

In 1920 there was little change in the offices. Sister Lula M. Sandy continued in charge with Sister F. B. Blair assist-

ant. Sister Frank P. Hitchcock was placed in charge of child welfare, and other officers and supervisors were continued.

A new plan of class was tried. Work this year was organized under the group plan in order to reach more women. Thirteen classes were organized and 209 women enrolled in these classes, most studying two subjects.

Bible research, food and the body, child welfare, English, normal training, character reading, public speaking, home nursing, social service, home dressmaking, mothercraft, domestic science, and citizenship were taught.

Many men enrolled in these classes, thereby becoming members of the Women's Department. Eleven of these classes continued throughout the year with an average attendance of 151. Many women and men gave their services each week as teachers. Among them are Brother Tanner, who has always given this department his full support. Some of these



MRS. D. J. KENNEDY

Social service supervisor in the Women's Department of the stake.

teachers went regularly to their classes, some eight and nine miles every week.

Council meetings were held by all departments for the trading of workers, and the coordinating of the work. Teachers and leaders of groups were given help with their work. The monthly lecture course was continued. Brother Roy V. Hopkins, Walter W. Smith, J. A. Tanner, Audentia Anderson, Miss Ann Gilday, Myron H. McConley, Doctor Harrington, Mrs. McBride, Mrs. R. R. Weeks, J. W. Rushton, spoke on these programs. Through these lecture courses we were able to keep in touch with all civic work that was being done in our own city and yet concentrate on our own church work. At the conference held in August the Women's Department was granted a budget of \$133 for the year to carry on their work. The home department and the cradle roll department

were transferred this year to the Women's Department, so we took them over, reorganizing where necessary. Sister J. R. Lloyd was placed in charge of the home department and very soon had gathered around her thirteen group workers as her helpers. This department is keenly alive and has now 176 enrolled in it. Sister Jessie Tucker, our cradle roll worker under the Sunday School Department, was retained and soon gathered around her seventeen assistants to help in her department. At the close of the year she reported 148 babies weighed, measured, and reported to the church headquarters.

The social service work was linked up close to the group work, with a friendly visitor in each group, the department well organized and a better understanding of the work had. These friendly visitors gathered for class study each week in a class conducted by Mr. Whitson, the president of the Provident Association of Kansas City, and the record shows that eight hundred and sixty-eight calls were made by these visitors and sixteen families cared for during the year. The organizer, Sister Sandy, reported to the 1920 conference the work of this splendid year and included thirty addresses or lectures given throughout the stake as her particular contribution to the year's work.

The young women's department initiated thirty-nine Temple Builders and continued to build up a department. Three council meetings of leaders were held and instruction given. A splendid donation to the Sanitarium was a part of this year's work: 23 service cloths, 25 hot water bottle shields, 41 large and 22 small pillow slips, and 28 glasses of jelly.

The year 1921 opened with no important change in the officers. Interest in class work not so good as last year. Yet a fine spirit is displayed in the work. Some did not like the group classes of last year and a large stake class was opened again at Central Church for all who wish to attend. Class work all day Tuesday, from ten to three o'clock, every week, with five subjects for study, Bible research, normal training, social service, recreational leadership, and household management.

Some of our groups retained the plan of 1920 and have their own class in their group. Normal training and Bible research seem the most popular studies in these groups.

A class in mothercraft for all the younger mothers is busy with Sister Charles Sandy at her home twice a month. They are continuing their work of last year in this subject.

The class in public speaking was also continued and meet at Central Church every Thursday night. Other class work is being planned as this goes to press.

Splendid reports are coming in from all over the stake, from our friendly visitors, sick calls, care of the homeless, and other services.

The social service class, which is a part of the Tuesday class at Central, has a larger attendance than that of any previous year and good progress is being made.

The young women's department are still busy with their good work. Ten visits have been made so far by the supervisor, and eight new Oriole and Temple Builder clubs organized, two leaders council meetings held, and eleven Temple Builders initiated. A lecture course was also provided for our girls during the spring months. Doctor Harrington, Roy V. Hopkins, and Sister Pearl Gardner spoke at these monthly meetings. The lectures are now being continued this fall, and Sister Samuel A. Burgess spoke to the girls at a recent meeting. Three stake parties have been held for the young people and much active work is done by them. One chapter gave a social recently and raised money to put a new roof on the home of an old invalid sister. Bundles of clothing have been made for needy children, the materials being taken

from the wardrobes of the girls themselves. Some of the chapters take swimming lessons at the Y. W. C. A. Socials, hikes, weenie roasts were popular in the summer. We have tried to make the Women's Department a real school; a workshop wherein plans might be tried out and character building of a high order take place. Working with this aim in view we have tried to sense the needs of our women and supply that need in education, that growth and development might be had along economic, moral, and spiritual lines. Every woman for the Women's Department is our motto, and every girl finding her place in our work is our aim.

Biographical Sketches of Our Stake Workers

At the organization of the Woman's Auxiliary of the Kansas City Stake the president elected was Sister Lula M.



MRS. ROY NEWKIRK

Supervisor of Young Women's Department.

Sandy. Sister Sandy was practically unknown to the greater portion of the Saints in the stake up to that time, with the exception of those attending Central Church and readers of the church papers. For the past fifteen years Sister Sandy has contributed articles and stories to our church publications.

At the time of her election to the leadership of the women in the Kansas City Stake she was filling the position of child welfare supervisor of the General Association of the Woman's Auxiliary of the church. She was therefore familiar with the cardinal features of the Women's Department and was able to vision the task thus given her. Being naturally an indefatigable worker she soon was able to adjust herself to the requirements of her new position, successfully organizing her forces for service and winning the confidence of the stake at large so that in 1917 the stake convention reelected

her to the position she had been filling, also, at the General Conference that year she was elected as president of the Woman's Auxiliary of the General Association. During the year 1918 and the greater portion of 1919 Sister Sandy engaged in business activities in Kansas City, always observing and learning, gathering knowledge that has later assisted her in handling of business affairs in the women's work. In 1919 while still employed in business she again took up the stake work, being reappointed in 1920 and 1921. Her work as organizer has brought her into close touch with all the locals in the stake, where she has been doing active service, such as has never been done in the Kansas City churches before. She not only fills appointments for speaking to the women of the church, but has also been active in the civic work of Kansas City. Public speaking has been her special work, having completed her course at the junior college of Kansas City this past year. She also has been teaching classes in public speaking, character reading, and child welfare.

During the summer just past she has assisted the general association in field work, attending two reunions, Spring River District at Pittsburg, Kansas, and Clinton District at Rich Hill, Missouri, being equipped with the ability to meet the needs of the women's work at these reunions. She makes these experiences assist her in further service.

In view of the foregoing the stake has been very fortunate in securing the services of so efficient a worker official as Lula Sandy. Her motto is "Service" and her ambition is to get all of the women of the church enlisted in some line of service.

Assistant Organizer

Sister Frederick B. Blair has been with us only since 1919. We have found her a consecrated worker whose advice and help are above the average. She has supported the work all along the line, and is keenly interested in its success. Her work among the young mothers, mostly in the Sunday school, is worthy of note, and she has helped to draw many of them into classes in the Women's Department, where mothercraft is taught.

Treasurer

The keeper of our funds is Sister Charles D. Jellings, one of our younger women and wife of one of our most successful stake presidents. The work of the treasurer is only a small part of what Sister Jellings contributes to the Women's Department. She is a Temple Builder leader who gets results, a teacher of household management, and a splendid student. She balances our expense accounts with our budget and keeps expenses down.

Child Welfare Supervisor

The Child Welfare Department is represented by Sister Frank Hitchcock, a woman most interested in her task. Her special work these last two years has been the enrolling of the teachers for classes in child training, encouraging child study, and substituting for absent teachers, etc. She has been a worker among us for a number of years.

Young Women's Department

Since 1918 Sister Roy Newkirk has had charge of our young women's department and "this is the work of her heart." She has a kindly, sympathetic way of conducting her work and is getting good results. Nineteen leaders of the Oriole and Temple Builders clubs form her council, and work under her direction. She is devoting all of her time to the girl movement, visiting our different churches and gathering the girls into this work. In 1920 she did splendid work at the Pertle Springs reunion, where she had charge of the girls' work.

Again in 1921 she was chairman of the committee for the girls' work at the same reunion. Her success speaks for her work, for to-day she has about two hundred girls working in her department.

Social Service Supervisor

Our social service director, Sister D. J. Kennedy, is a consecrated doer of the word. She has had charge of her department since the middle of 1916. With her corps of seventeen assistants she cares for the needy, cheers the discouraged, visits the sick, and administers to the comfort of many. All work in her department is coordinated with the bishop. She gets splendid results from her helpers, not only in active work and visiting, but also along educational lines, so that they may qualify for their great task. Each year they study the theory of social work in a class set apart for them, and before long we will have many who will be trained social workers, and be able to realize that inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

Cradle Roll Supervisor

Our cradle roll department is now under the direction of our new supervisor, Sister Moats, better known to us as Miss Wise. She has as her assistant Sister Jessie Tucker, and together they are carrying out the work of this department. Sister Moats comes to us with a splendid training for her new work. She is one of our Red Cross nurses who served in France and has qualified for just such a position.

Clinics for weighing and measuring our babies are being arranged. Cooperation will be had with the city workers in this line.

Home Department Supervisor

Sister J. R. Lloyd, one of our younger sisters, is keenly alive to the educational and spiritual aspects of our work. She is an experienced home department worker. The early part of 1921 she served as secretary to the stake. Since taking over the home department in January, 1921, she has organized it and now has fifteen active workers covering the stake. Her aim is everybody in the stake a home department worker who is not a regular attendant at church services. The enrollment of this department is now 250. Sister Lloyd is also an active worker in her own local church and gets results in her work.

Kansas City Stake Sunday Schools

The Kansas City Stake Sunday School Association was organized July 8, 1916, the Sunday schools of Greater Kansas City forming the association, the names of which are as follows:

Central, Second Kansas City, Bennington Heights, Fourth Kansas City, Mount Washington, and Englewood in Missouri; Malvern Hill, Argentine, Armstrong, Grandview, Chelsea Park, and Quindaro in Kansas. The first officers were David H. Blair, superintendent; R. H. Loosemore, assistant superintendent; James W. Stobaugh, secretary; Sister H. L. Loosemore, home department superintendent; Sister James H. Stratton, cradle roll superintendent; Sister D. H. Blair, normal department superintendent; Amy Turner, treasurer; C. L. Munro, member library board. The best talent in the stake was thus chosen to supervise the new organization. It will be noted that each department of Sunday school work was provided with a good leader. However, at its succeeding convention held on March 6, 1917, several changes were made in the official staff, James W. Stobaugh being elected superintendent, with W. O. Hands as assistant; Amy Turner

became secretary and Alma Warren was placed in charge of moneys. J. W. Gunsolley was elected member of the library board and Jessie Tucker was elected cradle roll superintendent.

A committee of three reported on a standard of excellence adapted to the needs of the schools of the stake.

The third convention occurred February 19, 1918, at which provision was made for a course of study for the coming year, the character of which would be helpful to officers and teachers in promoting greater efficiency in handling the schools of the stake.

Change in the personnel of the officers is noted as follows: Ross Moore became superintendent, with J. R. Lloyd as assistant; Amy Turner heading the home department, and Harvey Sandy filling the new office of member of gospel literature board. Amy Turner subsequently resigned and Nena Young was appointed to fill the unexpired term.

About this time, March 9, 1919, the association changed the order of assembly to that of mass convention; also it indorsed the plan of coordination as adopted by the previous General Conference of the church. Under the coordinating plan the presidency of the stake, J. A. Tanner, S. S. Sandy, and T. J. Elliott, by virtue of office were the nominating committee, and at the succeeding meeting placed in nomination the following: C. D. Jellings, superintendent; Earl Moore, assistant; Nena Young, secretary; Alma Warren, treasurer; Sister F. B. Gerber, home department superintendent; Mae Fouche, member library board; Sister C. D. Jellings, cradle roll superintendent; Harvey Sandy, member gospel literature board. Subsequently C. D. Jellings resigned on December 15 and James W. Stobaugh was appointed to fill the vacancy.

The personnel of the department has changed considerably during its existence. We note that James W. Stobaugh continued as superintendent until September 15, 1920, when at his request he was released and J. R. Lloyd was appointed his successor, who has continued as superintendent until the present time, and Alma Warren has also continued as secretary and treasurer.

On August 30, 1920, the library, cradle roll, and home departments were, pursuant to General Conference action, taken from the Sunday school and placed in charge of the Women's Department.

There has been gradual improvement in the work of the Sunday school under stake management. The membership has gradually increased until it numbers now 1,333.

As to accomplishments in the stake, conventions and institutes have been held at various times throughout the entire stake. During the years of 1920 and 1921 a series of institutes was held in the evenings, in which we grouped the schools nearest together and held the institutes in such a way that they were convenient for the workers of any locality. All of the Kansas City territory was covered with these institutes; quite a number of our best workers have taken a very active part with us in these. Since the organization of the stake the following schools have been organized:

North Montgall, Armourdale, East Argentine, and Heathwood. We have lost two schools; Englewood was taken into Independence Stake in 1919, and on Sunday, April 9, 1922, Armstrong was consolidated with Grandview.

In the matter of organized classes, almost every school in the stake has one or more organized classes; some of the smaller schools having two or three classes organized.

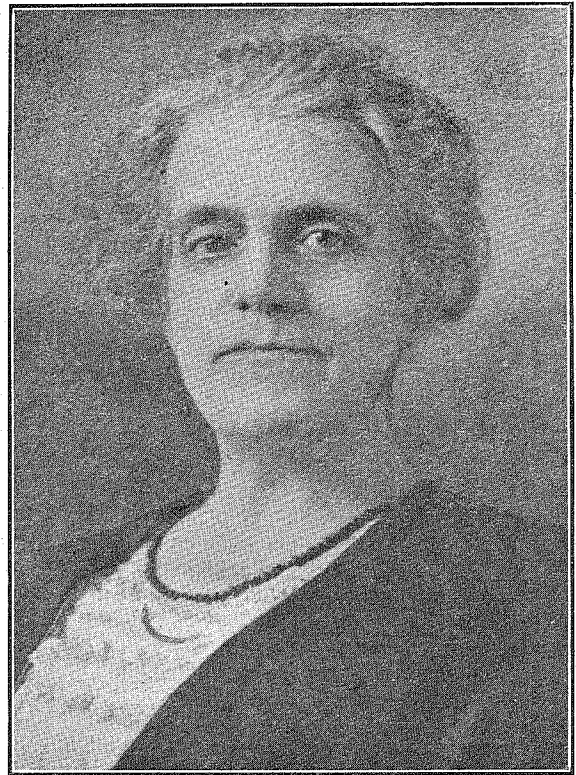
A good percentage of our Sunday-school teachers are either graduates of the old normal course or are students in the new course as put out by Graceland College. The class of work being done in the stake at the present time is above that

of the large number of other schools visited by our superintendent outside of the stake.

Department of Music

Soon after the organization of the Kansas City Stake it was apparent that a competent leader for the Department of Music was very much needed, as when large meetings were held there lacked organization among the singers and those who played various instruments in furnishing the kind of music that was really expected of the talent that existed. To remedy this condition the stake in making its canvass for an efficient chorister found in Sister Belle Robinson James one who could qualify and who consented to act in that capacity. She was made the choice for that office by conference action on November 11, 1916.

Sister James's services in getting cooperation among the musicians of the stake met with some success, but as she did



BERNICE GRIFFITH

Chorister of the Kansas City Stake.

not have the time to devote to the work, all was not done that she desired. Her effort was very much appreciated. However, on account of her personal affairs interfering with her musical work, she thought it necessary to resign, which resignation was accepted by the stake February 17, 1917, when Brother Earl F. Audet was elected to succeed her. He continued the work that had been started by Sister James and was able to make some headway towards organizing the singers of the stake into a stake choir. As his home and his daily work were in Independence, he could not devote the time to the musical interest that he desired. On May 17 the conference accepted his resignation and elected Brother E. C. Bell, of Saint Louis, as chorister. It was found that operat-

ing or conducting a musical enterprise at such great distance was a physical impossibility so that his resignation was accepted on August 30, 1919, and Sister Bernice Griffith, the incumbent, was elected to succeed him. Sister Griffith's musical education commenced in her early teens. She has natural musical talent, both in voice and piano.

She has been privileged to receive instruction from some of the best musicians. It is useless to say that she capitalized every opportunity afforded her in her musical study. She finally took up teaching in both branches. Her close application to her work made for efficiency so that in stepping into the office of stake chorister she was at home. She has the happy faculty of winning cooperation and has been able through perseverance to bring a respectable number from the various churches to the conferences and other large gatherings. The seating capacity of the choir loft at Central Church was necessarily increased to accommodate about one hundred people, which has proved on several occasions to be too small. Her present endeavor is to have uniform music furnished for the entire stake. Sister Griffith has with such singers as could perform been of material aid to the missionary efforts in the stake, often conducting two choruses during the same period.

The instrumental music has hardly kept pace with the vocal. Several attempts have been made by various churches of the stake to organize orchestras, and with some success. As with the vocalists, so with the orchestras, it was hard for them to remember that there were no boundary lines between churches and that the interest of the whole stake was their interest. Am glad to state that what might be termed clan-nishness in this respect is more rapidly giving way now to the genius of real stake work.

The first endeavor to solidify the various orchestras was by Arthur H. Mills, who was placed in charge of this department on February 22, 1920. His effort met with quite a liberal response, there being a nucleus formed by him for an orchestra that it is hoped will be second to none in the church. Owing to other pressing duties, Brother Mills resigned May 16, 1920. Brother Lester Fowler was appointed his successor and has continued with some success until the present. He recently has had as helper a Mr. Helmstadt, a man of wide experience, a splendid conductor and director, which has had a tendency to bring a greater number of the players together for practice than formerly. It is not unreasonable to suppose that a fifty-piece orchestra may eventually be a reality.

The Religio Department

The Kansas City Stake Religio Society was organized July 8, 1916, with C. D. Jellings as president; James E. Cleveland, vice president; Sister G. F. Liddle, secretary; Amy Turner, treasurer; Sister D. H. Blair, normal department superintendent; J. W. Gunsolley, temperance superintendent; Sister John Tucker, gospel literature superintendent; Sister J. A. Harrington, librarian; and Sister Frederick Gerber, home department superintendent. This convention was held at Central Church, Ninth and Lydia Avenue, with F. A. McWethy, president of the Independence Stake Religio Society, in charge. Just previous to this convention the Kansas City Stake had been created as one of three in the division of the old Independence Stake and provision for the organization of the Kansas City Stake Religio was provided for at the Annual General Religio Convention held in April, 1916. The changes in officials were: James E. Cleveland resigned as vice president, John Zahnd succeeded him. Eola Fouche elected treasurer, Amy Turner resigned. Myrtle Gerber

elected vice president, John Zahnd resigned. Minnie Swanson elected secretary, Eola Fouche resigned. The personnel of the department continued very much unchanged until on February 9, 1919, it adopted the coordinating plan, under which the following officers were elected: Paul Pugsley, president; Jack Nestor, vice president; Tyra Lloyd, secretary; Minnie Swanson, treasurer; Walter L. Gates, librarian; Sister Frederick Gerber, home department superintendent; J. W. Gunsolley, temperance superintendent; Mrs. Bartholomew, normal superintendent; Phoebe Tucker, gospel literature superintendent; Bernice Griffith, chorister; W. O. Hands, second vice president and boy movement director.

Subsequently the work of the society was enlarged to include as one of its principal activities the social and recreational department. The name of the chief officer was changed from president to field worker. Brother Pugsley continued in that office until November 21 when Frederick J. Cleveland was elected his successor.

Boy Scouts in Kansas City Stake

Nearly every Latter Day Saint boy of Scout age in greater Kansas City is or has been a member of the Boy Scout organization. Most of them have been members of Troop 7, which is known in Kansas City as a Latter Day Saint troop, because the large majority are Latter Day Saint boys and have a Latter Day Saint scoutmaster.

Troop 7 is in good standing among the ninety or more troops of the city. For a time we had two of the only three "Eagle Scouts" in the vicinity. These were Dudley and Le-Roy Smith. We also had more "Life" and "Star Scouts" than any other troop in the city.

To the uninformed it may be explained that an Eagle Scout is the highest honor that can be attained in Scoutcraft. The Latter Day Saint Scouts have given programs in most of the churches of the stake. These generally consist of Scout activities, such as knot tying, first aid, signaling, scenes in camps, story-telling, etc. They generally attract considerable interest and are very helpful to the boys.

We need more scoutmasters within our own church. There are a lot of our boys under outside scoutmasters. There ought to be a lot of our men as scoutmasters over boys not in our church bringing them to our services. There is a scoutmaster school every Tuesday evening at Scout headquarters where our men would be welcome, which is free and intensely interesting. The leaders are men well fitted to help teachers hold the interest of their Sunday school classes.

Over two hundred boys have been members of Troop 7 during the past twelve years; many of them have made a high mark in the world's work. Is there a man whose heart would not swell with pride at the thought that he has helped so many boys to lead cleaner and more useful lives, to feel that at just the right time he was prepared to keep the interest and direct the activities of such a bunch of growing manhood?

Troop 7 now numbers about twenty boys. Ahead of us are a lot of things to do. Every member is getting ready for the round-up in Convention Hall May 20 when all the Scouts of this city will put on a Special Scout Show. This is well worth the time for everyone interested in boys to see. We will have a place in the boys' parade May 1 and field day May 30. These are all big events and fill a necessary niche in every boy's life.

Finally, the only thing that keeps so many of our boys out of the benefits that Scouting gives is the lack of men who are willing to devote of their time to the young boys of our church.

Here is an opportunity for our men to keep young and active and at the same time help our parents to make better citizens out of the coming men. Best of all is the genuine pleasure given by this association with a live troop of boys, teaching them games, about trees and birds, how to catch snakes that are harmless; and how safely to destroy those that are dangerous.

All these things help us to keep young and better enjoy our life while we are living.

An Important Omission From This Number

Lack of space prevents the printing in this number of an interesting and timely article in connection with Kansas City Stake entitled "Kansas City resources." This is in type and will appear next week. It covers in detail a number of important factors concerning our metropolitan stake and will be of interest not only to those outside the territory but will furnish convenient reference to those who reside therein.

LETTERS AND NEWS

Saint Louis, Missouri

The Saint Louis Saints desire to have it known that our church will be dedicated on May 14, and we expect to have a series of meetings following, to continue for two weeks, and wind up with the district conference on May 27 and 28. We are also requested to invite all Saint Louis Saints, wherever located, to be present at this time. Plan to take your vacation at that time, or if contemplating a visit to old friends or relatives, arrange the visit to come in May. Make this event a real *home-coming* and we assure you a hearty welcome. Don't forget the date, May 14.

Easter Sunday was celebrated by very appropriate exercises in our Sunday school, and the morning sermon by Elder C. Ed. Miller on the resurrection was so aptly and interestingly illustrated that even the children were interested. At night the theme, "Immortality," by Brother Archibald, leaves no doubt in the minds of those who heard this wonderful sermon. "The best I ever heard," one person remarked. An unusually large attendance was an encouraging feature at the services; and the anthems rendered, as well as the Sunday school music, were full of life and hope. E. B.

Independence

As a result of the city election, Bishop B. J. Scott, who has been acting as pastor of Walnut Park, was elected by a large majority as city marshal, which places him in charge of the entire police force. He has the power of appointment of the police officials, subject to ratification of the mayor and council.

Henry C. Smith, church architect, who has been of late spending most of his time in work in Kansas City, was elected as one of the city council on the Republican ticket. Elder A. K. Dillee, of the South Side, is a hold-over member of the city council.

Local observers report that the fruit crop is safe so far in spite of recent frosts and cold weather. All varieties of apples are in bloom, with petals falling from some peaches.

A recent wedding of interest to many was that of Elder C. B. Hartshorn and Miss Zaide Rodger, both of this city. Elder Hartshorn has an important executive position in the office of the Presiding Bishopric, is one of the superintendency

(Concluded on next page.)

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Conference Notices

Southern Indiana, at Louisville, Kentucky, May 12 to 14. Sunday school convention on May 12. Jessie B. Mast, secretary, 1403 Lexington Avenue, Indianapolis, Indiana.

Reunion Notices

Lamoni Stake, at Lamoni, Iowa, August 2 to 14. J. F. Garver.

Seattle and British Columbia, at Centralia, Washington, August 11 to 20. Conference of the district will convene on Tuesday, August 15, at 10 a. m., for business. Conventions on days following. More complete notice will follow. J. M. Terry.

London, at London, Ontario, Springbank Park, July 1 to 10. Particulars later. Frank Gray, secretary, 612 Dundas Street, London, Ontario.

Two-day Meeting

London District; Saint Thomas, May 13 and 14; Stratford, May 27 and 28; Waterford, June 10 and 11; Listowell, June 18; Rostock, June 24 and 25; Saint Marys, July 29 and 30; Mitchell, August 13; Delhi, August 26 and 27. These meetings, save two exceptions, will commence on Saturday evening at 7.30 with institute work. Special preaching services on Sunday, supplemented with other services suited to locality and occasion. Music in charge of district chorister. Good interest and attendance expected at all these meetings. Rally, Saints, rally! William Osler, district president; James Pycock, missionary supervisor; John Burger, bishop.

Requests for Prayers

Brother John Harp, of Pearsall, Texas, desires all who will to fast and pray for him on Sunday, April 30.

Sister Jerome Wagar, of Bantry, North Dakota, asks that her grandson, two years of age, in a hospital at Dugby, North Dakota, suffering from a relapse from influenza, be remembered in the prayers of the Saints. She would also have the Saints pray for herself.

of the Mount Zion Sunday School, and a faithful worker in various other local affairs. Sister Rodger is the daughter of Brother and Sister J. B. Rodger of this city. The happy couple are spending their honeymoon in the Ozarks.

The Sunday morning sermon by Pastor R. V. Hopkins was along pastoral lines, he making a definite appeal for the higher life. He took occasion to deny some rumors current as to immoralities prevalent in our midst.

The sermon in the evening, by Apostle John W. Rushton, was preceded by a half-hour program by about one hundred children, in charge of Mrs. J. T. Westwood, piano accompaniment by Mrs. A. L. Sanford, and including a stringed orchestra of about eight children. Some excellent renditions were offered. The sermon, on sin and its consequences, was as usual, eloquent and forceful.

Next week will be Boys' Week throughout the country, and all the churches are making efforts to have a large number of boys at at least one service during the day. They will be given a place of honor next Sunday evening and the sermon will be on "The twentieth-century boy."

Mrs. Frederick M. Smith arrived Wednesday morning to attend the funeral of her sister, Mrs. P. A. Silsbee. She left her two girls in California and may not make an extended stay at this time.

An East Indian by birth, a prominent Syrian by experience and training, endowed with the usual name given all who take upon them the priesthood of the Mohammedan religion, Mohammed Allah, recently visited general church headquarters and was given a hearing by the joint council. He learned of our work through a Brother Hamilton, of Saint Louis, who as a soldier heard this man lecture in England and through conversation induced an interest in our church. In spite of protests by would-be friends en route, he continued till he reached this place, so he might at first hand investigate our claims. He was favorably impressed and will continue his investigations.

When Mrs. Audentia Anderson was in Independence the first week in April, she tendered her resignation as superintendent of the Women's Department, principally because of her continued absence from Independence, while all reports, records, and files are here. She has served for two years and felt it wise that a change be made, so Sister Dora Glines, the second assistant superintendent, was appointed to fill the vacancy. Mrs. Anderson has written an excellent editorial of appreciation for support and setting forth the above facts, but owing to the Kansas City Stake number this week, the regular Women's Department column is crowded out, but will appear next week.

Sharing honors with the Federal Reserve Choral Club and the Haydn Male Chorus of Kansas City, in a recent choral concert in the Federal Reserve Bank Auditorium on the twentieth floor of the building, the Auditorium Orchestra, of Independence, directed by Elder R. T. Cooper had a prominent place. The concert was directed by John R. Jones, a noted leader of community singing in this section of the country who has always taken much interest in our musical aggregations. The Auditorium Orchestra played four selections and gave support to vocal selections. Gomer Watson was concert master and Miss Pauline Becker accompanist. There were in attendance a considerable number of prominent people from other cities as well as a goodly delegation from this city.

The radio sermon sent out from Kansas City on Sunday evening was by Elder Hyrum O. Smith. The musical numbers consisted of two solos by Frank Criley and three numbers by a male quartet. Next Sunday evening the sermon will be by Elder Ralph W. Farrell on "The new day," and

the music is to be furnished by a double quartet. The newly equipped studio makes possible the broadcasting of all sorts of music, and this is being developed.

The radio program at the Religio was beset with so many interferences of various kinds that it was spoiled for the large audience at the Stone Church, though many other points phoned in their appreciation of both the quality of the program and the ability to hear clearly. Some of our best singers and players participated. Probably another attempt will be made later to provide a similar program.

The following patients entered the Sanitarium during the week ending April 22: Mrs. Tina H. Winters, Mount Washington, Missouri; Mrs. Helen Ostertag, Kansas City, Kansas; Mrs. John Powell, Lees Summit, Missouri; Baby Anna Ruth Baker, Levasy, Missouri; and the following from Independence: Herman Lukens, George Carson, Miss Myrtle Grapes, Ralph Wittmann, Baby Woodrow Farrell, Mrs. Agnes Jepson, Miss Julia Surface, Mrs. Elizabeth Stevens, and Henry Webb. X-ray patients: Mrs. E. E. Kirby and F. A. Inman, of Independence.

New Children's Day Program

An entirely new and specially written cantata for Children's Day observance has just been published and is now on sale at this office at 10 cents each copy or 75 cents a dozen. It is best to order a dozen copies for effective work in putting on the program.

The title is "Zion redeemed," and the motif is distinctly and pleasingly Latter Day Saint. The author is Mrs. Mollie Davis, of Independence, and this was chosen as the best of a large number of entries in a contest in the Pen and Ink Club. It will be tried out under the auspices of the committee in at least one of the Independence Sunday schools this year, but to meet the demand for something for other schools is being published now. Most of the music is selected from our church songbooks, and the balance is familiar music to new words.

Sunday school committees should order at once to give ample time to prepare for Children's Day, the second Sunday in June.

Bibles for Mothers' Day

The following Oxford Bibles are especially suitable as gifts for Mothers' Day. The type is large and clear and the prices are very low, we having deducted ten per cent from the regular selling price in accordance with our recently announced policy.

LONG PRIMER TYPE

The styles listed below are all text editions and do not contain references.

01500 Cloth, red edges	\$ 2.30
01502 Keratol, gilt edges	3.42
01508 French Morocco, red under gold edges	4.50
01510 Half Morocco, library style	4.82

Oxford India Paper Edition

01505x French Morocco	7.20
01536x Persian Morocco, limp	9.00
01529x Persian Morocco, divinity circuit	10.80

SMALL PICA TYPE

Each of the styles listed below contains a Family Record.

01600 Cloth	2.48
01607 Keratol, limp	3.51
01608 French Morocco, red under gold edges	5.00
01610 Half Morocco, library style	5.18

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any save it be one wife; and have none."—Book of Mo-

u have shall 16.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Published weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, May 3, 1922

EDITORIAL

Life Is Not Things

"A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 17.)

The Master had been called upon to judge between a man and his brother, that he divide the inheritance. It is remarkable how frequently there are dissensions on this ground, the dividing of the inheritance, and sometimes over very trivial items. We have known heirs to refuse to give keepsakes to friends of the departed, even though these heirs were not directly related by blood and the total amount was not one tenth of one per cent of the estate, simply because it had not been plainly designated in the will, although the wish had been expressed.

The Master recognized that he was not the officer of the civil law to decide these questions of property, nor could he confuse his mission by being brought in question for such actions. But this would not prevent two members of his church from submitting such a dispute to one or more of their brethren for adjudication and arbitration and settlement to avoid going to law, such action being taken by common consent or agreement between the parties concerned.

So the Master replied, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." This was followed by the parable of the rich man whose crops exceeded the capacity of his barns, so he decided he would pull down his barns and build greater, rather than to share his produce with others. But God said unto him, "Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So shall it be with him who layeth up treasure for himself, and is not rich toward God." (Luke 12: 22, 23.) A man's life does not consist in abundance of things.

The happiness of a baby does not depend on being kept spotlessly clean, having a trained nurse, and kept in a special room in a crib. A baby will thrive better with mother love though compelled to shift for himself much of the time, and even though

he wriggles over to the coal bucket and, quite naturally, samples its eatability. A child's life does not consist in being dressed up and kept quiet. His happiness lies in freedom of movement and being permitted to play next to Mother Earth. A child's life does not consist in the multitude of perfect toys, but rather in imagination and play with even the simplest make-believe toys. It is questionable if a too perfect toy has anything like the educational value that the makeshift has.

We have been happy as a child in a log house with a dirt floor, watching the wonderful moon rise between the cracks. The happiness of childhood does not depend on a multiplicity of things.

That which is true in childhood is also true of those older in years. Millions of dollars and indigestion do not make for as great happiness as is known by the hard-working but adequately paid laboring man. Women who are first housekeepers, whose house must be kept just so, and who are so burdened with things that church services must be neglected and there is no place where a live boy can sit down or stand, may succeed as custodians of things, but fail as mothers.

Likewise one whose things must be kept in such order that there is no place for a husband, may prove a lover of beautiful things, but not be a good wife.

So also the man who is so burdened with his possessions that he cannot treat his family with consideration and has a grouch over every extra dollar of expense for shoes, may possess many things but fail as a father and husband and as a citizen as well. Life does not consist primarily in things.

Nor do we in this discredit in the slightest degree the value of good clothing, of a good, well-kept home, of pleasing surroundings for work; but these things should be secondary and not primary in our lives. A man may well be rich; he should be rich; but should be rich first towards God and towards his family, and not first to seek to lay up treasure for himself. "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." (Matthew 6: 38, Inspired Version.) So the Master taught his disciples.

This same lesson was again repeated when the

rich young man came asking what he should do to be saved. He was referring to the law of Moses, the ten commandments, "All these have I kept from my youth up." What then should the answer be? The answer of the sectarian world would be, "We will be glad to accept you on your own terms." He was a man of wealth, a man who had kept all of the ten commandments, but with the Master it was not so, for he answered, "If ye would be perfect, go and sell that thou hast and give to the poor and come and follow me." He told him frankly that he had too many things. His heap of things was so high that it shut off his vision of the kingdom of heaven. His first need was to reduce his heap of things that his heart might be turned fully to the kingdom of God.

"But," one will say, "that would drive him away." Yes, the young man went away sorrowful, but the Master had given him a chance for redemption. Though he turned to his disciples and pointed the moral, "How hardly shall they that have riches enter into the kingdom of God." It is easier for a camel to go through the little gate of the city, called the needle's eye. To do this the camel must have the things, its burden, removed from its back, and then, on bended knees, crawl through.

The Master calls for the consecration of the man's whole self, even though that involved first of all a sacrifice, a dedication, a setting apart for others of some of his multitude of things.

Then, when the Master was about to go up to Jerusalem to be offered up, Mary brought a pound of ointment and anointed his feet and wiped them with her hair. One of the disciples, Judas Iscariot, asked why this ointment was not sold for three hundred pence and given to the poor. Three hundred pence would represent the earnings of a laboring man for a year or more. The silver that would go to make three hundred pence would perhaps be worth fifty or sixty dollars in silver to-day; but that is by no means the test. In purchasing power it would represent the earnings of a laboring man probably for more than a year. Perhaps if we should give it a value to-day of \$1,000 it would be nearer a fair comparison.

Judas later sold the Master for thirty pieces of silver. This was less than thirty silver dollars in metal, and represented only about two fifths as much as the value of the ointment. This gives us another measure of comparison. But it is striking to think of the Master of life being sold for less than one half the value of the ointment used to anoint his feet.

Jesus, at the time, approved of the act of Mary, and declared that it was in token of his burial. "For the poor have ye always with you, but me you have not always." He recognized the expression of love

beyond the material value of the ointment, yet it was not a small sacrifice.

It is right that we should conserve the treasures of earth; it is right that we should consecrate them to the service of our Master. It is right that we should provide for our family, "for he who careth not for those of his own household is worse than an infidel," but our thoughts should not be first to lay up treasures for ourselves. Our first seeking should not be the things of earth, for "A man's life consisteth not in the multitude of things that he possesseth," but rather should we "seek first the kingdom of God and to establish his righteousness and all things will be added."

S. A. B.

The Lord's Supper

A Feast of Brotherhood

The Lord's Supper is not only in remembrance of the sacrifice made by our Lord, is not only an opportunity for a renewal of our covenant, but it has also come down to us as a love feast agape as signifying that we are all of one family and all of one blood as we partake of the flesh and blood of Jesus in the bread and wine. Symbolically, we become one with him and with each other.

So we are reminded of his wonderful prayer in the Garden of Gethsemane when he plead with the Father that "they may be one even as we are one, thou in me and I in them, that we may all be one."

Whosoever comes to partake of these emblems, bringing with him a little ill will towards a brother, a desire to discredit him, to hate him in any way, a desire to restrain him, with a feeling otherwise than of open-hearted brotherly love, partakes, in a sense, unworthily, bringing the spirit of disunion to the feast in which we pledge ourselves as one.

There is a long history in comparative religion of this significance, how it became, through the ages, corrupted; how its spirituality and symbolism were lost sight of, and only the truth of the common brotherhood sometimes remained.

Now that we have restored the true inward meaning of that feast, its symbolism, let us not lose that which even the savages held, the knowledge of our oneness under God, that we are all one family or brotherhood by the blood which Jesus shed for the suffering world.

It is stated that only seven per cent of the people of America go beyond the grammar school in school work. They rely for the balance of their education upon reading. Therein we see the importance of a free press, and if the people of the country are to be equally informed, it must be through a press having national dimensions.

Suggestive Reunion Program

The Joint Council of Presidency, Twelve, and Bishopric at a recent session appointed a general reunion committee consisting of Elbert A. Smith, Paul M. Hanson, and B. R. McGuire. This committee in consultation with the heads of the Sunday School, Religio, and Women's Departments have formulated a suggestive program for the use of reunions.

The program is purely suggestive and is offered in the hope that it may help those in charge of local reunions. It may be adapted to local needs, conditions, and talents.

8.30 to 9.30 a. m. Prayer meeting. (Where housing and other factors permit, separate prayer services should be held for adults, young people, and children.)

9.45 to 10.45 a. m. Study hour. (Graded classes should be furnished for different ages. The visiting field worker representing the departments will assist in this work. The heads of departments have addressed letters to local district officers and reunion committees suggesting texts for study.)

11.00 a. m. Preaching meeting. (The sermon at this hour should feed and instruct the Saints. If possible, at the same hour a sermon for the young people and a sermonet or Bible story for the children should be provided.)

2.00 p. m. Activities of Boy Scouts, Orioles, etc., demonstrating their work.

3.00 p. m. Recreational.

8.00 p. m. Missionary doctrinal sermon. (To be preceded by a half hour of congregational singing.)

A Conference of Renunciation

The conference at Washington for disarmament has been referred to by several as a conference of renunciation. It was probably first so designated by Count d' Alte, of Portugal, as here the great nations have abandoned their deeply cherished national policies and advantages once thought essential. America renounced her opportunity to win the race in naval armaments. Great Britain renounced her mastery of the sea; France her natural desire and right to remain a first-class naval power; Italy the position as a naval power to which her skill might well entitle her; Japan a position in the Pacific corresponding to the importance of her merchant marine. America and Japan renounced their right to fortify portions of their own territory, and the four chief naval powers of the Pacific renounced the right to attack without first consulting with all of the others. All of the powers except China renounced the opportunity of commercial and political gain in the Far East, and most of them even existing rights and spheres of influence.

The treaties were first to limit naval armament between the United States, Great Britain, France, Italy, and Japan; second, they were to control the use of submarines and gas in warfare; third, the

United States, Great Britain, France, and Japan relating to insular dominion in the Pacific, and with this a declaration reserving America's right in the Mandate territory, a treaty between nine powers relating to the policies and principles to be followed in China.

The Cost of Publication

Despite complaints against the increasing cost of periodicals and other publications, the fact remains that there has been very little, and practically no profiteering. Prices have not been increased in comparison with the increased cost of publication, including wages, paper, ink, and machinery.

But it must be remembered that an essential part of publication is the distribution, the getting of the printed matter to the readers, and in this field the Federal Government has interfered so as to very greatly increase the cost through increased mailing rates. We have discussed this increase in earlier issues, together with the zoning system. This increase has been met in many instances by printing periodicals long in advance and sending by express or freight, or some other method. But in many cases, this cannot be successfully resorted to. The result has been that many periodicals have gone to the wall. Others have found their way difficult, and all have been forced to raise the price.

As the result of these conditions, an American Publishers' Convention has been called, and for the first time, all of the publishing interests will be represented. Their interests are diverse. Doubtless, now they have started, they will continue to work together to consider the best interests of their business. Their immediate problem is to secure a reduction of mailing rates by asking Congress to remove the last two increases of 1920-1921. This would still mean that postage rates will be 175 per cent in excess of pre-war rates, but it will be at least an adjustment.

The war taxes have been taken off of other industries. The publishers, therefore, appear to be consistent in asking that this excess war tax be taken off their business, especially when this tax is not on the product, but on the process of the business.

The national board of fire underwriters state that matches and smoking material were the greatest cause of fire for the five-year period ending December 31, with electricity second, and stoves, furnaces, pipes, and defective flues following as third and fourth. For the five years the loss has been over \$1,600,000,000 in the United States, which naturally places a considerable burden on the community.

Homes for Children

We recently published an item from our own Children's Home asking for those who were able and willing to adopt one or more children. Now we note from a recent Omaha editorial that the Nebraska Children's Home Society is conducted without an institution. It has no home, but it seeks to find homes for children. It does not take care of homeless children in a dormitory maintained by charity. It does seek to find foster parents who will adopt homeless children into their homes and make them at home in every sense of the word. In twenty-eight years, this society has aided seven thousand boys and girls and found permanent homes for over two thousand.

Its work to-day is taking little children, outfitting them with proper clothing, boarding them for a short period until a home can be found. After finding them homes, they supervise their care in these homes until they are twenty-one years of age. This they are able to do at an average expense of \$137.50 per child.

We understand that this is the total expenditure, not the annual expenditure, per child, and we are glad to note that they not only find homes, but supervise the care of the children in these homes until the children are of full age.

This latter is certainly not of less importance than the caring for and outfitting of the children, nor the work of finding them homes or adopted parents. It is, in fact, a most vital part of the work of this or any other society which undertakes to secure the adoption of homeless children, not to depend alone on letters of recommendation, but to maintain the point of contact throughout infancy.

The Wireless Telephone

The use of the wireless telephone has undergone a most remarkable increase within the last few months. *The Outlook* states that a year ago less than fifty thousand wireless telephone receiving sets were in use. To-day there are from six hundred thousand to a million, and the number is rapidly increasing.

This is the reason that there has been necessary a prescribed wave length for different kinds of service and restricting certain wave lengths to certain service. It would seem to be apparent that as the number of sets increases, not only the wave length, but also the time of sending will have to be subject to some regulation. At present, transoceanic radio service is assigned the longer wave length of six thousand meters. Amateurs and technical and training schools are confined to 150 to 270 meter wave length, from 152 to 300 meters being exclusive for amateurs.

A Samoan in the Arctic

A Pacific Islander learns to prefer the cold climate to the heat.

Some have at times wondered how the South Sea Islanders would be able to endure our winters if they ever came to Zion. They dwell in a climate that is warm all the year around, and in comparatively recent times they wore no clothing, for they needed none to protect them from the temperature.

But this question is now fully answered in an article in a recent book by Stefansson, in which he states that a Samoan who came to the World's Fair a few years ago, proceeded to San Francisco with the idea of returning home. He saw a ship about to sail and slipped aboard, not realizing that but few ships leaving that port go to his islands. In this case it happened that the ship was starting on a three-year trip to the Arctic.

The first winter he suffered severely from the cold, not knowing how to protect himself, but the next winter he was amply clothed, and liked the Arctic so much that he made his home there. He engaged in trade there and accumulated considerable wealth. He was finally asked why he did not return to his own islands, and remembering that when he left a man could be hired for five cents a day, he decided to do so. But arriving a year or so later, Stefansson met him again in San Francisco and asked him what he was doing there. He replied that he had intended to go back to his islands, but remembering that conditions had changed the price of labor, he had gone back north. While he had been staying in San Francisco, he had missed so much the winter of the north he knew he would no longer be happy in his islands where there is no winter.

If this Samoan can dwell permanently in the Arctic region and enjoy it, there appears to be no reason why the South Sea Islanders could not dwell in Zion and be happy.

The world crop summary for 1921 shows a wheat increase over 1920 of 65,000,000 bushels. The amount, however, is only 2,000,000 in excess of the world average for 1914-1918 of 2,450,000,000 bushels.

The corn crop was 72,000,000 less than 1920, but a decided increase over the average for both 1914 to 1918 and 1909 to 1913, as it was a total of over 3,500,000,000 bushels.

The oat crop was 500,000,000 bushels less than 1920, and 200,000,000 bushels less than the five-year average, 1914-1918. The crops, therefore, were quite comparable with those for previous years.

ORIGINAL ARTICLES

The Miracle of Progress

By Walter W. Smith

A sermon delivered Easter Sunday, April 16, 1922, at the Stone Church, Independence, Missouri; reported by Howard W. Harder.

And the women entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold two men stood by them arrayed in dazzling white apparel; and they were amazed. And as they were affrighted, and bowed down their faces to the earth, the angel answered and said unto the women, Fear not ye: be not amazed: for I know that ye seek Jesus, the Nazarene, who hath been crucified. Why seek ye the living among the dead? He is not here; but is risen, even as he said. Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. Come, see the place where the Lord lay. Behold, the place where they laid him! And go quickly, and tell his disciples and Peter, He is risen from the dead: and lo, he goeth before you into Galilee: there shall ye see him, as he said unto you. Lo, I have told you. And they remembered his words. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

I have read to you a paraphrase of the story of the angel's reception to the women at the tomb as found in Matthew, Mark, and Luke.

If I were to tell you how I feel, after listening to the worshipful music this morning, I could do no better than to quote the words of Saint Ambrose who said, when he heard the music in the Cathedral of Milan, "My emotions were moved, my tears ran down my cheeks, the truth distilled in my soul, and I worshiped God."

"He Is Risen"

This is a most auspicious occasion. The message is one of the opening flower, the bursting bud, the early dawn, with all its promise. And if I paraphrase what I have read to you this morning again and try to reduce it and get out of it a text that would be short enough to confine my remarks to for the brief period I have before me, I should further cut down the story which I have read and make it read like this: "Why seek ye the living among the dead? He is risen from the dead: and lo, he goeth before you."

Whatever Christmastime may bring to us by way of promise, whatever any other season or any other holiday or any other festival may mean to the Church of Christ, Easter morning means to us a promise of progress and triumph. He is not dead. He is risen. He is not among the dead, but he is among the living and goes before you. Christ said to his disciples while here, "I go to prepare a place

for you." He said again, "If I be lifted up, I will draw all men unto me."

The hour of the crucifixion was the hour of deepest anguish to the infant church because their discernment was too small, their experience too limited, their faith too weak, and their courage all but gone, and they said to one another, "We thought that it had been he who should have redeemed Israel." But on Easter morning, when the faithful women came to the tomb they received from the messengers of God the assurance that the promises that he had made were fulfilled, and the miracle of the resurrection of the dead had been accomplished, and that all that was promised of God, both in nature, in the consciousness of man, and in the revelation of God, should all abundantly be fulfilled.

Miracles Because Mystifying

This miracle is not new to man, though in the light with which Eastern morning illuminates it, it perhaps has not always been viewed. People seem to think it a strange thing that a miracle should be held as a perfectly rational and scientific thing. The only thing about a miracle that is mystifying is the fact that we do not have an adequate explanation for it. That it exists, no well-informed man will care to question. Do you know that in biology we have a continuous miracle? Do you know that every step of progress made in a blade of grass and in the development of the mammoth oak, the beautiful Easter lily, and all the rest of the flowers or plants in the field, all bear testimony of a continuous miracle, the miracle of life?

Science accounts for a great deal of this. In the theory of evolution there is developed a most splendid history of the sequence of the rise and development, the progress and unfoldment, and development of that which is. What wonderful progress has been made in the field of living things! Do you know, beloved, what the Easter lily at one time looked like? Once upon a time the bulb of the Easter lily was an article of food in the Orient. It was a large, luscious bulb, and was cooked and eaten like a potato, and the blossom on the lily was very small. It was a beautiful, white, inconspicuous, little flower, and of little consequence. Transplanting it into a new environment, cultivating under better conditions, and selected for another purpose, the splendid blossom is now produced, which sometimes measures four and six inches, and even eight inches long. In fact, it is so large that we have now christened it with another name and now call it the *lilium longiflorum*, meaning of course that it is the lily with the long flower.

How was each step in this wonderful development made? Does any man know? We pass it over by

saying *selection* and *cultivation*. We have another name for it. Men say this is all brought about by change in germ plasm; but no biologist, no scientist, no chemist has told us yet what that is. It is the miracle by which that which is wrapped up within the possibilities of the plant is unfolded, and we do not know how. Why is it that sometimes in a field of perfectly yellow corn there will be a white ear? Does anybody know? No; they simply say it is change in germ plasm. But why when thousands of grains of corn, many bushels of corn, were planted in one field, why should there be one grain as yellow as all of the rest that should defy all of the rules of heredity and make white corn? It is the miracle of progress. It is God's own way of taking out of the things that he put here on the earth the things that he determined in his own will would eventually be made.

Miracles in Flowers

Look at the things about us, how they progress under cultivation. I see some of the ladies wearing sweet peas this morning. Just think what a cheap, common, ordinary flower the pea is; but under the evolution of life just see what beautiful flowers have developed! Pass by the roadside sometime and gather a wild rose—just a common, ordinary, five-petaled, wild dog-rose, and compare it with the magnificent American Beauty and see what a miracle has been wrought. Nobody knows why. No scientist can tell how. Scientists know the change is made and they have catalogued it because it is quite generally known. Sometime, somewhere, about every once in so often, and that is about as often as you can tell when it is going to happen, nature will strike off from its normal paths and make a new path for itself. It is the miracle of physical, biological progress.

Pass over from the biological field into the field of the development of reason and see what man has done. All the knowledge we have in the world is the result of experience, excepting of course that which belongs to the spiritual field which comes to us by revelation, and by the way that is experience, too, after we get it. But all we can purchase as the result of our own thought depends upon our experience. Suppose each man had to have all these experiences anew for himself. It certainly would be like marching up to the top of a hill and marching down again. Each man would go up the same hill everybody else travels. Intellectuality, purely human reason, culture and refinement have no such experience; each generation builds upon the last.

We all anticipate, we look, we yearn, we long, we labor, we strive, but every man in reasoning out and in thinking always figures that the obstacle which

the other man was unable to surmount is his particular task, must be mastered; he must overcome what the other man could not overcome. Human progress, civilization, invention, culture, is the challenge to the race, the unsolved problem lying before us all, for each to overcome.

Biological Development

How has the race progressed? Now, in a biological sense, let me tell you. A Herefordshire cow in 1066 weighed six hundred pounds on the average. There might have been some that weighed six hundred twenty-five pounds, but there were thousands of them under six hundred pounds. How do they compare with our twenty-eight-hundred-pound Herefordshire steers to-day? What is the cause? Development. Change in germ plasm.

But while nature has been building fine stock, beautiful flowers, and wonderful food for man, what has man been doing? What about the reasoning power, the knowledge, the accomplishment, the equipment, the wonderful mind development throughout the last thousand years? Each generation is helped more or less, according to the amount of strength put into it. But suppose we feel that the bridge is closed at the other end. What would be the use of trying to cross? You know, every man feels that what the human soul can do is an unmeasured affair, and that what can be accomplished is determined not by what somebody else has done, but by what I will do, hence the other end of the bridge being open, every man tries to bridge the gulf.

Literature speaks to us in the terms of miracles, for human reason, finding the road more difficult than it cares to negotiate, has attempted to solve the problem by a miracle. How many of you remember reading any great literature that did not have a miracle in it? Go back to your Shakespeare. How about the miracle in Hamlet—the ghost? And how about Macbeth? and how about Sir Walter Scott's Ivanhoe? All through the ages, among every race, in human intelligence, the gulf is always bridged by every great man by a miracle. It has been the line of human thought. Dickens, in "The Christmas carol," Longfellow, in "King Robert of Sicily," Tennyson, in the "Idylls of the King," and all the rest. When they have reached the limit of human reason they have bridged the gulf. Every man that is worth while, in thinking about things does that, and it is a miracle—the superhuman, the unusual, the thing that every man wishes would happen, and longs, and looks, and prays, and labors for, and if he successfully accomplishes, can do what in his own power was impossible.

Shall we deny to the spiritual world that great and wonderful and more powerful realm than either

the intellectual or physical world—shall we deny this great spiritual realm a miracle? Why, the very center, the very core, the very meaning of this latter-day work is in the miracle which is true in nature. That which every wise man has looked for in the spiritual field is ours to enjoy.

Life Is Participation

What is life but participation? It is a marked and limited life that the flower lives, but what is it doing to participate? Why, it is making the element over into green leaves, white flowers, and making chemical reactions that are very beneficial. What is intellectual life and thought and reason but participation in the thought, activity, feelings, and longings of others?

What is spiritual life but thinking the thoughts of God; willing the things that God would will; feeling as God would feel under those circumstances or under a given situation; actually having the mind of Christ? That is what it means to be spiritual. In this great spiritual realm there must be some power of regeneration, otherwise we would go as in accordance with the law of all things. A ball lies still or rolls just according to whether it is moved or left alone. This would not be untrue in the spiritual world. No man can rise higher than himself if it were not for the fact that when he comes to the place where his soul yearns for that which is greater than his own resources can supply, God's promises are realized in the soul of man, the promise of regeneration, the miracle of spiritual rebirth.

When we live our life all through, marked in its physical experience by the miracle of life's own development, marked in the intellectual life by the great gap that has to be supplied by the superhuman, are we to feel strange when we enter the field of spiritual development and find that here we are participating, not in physical things with materials, but in spiritual relations that exist between ourselves and God and ourselves and our friends, are we to suppose that here in this field we are to be left to accomplish, that after this great life of adjustment and participation has come to its full fruitage, that then we are to lay our bodies down, failures and unsuccessful, which have run their course like a candle blown out in a twinkling? It is not true of a plant. This plant, the lily, perpetuates itself, and as soon as spring comes and another Easter is born, another crop of flowers like this comes again and again and again, and each crop richer and better and longer and whiter and more worth while.

Human Thought Persists

Do human thoughts die? Oh, no. Socrates, Plato, Aristotle were laid in the cold embrace of death hundreds of years before our Lord was born. Did their

thoughts perish with them? No, they did not. Every modern thinker, every great reasoner, every man who has any degree of intelligence is influenced by the thoughts of these great men that live on and on, recurring in every generation. These thoughts being taught to the children, they are forced into action and are developed into manhood. Are we to believe that when this end comes we shall lay our bodies in the cold embrace of death and nothing further happen? Why, it would be a miracle if a man could believe that way. He would have to defy all the experiences of the race in every field of human experience. Every man, no matter what his religion may be, has the hope, the anticipation that the experiences he is now having may ripen into something better according to the promise of God, so that as our bodies are laid down the message of Easter is that that miracle anticipated is realized, for Jesus is not dead. He was laid in Joseph's tomb three days ago, but this morning we celebrate the rising from the dead. When the women came with their poor, weak faith, supposing that he who would have redeemed Israel was still there, they stood in the empty tomb and the angel said, "Why seek ye the living among the dead? He is alive. He is risen and goeth before you."

Never in all the experiences of the race has there been such a beautiful opportunity as is presented to the church of Christ to-day. All our past can easily be forgotten in the successes that lie before us. All our defeats, all our failures, all our disappointment, heartache, and all the rest can easily be buried with the past, and we can rise on Easter morning with the promise, "He is alive. He is risen and goeth before you."

Where cannot the church of Christ go? What cannot this church accomplish? Will you tell me any limit that any man or set of men can set upon the possibilities of the risen Christ? Some one has said, "If God be with us, who can be against us?" Certainly when we feel and sense and appreciate the fact that the whole of the Christian experience is a worshipful attitude towards the miracle of his existence, incarnate in flesh to show us what to do, died like man that he might rise like God, now who can be afraid, who can be discouraged, what is there that can turn us aside or hinder our success individually, collectively in groups, or as a church? Beloved, if we could only sense the full meaning of the miracle of the resurrection of Jesus Christ, the company that is housed here under the sound of my voice could go out and convert the world.

Persistence of the Church

Did you ever view the situation that confronted the church of Jesus Christ when they began to cele-

brate Easter? Will you go with me just for a moment back to Rome? The Romans were pleasure lovers. We talk about a pleasure-loving world today. We do have some respect for life, but the Romans, when they got too sated to be excited at seeing two bulls fight each other, put men into the arena. They trained gladiators to kill each other in order that they might have some excitement. In that kind of an age and that kind of a time the church of Jesus Christ, without prestige, inhibited by every law, prohibited everywhere, actually went into Rome and held its meetings in basements, cellars, tombs, and graveyards, because there was a vision in the souls of those men of the risen Lord. They had gone out to conquer the world and Rome was a small matter, a mere bagatelle. They were not worrying about Nero, nor all of his armies, nor the whole Roman Empire. They were set on fire with the individual knowledge of Jesus Christ resurrected from the dead, and had gone out to sanctify and cleanse the world for him. They took Rome, of course, and all of the rest of the western world, but they did not succeed altogether. But look what they did accomplish. In a few hundred years they conquered the world and became the state religion of all the western nations.

What could we do? We have had just about the same length of experience now that the Christian church had when they began their work of proselytizing. When the Christian church had had one hundred years of experience they were not as large as we are. The church of Christ made practically no progress until nearly all of the men who had seen the Lord were dead. It was a small and rather insignificant sect of the Jews at first and at the end of the first one hundred years had not gone very far, but when the Christian church actually realized their mission to preach the risen Lord and the miracle of his recovery from the dead and the meaning of that to each individual and the church in general, everything else took secondary place and they went out and conquered the world. I am living, hoping, longing, praying, that I shall see this church do the same thing. There is no reason why it should not. It is our mission, it is our opportunity. This is the message of Easter to us to-day.

The necessary conclusion is that adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short space of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong.—Plato's Laws.

Self-Denial

By James F. Keir

As we further the cause of Christ through self-denial we shall find great joy in service.

"If any man will come after me, let him *deny himself* and take up his cross and follow me."

He who holds himself in leash by self-denial develops a strong will. To give way to every appetite and to satisfy every desire weakens the will and, at the hour of trial or temptation, he who does so is an easy victim.

There must be virtue in self-denial, for the Lord would not require of his children the observance of that which is unprofitable. "In private and public expenditure, carry into active exercise the principle of sacrifice and repression of unnecessary wants" (self-denial).

Jesus denied his flesh the thing for which it hungered in order that he might be made spiritually strong and made equal to the big task before him. We are often made to marvel as we see the fervor of his followers who have caught the spirit of self-denial and consecration.

A few days ago a sister called at the office and, in talking over their financial affairs, I learned that her husband earned seven dollars a week and his board; that in addition to this they had an income, though somewhat uncertain, of \$25 a month, and that from this they were paying one tenth as tithing. I told her that she was doing more than the law required, for God has asked for one tenth of our increase, not one tenth of our income, to which she said: "Yes, but I promised the Lord I would do this and both my husband and I find much pleasure in doing it and the Lord has surely wonderfully blessed us." Who am I that I should say to her, "Don't you do it"? My reply to her was, "Sister, whatever you have promised God, that thing do."

The Poor Young Man

The next one is not the rich young man who went away, sorrowing when Jesus said to him, "Sell that thou hast and give to the poor," but it is a poor young man who went on his way rejoicing because it was and is his happy privilege to be a "laborer together with God." Such a spirit of self-denial and consecration is seldom seen.

He lives in a large city, works at a nominal salary, and is about thirty years of age, quiet in his manners, a man of few words, but that the interests of "seeking first to build up the kingdom of God" (by self-denial) is very close to his heart, is evidenced by what he has done. He has given to

Local church building fund about	\$ 50.00
Local reunion fund about	50.00
Sanitarium	75.00

German Saints	100.00
Auditorium	200.00
Offering to General Church	520.00
	\$895.00

His generosity was so noticeable by those who belonged to the same branch that one sister made bold to ask him how he did it. His answer could have been made in two words, "*self-denial*."

His interest in the Master's work is so intense that he lost no opportunity to save, that he might give. Instead of boarding or taking all of his meals at a restaurant, he prepared many of them in his own room.

Surely in the great day to come, when to his inquiry, "When saw we thee an hungered and fed thee, or naked and clothed thee, or in prison and visited thee?" there shall come the approving reply of the Master: "Inasmuch as ye have done it unto one of these, the least of my brethren, ye have done it unto me."

May more and more of us catch the spirit of these Saints, being assured that as we practice self-denial and give the Lord's work the benefit of it we shall find great joy in our service.

The Twelve Write Concerning the Sanitarium

Various members of the apostolic quorum commend the work and ideals of our church Sanitarium, thus recognizing National Hospital Day.

An Institution Worthy of Support

By Gomer T. Griffiths

It is with pleasure that I herewith call the attention of my friends to the fact that I am a booster for the Sanitarium and expect to always be one.

The Sanitarium is provided with competent physicians and a corps of faithful nurses to take care of the suffering ones who seek assistance within its walls. Many hundreds have been benefited through its peaceful influence and the wonderful care they have received from the hands of those who have taken great delight in ministering to their wants.

The spiritual atmosphere is of the highest order, as the majority of the physicians and all of the nurses have faith in Almighty God and depend upon the Lord to assist them in their endeavors to minister to the unfortunate ones through the ordinance of his church.

It is to be hoped that all of God's people will take an intense interest in this institution and give liberally of their means to support it. I wonder why it is that some of our people whom the Lord has blessed with an abundance of this world's goods do not feel disposed to endow this splendid hospital

and thereby help make it what God designed it should be when he commanded his people to provide a place especially for the afflicted and distressed of his children. However, many outside the church take advantage of the peaceful environment and the wonderful and splendid service rendered by the physicians and nurses.

Wake up, Saints, and send in your contribution. Your money cannot be spent in a more helpful and worthy cause.

Our Sanitarium Part of the Christian Ministry

By John W. Rushton

In the program of activities which should characterize the social efforts of the Christian church, our Lord deliberately selected the outline given in the prophecies of Isaiah which included the healing and comforting power applied to all who in sickness, deformity, and distress of body and mind, needed the help of God. Following this lead the Christian church in all ages has been the leading power in seeking to alleviate suffering and distress; and the healing art has been associated with the priestly function among all peoples.

It is eminently fitting that in the event of the restoration of the gospel of Jesus Christ there should be special emphasis placed upon the function of "healing the sick." In the development of the church activities attention is given to the effort to discover essential virtues in the herbs, roots, and barks to be administered in reverence and faith in such healing work.

From such a small germinal commencement did our Sanitarium grow, and its work of disseminating comfort, healing, and sympathy is known throughout the area of church experience, and many poor victims of the ills to which humanity is subject have had occasion to thank God for such a gracious ministry of spiritual, pathological, surgical, and comforting combination.

There cannot be a child of God and member of the church anywhere but must feel deep gratitude for the privilege of joining in this work which throughout the world is doing so much to reduce the existing amount of misery, and bring to men, women, and children not only "healing in its wings," but also such knowledge of the truth that epidemics, disease, and various defects which have handicapped our race in the struggle for existence shall be abolished.

Through this particular agency we also find ourselves related to all peoples who are striving to do Christ's work, and for this occasion at least theological and ecclesiastical differences are put aside as we unite in prayers, gratitude, and sympathy with the whole Nation and consecrate some token of

our thanks which shall make the National Hospital Day a reminder of a duty we owe to God in serving suffering mankind.

The Healing of the Sick Belongs to the Church

By T. W. Williams

One of the essential things which distinguish civilization from barbarism and savagery is humane and scientific care of those who are mentally and physically sick.

Instinctively we think of a hospital or sanitarium in connection with the church—one is incomplete without the other. The care and cure of the body is as much the part of the divine plan as the conversion and rejuvenation of the soul.

The altruistic purpose of any community must be measured by its interest or indifference to the remedial agencies available for the alleviation of pain, the maintenance of health, the preservation of mental poise and power.

It would seem unnecessary to emphasize the need of a sanitarium. God has done this. As early as 1906 the full direction was given to the church:

"It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church."

This is instruction as well as command. It has never been canceled or amended. The call for action is imperative to-day as in the past.

If we would strike out of the record of the life of Jesus all those passages which have to do with his efforts to alleviate suffering, cure disease, and cast out of men's minds and bodies discordant spirits, it would rob the story of much of its pathos and inspiration. Jesus Christ still leads because no other has ever approximated to him in sympathy and service.

Religion consists in ministry for others. The one thing which stands out in the history of the great World War as an evidence that barbarism has not wholly swamped civilization is the record of magnificent hospitals at home and abroad. So long as we have a physician, surgeon, or a "Rose of No Man's Land," so long will civilization abide.

We have in the multiplicity of other cares well-nigh forgotten the word of the Lord relative to our Sanitarium. Our contribution to the erection and maintenance has been niggardly and wholly inadequate. It is not too late to make amends. We still have time to demonstrate our faith by our works. Let the entire church membership be aroused to the needs in this direction and let the Independence Sanitarium become an institution to which we can point with commensurate pride as an evidence that religion is for this world as well as the world to come.

A Testimonial

By J. F. Curtis

In order that the readers of the *HERALD* may know more about the work of the Independence Sanitarium and its importance to the missionary and his family, permit me to say that I have been very closely associated with this institution for several years and know that it has been of great benefit to many of our missionaries who have gone there for care and attention. This is also true of the members of the missionary's family.

I have been personally acquainted with those who have had this institution in charge and I wish to speak a good word for the doctors and splendid group of nurses who so kindly care for those who are afflicted and distressed.

This institution has been and still is doing a great work that is much needed to be done. The Sanitarium should receive the support of all who are in a condition to help, so that its work may be extended to those who are in need.

They Give Their Life Service That We May Live

By R. C. Russell

As we gather around the remains of a fellow traveler ere we view, for the last time in mortal shroud, the beloved form of one whom we most dearly loved, it appears to me that the greatest praise attributable to their memory, is, "The world was made better because this noble being lived in it."

How many of us can say from actual experience that were it not for the Sanitarium and the ever-watchful, tender, skillful care administered to us while there, by physician, nurse, and elder, under the fatherly care of the Great Creator, our lives would have long since passed away?

Having been twice a patient in the Sanitarium I believe I should be a judge of the worthiness of its existence.

Some people are very timid about placing themselves in a sanitarium, but not so in my case, for coming in as I did in both instances from the rigors and hardships of frontier missionary labors, it was truly a veritable paradise for my weary mind and body, and though I had been treated right royally by my friends with whom I had labored, yet the combined sacrifice and skill of both physician and nurse far surpass that which could possibly be rendered in the home that is unprepared to care for the sick and suffering.

My greatest regrets are that I am not wealthy in the coin of the realm, for if I were I surely would come to the assistance of what I believe to be the most noble institution of our church—the Sanita-

(Continued on page 409.)

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OF GENERAL INTEREST

Kansas City Resources

[The following was prepared for the Kansas City Stake Number of last week, but space limitations prevented its use.—EDITORS.]

Kansas City is the heart of America.

Kansas City has no waste territory—no deserts, lakes, oceans, mountains. No international boundary lines restrict its sales possibilities from extending in every direction.

Kansas City is the clearing house for a vast agricultural region; a rich oil and mineral territory; an empire of beef and pork and other provisions.

Kansas City, to-day, is America's city of greatest industrial opportunity.

Kansas City is truly the heart of America, located as it is in the center of the continent, on the Missouri River at the mouth of the Kansas River.

The products of this territory pass through the Kansas City market to all parts of the world, and Kansas City sends back into the territory in return the manufactured products, necessities, and luxuries manufactured here or assembled from all parts of the world.

Kansas City is as far west as raw materials can economically be shipped for manufacture, and as far east as the finished product can be economically obtained for the great west and southwest territory. It is an ideal location for economical distribution, enjoying as it does substantial advantages in the matter of freight rates to this territory. It is actually several days nearer to this territory so far as freight transportation is concerned, and one day nearer in express and passenger service than other large markets serving this territory. Its natural geographical location and railroad facilities make it possible to serve this territory to better advantage than any other large market.

Kansas City is the gateway to the Great West and southwest territory.

Kansas City ranks tenth as manufacturing center of the United States.

Articles of wide variety are manufactured, and the prod-

(Continued from page 408.)

rium; and that is not in the least throwing a shadow upon our other institutions. To those who are financially able to contribute to the maintenance of the Sanitarium, I certainly would say, You cannot more nobly serve God in any manner, after having met your church obligations, than by donations to the one great institution where we alleviate the pains and ills of our fellow sufferers.

Once a patient at the Sanitarium I cannot see how a person can be anything but an ardent booster for its increased development in equipment and care of the needs of those who are so nobly sacrificing their youthful lives that we might continue to live.

Being limited for space, I must draw this article to a close with a "Long live the Sanitarium." Then let those who are able record their well-wishes for their fellow beings by freely assisting the continuity of such a noble institution.

ucts of Kansas City are well and favorably known throughout the world, a considerable foreign business being enjoyed.

New plants in addition to present plants represent an expenditure of several million dollars, including a seven-million-dollar plant for the manufacture of corn syrup, glucose, and other corn products, a million-dollar open hearth steel plant, a steel wire plant, and a steel fabricating plant—a splendid testimony to Kansas City's manufacturing possibilities.

Kansas City is the greatest wholesale and distributing center of the Southwest.

Kansas City has long been known for its large and well-equipped wholesale market. Practically every line of importance is jobbed, including dry goods and clothing, millinery, hats and caps, shoes, hardware, furniture, groceries, and drugs.

In 1919 the sales of the wholesale and jobbing houses amounted to more than \$785,000,000 and covered practically every line. Many large eastern houses have established branches in Kansas City, either in the form of manufacturing plants, assembling plants, or distributing houses. These plants cover many distinct lines. Recent examples are the National Cloak and Suit Company which has just completed a \$2,800,000 plant, the Reigal Sack Company, of New York, manufacturing burlap sacks, and the Pennsylvania Tank Car Company, for the manufacture and repair of steel tank cars.

Kansas City is one of the largest mail order centers of the country.

The great live stock producing area of the West and Southwest has made Kansas City the second largest live stock market in the country. More than 8,000,000 head of live stock were received at the Kansas City stock yards in 1919, and more cattle were sent back to the farms for feeding and breeding than from any other market, and it is the second largest meat packing center, more than 5,300,000 animals having been slaughtered in the packing houses the same year. Buyers come from nearly every State in the Union, because no other market offers such liberal supplies, incomparable qualities, and excellent distributing facilities.

More cars of meat are shipped from Kansas City than any other city except Chicago.

Kansas City is the second largest horse and mule market in the United States. The stock yards have been rebuilt at an expense of \$2,500,000, furnishing a stock yards plant second to none.

It is the third largest city in the country for grain and grain milling, more than 105,000,000 bushels of grain being received in Kansas City in 1919. It is the largest primary winter wheat market in the world. It has a flour milling capacity of 22,000 barrels daily, including the largest flour mill in the Southwest, with a daily capacity of 7,200 barrels. Thirty-eight grain elevators have a capacity of 25,000,000 bushels, of which 21,000,000 is public storage which carries an extremely low insurance rate. The total flour output for 1919 amounted to \$42,000,000.

In this connection it is pertinent to state a very large sample grain market is maintained, giving every opportunity to get samples of all kinds of wheat and other grains for buying purposes.

Kansas City is the principal headquarters for oil development and refining interests throughout the midcontinental field. More than fifty per cent of the total production in the country is found in this territory. There are several refineries having direct pipe line connection with oil fields. The output of Kansas City refineries amounted to \$41,000,000 in one year recently.

Kansas City is credited with being the largest distributing point in the country for farm tractors and agricultural

implements, more than \$90,000,000 worth having been distributed in 1919. It is also one of the largest distributing centers in the country for automobiles and accessories, the sales last year being more than \$75,000,000.

Coal for industrial or domestic consumption is easily obtainable, Kansas City being practically in the center of the coal production of Missouri, Kansas, and Iowa, being at the very door to the rich fields in these three States. In addition coal is also shipped from other States.

Fuel oil is available from the midcontinental field within two hundred miles of Kansas City, which produces approximately fifty per cent of the crude petroleum of the country. A number of Kansas City refineries have direct pipe line connection with the oil fields, eliminating any possibility of a shutdown due to interruption of car supply. Electric power and light is furnished by the Kansas City Power and Light Company on the Missouri side and by the municipal power and light plant on the Kansas side.

The cost of the plants is in the neighborhood of fifteen million dollars and they are of the most efficient kind.

Water is supplied from municipally owned and operated plants on both sides of the State line. There is an ample supply, the pumping capacity being two hundred and fifty million gallons per day.

American labor predominates in Kansas City, only eleven per cent of the total population being of foreign born parentage. Workmen are well paid and operate under exceptionally good conditions, much attention being given by employers to the comfort and welfare of their employees.

Kansas City is one of the largest railroad centers in the country, with thirteen main trunk lines and numerous branches radiating in all directions. As an evidence of its importance as a railroad center, a fifty-million-dollar terminal system has been built, which includes a six-million-dollar passenger station, the pride of the city from a transportation standpoint. The main freight stations of all the railroads are closely huddled together in what is known as the West Bottoms District, to which there is a downhill pull, a very great advantage in the distribution of outgoing less carload freight. In the matter of freight rates Kansas City enjoys a very substantial advantage over other large markets in reaching the particular territory to which it is the gateway, as well as being several days nearer so far as freight service is concerned, and one day nearer for express and passenger service.

The retail establishments in Kansas City are high class and find a large and immediate market not only among the 450,000 people in Greater Kansas City, but in the territory surrounding the city for a radius of fifty or more miles. The retail district is made easily available to this large rural population through several electric interurban railways operating into the adjacent territory to all important points contiguous to Kansas City. This territory has an enormous purchasing power. The retail stores are the equal of those in any other city. Large, well-selected stocks and courteous treatment are responsible for the upbuilding of great mercantile establishments in all lines.

It also furnishes the people of this territory fine attractions in the way of opera, concerts, and all other up-to-date entertainments.

Kansas City is equipped with hotel facilities for properly handling the thousands of visitors coming in daily. There are fifty hotels in the down-town district, with a total capacity of four thousand rooms, all of which are first class. The usual hotel facilities are supplemented by a large number of family hotels located in the residential sections of the city, where hundreds of families live the year round.

Kansas City has eleven theaters and fifty-eight moving picture shows, of which there are no finer in the country. Convention Hall, where the larger conventions are held, as well as the many fine musical programs, has a seating capacity of 13,500 people. The most rapidly growing territory in the United States to-day is the West and Southwest. The population of Kansas City's trade territory is about 17,991,754 people.

Kansas City stands fifth in bank clearing among American cities. It is the reserve city for Federal Reserve Banking District Number 10, embracing the States of Nebraska, Wyoming, Kansas, Oklahoma, Colorado, the north section of New Mexico, and the western section of Missouri, a total area of 539,649 square miles. In 1900 the bank clearings were \$775,000,000, while in 1919 they were \$11,222,743,324. The total bank transactions amounted to \$17,248,220,088 in 1919. The sixty-seven national and state banks showed a total capital, including surplus and undivided profit, amounting to \$36,425,942 on January 1, 1920.

A new twenty-story, \$3,500,000 building was recently finished for the Federal Reserve Bank.

The Kansas City schools enjoy a national reputation. By comparative tests only two cities show a quality of work superior to that of Kansas City and these require eight years in which to do what Kansas City does in seven. The public school system embraces eighty-four elementary schools, two trade schools, nine special schools, five junior colleges which include a teachers' college and an intensive business school of college rank. The school property is valued at more than eleven million dollars, placing Kansas City first in per capita value of school buildings. The newer buildings are unsurpassed in educational adaptation and equipment. In addition to the public school system there are thirty-two parochial schools, six private schools, ten business colleges, a law college, a medical college, a dental college, an optical college, and an engineering college. Also a fine arts institute and conservatory of music.

A distinguishing feature of Kansas City is its residential sections, which compare with the finest of larger and older cities. It is a city of beautiful homes. Thirty-six per cent of the people own their own homes. It is a well-known fact that persons owning their own homes are better satisfied, more inclined to take an interest in neighborhood improvements than otherwise. A large number of home owners is made possible through the operation of numerous building and loan associations, which lend money for home building at low rates of interest. Kansas City enjoys a very favorable climate, which unquestionably contributes in large degree to Kansas City's rank in health among the cities of America, it ranking twelfth in cities of over 200,000 population.

Kansas City claims to lead all other cities in America in the beauty and extent of its park and boulevard system. For more than twenty-five years it has been engaged in laying plans for the beautification of the city through the building of parks and boulevards, and its efforts have resulted in some eighty miles of boulevards, including the famous Cliff Drive. To-day one of the distinguishing characteristics of the city is its park system and recreation centers, there being more than three thousand acres of parks with thirty separate parks scattered throughout the city. Forty supervised playgrounds with more than eighty tennis courts, twenty basket ball, baseball, and hand ball courts provide places of recreation and amusement for all classes. During the year 1919 the city park board spent or appropriated for proceedings under way, \$1,601,500. Swopè Park, containing 1,334 acres, is the third largest park in the country.

During the past year nearly two hundred concerns located

WOMEN'S DEPARTMENT

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

A Change in Executive Officers

Upon the occasion of our recent visit to headquarters, a very happy change was effected in the executive of our department, whereby Sister Dora Glines becomes general superintendent.

Sister Glines brings to this work the accumulated experience of years of executive and educational responsibilities, which, added to her natural ability and devoted consecration to the church and its commissions, makes her preeminently qualified to direct the work and study of the sisters. Her vision of the efforts that must be put forth before we shall all reach the high planes God wishes us to occupy, includes a clear realization of many of the steps whereby that desired place may be reached, and it only remains for each and every one of us to support her loyally in every possible way.

There is every reason to believe that a much more rapid progress than heretofore is about to be made by all divisions of the church. A close and sympathetic understanding is being built up between the leading officers of the several departments and the priesthood in charge of the whole, which promises close coordination and cooperation in the execution of common purposes. Joint work at the coming reunions, in which field workers will represent the Sunday school, Religio, and Women's Department, will be but a step in this direction, and we trust the effort will receive the most enthusiastic and whole-hearted support of all district and reunion officers and members.

Personally we rejoice in the progress that is being made, even while we regret that it was necessary for us to ask release from the duties of an executive officer in this department. Our residence at some distance from the "center

in Kansas City, some of which are manufacturing and wholesale concerns while others operate only a sales office. This is an excellent indication of Kansas City's possibilities as a manufacturing and distributing center. Many excellent factory sites are available in various sections of the city, either with or without trackage, and at reasonable rates. It has a well-organized Chamber of Commerce with a membership of six thousand representative business men. Its industrial department is well organized and prepared to furnish trustworthy information on the industrial situation.

Kansas City has in the Kansas City Railways Company a system of city transportation considered the very best in the United States. Their lines extend through every part of the city, with universal transfer privileges. Each suburb of the city is therefore reached on a single fare. For instance, you can ride from Maywood, in the east part of the stake, to the end of the Argentine Line in the extreme west part of the stake, a distance of eighteen miles, for the minimum fare.

Those who desire to locate near the industrial centers where church privileges are offered would do well to consider that on the Missouri side the large industries along the Blue River are nearest the Bennington Church and those on the Kansas side along the Kaw River which includes the elevators, mills, railroad shops and yards, soap plants, packing houses, and stock yards are nearest the Argentine, Armourdale, Armstrong, and Grandview Churches. The localities in which the other churches are located are residential districts, with the exceptions of Central Church, which is strictly a down-town church.

place," with attendant over-heavy burden of correspondence, made it inadvisable for us to hinder the rapidly developing work of our department by longer retaining a position so handicapped.

We bespeak for Sister Glines a continuation of the same splendid and appreciative cooperation which we have sensed at every step of our two years of service on the executive committee. The kindly letters of encouragement which have found their way to our desk have been one great source of strength, and we feel sure the fine sisterhood of our church will accord to our successor the same meed of appreciation and support.

It will be our pleasure for a time, however, to continue to meet our readers in this column, and we hope the quality of our contact here will but be improved by the lightening of responsibilities in other directions. We would that our sisters would feel this department of our church paper more entirely their own, and contribute liberally of their best thought and inspiration for the benefit of others who scan the printed word herein. Many pearls of thought may here be exchanged, and who can measure the good they may accomplish in this day when so much of adverse and unkindly thought is projected upon the world?

Shall we not be "valiant in testimony"?

AUDENTIA ANDERSON.

Mothers' Day

In 1907 Miss Anna Jarvis mailed a note to a friend inviting her to spend the second Sunday in May at her home to commemorate the date of her mother's death. It was then she disclosed to her friend her desire to see a day dedicated to all mothers.

Miss Jarvis worked incessantly from then on, towards the attainment of her ideal—the setting aside of a special day on the calendar when all mothers—including hard-working women, unlovely, bowed in form, and uninspiring to artists—might be revered.

The next year found the movement prospering, and was an extremely busy time for little Miss Jarvis. No one can realize just how busy she was. When the great day arrived, she was too ill to carry out all of her plans for its celebration. To those who knew nothing of the strenuous efforts she had put forth, it was amazing that so wide publicity had been given to her idea. Had she so desired, she could have told of thousands of letters written to men prominent in public life, clergymen, influential leaders of the business world, and others whose interest in the matter she was desirous of gaining. She could have told of her experiences when she visited reform schools, asylums, and other institutions, and could have told of personal pleas to senators, judges, and professors, and of immense sums from her own private income expended in advancing her project.

In all her vigorous campaigning for the establishment of such a memorial day, however, not a penny did she ask of anyone. Cooperation, approval, and a sympathetic reception for her plans were the only contributions she asked. She met all kinds of unforeseen hindrances and obstacles, but through it all she was hopeful, and very proud and happy when she finally succeeded in getting her project before the United States Senate. We, of Nebraska, are proud to know that it was our Senator Elmer J. Burkett who presented the resolution.

At first he was met with jeers and sarcasm, his voice becoming drowned in an ocean of laughter; but the good man continued to talk until his earnestness compelled serious attention. Although it was slated for a later date, the words

of the kindly senator had their effect, and when the vote was cast, the little woman of the East realized her dream had come true!

Now the celebration of Mothers' Day has become international. In England, where Miss Jarvis went herself, she was able to make such an impression that our English friends were easily persuaded to join America in dedicating the second Sunday in May to mothers. Also in the German Empire and Switzerland, as elsewhere, Miss Jarvis and her message were kindly received. A part of her program is to visit prisons, where wardens and matrons are always glad to welcome her for the cheer and kindness she bestows.

The white carnation is the badge of devotion that has been chosen to be worn on Mothers' Day, as it is emblematic of the mother's attributes. Its whiteness stands for purity, its form for beauty, its fragrance for love, its wide field of growth for charity, and its lasting qualities for faithfulness—every one of them virtues of a true mother.

All motherhood is honored in that the Son of God chose to be born of woman. Mothers themselves should feel the sanctity of their mission, and attempt to wear their crowns in all worthiness.

Strangely, mothers themselves have had but a small part to play on Mothers' Day. It is a "pedestal" day for mother, when her children bring, if not garlands, then potted plants and hot-house flowers and spring blossoms! But isn't there something for mothers to do on Mothers' Day? May it not mean to mothers something quite as lovely as it means to their children? Why not make it "examination day" in home government? Of all the brands of democracy for which the world is to be "made safe," the home is likely to have the smallest share. There is a saying, "God could not be everywhere, so he made mothers." Here is a little story written for children, but it fits in here.

Once upon a time an angel came to earth to spend a day roaming about in the cities and gardens.

Entering a garden he spied a beautiful rose, and he said, "Surely that is the most beautiful thing in all the world! I will take that!"

Then beyond the rose, he saw a baby's smile, and said, "That is the most beautiful—I will take that!"

But beyond the rose and the smile, he saw a mother's love, spread out like a great blossom of heartsease above all the sorrow and pain and weakness of the world! He said, "That is even more beautiful! I will take that, too!"

Returning to heaven, he stopped just outside his home to inspect his treasures. He found that the flower had withered, the smile had faded away, but the mother's love was as fresh and as fragrant as when he had plucked it on earth!

And as the gates of heaven opened to receive him, he marched down the golden streets, holding aloft his precious prize, and, as the angels, big and little, trooped after him, he shouted, "Behold, this is the one thing I found in all the world that will last all the way from earth to heaven—a mother's love!"

MRS. L. F. EDEN.

OMAHA, NEBRASKA.

The King Is Dead! Long Live the King!

As we cast about in our minds for a caption to this little article in which we wish to call your attention to a new course of study, the above words came into our minds as illustrative of the ever-moving currents of our interests. We confront change and a new order of things at every turn of the road. The past is quickly put behind us, and we face the future with confidence and hope.

Our psychology lessons are but over, and we turn with de-

light to the new series, the introduction to which appears in this issue. Sister Young has put her whole heart into the work of outlining this most splendid text on civics, and the results, as offered to our students in pamphlet form as well as through these columns, cannot but engage the interest and attention of all those who desire to be, in fact as well as name, good citizens of this good Republic.

We feel sure it will be a joy to journey with Mr. Ashley and his capable interpreter, through the chapters of this book, obtaining a general view of all social relations and a more specific one of those in which we are most nearly concerned. With the vote in her hands, the power to add her quota of conviction and influence to the community total, and the great desire that that vote and power shall be used for the highest and most ideal progress of humanity, woman will be content with no less than an intelligent conception of all questions and principles involved. She may have been called perverse; truth is, she has a mind of her own, and is not willing to be harnessed and her power directed only in channels of another's choosing. She is determined to think for herself, to express herself, and to wield the power that is her own in her own way. Can we blame her?

We heard a man of considerable political influence say that he believed that the woman vote of this country represented a more thoughtful survey of conditions, causes, effects, than that of the men, for the reason that the vote, newly coming to women, did not find them bound by traditional viewpoints. They were attacking their problems with fresh and unbiased minds, and, not having inherited their convictions, were studying assiduously to discover their own.

Many conditions which we decry to-day should be changed—must be changed before "righteousness shall cover the earth as the water covereth the deep." Indifference to the means by which these desired ends may be reached is reprehensible in those who have pledged themselves to this latter-day effort to establish that righteousness. None of us can afford to sleep upon our rights, our civic rights—least of all mothers and women, who suffer most because of the evils that are in the world to-day. Whichever way we look, it is the "woman who pays"—in shame, broken health, grief over children gone wrong, or helpless indignation over the palpable injustice of many present-day laws and customs. It is time we investigated many of these things—time we trained the battery of woman brain power upon vexing problems, and the armed force of feminine votes to more just and holy solutions.

To make our influence thus felt, and to be able to exercise it wisely, let us enter with enthusiasm into the work of preparation for service. Let us study our Government, its laws, usages, needs, machinery, administration, and institutions. Let us know the whys and the hows. Let us learn the what-to-do and the when-to-do! And having thus orientated ourselves, let us move fearlessly in the direction which our faith and reason indicate is the right one, asking divine help in choice, and leaving in God's hands the harvest. He is interested in this Nation—even more than we can be, and we may be sure his will will be accomplished. Our concern should be to be found on his side in its accomplishment. A. A.

A Study of Civics

Introduction

In *The New Civics* Mr. Ashley has a happy way of leading us to see our duty towards the group as well as the duty of the group towards us. Long before we have finished reading its almost four hundred pages we have discovered that the

author's standard of civic life is expressed in the thought that "Citizenship is a bargain between each citizen and all citizens; and the fate of a nation depends upon the manner in which the bargain is kept."

The lesson outlines, included in this pamphlet, are merely intended as timesavers to the busy home-keeper who chooses to become either a leader, or a member of a class in citizenship. They follow the text closely in order that the discussion of each point may be found in the assigned lesson. Where classes have access to a public library it might be well to enlarge upon the outline in order to give opportunity for full discussion.

In the text, each chapter is followed with a set of constructive questions and a very helpful list of books and magazine articles bearing upon the topic. The "Suggestions for Reading and Discussion" in the pamphlet refer to material commonly found in our homes. The number of references to articles in the periodicals and books of the church, indicates that the church, too, is interested in social welfare.

It may not be possible or advisable for every class to make an intensive study of each consecutive chapter. In such cases it might be well to select for the winter's study the chapters best calculated to interest the majority of the class. The remaining chapters would furnish excellent home reading. Sometimes it is well to choose chapters best suited to the current topics of the times. For instance, if a city election is approaching, study "City government" in chapter X. If the Nation is preparing for its Congressional primaries and elections, concentrate the study upon chapters VI and VII. When the public schools have aroused enthusiasm concerning "health week," let the class seize the psychological moment for the discussion of "Public health and welfare," in chapter XIV.

This method will materially help tie the study of citizenship to life. It will drop its abstract and meaningless form, becoming vitalized by its relation to the activities of our national and community life.

DORA YOUNG.

Suggested May Program for Locals

Business Session.

Music.

Roll call: My favorite dish, and why.

Reading the minutes.

Report of committees.

Unfinished business.

New business.

Study Hour.

Lesson: The dining room.

(References: Bulletins from State schools, furnished free to residents of each State.)

1. Why a dining room is necessary.
 - a. Crowded condition if kitchen is used for meals.
 - b. Cheerfulness required at mealtime.
 - c. Furniture adapted to use.
 - d. China carefully chosen, etc.
2. Decorations.
 - a. Walls.
 - b. Woodwork.
 - c. Lights.
 - d. Pictures.
 - e. Rugs.
 - f. Draperies.
 - g. Flowers.

3. Between meals.

a. Use of table.

b. Care of china, silver, and cut glass.

Social Hour.

Dining Room

"Why does it matter where we eat, if our food be nutritious and wholesome?" Is there anyone who would put this question to us in all seriousness? If any, they are few who do not choose agreeable surroundings while they partake of food. We are told that one can digest his food much more readily in a place where his mind and muscles can relax and where he feels the joy of comfort and beauty. Though it is usually crowding the room too much to attempt it, yet many times we find country homes in which the kitchen is used for a dining room as well as a kitchen. If this must be done let the good housewife attempt to arrange it so that the table sits as far as possible from the stove and sink, and where there is a view of a pleasant lawn, a garden, or something to counteract as far as can be the disagreeable points in the other surroundings. But in summer, one should get out of the kitchen, at least for the noon meals, when the heat is most intense. The cheer of a cooler room, a table with some flowers to refresh us, and with a change of view for even that short time, would repay most of us for the trouble of preparing another room.

The furniture of the dining room should be in harmony with the other things in the room. The simpler styles are best and more easily kept looking well.

The appearance of a table has a great influence upon our appetite. If one doesn't believe this, think of some of the small restaurants and hotels, with their soiled linen, heavy china and plated silverware(?) which makes one fear to use it in acid foods, for fear of the strong metallic taste! Compare with this a neat dining room, with white linen, dainty china, and silver shining. These need not be expensive dishes or silver, but may be tastily decorated, or plain white china, and silver that is properly prepared for use. Even plated ware, if properly cared for, is not disagreeable. Eggs are one of the most injurious foods in their effect on the appearance of silver, but this can be avoided if the silver is put immediately into cold water, after the meal, and within a few minutes they can be easily washed. If this is done, it will save many hours of difficulty in a lifetime.

The walls of any room are better tinted than papered, but if one uses paper let it be plain or simply figured. If plain, a favorite border for dining rooms seems to be fruit or leafy designs. The common finish for woodwork is varnish, which leaves the beautiful grain of the wood exposed—one of the most delicate and wonderful designs in nature—resembling that dainty tracery of the frost upon our windows on a winter day. The floors, like those of the kitchen, are best varnished, or if it is a soft wood floor, paint may be used. The ideal dining room floor, however, is varnished or waxed, with rugs to break the spaces.

There should be light enough, both natural and artificial, to make the room cheery day or night. The artificial lights should be centrally located and high enough not to interfere with the view.

Pictures should be hung where the light falls upon them, so they may be seen plainly enough to be appreciated. If the floor is varnished, one may use either small rugs or a large one. The use of small rugs, especially in summer, gives a cooler appearance to the room and makes it much more easily cleaned. The color should be in harmony with the wall decoration—not the same shade, but one which forms an agree-

(Continued on page 414.)

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

Can Decay of Teeth Be Avoided?

(Third of four articles.)

How shall this question be answered? If one considers the number of people suffering from this disease, and the number of dentists there are to treat it, it would almost seem unavoidable. Yet it is avoidable. This is a strange paradox, unavoidable yet avoidable. Teeth were not made to decay, but to do their work, free from disease, the same as other organs of the body.

Humanity has been and is afflicted with any number of diseases, yellow fever, diphtheria, typhoid, malaria, tuberculosis, cancer, smallpox, and many others. None of these are so common as tooth decay. In some localities ninety-five per cent of the school children are suffering from this disease. If all the people suddenly decided to have their teeth put in healthy condition, there are only enough dentists to care for thirty per cent of them.

Through the discoveries of great scientists and the organization of our health departments, a good many diseases have been rendered preventable. Some still seem unavoidable; among these is tooth decay.

It has been demonstrated that this disease rests largely with the individual. One's habits, diet, and mode of life are the principal factors involved. As civilization has advanced, so has tooth decay. If it cannot be prevented entirely, it can be greatly lessened. It is known that the mosquito bite will cause yellow and malarial fevers, that drinking impure water and unsanitary conditions will cause typhoid, that direct contact and lack of fresh air and neglect of colds will cause

(Continued from page 413.)

able combination. The draperies should not be so heavy as to exclude the light, and the color scheme should be carried out in these, as well as in the rug.

A fern or growing plant is pleasing in the dining room, and adds much to the artistic atmosphere of any room. If flowers are used for table decoration they should be short-stemmed, so that the view across the table is not obstructed. There is a cheeriness and delicacy about flowers, which is much to be desired in its influence upon those surrounding the dining table.

The custom prevailed in years past of leaving on the table, the linen as well as the articles most commonly used, and after replacing the dishes, the table was covered with a cheesecloth, or other thin cover, to prevent the contact with dust, and the dining table was thus ready for the next meal. This saves much time for busy housewives and in some cases is to be recommended, but the connection of the dining room with other rooms, the use made of it, and such other things as might prevail, should influence one in using this method. Often one may see articles laid upon a dining table, such as combs, hats, and other objectionable articles, which makes it inadvisable to have the linen from which we eat, left on the table.

China is best kept in a closed cupboard and care should be taken to dust dishes before using—especially if they are not in everyday demand. Unpolished silver and cut glass are displeasing to the sight and disagreeable to use. The final appearance of the dining room should be harmonious and orderly.

CHARLOTTE DRYDEN.

tuberculosis, that contact with many contagious diseases will produce them. Through the elimination or modification of the causes, many of these diseases are becoming unnecessary. In one of the large cities of Canada through the work of the health department in the last ten years, two thousand fewer people per annum die than if the former rate had been maintained. It has been said that one third of all poverty was caused through sickness, that the vast majority of chattel mortgages are the result of sickness, that sickness is the deciding factor between contentment or worry over the family finances.

The object of this article is to get the people interested in the lessening of tooth decay, and hence the elimination of the far-reaching troubles and expense that arise therefrom. Many people of middle age say, "How I regret that I neglected my teeth when young!" At middle age one appreciates the necessity, the comfort, and the health value of sound and efficient teeth.

In the previous articles the prenatal influence and the care of children's teeth have been pointed out. The rules laid down are simple and easy to follow. In the two following articles the influence of mastication and mouth cleanliness on the teeth and the influence of diseased teeth on the general health will be considered.

Our hope for the prevention of tooth decay is in the children and the coming generations. At present the idea should be, that when children leave school, they will not only be mentally fit for the battle of life but physically as well, with sound and healthy teeth.

The Influence of Mastication on Mouth Health

The only part of your digestive tract that is under voluntary control—control by the will—is the mouth, comprising the lips, cheeks, tongue, teeth, and palate.

We can exercise these parts, on the one hand vigorously, or on the other hand indifferently, just as we please.

The infant, nursing, uses these parts with the exception of the teeth, which he substitutes with his gums, and he has to work vigorously for the food he obtains.

This muscular activity produces the necessary flow of saliva to complete mouth digestion, so that the succeeding stages may not be hampered by a faulty beginning. Whether the child be breast fed, or bottle fed, he should have to work with his mouth to obtain the food. Spoon feeding is not desirable, as this very important muscular effort is largely abandoned and the flow of digestive juices diminished.

The appearance of the teeth usually indicates that the child should be given some solid foods, and in order to continue the habit of mouth activity and vigor, some of that food should be of a consistency that will make mastication necessary. Soft pappy foods tend to induce bolting. This may be overcome by having a goodly part of the meal consist of the articles of food such as will require vigorous mastication and also by instruction to chew the soft foods.

The child who has been induced from its earliest days to exercise mouth vigor will be less liable to have underdeveloped jaws, irregular teeth, narrow nasal passages, enlarged adenoids and tonsils, providing always that the food was balanced as to the child's needs.

The important considerations in arranging a dietary have been outlined in one of the previous articles of this series, and while a proper dietary is an essential, its beneficence can be not only greatly lessened, but made positively harmful and productive of serious ailments by failure to observe thorough mastication.

The habit of mastication then not only makes the food more digestible for the stomach, etc., but actually has a retarding

LETTERS AND NEWS

Additional Program for Reunions

The nature of the themes used in the separate prayer services of the children and young people, the specific stories or biographies or topics used during the class hour or as subject matter for the sermonets for the children and young people will depend upon the following factors:

First, the religious capacities and needs of the people whom we are trying to serve. It is because the capacities and needs of people vary as they grow that it is being urged that the services should be divided according to the age of the attendants.

Second, the specific opportunities or situations which the reunion environment creates will serve to denote the specific problems the attendants of the reunion will meet.

Third, the length of time which we have to present the instructional, expressional, and recreational activity we wish to have observed.

These factors will vary in the different reunions. Nothing but general statements can be made here. Local workers would, in any event, have to adapt these suggestions according to their needs and capacities. Our stories, prayer service, and sermonets, expressional activity, and recreational activity must be intensified and full of spice.

Aside from the regular study hour already provided for (see communication in SAINTS' HERALD, April 15, 1922,) we propose to divide the entire congregation into three main divisions.

I. ELEMENTARY GROUP.

This group will consist of all children under twelve years of age.

II. YOUNG PEOPLE'S GROUP.

This group will comprise all those between the ages of twelve and twenty-four.

III. ADULT GROUP.

This group will include all those over twenty-four years of age.

These three main divisions may be subdivided as conditions warrant, the matter of further subdivision to be left to those in charge.

We advocate for each of these groups:

1. Graded instruction.
2. Graded programs of worship.
3. Graded expressional and recreational activities.

I. For the Elementary Group we offer the following:

1. Graded Instruction:

The Bible in Graded Story, Book I, The Good Shepherd, price \$0.80; Book II, The Good Neighbor, price \$1.10, by Baker and Baker.

If the grade is subdivided, other volumes of this same set may be secured.

effect on overeating from which so many of us suffer to-day.

With proper food and exercise this habit of mastication will in a great measure prevent the contraction of pyorrhea, or as it is called to-day periclasia, as well as ulcers of the tongue and cheeks. It will help to keep clean, not only the teeth, but the soft tissues of the mouth, and will prevent the formation of that thick, ropy, sticky saliva. *Just try thorough mastication of your food for one week and judge the results for yourself. Try it also with the little ones and note the change.*

2. Program of Worship:

- (a) Junior prayer meetings.
- (b) Sermonets. Under this head we recommend, Story Sermons for Children, by Howard J. Childley, price \$1.35; or Margaret T. Applegarth's Missionary Stories for Little Folks. First Series for Primary, Second Series for Junior. Price \$1.75 each. The expression of personal virtues, such as obedience, reverence, kindness, helpfulness to man and animals, cleanliness, etc., may be encouraged. The child's concept of God may be bettered. You may lead him to see God's kindness and care, to see God in nature around him.
- (c) Junior song service.
These should be held at the same time that the other grades are thus engaged.

3. Expressional and Recreational Activities.

- (a) Simple dramatization of Bible stories.
- (b) Playlets Miss Fresh Air, Visiting Nurse,* Mimic Mothers.*
- (c) Handwork, such as weaving, clay modeling, muslin blocks, paper cutting, paper folding, paper chains, sewing cards.*
- (d) Games. (See Orioles' Manual and Religio Manual.) Pictures could be used to illustrate your subject matter. These could be used especially in the lower ages. Any of the Wilde Bible pictures from the Wilde Company, 120 Boylston Street, Boston, or a roll of primary pictures, about two feet by four feet, used by the Standard Publishing Company, of Cincinnati, Ohio, entitled, The Graded Primary Picture Roll (\$1 a quarter), could be used. A good help in the way of interpreting nature for children in terms of God would be a book by Cobb, entitled, God's Wonder Land. For the interpretation of religious art to young folks a book by Frederica Beard, Pictures in Religious Education, Price \$1.75, could be mentioned.

Along the line of dramatization we would mention a book by Elizabeth E. Miller, The Dramatization of Bible Stories, price \$1.25, or a book by Benton, Shorter Bible Plays, \$1.25.

II. Young People's Group.

1. Graded Instruction:

- (a) How Jesus Met Life's Problems, by Harrison A. Elliott, price \$0.90, will be found exceptionally suitable for this course.
- (b) The *Religio Quarterly* Course for Zion Builders may also be used. For advanced young people we recommend:
 - (1) Christianizing Community Life, by Ward Edwards, price \$1.15.
 - (2) Marks of a World Christian, by Daniel F. Fleming, price \$1.15.
 - (3) The Meaning of Service, by Harry E. Fosdick, price \$1.25.
 - (4) The Church and the People's Play, by Henry A. Atkinson, price \$1.35.
 - (5) The Problem of Youth in Social Life, by Presbyterian Board of Publication.

2. Program of Worship.

- (a) Sunrise prayer meetings.
- (b) Vesper devotional exercises.

(c) Experience meetings.

This group would perhaps be interested in instruction involving the carrying over of their personal virtues into social expression, or Zionic ideals of the church, choosing vocations with the religious aspect, the right choice of recreation; loyalty to the group; to the church; proper qualities of leadership; biology interpreted in terms of God; a study of religious art or architecture; stories of great hymns; a rapid survey of the people of any one book in the Bible or Book of Mormon. The reunion environment offers a good opportunity to philosophize upon recreation, its justification, and place in the young person's life.

(d) Separate preaching services.

(e) Lectures adapted to young people.

3. Expressional and Recreational Activities:

(a) Dramatization of the following playlets:

1. "Every girl's quest for happiness." *
2. "The friendly road." *
3. "The house beautiful." *

(b) Basketry.*

(c) First aid in hygiene.

(d) Games: Baseball, tennis, croquet, quoits, hikes, swimming, story-telling.

(e) Wiener and marshmallow roasts, watermelon parties.

III. Adult Group.

1. Graded Instruction:

- (a) See instructional course in SAINTS' HERALD, April 15, 1922.
- (b) Six lessons in household management.*
- (c) Six points for men in regard to sex. By Doctor G. Leonard Harrington.*
- (d) Short course in social purity, by Mrs. Grace Krahl. Adapted from The Community and Its Youth, by Doctor T. W. Galloway; Problems and Principles of Sex Education, by Doctor M. J. Exner, price \$0.20; Christianity and Amusements, by Richard Henry Edwards, price \$1.25.

2. Program of Worship:

- (a) This should comprehend a well-defined arrangement for preaching, prayer meeting, song services, and special lectures.
- (b) Reminiscences. An hour may be profitably and pleasantly spent by recalling past experiences.

3. Expressional Activities.

- (a) Dramatization.
 1. "A friendly visitor." *
 2. "Cradle Roll." *
- (b) Beautifying the grounds and maintaining sanitation.
- (c) Assisting in preparation of meals.
- (d) Inspection tours.
- (e) Games: Baseball, basket ball, volley ball, tennis, quoits.

Books and pamphlets referred to above may be secured from the Herald Publishing House. Those marked (*) may be secured by writing direct to the Women's Department, Box 255, Independence, Missouri.

One evening of the reunion may be set apart for an entertainment. We suggest the following program:

I. Gloria Patri.

II. Invocation.

III. Orchestral or instrumental.

IV. Reading:

1. "The dream of Pilate's wife," Edwin Markham.
2. "The story of the other wise man," Henry Van Dyke.
3. "The mansion," Henry Van Dyke.

(These are suggested readings which are applicable to the theme of the evening. The last two may be abbreviated if considered too long.)

V. Special music arranged by district chorister.

VI. Lecture, "How Jesus met life's problems."

(This lecture should be based on the book bearing this title. The one chosen to give the lecture should have ample time for preparation.)

VII. Pageant, "One hundred years of Latter Day Saintism."

(This will be found in *Autumn Leaves*, May, 1921. If this pageant has been given, other selections may be made.)

VIII. Song by congregation. Number 137, Zion's Praises.

IX. Benediction.

MRS. DORA GLINES,

Superintendent Women's Department.

MAX CARMICHAEL,

Superintendent Sunday School Department.

T. W. WILLIAMS,

Superintendent Religio Department.

\$500 Tithing From a Nonmember

A certain man who prefers to be nameless in the reports of the Bishop and who encounters considerable prejudice in his own community because of his interest in our work, recently sent a check to the Presiding Bishop for five hundred dollars as tithing.

He has for some time been contributing liberally to the work of the church, though not in such large sums as this. He is much interested in our organization, and the work we are doing, and our ideals.

It is encouraging to have such support from a nonmember, and causes us to wonder if the same degree of loyalty is manifested by all our own members.

Seven Baptisms at Humber Bay

We have just closed a very successful series of services, lasting about two months, in charge of Elder Joseph H. Yager, missionary, the attendance averaging about seventy.

Seven persons have already been baptized, with a number of others interested, and we look for a further ingathering in the near future. The Saints have also been strengthened, and much prejudice removed from the minds of the people in our locality.

Elder Yager has also been instrumental in arousing quite an interest among the young of our branch, having assisted in organizing a ball team for the boys, and purchasing a tennis outfit for the girls. We look for some real enjoyable times for the young folks, as well as the older ones, this summer, and Brother Ernest Rowett, our branch president, as well as Brother Edgar Smith, our Religio superintendent, seem to be anxious to get going and show some good results

in this regard, which we feel certain will result in good to all, by drawing our people closer together and enjoying some real good times in the way of recreation.

EDNA G. WHITWORTH, *Publicity Agent.*

HUMBER BAY, ONTARIO.

Good Friday in Detroit, Michigan

During the Lenten season the council of churches here, fourteen in number, have a committee of one hundred in which to arrange for special services throughout Lent. One of the large theaters here was engaged, and Doctor J. McNeil, of the Presbyterian Church of New York, was engaged to give noon hour services. The interest seemed to grow with the days, for this man is one of wonderful ability.

After two weeks with Doctor McNeil, the Reverend Doctor Rice, of this city, continued. The talks were twenty to thirty minutes in length, and had to do with questions of present moment.

Good Friday drew near, a meeting was announced to be held from one to three o'clock in the Capitol Theater, capable of holding five thousand people. The mayor of this great city of 1,200,000 issued a proclamation that all stores close for three hours. The effect was wonderful. Business of all kinds stopped. Large department stores were emptied of their thousands; stock exchanges were quiet, and one felt as though a miracle was being performed. To sixteen places that had been provided rushed the down-town multitude to hear of the sufferings and death of our Lord. This great busy city, in its mad rush, stopped to think and listen.

I was in attendance at the Capitol Theater. Five thousand entered in less than twenty minutes and an overflow meeting was provided for in the Madison Theater just across the street. It soon was packed. Radio was brought into action and the result sent broadcast. The crowd was an inspiration. The song service was a revelation and the story of the cross was very feelingly told. Thus ended three hours of as great a service as has been my privilege to attend, and my silent prayer was that it might be but a preparation when power would be given God's servants to present more so than now the glory of the angel message, and his near approach.

I have been laboring here since the 6th of March. Brother Matthew Liston has been looking after the singing and doing some of the preaching. Under the present money conditions it was thought best not to do any advertising, but just have a revival among ourselves. So we arranged for two weeks at the First Church, but at the end of that time the interest was so good we were invited to stay another week. When our three weeks were up, we went to the East Side. The Saints there have a nice little church in a splendid location, and they are well looked after by Elder Blakeslee Smith, grandson of Bishop George A. Blakeslee. The Saints all love him for his earnest devotion to service.

The Sunday school has an enrollment of one hundred ten, and its superintendent, Brother Lenton, is a live wire.

The interests of the Religio are cared for by Bert Cooper. He seems always alert to the care of the young people, and is of the strictly English type. With this combination of splendid young men, I believe the East Side Branch has a wonderful future.

Easter Sunday was the closing day of our services and was a splendid climax. The First Church Sunday school had provided a program taking up the entire morning. At this session we were permitted to baptize two. Three babies were blessed, and altogether it was a splendid service, showing the

strength coming to the church through the work of the Sunday school.

The East Side Sunday school also had a program and candidates for baptism. So that the numbers there could witness the baptism, we arranged to meet at 3.30 o'clock, and again we entered the water, baptizing three more. One of the brethren baptized in the afternoon was a Filipino. He, with his wife, an American, was attracted and became interested in the church through the work of the Religio. They were in attendance at our preaching services, and all rejoice to see them become one with us. They sing and play very nicely the Hawaiian music. He and others of his countrymen have given the Religio some splendid evening entertainments. May more of his brethren of the flesh see the glories of the angel message.

Thus closed six weeks of splendid interest, with five baptisms and others near the kingdom.

Faithfully,

WILLIAM I. FLIGG.

Utah Reaction

A missionary laboring in a field where there is a large population of Utah Mormons reports that recently he distributed seven different kinds of tracts printed by the Reorganization. He makes this comment on the reaction of the Utah people:

"Out of seven different kinds of tracts distributed here, they have so far chosen the tract, *The Bible Versus Polygamy*, as the one to try to reply to. So they must be six times more concerned about polygamy than the other issues between us."

Lamoni Stake

Lamoni people were given a musical treat on both evenings of April 16 and 17. In art and beauty it is believed that these numbers have not been surpassed by anything that has been brought to the community; and there is the added satisfaction that they were produced by our own people.

Cantata: "Olivet to Calvary," by Maunder

The chorus work was done by the Lamoni choir under the able direction of Miss Mabel Carlile; Miss Florence Thompson, organist; and Miss Belle Patterson, pianist. Mr. George Anway, now of Independence, but for a number of years prominent in Lamoni musical services, was the tenor soloist; Mr. James R. Houghton, baritone; Miss Lena Wells, soprano. The introductory address was by C. E. Wight.

Every seat was filled Sunday night at the Brick Church, and the soloists seemed inspired to do their best before the attentive audience. So clear and beautiful were the solos, so well modulated and yet powerful the choruses, that it all seemed to bring again not only the message but also the spirit of the great sacrifice of the Master. Though the cantata is a long one, the time seemed to have passed as if it had been only a few minutes.

Concert by James R. Houghton

On Monday evening in the Brick Church a large audience listened to a concert of songs and selections from grand opera. It was given by Brother James R. Houghton, a graduate of Graceland in the class of 1921. All of the selections were in English but one, which was in Italian; and all were especially well chosen and suited to the occasion, receiving generous applause. Brother Houghton has been at Iowa City since his graduation from Graceland, specializing in voice in the department of music. His development since leaving here has been remarkable, and his recognition at the univer-

sity undisputed as a success. The university is now sending him to different parts of the State to give such concerts as he gave the Lamoni audience.

Holden Stake

MARSHALL. The services Easter were begun by a lively Sunday school session. The eleven o'clock hour was occupied by Elder Levi Phelps with a sermon on the atonement. An excellent program was given in the evening to an audience of 125. The feature of the program was an Easter tableau, of which some pictures will be made.

SEDALIA. April 2 was a profitable day in all the services. The Spirit was present in admonition at the sacrament service. Sister Lila Mount, who graduated from the business college here, has a position with the *Kansas City Journal*. She and her mother will make their home in Independence.

BATES CITY. We appreciated a visit and two splendid sermons by Brother F. A. Smith recently. Provision having been made at the Holden conference, Mark Ford was ordained priest, and James Ford and Wesley Ballenger deacon, by Brethren Smith and Bailey.

KNOBNOSTER. A splendid young lady was baptized April 2, and others are expected soon. The priesthood have formulated a program of local and missionary activities with special provision for appointments at schoolhouses in the country. A tract fund has been provided for and a systematic distribution of tracts arranged for.

Brooklyn, New York

We enjoyed a few days of pleasantness and two good sermons from our district missionary, Brother A. M. Chase, some Sundays ago.

Our little church presents a very neat appearance, both inside and out, now that the painting and decorating have been completed.

Brother Clark, of Ringling Brothers' Circus, is with us again this season. He is quite well known to the Saints throughout the States, as he loves their association and always seeks the place of worship.

Brother Mesle, of Sherrill, New York, preached two very interesting sermons for us recently. Brother Mesle comes to the city about once a year and we always make good use of him. Willing cooperation is a pleasure to all of us.

The men of the priesthood are making visits to branch members. Attendance is much improved at all services. A full house last sacramental Sunday. Prayers and testimonies were given without hesitancy and were of a high order.

We saw once again, only recently, the healing power of God through administration, when hands were laid upon the head of Sister Valentine's boy, a youth of fourteen, who was suffering greatly from an abscess in the ear. No operation was needed and the boy is now in his usual health.

The Women's Department is starting on another year's work with some new officers while others were continued. A. Beardsley is leader.

We are reminded that this department is a part of the Lord's work and a very important one.

Brother and Sister Milligan, of Philadelphia, occupied the pulpit both morning and evening, March 12. Sister Milligan, district organizer of the Women's Department, talked to us in the morning on the "Home," more particularly about the relation of food to the home. Brother Milligan preached in

the evening from the story of Jonah. It was a very fine discourse; his logic and nicety of connection all the way through appealed to us in a way that will not soon be forgotten.

Brother T. W. Williams delivered two wonderful sermons on February 26, in the church. One who has never had the experience cannot realize what the joy of home-coming must have meant to Brother Williams, as he greeted Miss Statue of Liberty a few days before, after an absence of many months in Europe and Asia. At times loneliness almost overwhelms us, but release is sure to follow, which gives one a keen sense of happiness, a real foretaste of heaven.

CORRESPONDENT.

Burlington, Iowa

We have had the pleasure since last report, of a visit from Brother Daniel T. Williams, as he passed through en route to Taylorville, Illinois, for a series of Zion Builder services. He spoke for us Wednesday evening in his usual forcible and convincing manner. Our only regret was that the visit could not be prolonged.

Also, Brother R. L. Parker, of Des Moines, passed through in connection with his work on the *Des Moines Register*, and spent a little time with our pastor, Brother D. J. Williams, with whom he had labored some years in the Des Moines District. Brother Parker also spoke for us one evening; a clear, direct appeal to the membership.

The Sunday school rendered an attractive Easter program Sunday, during the morning service hour. The work of the committee was well rewarded by the results, especially in the rendition of the group numbers.

The morning hour of Sunday, the 10th, was given over to special prayer and social service, in accordance with request through the *HERALD*, and was much enjoyed.

CORRESPONDENT.

Seattle, Washington

Two precious souls have lately entered the fold by baptism.

The morning Easter service was listened to by a splendid audience. The music was excellent and appropriate. The sermon was a presentation of witnesses to the resurrection of Christ, consisting of those on both continents and that of latter-day witnesses.

The district presidency in keeping with power invested in them by the conference have chosen as a reunion committee in connection with the presidency, the names of George Steele, Deck Obrist, Jesse Ward, and Harold Premo, all of Centralia, Washington, and the time of the reunion August 11 to 20. It is hoped to have a splendid reunion.

Brother S. S. Smith is at New Westminster, where he will hold a series of services following their Easter service. Brother Samuel Pope writes hopefully of the work in that place. He has presided there for a number of years.

We hear good reports from our new branch in Vancouver. They are moving ahead in good order under the leadership of a corps of faithful officers.

Our young people gave an impressive program in suitable costume Sunday evening representing scenes at the crucifixion and resurrection of Christ—the lamentations of Peter, the comforting words of John and Andrew and Philip and Cleopas, and the doubting of Thomas. It was well rendered and worthy of special notice, containing as it did a splendid sermon. We have promise of something else of the same nature soon.

J. M. TERRY.

Independence

The joint council of Presidency, Twelve, and Bishopric have been continuing in daily session and many committee meetings, laboring diligently to solve the problems of the church apparent to all. While they have made no official announcements as to progress, the statements made by various members of the council in their public utterances lend confidence in the triumph of the cause, in spite of difficulties. There is no evasion of the fact that the financial depression current throughout the world is affecting the church and necessitating rigorous retrenchment in every possible way, but if faith and confidence persist in the hearts of the Saints, we are assured there need be no misgivings.

The theme of the sermon by Apostle R. C. Russell at the Stone Church on the morning of Sunday the 30th was built around the present situation and the spiritual demands being made upon us. His plea was for that steadfast spiritual attitude that would cause us to gravitate en masse to the prayer services as a means of strengthening our resolutions and helping each other. Whether as a result of the appeal or not, the afternoon prayer service was largely attended and characterized by many fervent testimonies as well as devout prayers.

The service in the evening was in honor of Boys' Week, beginning on that date, with a sermon by Apostle T. W. Williams and a special program by the platform-assembled group of boys. Other churches in Zion observed the day in a similar way.

The Stone Church Sunday School (Mount Zion) continues to be largely attended, the average being around 1,300, and the officers constantly worried over the problem of providing places for everybody. The superintendent, A. L. Sanford, has been spending practically all his time during the sessions since the first of the year in the departments, beginning with the junior, which has about twenty classes. He is now working with the beginner department. It may be observed that the successful superintendents throughout the church are proceeding on the ideal that every possible method should be considered and improvement made in the religious education of our children. To this end they by personal observation acquaint themselves with the situation and can therefore proceed more intelligently.

The Religio attendance is large and the programs good. Last Friday evening the boyhood of Lincoln was portrayed in motion picture films, and the vocal numbers which failed to reach us by radio the previous session were given in person. Next Friday evening Doctor M. T. Runnels, of Kansas City, will give a James Whitcomb Riley program.

The Religio, through the athletic organization recently effected, is spending some money preparing baseball and tennis grounds for the young people and others who want to play. Membership tickets at 25 cents a month are issued to all under eighteen who are not employed.

Next Sunday the sacrament service will begin earlier at the Stone Church—as soon after 10.45 as possible, and with some additional changes to be made in the system of serving the emblems, it is hoped to have adequate time for the expressional side of the service. There have been times when all the time of the service was required to serve the large audience with the emblems. Recent changes have cut that in half, and it is expected to reduce this somewhat.

The Saints are making many inquiries about the reunion to be held here July 27 to August 6. Many will spend their vacations on the grounds, not only to their own benefit, but thereby helping many others by their presence.

The radio sermon from the studio of the Central Radio Company, at Kansas City Sunday evening, was by Elder

R. W. Farrell, on "The new day," with musical program by a double mixed quartet, arranged for by Frank Criley, who is in charge of the musical part of these programs. Next Sunday evening Elder T. W. Williams will be the speaker.

Arthur E. McKim and wife, who have been in the South and East have returned. Sister Viola V. Short, librarian of the general church library, is also back at her desk.

The Saints of the community were shocked to learn of the death of Brother Charles Brackenbury, of Lamoni, who had been brought to the Sanitarium only recently suffering severely from diabetes and complications. He passed away the morning of the 29th, at the age of forty-eight, having lived in Lamoni about twenty-five or thirty years and was well known to many throughout the church for his work as photographer. He has many relatives here.

In a recent declamatory contest in the high school, in the finals Miss Fern Peterson, daughter of Elder J. W. Peterson, and her cousin, Miss Pauline Roberts, also a member of the church, were given first and second places.

On the back of the personal card of Bishop B. J. Scott, recently elected city marshal, appears this: "My pledge: Impartial enforcement of the law. Motto: It can be done. Ideal: A cleaner, safer, and more beautiful Independence."

Bishop C. J. Hunt, whose home is here but who is acting as bishop of Holden Stake, has been assigned a traveling commission to visit western Iowa and eastern Nebraska in the financial interests of the church. It is but a temporary appointment and upon his return he will take up his stake duties. Elder I. M. Ross will be in charge of the department in the absence of Bishop Hunt. The Saints of Holden Stake gave a farewell dinner in his honor, with a eulogistic program.

The following patients entered the Sanitarium during the week ending April 29: Mrs. Julia Yuhes, Sugar Creek, Missouri; Mrs. J. M. Pugh, Lees Summit, Missouri; Mrs. Helen Young, Kansas City, Missouri; Mr. W. D. McGuire, Mount Washington, Missouri; Mrs. Genevieve Webber and Baby Webber, Englewood, Missouri; Charles Brackenbury, Lamoni, Iowa; Mrs. Mae Rowlett, Mound City, Missouri; and the following from Independence: Betty Caroline Langdon, Mrs. Myrtle E. High, Mrs. Myrtle Evans, Miss Frances Montgomery, Mrs. Pearl Redford, Mrs. Martha Strodman, Mr. Lee Nickles, Miss Alta Mae Schafer, and Mrs. Anna Major. X-ray patients: L. H. Davis, Mount Washington, Missouri; Agnes Hill, Mount Washington, Missouri; Adaline Burnett, Council Bluffs, Iowa; Mrs. F. A. Millard, Kingsville, Missouri; Mrs. A. J. Yarrington, Lamoni, Iowa; and Pauline Siegfried, Miss A. Bryant, E. H. Berkemeier, A. N. Evans, and Mildred F. Darrow, of Independence.

IOWA CITY, IOWA, April 17, 1922.

Editors Herald: The Iowa City Mission was visited Sunday, April 9, by Elders Amos Berve, of Cedar Rapids, and J. A. Gunsolley, of Lamoni. We met for sacrament service at 2 p. m. Brother Berve conducted same.

At 8 p. m. we met and were given a very pointed discourse by Brother Gunsolley with much food for spiritual encouragement as to the church and individual problems confronting more or less each member of the mission. Following this we took under consideration with Brother Berve the prospective plans for further development of an organization in Iowa City. We propose a definite plan first, and then concerted action.

We wish to urge those who intend to be in Iowa City for the school year 1922-23 to get in touch with L. E. Travis, 17 East Market Street, who is presiding over the Iowa City mission. Respectfully, CHARLES A. BENCE.

JAFFA, PALESTINE, March 11, 1922.

Editors Herald: My brother, Frank C. Clark, of Clark's Tours, Times Building, Broadway, New York, was to start his cruises to the Mediterranean again, so a couple of good friends of mine were coming over and were to remain some months with me. Mr. George was taken ill and he and Mrs. George were ordered off to Florida.

Then it was getting near the time for my brother's ship to come, the S. S. *Empress of Scotland*. It was his seventeenth cruise. I was detained through business here at Jaffa, so feared I would not be able to go up to Jerusalem in time to see him. Well, with urging and pushing I got through and back home in time.

They were to be in Jerusalem on January 27, but I was told it was too stormy even to land at Haifa. The next day was fair, so I felt sure they had arrived. Well, the tourists had, but he and Mrs. Clark had not. Then they told me he had met with an accident and broken his knee. I cried out to God to help my dear brother with all that responsibility on him. I went back to the house and asked Brother and Sister Passman to pray for him. That evening was prayer meeting, so all offered special prayers for him.

Next day, I went to Haifa and got there quite late but was able to go on board. He knew me, but people had not been allowed to enter, so I only stayed a few moments. Mrs. Clark said he had been unconscious ever since the accident until the day before I got there. That was the day I heard of it and the day we all prayed for him. I will always be grateful to my heavenly Father for hearing and answering us. May he continue to bless, and let it be a means of drawing my brother into the fold.

His right arm was broken and the left leg terribly mashed, so that the doctor had said it was broken in two places, but Mrs. Clark went on shore at Cadiz and found an X-ray machine, which proved the bone was not broken. He could already move the left leg when I saw him.

My only dear son, Albert, was coming in December but could not get his passport until too late. Now he is waiting for my brother's ship to return before he leaves. I ask your prayers that he may be directed whether to come or not. I dread his taking the trip alone. It seems to me the whole family should come if he does.

MARY J. FLOYD.

CHRISTCHURCH, SYDENHAM, NEW ZEALAND.

Editors Herald: I have started business in the above mentioned city, Christchurch, and that is why we are located here. We were sorry to part with the Saints in Dunedin, having been in that city for close on to fifteen years. We were one of the families present at the formation of the Dunedin Branch. Brother and Sister Hall and Brother and Sister Leberz were the other two.

Since then the branch has had its ups and downs and we still kept plodding on, doing our best for the good of the cause. Brother and Sister Leberz went back to Australia over two years ago and that depleted the branch to some extent as the brother held the office of priest and was at the time the presiding priest of the branch. It greatly discouraged us at the time but still we kept on with our meetings.

Brother A. V. Robinson was sent down to us from Auckland on a flying visit (express at that) and when in the midst of holding good meetings and interest he was called up to Temuka, one hundred and thirty miles from Dunedin, to administer to Brother F. Whaler, who had a stroke. I am pleased to say that our united prayers, together with the Lord's appointed way, enabled Brother Whaler to get about again and he is slowly gaining the use of his right hand.

From there, Brother Robinson was summoned home to

Auckland just after he had obtained good interest in Temuka. So it looks as though his labors in the south island of New Zealand have been in vain. Though it is strange, yet I read of other places having similar experiences and wonder why.

We are isolated now from church privileges, but we intend to keep ourselves alive to our responsibilities. Our three children are members of the church and for this we are thankful and with God's help will direct them in the paths God desires we should.

I hear that Brother and Sister Leberz have arrived back in Auckland so the branch there will be strengthened again. As Auckland is a port call from America to Australia, the Saints there are able to meet with Saints traveling to and fro. Naturally it makes us in the south desire to pack and migrate farther north.

Christchurch is the city of the Canterbury Plains and unless you take the electric car up the Cashmere Hills, you would not see much of it. These hills are situated on the south side of the city and a person can obtain a grand view of the city and plains, especially on a clear day.

The water supply is very good, for all one has to do is to sink a pipe into the ground a few feet and a beautiful flow rushes out. The street curbs are always full of clear water and the River Avon, winding like a snake through the city, adds another beautiful asset. The banks are kept trimmed down to the water's edge and much boating is enjoyed on the river.

The weather is wonderful and we appreciated it very much, for in Dunedin it is very erratic and one was never sure what the day was going to bring forth.

Your brother in Christ,

J. C. BRADLEY.

EDMONTON, ALBERTA, April 14, 1922.

Editors Herald: Brother J. D. Stead has just left here, having been with us for the past three months holding services on Sundays at the home of Brother Frank Lambert, during his absence from home covering that period.

That the meetings were not better attended by both outsiders and members was their loss, for he certainly did not fail as a true shepherd to feed the flock. If God's servants are held accountable for their teaching to his sheep, I wonder if the responsibility will not be laid at the door of those who are forgetful hearers and not doers of the word.

He preached twice at Onway, April 9. I wish that I could record that it was to a full house, but it was a plain and convincing sermon to the few who wanted him to make the effort. There were some who said if they had known what he was to preach about and that he was different from the regular preachers they would have come, but we are classed as "Mormons" by the religious ones and the balance are "fed up" on religion of any kind. So it takes more than a notice of church services to entice them out.

We will continue to have our Sunday school during the summer, though our ranks are somewhat broken. Brother Lambert will be absent part of the time. Some others of our members who are few at most, will not be in the neighborhood the coming months, but as we were long alone here, we are not used to large numbers and our disposition is still to be loyal, faithful, painstaking servants, whether we are few or many, realizing that our individual responsibilities are ever the same in the eyes of the great Judge who has required as our reasonable service consecrated, unceasing, diligent, and prayerful effort, not in spasmodic fits, but day in and day out ever holding the high ideal and seeking to attain to its lofty requirements.

Yours in sincerity,

A. S. NEWCOMBE.

MISCELLANEOUS

Conference Notices

Spring River, at Mulberry, Kansas, May 27 and 28. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Western Maine, at Stonington, Maine, June 11 and 12. Business session, Saturday at 2.30 p. m. Important business. A good conference is expected. Archibald Begg, president. Louise J. Eaton, secretary, Mountainville, Maine.

Kewanee, at Joy, Illinois, June 10, 11. All branch reports should be sent to district secretary as usual. Ministerial reports, sent to George Sackfield, Matherville, Illinois. Annual election of officers and other business to be considered. The October conference provided there should be a charge made for meals, sufficient to cover the cost. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

The quarterly conference of the Kansas City Stake will convene at Central Church, corner Ninth and Lydia, Sunday, May 21, at 11 a. m., for preaching service; 2.30 p. m. social service, also a young people's prayer meeting; 4.15 Women's Department meeting; same hour stake priesthood meeting. 7 to 7.45 p. m., time given to stake chorister; 7.45 p. m., preaching. Monday night, the 22d, 7.45, business session. Matters of much importance to be cared for. Members please attend. J. A. Tanner.

Requests for Prayers

Sister Mary E. McLeod writes from Minneapolis to request prayers for her father, who is very ill in the general hospital at that place.

Simon Dike, of Soda Springs, Idaho, asks prayers of the Saints, as his heart is affected.

Sister Flora Weber, of DuBois, Pennsylvania, who is suffering from asthma, requests the prayers of the Saints that she might be healed.

Sister J. W. Patrick, who has been sick for nine weeks, asks the prayers of the Saints that she may be healed.

Where Are These Boys?

Darrel and Kenneth Anderson were baptized in Logan, Iowa, four, five, or six years ago. Sister Perry Mann writes from Moorhead, Iowa, inquiring for information concerning these two brothers who were baptized sometime during the three years that reunion was held at Logan, Iowa. The baptism took place in the church font there and they have not been able to get the items. She would appreciate having anyone who knows how she could get in touch with them to write to her.

Addresses

Field address of Elder Henry Sparling and wife now is Care Charles Wesner, 429 South Maple Street, Centralia, Illinois.

Our Departed Ones

HARDIN.—Thompson Gladden Hardin was born in Pickens County, Alabama, September 14, 1835. Served three years in the Civil War. Married Kizzie Adams, September 12, 1869. Baptized about twenty-five years ago. Died at Lexington, Tennessee, on the farm where he had lived for forty years, on the anniversary of the day on which he surrendered with Robert E. Lee. Funeral at Beech River Cemetery, conducted by the Reverend J. H. Cason. Leaves wife, seven daughters, four sons, and one brother.

LOCKLING.—Ostenille Lockling was born in Vermont, December 29, 1849. Moved to Iowa at eight years of age. Married Alice Palmer, February 20, 1877. Moved to Missouri in 1892. He was not identified with any church, but a believer in the restored gospel, and has done much to advance the cause of the missionaries. He was a man noted for his honesty and was very considerate in caring for sick, even caring for his religious enemies. During his last illness of ten months he called for the

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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elders for administration. His prayers of repentance that he had not obeyed the gospel were genuine. He was a patient sufferer. Died February 5, 1922, leaving wife, two sons, five daughters, three brothers, and three sisters. Funeral from the home, Cross Timbers, Missouri. Sermon by H. L. Bausell. Interment in Hayden Cemetery.

NEWBERRY.—Margaret Newberry, wife of John Newberry, was born March 8, 1848. Baptized in 1897, and died in the faith at Edmonton, Alberta, April 15, 1922. Funeral from Howard and McBride's funeral parlors. Sermon by J. D. Stead. Leaves husband and one son.

MILLER.—Nancy Melissa Young was born September 30, 1865, at Mobile, Alabama. Baptized in 1878. Married Joel J. Miller, December 7, 1882. Sister Miller has been known to all the missionaries of the Southern Mission since 1878, as a whole-hearted, devoted Saint, and indeed a mother in Israel. Died March 3, 1922, at Escatawpa, Mississippi. Leaves eight sons and two daughters, who were all present at the funeral. Her husband and one son have preceded her. This mother lived to see all of her large family grown and members of the church she loved so well. She leaves also nineteen grandchildren. Funeral from the Saints' Church, in charge of Lester Smith. Sermon by Alma Booker. Interment in New Cemetery. Sister Miller has been a subscriber to THE SAINTS' HERALD since 1882. She has enjoyed reading the many good things it contained, and especially the developments of the church. She at one time took Brother Alma Booker, wife, and little son into her home, insisting it was to be their home while they were upon that mission. This was for almost a year and she refused to receive any compensation for the service.

MCDOWELL.—Simon McDowell was born September 11, 1854, at Biloxi, Mississippi. Baptized a good many years ago. He was a good Saint and no man in the church was more prompt in paying tithes than this brother. He esteemed it a pleasure to give his mite to the Lord. Died of black smallpox, December 22, 1921. His immediate family and Alma Booker and wife attended the burial. Sermon from the Saints' church at Mobile, April 9, 1922, in charge of Alma Booker. Sermon by W. L. Booker.

CATO.—Ida E. Cato was born in Baltimore, Maryland, July 15, 1856. Baptized January 11, 1891. Died in San Jose, California, April 6, 1922. Funeral sermon by C. W. Hawkins. Interment in Oak Hill Cemetery. She has suffered for many years. Leaves three sons James A. and Benjamin R. Gilbert and Clarence Cato; one daughter, Ina I. Witzke; also two stepchildren, Mrs. Bell Connolly and Lee Cato.

CUMMINGS.—Phebe Jane Nixon was born in Indiana, September 6, 1847; passed to her reward in Harrison County, Missouri, April 16, 1922. Married Uriah Cummings in 1878, who preceded her twenty-five years ago. Of four children, the sons, Joseph and Ebenezer, had gone on before, the daughters, Mamie and Jessie Sharp, with four grandchildren and other relatives remaining. Baptized by Columbus Scott in Indiana forty years ago, remaining true to the faith. Services at Lone Rock church, in charge of D. T. Williams; sermon by J. F. Garver. Interment in Lone Rock Cemetery.

BROWNLEE.—Edgar Dalas Brownlee, son of Walter and Anna Eliza Brownlee, was born July 14, 1854, in Wheeling County, West Virginia. Died March 30, 1922, at Hagerman, Idaho. Grew to manhood in Missouri. Married Alma E. Sargent, April 10, 1884. Leaves wife, seven children, one stepson, a sister, and a half brother. Funeral from the Hagerman chapel. William Glauner in charge.

Autumn Leaves for May

The young people's magazine for May begins with an article by Hallie M. Gould on "Forty-four years of darkness," portraying strikingly the noble fight a blind brother in the church is making in trying to live a normal, happy life. It is a very inspirational account.

A very happy combination of text and illustration is found this month in the account by President Frederick M. Smith on "Cloud effects in Palestine," being one of his series of "Lights and shadows of Palestine." Seven of his superb photographs are shown in decorative panels, and though the reduction for the printing process has detracted from the original qualities, the effect is still good.

Another Graceland College contest story appears, being a humorous sketch by Harve Elefson, of Lamoni.

Apostle T. W. Williams concludes his series of three articles about Bournville, near Birmingham, England, where a most successful social experiment has been worked out.

The interesting serial by Grace Baughman Keairnes, entitled "A reasonable service," is concluded in this number. A new serial will be started, so we are informed, about mid-summer of this year—a fine one by Marcella Schenck.

A most valuable lesson in basketry, with two excellent illustrations, both by Lenoir C. Woodstock, appears in *The Parthenon*.

Sister Vida E. Smith, editor of *The Religio Department*, bids her readers good-by as editor. No successor is announced.

No superintendent of the Sunday school has attempted what A. Max Carmichael is doing so well in analyzing certain quarterly lessons. Since he is limited as to space, he is devoting his attention in this issue to the intermediate lessons, and teachers in other grades may well apply his principles and methods to their special needs.

The cover design is an appropriate drawing by W. W. Kearney, illustrating a poem on "When spring returns," by his wife, Ermina Perkins Kearney.

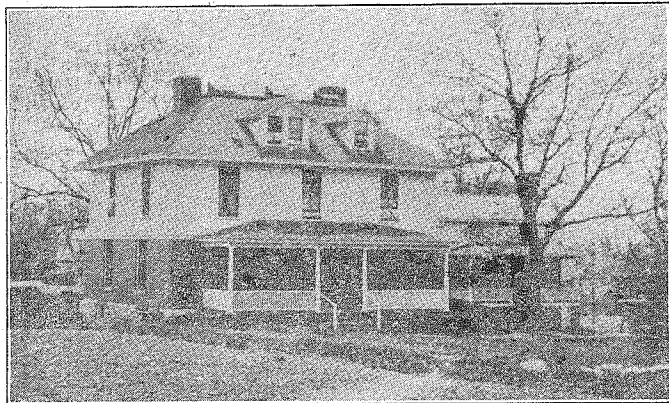
The Empty Gun

Trite as the saying is about the "empty" gun being the most deadly—often as the explanation "He didn't know it was loaded," has been given to account for a tragedy—the carelessness continues. Hardly a day passes that some one is not fatally shot with a supposedly empty weapon. The foolishly fatal business goes on as if no warning had ever been uttered.

We once knew of a father who instructed his children never to point any kind of a gun, *at anybody*. Doubtless the rule seemed rather foolish to the young folks, but he insisted upon its observance, repeatedly reminding them when they forgot, and trying to impress upon them the need of making this a habit. In later years these children acknowledged the value of the rule.

It would be advisable, we believe, for parents and teachers to impose such a rule and, so far as possible, to convince boys and girls that it is much the safest way, (unless in sheer self-defense) *never to aim a gun at any person*. Such a habit, thoroughly formed, will check the tendency to "play" at shooting somebody with a weapon which has been put away loaded.—*Boston Traveler*.

As a supplement to *The Gospel Standard* of March 1, 1922, is issued a song entitled, "All the way he leads me," with words and music by inspiration through Elder J. W. Barkus, patriarch, of the Australian Mission.



NURSES' DORMITORY, INDEPENDENCE

Learn to Be a Benefit to Your Community

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For full information write:

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Independence, Missouri

Playground Sentiment in Lamoni

Considerable local discussion has been had in Lamoni over the advisability of establishing supervised playgrounds, resulting in an indorsement of the idea by the branch.

The Lamoni Chronicle of recent date contains two columns of information and discussion of the subject, principally quotations from the statements of those who have developed statistics and other facts on the subject, of which the following is typical:

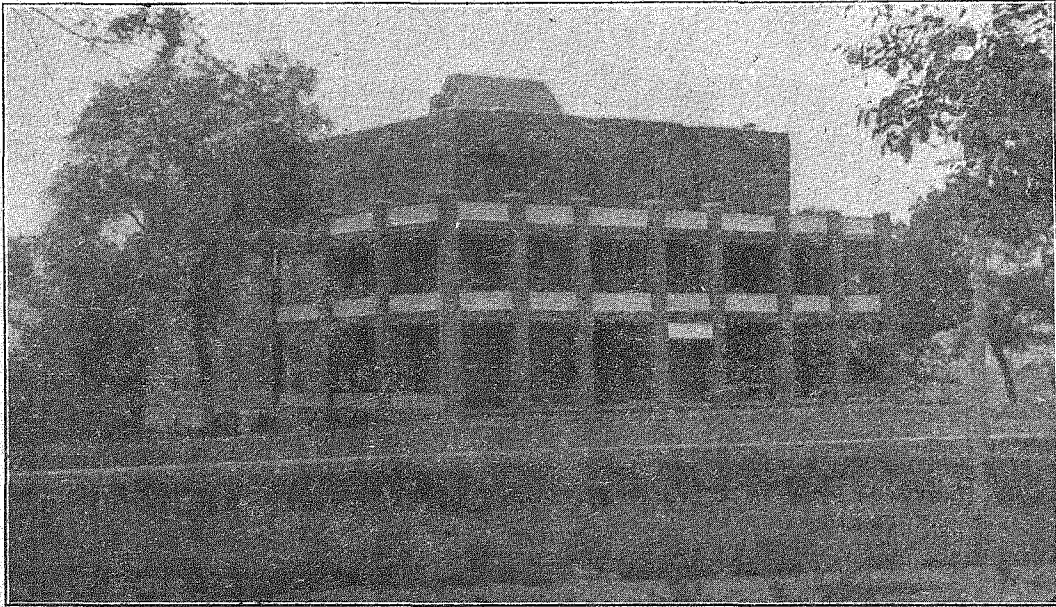
"When Chicago appropriated its first \$1,200 for playgrounds, there was widespread opposition and ridicule aroused by such a 'frivolous expenditure of public money.' This was less than twenty years ago. To-day Chicago has millions invested in its wonderful playground system. Is it paying? A study of juvenile delinquency by Allen T. Burns, shows that the presence of recreation centers in Chicago's south side was coincident with a delinquency within a radius of half a mile, amounting to practically 30 per cent. Chicago's voters prefer to invest in playgrounds rather than in reformatories and jails."—From *The American City*.

A fine concert was given by the Sabbath school at Jonesport, Maine, in the evening on Easter Sunday. The musical part of the program was conducted by branch chorister, Brother Herbert Rogers, and the rest of the program was ably carried out under the direction of Sister Alva Stevens. Both Brother Rogers and Sister Stevens deserve much credit for their faithful work. About five hundred and fifty people witnessed the program, many being unable to get into the church, which was filled to its utmost capacity. The orchestra accompanied all choruses.

Volume 69

May 10, 1922

The Saints' Herald



THE INDEPENDENCE SANITARIUM

Hundreds of persons have grateful recollections of the part this institution has played in their lives. It should, through the developing interest and support of the Saints, continue to function not only as an institution, but as the center of a thoroughly efficient, widely appreciated Health Department.

The Sanitarium Number

Elder G. Leonard Harrington, Church Physician

All who know Doctor Harrington appreciate his wholesome personality and high ideals. The following letter sent us by a well-known missionary some time ago will throw a little personal light on the general reputation of our brother, for the benefit of those who do not know him intimately. A pleasing tribute is also paid to other Saints who try to live up to their ideals.

While traveling on one of the transcontinental trains in Oregon, I happened to be thrown into company with some people who resided in Kansas City. I soon learned that one of the men was a physician of national fame who at the time was associated with one of the leading medical institutions of that city. After visiting with him for a short time I asked him if he was acquainted with any of the physicians of Independence, Missouri.

To this question he replied that he was. I then mentioned the name of our church physician, Doctor G. Leonard Harrington, and he informed me he knew him very well. He stated he was one of the few men engaged in the medical profession that had a brilliant future before him. That he was not only a man of remarkable talents in his chosen profession, but above all he was a man of sterling integrity, whose word could be depended on under all circumstances.

Without knowing my church association, which he must have guessed, the doctor asked me what we as a church intended to do with Doctor Harrington.



G. LEONARD HARRINGTON, M. D.
Church Physician

I replied that we had made him our church physician and desired that he should be one of the best in his profession. In this he seemed to take pleasure, as he knew Doctor Harrington had a great ambition not only to be a physician, but he wanted to be one of the best, and our church had made no mistake in placing confidence in him.

He not only paid a tribute to the integrity, honesty, and ability of Doctor Harrington, but he also stated that he had found all the Latter Day Saints employed in his institution to be honest, sincere, and conscientious workers, and wished he could have no other kind of help.

He had found that they had been trustworthy and anxious to do their work well. He had found by experience that they could be trusted in every detail to carry out the wishes of their employers.

The conversation drifted to other subjects and I was made glad to know that men of prominence were able to recognize in some of our people that which indicated honesty, integrity, and mental attainments.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, May 10, 1922

Number 19

EDITORIAL

National Hospital Day

May 12 is Hospital Day this year. It is for this reason that we have several articles printed this week dealing with our own Sanitarium and that a group of commendations from members of the Quorum of Twelve were printed last week. The Sanitarium deserves our support. We all hope to see its usefulness increased and multiplied.

The Sanitarium

At different times and by different persons the Sanitarium at Independence has been criticized, and there are persons who are quite sure that it is not being run as it should. Those who are in charge of the institution and responsible for its activities are quite aware that the work of the Sanitarium is not all that it should be, and that it comes short of being what is suggested for it in the document responsible for its creation; but towards the real Sanitarium of that revelation we hope we are steadily working. Necessity has compelled a hospital for the care of those afflicted with acute diseases, cancer, and other virulent maladies, and in yielding to the demands pressing upon us it may be that the accomplishment of the full ideal has been delayed; but all the modern world has hospitals, and we should have been negligent of our duty, not to supply our own needs to the fullest extent possible under the conditions. It is our purpose to have a hospital where advanced skill is practiced and where the light of scientific medicine illuminates our health problems, our workers always guided and inspired by the benign Spirit of Christ.

The quiet sanitarium, the place of rest and refuge for those weary in mind and body, a place most favorable for the exercise of proper faith in the healing of the sick, which was seen in the vision, has not yet been fully established. Towards its final establishment we must ever strive while we keep the standard of our hospital high. Let this side of our community service have a fuller expression, which can only be had by hearty cooperation and support.

FREDERICK M. SMITH.

Divine Healing in the Church

Divine healing is an important part of our church belief. Yet the Health Department of the church holds that it is better to teach the coming generations so that they may remain Divinely Well rather than that they should get sick and be Divinely Healed.

The Sanitarium Established by Revelation

Divine healing has been taught by the church since its inception. In that teaching we antedated modern healing cults, such as Christian Science and the celebrated Emmanuel Movement, by many years.

The promise of healing is pretty well set forth by James, together with the ceremonial procedure: prayer, laying on of hands by the elders, and anointing with oil. He writes: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."—James 5: 14, 15.

The foregoing passage is supported by others too numerous to mention. Jesus himself set the example and commanded his disciples to do likewise:

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

He sent them out to preach the kingdom of God, and to heal the sick.—Luke 9: 2.

These are not isolated passages. There are many others that might be quoted. The disciples actually entered upon this work:

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6: 13.

Very early in the history of the restored church in modern times this work was renewed. The first recorded miracle was performed in April of 1830, only a few weeks after the organization of the church. Newell Knight was relieved of demoniacal possession under the hands of Joseph Smith. (Belief in demoniacal possession and old-time "casting out of devils" has been largely abandoned by modern thought; but so recently as 1921 Doctor Montague Lomax before a conference of churchmen in London announced his belief in the old idea, and stated that he had been consulted by people who were evidently victims of "discarnate entities." His announcements were reported in the *Church Times*, www.LatterDayTruth.org

of London, and later in the *Literary Digest*, December 3, 1921.)

Ezra Booth, a Methodist minister, visited Joseph Smith at his home in Kirtland in 1831 and described how he there witnessed the instant healing of a member of his party, a Mrs. Johnson who had been crippled by rheumatism. Hayden published an account of this healing in his *History of the Western Reserve*, pp. 249, 250. (See *Church History*, vol. 1, p. 90.) This record was made, evidently with considerable wonder, by an opponent of the church, and by an opponent was recorded and published.

Lucy Smith, mother of the Prophet, tells how she suffered a severe fall, striking on her head, resulting finally in complete blindness. After great suffering she was healed, and thus records the incident:

I called upon the elders, and requested them to pray to the Lord, that I might be able to see, so as to be able to read without even wearing spectacles. They did so, and when they took their hands off my head, I read two lines in the Book of Mormon; and though I am now seventy years old, I have never worn glasses since.—Joseph Smith and his Progenitors, pp. 208, 209.

Faith in divine healing has not departed from the church. Indeed, there is no evidence that it has diminished or that wonderful incidents of healing are more infrequent than formerly. Within the past week, a very well-known member of the church in Independence, Bishop Ellis Short, came near death's door from strangulated hernia. A skilled surgeon, experienced from treating many such cases, made an examination and declared that human science could do nothing short of an operation to reduce the strangulation. He telephoned the Sanitarium to be prepared instantly for an operation, and summoned an ambulance; but in the meantime Elder Walter W. Smith and two other elders whose names we do not have were called in to administer, and when the patient reached the hospital, after a hurried trip of a few blocks, the surgeon discovered that the strangulation had entirely disappeared, the excruciating pain was gone, and there was no need for the operation, which on account of the age of the sufferer might have been of doubtful issue at best. The surgeon, with other witnesses of the incident, regarded it as a genuine and very remarkable case of divine interposition in answer to prayer, as did Bishop Short himself.

The writer had an aunt, now deceased, who when her children were small fell victim to a dreadful malady—a cancer developed on her breast. Being an "isolated Saint" she took recourse to physicians and the cancer was three times removed, but always returned. Finally she visited the church at Cherokee, Iowa, where the Saints fasted and prayed for her, and she was administered to by Elder Crippen.

That night a "mass of corruption," as it was described, sloughed away from her breast, the wound healed rapidly and permanently, and she lived to rear her children to maturity and see them happily married.

Testimonies might be multiplied. Nearly every member of the church is a witness. Moreover, we have never limited divine healing to functional disorders, as was done by the Emmanuel Movement, and by similar movements abroad. A committee appointed by a conference of the medical and clerical professions, held at Chapter House, Saint Paul's, London, in 1910, reported back to a similar conference in 1911, after considerable investigation: "The committee are of opinion that the physical results of what is called 'faith' or 'spiritual' healing do not prove on investigation to be different from those of mental healing or healing by 'suggestion.' . . . They are forced, however, to the conclusion, after the most careful inquiry, that 'faith' or 'spiritual' healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of what are generally termed 'functional' disorders."—*Spiritual Healing*, pp. 15, 17. Published by Macmillan and Company, 1914.

"Divine healing" that is limited to functional disorders and has no power beyond suggestion is not divine healing in the fullest sense. Suggestion calls in play powers resident within the spiritual and physical being of the patient, and may do great good; but divine healing calls in play also powers outside, above, and beyond the human, and there is no reason to suppose that if it is indeed divine it will pause eternally abashed and impotent before organic troubles.

We do not presume to set limits to the power of God to heal. Yet, unlike some who have made healing the sum total of their gospel, the one thing on which they build, we regard it as but one of the many important things believed by the church and itself a "sign following the believer," sustaining his belief in things even more important—divorced from the gospel to which it was to be a witness it is not of eternal value. Nor have we taken a fanatical stand. We do not flout public opinion, or refuse to obey civic laws touching health matters, or disregard sanitation and hygiene, nursing and medication. A sanitarium is not inconsistent with our ideas touching divine healing.

Moreover, it is to be borne in mind that not all may rise to the plane of faith and the proper mental and spiritual attitude necessary to miraculous healing; nor is it probable that any one of us can always at all times maintain that level. Those "who have not faith to be healed" are not forgotten; they are to be nursed and treated in a proper way and by

friends, i. e., those who are friendly to them not only individually, but who are also friendly in a spiritual way. One who has made religion a very important part of his life and thought could hardly receive successful treatment from nurses and physicians who hold his religion in contempt, even if they do not maintain an attitude of open hostility.

It was not, therefore, at all out of harmony with our belief that we should have been told in 1906: "It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri."—Doctrine and Covenants 127: 1.

Many lives have been blessed by the institution established in accord with that revelation. The writer among others is greatly in its debt—a debt not recorded upon the ledger or to be paid with money. To help the distressed is its mission. Prayer and faith have their hourly work in the institution, as well as the scientific work of consecrated nurses and physicians.

But it may not be out of harmony with the revelation to believe that the Sanitarium may perform a much broader and more helpful work. Why may it not serve in years to come as a base of operations from which the church physician and the Health Department may teach the Saints the laws of health and right living so that sickness may be minimized? To be restored by divine healing is a splendid thing; but to keep divinely well is better than to be divinely healed.

ELBERT A. SMITH.

Our Present and Future Sanitarium

We hope to see a steady growth towards an ideal Sanitarium.

The Revelation

At the conference of 1906 President Joseph Smith made the following statement:

One morning after waking, before I left for the conference, I passed a period of three hours, and I never expect to be happier or more contented in the Spirit than I was during that three hours. Certain matters were presented to me, and among them, and principally, was this: We appear before the world as advocates for what are called signs of the gospel, the gospel signs, the accompaniments of the gospel economy as instituted by the Christ. A great deal of comment has passed among our elders, and among our membership, very largely, in our large branches, as to why it is that there are not more persons healed by the administration of the oil and the laying on of hands than there are. My observation leads me to the conclusion that there are a great many more healings occur than are taken notice of, or than we are given credit for, while there are a great many that are lost as a matter of course.

The thought which was presented to me was this: that we ought as a people to take this kind of a step, to establish here . . . what might be called a sanitarium or a hospital—call it whatever word you like—that shall be under the super-

vision of some earnest, upright, and spiritual-minded officer of the church; and that this Sanitarium shall be a place where our sick who may not be properly treated at their homes may be treated by the laying on of hands, by the nursing as provided for under the law, and by such careful treatment as medical knowledge within the provinces of our own membership may give, and thus see whether or not we may try the spiritual forces for which we have been so long contending, and at last put our hands and our sacred honors in juxtaposition and say to the world, "We are willing that it shall be given a trial, an open trial." And I was assured, in that three hours of spiritual exaltation, that there would be a fulfillment of the prophecy that the faces of Jacob's children shall not wax pale.

To me this is one of the things that shall mark the hastening time. And we surely are sufficiently strong to give this matter our careful consideration. Nothing venture, nothing have. If we do not put ourselves to the front, and make up our minds in this regard, we will be struggling along for a while yet.

There followed a season of fasting and prayer and in the revelation received before that conference adjourned the following was given referring to the Sanitarium:

1. It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant, Joseph Smith, has already stated to you. This should be done as soon as it is found to be practicable and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium.

2. It is also expedient that they should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instruction given to my servant, Joseph Smith, that my servant, Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick. And this my servant Joseph Luff may do and retain and exercise his apostleship.

It will be noted that this was to be a place where the Saints could receive the careful nursing not always possible in their homes, as well as the benefits of medical knowledge, and at the same time to be especially a place where the efficacy of healing by the laying on of hands might be shown. It should be a place of spiritual supervision, not neglecting, however, the care possible through medical knowledge. But it was to be a place where we might try the spiritual forces for which we have been so long contending and "put our hands and our sacred honors in juxtaposition and say to the world, We are willing that it shall be given a trial." It was there-

fore a place where proper faith might be exercised removed from unfavorable influences and environment.

The Sanitarium as It Is

Thus steps were taken to establish such a sanitarium. Of course it was not possible, nor is it as yet to-day, to complete an ideal institution with modern provision for all kinds of human illness, but it was possible to make medical provision in a general way and provide a plan for nursing and administration. This purpose was doubtless carried out in the start. But very soon the use of the building as a city hospital for Independence developed. Medical facilities have been greatly increased, though, of course, the spiritual aspect has not been lost sight of, as the sick are surrounded by those of faith, and administration to the sick is facilitated. The Sanitarium has thus become to-day a place primarily for the care of those who have undergone surgical operations, secondarily for the care of those who are suffering from serious diseases, and sometimes from contagious diseases.

Along with this, Doctor Harrington, the church physician, and in charge at the Sanitarium, has been trying to do what his facilities would permit in mental hygiene and psychoanalysis. He has also from the Sanitarium organized the public health work of the church, placing stress upon preventive medicine rather than upon the cure of disease.

In the third place, a number of patients come to the Sanitarium for X-ray examination in addition to those on whom the X-ray is used for a diagnosis preliminary to an operation.

The Work to Be Done

We therefore note that we have fields to be covered: First, that of operative medicine or surgery and care after operation. In this department, great development has been made. Second, the treatment and cure of serious illness, including contagious diseases. In the Sanitarium such cases are cared for in so far as space permits.

These two fields are those usually covered by hospital work, and it is this field of curative and corrective medicine for which nurses are trained as a rule in most hospitals.

Third, tubercular cases require a sanitarium rather than a hospital. They need fresh air, good food, and rest. At present our Sanitarium is not prepared to care for such cases and do justice to the patient. For it a separate unit is needed.

Fourth, psychopathic work, the care of nervous and mental disorders, would require a separate unit, though, as stated, much has already been attempted in this way. Such a unit is needed both in fairness

to those requiring such care and on behalf of other patients.

Fifth, we may consider the delinquent child. Physical deficiency is, as a rule, at the base of most nervous and mental trouble. A child can often, if not usually, be helped and cured if the case is taken sufficiently early. School children notoriously suffer because of remediable physical defects, many of which are followed by a mental deficiency leading to moral delinquency. Thus we note one per cent mental deficiency; 5 per cent tubercular; 5 per cent defective hearing; 25 per cent defective eyesight; 10 to 20 per cent deformed feet, spine, or joints; and 50 to 75 per cent with defective teeth; and 15 to 25 per cent malnutrition. For the proper care of these cases a separate unit quite apart from the other hospital unit is necessary, but the good that can be done is not small.

Sixth. There is a field of preventive medicine. Under this we may include regular examination of those who are believed to be healthy, instruction in hygiene, sanitation, and physical education, including as well the work of the public health nurse. This department is to prevent illness rather than to cure, and thus comes quite rightly within the province of the true doctor, as one who teaches. As it includes the correction of defects in infancy and also where needed in those older in years, it in some ways includes the preceding provision for delinquents, though in fact both should properly be considered as separate departments or subdivisions. To carry on this work successfully requires public health nurses and physicians who are especially trained for this work, as it is often easier to diagnose a fully developed illness than it is to locate tendencies and thereby prevent future illness.

To those who have the work of the Sanitarium in charge there appears immediately a need for development, as our means and conditions will allow in all of these departments: Separate facilities for the care of tubercular patients; second, a separate building for the care of mental and nervous disorders; third, another separate building apart from the other units, for the care and cure of delinquent children; fourth, the public health work, which is yet in its infancy compared to the possibilities before this institution and the church as a whole in learning the laws of health, how to live to avoid sickness of all kinds and to reduce to a minimum the danger of contagion.

It cannot all be done at once. We should strengthen what we have, then move forward towards the ideal, taking up each unit as we can and making it effective.

The Lord evidently intended that we should use

(Continued on page 446.)

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ORIGINAL ARTICLES

The Sanitarium, the Center of Our Health Work

By G. Leonard Harrington, M. D.

Prevention of disease the prime function of the Health Department.

The real work of the Health Department is education in regard to physical and mental health. In other words, the prevention of disease is the prime function of the Health Department. This line of attack on physical and mental distress, so prevalent, is supported by the Word of Wisdom, which teaches laws that when followed will prevent many of the burdens people are now laboring under.

One of the very important objectives of the Health Department is to develop a corps of workers associated with the Sanitarium, trained in health matters. From this corps members will go out to reunions, district conferences, and other gatherings, for the purpose of lecturing, giving demonstrations, etc., and of holding private conferences for the purpose of helping individuals with special problems.

Another vital function of this corps of trained workers should be to give instruction to the members of the religious education class at Graceland College. It is hoped that the women of the religious education class will come to the Sanitarium and do practical nursing in the Sanitarium, and at the same time study the theoretical aspect of nursing; that the men will take a short course in preventive medicine; and that those who are going to certain fields will be instructed in the disease conditions found in those respective places.

Missionaries recognize the great help medical training is to them in presenting their message. To help physically or mentally a stricken person or people certainly builds up a beautiful, friendly relationship, through which spiritual information can be well given.

Some school authorities are having the pupils examined regularly. If the adults of a community are going to be healthy and able to accomplish worthwhile results in life, the school children must be properly supervised. Not only must the school children be studied and helped, but the preschool age children must be looked after. At the present time, the Health Department is conducting examinations and instruction periods for the preschool age Latter Day Saint children in Independence. One of the Independence schools which has seven eighths of its pupils made up of Latter Day Saints showed a very high percentage of physical defects. This survey was made by the United States Public Health Service. To correct this situation is an important task

of the Health Department. Definite plans are being made to attack this problem next year.

There is a close cooperation between the Women's Department and the Health Department. Classes are going to be formed among the Friendly Visitors, not only for the purpose of helping the Friendly Visitors to assist in correcting health irregularities, but also of assisting the Friendly Visitors to recognize health irregularities, physical and mental, long before a stage is reached in which little help can be extended.

Then, too, the Health Department wishes to cooperate with the priesthood. President Frederick M. Smith, on a number of occasions, has made the state-



NURSES' HOME

At this cozy place, about two blocks from the Sanitarium, the nurses have a modest, comfortable home in charge of a competent matron.

ment that he hoped to see associated with the elder, priest, teacher, and deacon in the groups, a nurse and a social worker. Certainly the level of the family can be raised by the efforts of the spiritual workers being supported by those trained in the laws of health, physical and mental.

The Sanitarium is the natural center about which the Health Department can carry out the suggested methods. It is very strongly hoped that the church as a whole will support the Sanitarium and its activities, not only in its present effort, but in all future work that it wants to accomplish.

It should not be difficult for any student of social science to recognize that extravagance breeds poverty. When wealth is spent on unnecessary things, like one or two billion dollars on tobacco, or seven hundred fifty thousand on cosmetics, it takes from industrial employment a number of individuals, as well as consuming so much wealth that there is left comparatively little for serious propositions like education.

Knowledge of Nursing of Benefit in the Home

By Mrs. J. W. Chapman, R. N.

At some time in our young girl's life comes the happy thought that some day she may have her ideal realized, that most sacred vow of wife and mother. I feel sure that with this contemplation there come to us hours of serious thought as to our preparedness and, no doubt, many times in our prayers do we petition our divine Parent for wisdom and guidance that we may properly nourish and guide the lives of the little ones that may be intrusted to our care.

Here I am reminded of an experience while at our Sanitarium. A mother came to me asking about our training school for nurses. She related to me the program her daughter had outlined: a high school course, Graceland College work, the nurses' training course. I inquired as to what special work she was desirous of preparing for. She unhesitatingly replied, "Motherhood." I am sure that we all feel the importance of preparing ourselves generally for the most sacred, highest station in life that woman can attain to, that of motherhood.

To a wife and mother, nurses' training will prove of much value. The nurses' training course will be of much value in the home because of one's having obtained the knowledge of things pertaining to health and disease; thus, we prepare ourselves to intelligently prepare for and keep fit the body wherein the spirit dwells.

Nursing is an art, and it requires study and preparation as much as any painter's or sculptor's work; for what is a piece of canvas or marble compared with the body, the temple of God's Spirit?

The Spirit of the Sanitarium Appeal

By John R. Green, M. D.

*We must be on the positive, definite side
in our institutional program.*

The splendid response throughout the church to the appeal of the Sanitarium for standard equipment and beautiful buildings and grounds is founded on the teaching of the parable of the city built upon the hill as a monument of high ideals and correct living. It is the rallying of the forces in the positive Christian warfare; the outpouring of that spiritual and mental phenomenon that so marvelously built up in the early forties, on the great American frontier, a body of workers in the early church who filled her ranks because they believed themselves right as opposed to the narrow religious doctrines of that day.

The whole-hearted response to the call of the hospital work is as it should be, because in the past we

have been content to put in operation a hospital which could merely do the actual work necessary in meeting humanitarian and sanitary needs without representing the higher ideals of the church in leadership. The church cannot afford to offer an apology for any of her institutions, because we are forced into a position of defense, and this means defeat in the long run for man, whether in war, or in commerce, or in social relations of individuals, tribes, or nations.

The terrible Hindenburg army was successful so long as he kept the offensive position, but when counter attacks began, and swift, fresh American armies began to surround him, the retreat and dissolution began. "These Americans were too fast for us," they said. So our hospital must be on the positive side, and always too swift for the decay of a contented incompetency. Many a bank has had a fatal run on its deposits because of a mediocre management in permitting the mental depression of doubt to become current, while its competitor has remained secure by always demonstrating the positive security of its loans. So our hospital is now as secure as the rock of Gibraltar when a united church stands hopefully and enthusiastically in its support.

Every community has its pathetic examples of careers, blighted because of an uncharitable defense. "She is not much to blame," they say. Defense is always either willfully or unconsciously uncharitable and blundering. Andrew Jackson, the victorious Indian fighter, inspired terror in his political enemies. He smashed the old Second United States Bank, and made war on Nicholas Biddle, its president, in particular, by his very positive methods. "I tell you, sir, she's broke. . . . The bank's broke, and Biddle knows it," he said. So the greatest bank on the Western Continent was ruined by the positive stand of one outstanding, threatening man. But the brilliant military and political success was wilted when a few Washington women placed him on the defensive over the trifling question of the right of Peggy O'Neil to dominate Washington society. Every advancement in the history of the church has been through men like Andrew Jackson, who have stood unanimous for a positive program of efficiency and beneficent aggressiveness for the right by supporting all of its institutions to the limit in a proper, workable degree.

Every phenomenon of nature teaches this principle of necessity of the church being dominantly in the lead by creating and maintaining strong hospitals and colleges, and other institutions for basic human needs. We can be like the finely feathered creatures with our institutions and avoid either responsibility or accomplishments, but the keynote of success is the qualities of fearlessness and the

strength of the lion. Jacob knew this when he conferred the supreme blessing upon Judah. The lion was Jacob's visualization of the kind of successful, positive influence that Judah would wield. The lion is king and ruler of beasts because of physical powers unchallenged, mental acuteness undismayed. "Judah, thou art he whom thy brethren shall praise. . . . From the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?"

The hospital is a very new institution in the long-time struggle of the race upwards. It is true that elements of the modern hospital have developed now and again over a period of four thousand years, but the splendid modern hospital has an age of only half a century. The Christian and civilized world at large has perfected hospitals to a very desirable degree, and our church has this heritage which she



A TYPICAL GROUP

Many noble girls have graduated from the Sanitarium Training School for Nurses. The above group is representative of the number.

must honor by keeping this standard at its best. We do not retract on one good principle which has grown out of four thousand years of human experience, but modern revelation adds still a greater responsibility which we must uphold.

The best ideals of preventive medicine come to us not in the revelation of racial experience, but are contributed to greatly by the genius of prophetic vision which directed a sanitarium to be built in the church: a place where true physiologic rest may be secured; a place to conserve the vital organs of the body before they are impaired beyond the limits of safety; a place fitted with scientific laboratories, and at the same time in the atmosphere that is spiritual and quiet and mentally pleasing.

The appeal of the Sanitarium is for the moral and financial support of every person in the world who cherishes these ideals: first for the rugged necessary hospital equipment, and then for the finer higher things which come as the contribution of our church to the world's progress.

Factors in Healing

By Paul M. Hanson

"Our aim should be to bring the advantages of our Health Department within the reach of all possessing moderate means."

Clear instruction relating to what should be done by the church for the sick is given by James in the following language:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

It is evident the above language was not intended to exclude other factors bearing advantageously in the direction of recovery of health. In the Mosaic law, divers injunctions and prohibitions were given to Israel with the understanding they were indissolubly associated with prosperity and health, and to the church in latter days has been given the Word of Wisdom and words of counsel; all of which discloses that no fragmentary view of the scriptural provisions must be emphasized to the exclusion of other valuable therapeutic agencies.

The Lord commends this treatment that was given to a man who was "wounded" by thieves:

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Paul referred to Luke as the "beloved physician."

The Lord said to the church in 1906:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church at Independence, Missouri.

It means much to have an institution where the spiritual forces of the church are present to a marked degree. Man is a spiritual being—often more than his body is in need of health.

It is a part of Zion's ideal to have an institution supervised by consecrated, conscientious, and skilled physicians—a "place of refuge and help for the sick and afflicted."

Our aim should be to bring the advantages of our

Health Department within the reach of all possessing moderate means. Trustworthy medical aid is most important, and should be within the reach of all in need. The best medical care is none too good. A proper and generous support by the church and public of our Sanitarium means the building up of a much-needed institution.

The Ideal of the Sanitarium

By Walter W. Smith, Church Historian

The history of the development of hospitals would carry us well into medieval history, if not into the history of the ancients. The modern hospital is, however, the direct development of certain hospitals established during the Crusades, when European Christians were trying to recover the Holy Land from the Mohammedans. The hospitals of this age were crude and simple and ministered chiefly to the needs of the soldiers engaged in the Crusades. When the Crusades were abandoned, or had accomplished their purposes, the hospital, like many other institutions developed during the Crusades, was kept up, either to minister to the needs where local conflicts of soldiers made it necessary, or in populous districts and cities where it was made to minister to necessities of the civilian population.

Just as the Crusades were essentially a religious enterprise, the hospitals were essentially a religious institution in their beginning, conducted by a religious order called *Hospitalers*. When the hospital was transferred to civilian population and made to do service in time of peace, it was for a long time still under the direction of the church, conducted at first by monks and later by orders of Sisters of Mercy and Sisters of Charity, as most of the hospitals and infirmaries of the Catholic countries are to-day, and most of such institutions under Catholic influence in our own country.

The idea of the hospital having gained acceptance in Europe, it was carried to America by the founders of the Colonies, and has been greatly developed and improved, until to-day nearly every town and city has some sort of hospital, sanitarium, or infirmary. It is now an essential institution of civilized society, and is a mark of culture and care. The hospital is now carried on by the city, state, and Nation, by groups of physicians and surgeons and other interested citizens, and by the various churches, and philanthropic associations.

While the hospital had gained acceptance in America very early, in fact from the very beginning of the Nation, it was not undertaken by our church until a comparatively late date. This is partly due to the fact that in nearly every neighborhood there was some sort of ministration of this

kind already provided for. Thomas B. Marsh, one of the Quorum of Twelve, was designated as physician to the church in an early day. Just what his ministrations as such were, we are not informed, but so far as we know no hospital, infirmary, or sanitarium was established for the central or organized care of the sick, but from the very beginning of the church the idea of healing and care for the afflicted was given great consideration. Direction was had as to the care of the sick and ministration to the afflicted, and even the preservation of health by those who were well.

It was inevitable that there would be conflict between the thought of divine healing and scientific care of the sick. There were from the very beginning of the church medical doctors and surgeons among the Saints, both those who had been converted who had previously acquired the training, and those of the faith who studied and equipped themselves for this kind of service to the Saints. The conflict between the thought of healing as a result of the prayer of faith and the healing that might come from skillful care and surgical operation and medication, was an age-old conflict and has been waged wherever Christianity has attempted to make permanent progress among men. It was the same conflict that was waged by the priests and monks of the Middle Ages against free public schools or schools at all conducted by anyone other than the ministers of the church.

Nearly every good and wholesome activity has been at some time claimed by the churches as their particular preserve, not to be infringed upon by seculars, nor to be improved upon by the inventions and learning of men. The hospital has had this fight as well as the school, but in our church it was even a more subtle conflict. We had been directed what to do for the sick and afflicted, and even though this direction included the care of those sick who were not healed by administration, it was still considered by many to be a sign of weakness of faith in God and a mark of disrespect to his ministers, that anyone should employ the physician or surgeon in the pursuit of health.

As the church grew and experience demonstrated the need for more scientific care for the sick, it occurred to many that a godly man was more desirable as a physician or surgeon than one who had no regard for the religious feelings of the people. It also became apparent that there was nothing to hinder the sick from seeking the Lord's aid, both by prayer through the elders of the church in administration, and the ministration of medical care, advice, or operation of a physician, who had dedicated himself to the service of humanity in the healing art. It was found that even the doctor could

profit by the prayer of faith in his work, and that all were dedicated to God and the service of humanity if all were truly his children. A great many young men and a few young women took up the training for service as physicians and surgeons, and some not so young and even at the direction of the President of the church, took up the study of medicine and the care of the body.

In 1906 the Lord directed the establishment of a sanitarium at Independence, Missouri, and in doing so indicated that Joseph Luff (also a member of the Quorum of Twelve, just as was the first physician to the early church) "had been preparing himself for usefulness in this direction" and should "be put in charge."

It was discovered at the opening of the Sanitarium that only one physician with hospital experience was available and that he had only eighteen months' experience, while at present we have men with an aggregate of more than one hundred eighty-five months of hospital experience outside of our own institution, and not counting army experience.

In an institution of this kind more than a physician was needed. There was need of the skillfully trained nurse. A careful survey of the field revealed the fact that we indeed had too few among us who had such training. It was evident at the outstart that we should have to begin at once the training of nurses, so that with the establishment of the Sanitarium there was opened a nurses' training school, so that now instead of having to employ nurses not in sympathy with the law of God relating to the healing of the body by faith and prayer, we have a corps of trained nurses not excelled in devotion by any other group of church workers.

Of course since we had no hospital and no body of trained nurses, we had no out-patient workers, no trained and organized workers guarding the health and hygiene of the community. Now we have a fine group of trained workers devoted to the service of God in the care of the health of his people.

We have come to the time of development and expansion of the work of the Sanitarium. The first period was a period of preparation and establishment; now is the time of expansion and development. With a large body of physicians and surgeons consecrated to the work of God as restored in the latter days, trained and equipped for the most skillful service in preserving and restoring the health of man, and with a large body of trained and registered nurses, whose lives are dedicated to the preservation of the health of the people and the care of those who are already unfortunate in being sick, and with a large body of devoted Saints, the whole Church of Christ, back of this institution organized and established by the will and command-

ment of God, the Sanitarium will undoubtedly grow and develop and presently begin to fulfill in a higher sense the purpose which was in the mind of God when he directed its establishment. This is our task, to develop and perfect the most complete institution in the world for the care of the sick and afflicted. Our object is not realized when we duplicate the myriads of hospitals and sanitariums already organized and serving humanity, but just as our church is the complete expression of the will of God, so shall our Sanitarium (and others yet to be organized) become the greatest and most complete health restorer in the world. This must be the place where the greatest skill attained by men and



A HAPPY QUARTET

These nurses are posing in line with the building used as general medical offices for the Sanitarium. The place is located in the next block from the Sanitarium, and it is here that Doctor Harrington has his offices and laboratory.

women in the care and healing of the body shall be dedicated to the preservation and restoration to normal condition of the bodies, minds, and souls of men, assisted by the prayer of faith and administration of the ordinance of the gospel of Christ, without conflict or disparagement. Here indeed will be the place for truly divine healing of the highest and most effective order. What greater task can God have given any group of men and women? What more noble service could be asked? While they give their services, let us give them our undivided support.

Research funds in the United States have been very greatly increased in the past ten years to a total annual income of more than eighteen and a half million dollars. Of this the Rockefeller Foundation represents more than eighty per cent. Of our branches of research specified by the donor, medicine ranks next to general research work with more than ten times the amount of income for biology and natural history, which rank third.

Spiritual Ideals That Are Translatable Into Service

By John W. Rushton

"The history and development of medical science runs parallel with the history of our progress morally and religiously."

A church is the expression of religion. Religion is the divine energy at work in human life—"the divine life in the soul of man." (Scougall.) The expression of this divine energy or life of God is defined in an illuminating reference to the life of Jesus in the New Testament. "He went about doing good." A church, therefore, to be worthy of its high calling, must become the organization through which collective goodness is expressed; it should be the agent which is either originating or coordinating every social activity which is "going about doing good," purposely active in applying the remedial influences of energetic goodness to alleviate and remove all the ills and evils which spoil and hinder human progress.

It is in this light of the broad and vital meaning of religion that hospitals should be appreciated. They are institutions for the charitable relief and support of those who are so unfortunate as to be unable to meet their own needs. Though in our own day we have narrowed the meaning to medical hospitals, infirmaries, and dispensaries, yet the essential meaning is still vital—the application of skilled help in loving sympathy by these able and willing to the healing and comforting the sick, in body, mind, and spirit, and distressed. The two oldest hospitals, at least in London, Saint Bartholomew's, established in 1547, and Saint Thomas, 1553, were originally religious foundations. This intimate relationship between the church and hospital is still maintained, and wherever the influence of the Christian spirit has been disseminated, the healing of the sick, the giving of sight to the blind, the restoration of the powers of expression in body or mind, the casting out of evil and the force of organized goodness have been the chief characteristics of the church's mission.

This close relationship between the evangelical and medical activities has been recognized. The romance of missionary adventure and conquest is inextricably bound with that of medicine, so that to-day medical science is appreciated as one of the most valuable expressions of social Christianity.

Nearly all of the foreign missions, where men and women spend their talents and life itself, in the heroic attempts to enrich those portions of our race which still linger in the periphery of civilization, combine the sacred office of the minister with that of doctor, surgeon, and nurse, so that indeed the

Son of God is elevated on the "wings of healing." What a wonderful chapter has been written by those intrepid men and women, who, in the spirit of consecration and noble selflessness, have carried the blessings of our Christian civilization through religion, hygiene, sanitation, education, and the ideals of self-respect into the shadowy places of racial origins. Surely in the new canonization which history unfailingly bestows upon the children of men who are worth while—Doctor Livingstone, Father Damien, Doctor Lockhart, Doctor Paton, Doctor Grenfell, and the innumerable host from all denominations, societies, and countries, who have thus ministered, will be included in this constellation of the highest magnitude.

The history of the development of medical science runs parallel with the history of our progress morally and religiously, for all the features of truth which science has gathered up in her toilsome and sacrificial pilgrimage from ignorance to the shining dominion of knowledge have been sacramentalized by loving sympathy and devoted service to the healing and alleviation and prevention of disease. Indeed, medicine has been not only the handmaid of religion, but the splendid servant of industrial, commercial, and explorative enterprise, and the ministrant of tender sympathy in the bloody shambles of political and geographical cataclysms, reducing the ineffable horrors of "man's inhumanity" to an unbelievable minimum. Names as Lister, Simpson, Ross, Cond, and Dakin are representative of many whose labor and sacrifice have contributed much in this way and will stand out with increasing luster as time passes. It is not straining the truth to say that whenever the "coming of the kingdom" is foreshadowed and the foundations of "the city of God" established, among the helpful agencies through which spiritual forces find expression, medical science, skillful nursing, and fully equipped hospital service, together with educational facilities, will constitute the upholding arms of the church.

In these latter days, when God has put forth his hand to lead men back to a forgotten ideal, and to woo humanity back to the neglected Christ, it is very consoling to see that special mention is made of those two important auxiliaries to the church—education and medicine. We cannot be loyal to God and neglectful of man; we cannot nurture a successful church and starve the educational and medical institutions. We must worship God by helpfully, skillfully, and sympathetically serving humanity. We cannot strain our energies to build an elaborate temple for mystical sacerdotalism, while our important, though humbler institutions for the production of efficient and remedial service are allowed to languish and become moribund.

Our church Sanitarium stands as a monument to the fact that our spiritual ideals are translatable in terms of remedial service and is the organization through which the healing influences of the gospel of Christ may find their most effective expression. To make it what it should be we ought to have every equipment which modern science has dedicated to the healing of the nations. We should aim to make it the useful ally of church and college in preparing our young men and women who are qualifying for missionary work at home and abroad. For in all churches it is realized that those who go into the lands still lying in the shadow of ignorance, the need for applying a knowledge of hygiene, sanitation, and the elementary rules of a healthy and normal life, is at least every bit as essential as knowing that baptism is immersion in water, and that the laying on of hands is a church sacrament.

It is more important to stress the social significance of these ordinances than the theological and ecclesiastical import. The cleansing and sweetening of life and its willing submission to divine control are at least suggested as the spiritual content of these familiar features of our ceremonialism.

May we appeal to the faith, vision, and sympathy of all who love the "Lord's appearing," whether in the pulpit or in the prayer service, in the display of intelligence, through science or art, industry, politics, or social sympathy, it matters not how the Lord shall appear—let all who look for and love his revelation, contribute of their means so that our Sanitarium in Independence shall be placed in a position to be still more effective in the work of healing to which it has been dedicated. To accomplish this in the most effective way the facilities for research, experimentation, and laboratory work, the equipment in the X-ray room, operating theater, and for each of the wards must be increased and modernized.

The doctors, surgeons, nurses, and humblest servants who are seeking to bless suffering mankind are worthy of our cooperation in tenderness and earnest sacrifice. Surely God will not overlook these gifts which are devoted to the wounded, maimed, distressed, or deformed of his children, and every one of us must face the impulse to help. If we cannot do more than consecrate of our means in money or gifts, we have the opportunity, and never was the need so urgent as now.

While money is required to maintain any institution, the big thing required is proper understanding and appreciation of all the factors that enter into the control of that institution. To this end this Sanitarium Number is issued.

A University of Health

By T. W. Williams

"Such an institution should receive the generous and enthusiastic support of all right-minded people."

One of the delusions of many so-called religious people is that primarily, and practically always, sickness and disease are the direct result of satanical machinations or divine displeasure. The law of cause and effect play a very insignificant part in their theology. A conviction which persists and stands well out after a trip to the Orient is that superstition and fanaticism are a menace and a curse to the human race. Such are born of ignorance and fear. The more ignorance the more miracle. The more superstition the more devils there are roaming around seeking whom they may devour. We of the Occident are not entirely free from these enemies of civilization and progress.

One of the main things which differentiates the Christian religion from that of all others is its virile affirmation that reaping must always follow sowing: that the seed we sow determines the nature of the grain we will reap; that the character of the crop depends not only on the seed but on the nature and cultivation of the soil, the moisture and heat, and all other agencies which enter into the evolution of the plant. Christianity postulates no miracles which revoke or modify the cosmos of the world.

All the remedial measures which God has instituted have to do with men's adjustment to the divine and natural order of the universe. The gospel is not instituted to change nature or nature's God. It does not start out with the idea that God is wrong or his order chaotic. It presumes that the evils of the world are artificial and man made. The terms of the gospel are preventive and remedial. The preventive are prior and superior to the remedial.

God has established a divine sacrament whereby those who, as a result of the violation of the laws of mind or body, are suffering, may, through application of the terms of this sacrament, be healed and liberated. This is legitimate and praiseworthy. It is, however, a case of extreme unction and to be applied only when it is impossible to apply the regular order. The gospel is first preventive and second remedial. The remedial should only be called into requisition when it is impossible to apply the preventive.

In other words, if Latter Day Saints would comply in spirit as well as letter with the Word of Wisdom, the laying on of hands for the healing of the sick would be well-nigh obsolete. A religion which keeps men from getting sick is far more important

than one which only proposes to heal men after they have become sick. Health is the normal state. Ill health is abnormal.

In the East men depend on incantations and ceremony for relief rather than sanitation and right-living. A doctor is looked upon as an enemy and a hospital a place to be avoided. Here in our own land we find people who affirm that consultation with a doctor implies lack of faith in God. And one who goes to a hospital for treatment is supposed to be gambling with life. It passes understanding how any Latter Day Saint with the Doctrine and Covenants in his hand can give credence to such heresy.

Every agency which makes for the health of the human family is divinely ordained. A physician who has given years of study can, if he is fully consecrated, become God's instrument in saving people from their sins. A hospital conducted on the large philanthropic lines suggested by Jesus Christ can become a sanctuary where men cannot only deposit their crutches and bandages but where the vicious habits which have bound them body and soul may be thrown off and they may be regenerated physically, mentally, and spiritually, and may go out into the world to become a blessing to the race.

The four gospels are recitals of the many interpositions of the remedial power of the Almighty exercised for the benefit of the mentally and physically sick. But let it be understood that this was practically the only way in which Jesus could reach those people. His ministry was of such short duration that he did not have time to inculcate the higher laws of prevention and have them become operative. Three years and a half is entirely too short a time to reverse the entire purpose of a race and expect to reap the benefits of revolution. But his entire teaching had to do with the preventive rather than the remedial.

It is true that Jesus came to save his people from their sins. This must not be construed to mean that the saving grace of God was only to be applied after sin had been committed. The gospel is intended to prevent sin. It is likewise instituted to prevent the results of sin, which are sickness and disease. Man does not come by chance. He is the product of law. His weal or woe is determined largely through his own actions. God placed man on this earth for a purpose. He intended that man should live under the most favorable circumstances. Health and longevity are in keeping with his law. Disease and sickness are the sequence of a breaking of that law.

The laying on of hands for the healing of the sick is a divine ordinance. At most this principle is remedial and transitory. It is administered only when certain symptoms are in evidence. It is sig-

nificant that the one passage in the Scriptures which emphasizes and amplifies this sacrament is associated with sin. Speaking of the application of the laying on of hands for the healing of the sick, James says: "And if they have committed any sins they shall be forgiven them."

Sickness is not always evidence of personal departures. It is an almost invariable evidence that some one has broken the divine law. Health is the normal state. Sickness is always abnormal. God never intended for men to be sick. It is not necessary that men should be weak or sick or afflicted in order to fulfill the divine purpose. The real work of the church is to keep people well—to prevent them from getting sick.

A hospital to most people is the court of last resort. A hospital suggests to them a life and death struggle. Having violated all the laws of health, and when some crisis has culminated, then recourse is had to some extreme unction along medical or surgical lines. This is to a large extent a misunderstanding of the real function of a hospital or sanitarium.

Every community needs a health department. This health department should be primarily concerned, not with the curing of sick people but in preventing people from getting sick. To do this there must be medical supervision of the entire community. Laws must be enacted which will conserve the life and health of the community. Information must be disseminated whereby the people will know how to preserve their health. Agencies must be employed to compel people to preserve the general health.

A hospital or sanitarium is indispensable to every community. Such an institution should receive the generous and enthusiastic support of all right-minded people. It is purely in keeping with the law of healing as indicated by Jesus Christ himself. Despite all our precautions, sickness will ensue, accidents will occur. The home is seldom equipped for caring for the unfortunate. Relatives are not the best nurses. The hospital when properly equipped is run on the most sanitary and wholesome lines calculated to the needs of every patient.

Then again there are many people in a community who are not in position to meet the expenses incidental to a sojourn at the hospital. Our religion suggests, aye, impels us to become our brother's keeper. This, then, our cry: Let us enthusiastically boost for the Sanitarium and make it one of the best if not the best institution of its kind in all the land.

The value of knowledge and ideals concerning disease prevention is of as much importance as to know how to cure those who are ill.

The Sanitarium and the Missionary

By J. W. Peterson

A challenge to match sacrifices with the missionary family.

The missionaries who have been cared for at the Independence Sanitarium can see inspiration in the revelation ordering its establishment, especially those who have had care in other hospitals.

The peaceful association of kindred spirits helps very much to win the battles often too hard for one alone to win. To feel that one is at home in his own sanitarium with our heavenly Father's watchcare over a building of his own ordering, is certainly conducive to rest. This, one does not often realize in other hospitals. Many times one's faith is taboo and he is under a restraint that is not conducive to recovery. One's every associate is uncongenial and unsympathetic. Mostly the nurses are not God-fearing and the doctors quite the reverse. Should one desire administration, there is nothing conducive to good results. But in the Sanitarium, each department aids the other, and the doctors, nurses, and all the management are genuine, good, God-fearing people. One coming from other hospitals feels, when he has arrived at the Sanitarium, like going to sleep, and waking up next morning is much improved. One's mental attitude half wins the battle. Under such surroundings a patient can scarcely help exercising his faith to the uttermost. The contrast to one coming from another hospital is quickly observed.

One is surrounded by a host of sympathetic friends and consecrated workers. Doctors Harrington, Green, Keown, Messenger, and McGraw are all members of the church and recognized authorities in their line.

Many missionaries and their families have reason to be thankful that the church is able to maintain such an institution. I wrote "able," but that is not wholly true. It is not quite able to longer continue as it has. The free treatment accorded to the poor and to the missionaries is a problem with which other institutions of the kind do not have to deal. This problem makes it necessary to supply the deficit out of the church funds. But owing to the stringency of the times the church does not have the means to do that. Already many missionaries are released to their own resources, for lack of funds. It would not be wise to put money into the Sanitarium and drop out some scores of missionaries. This week has in it, National Hospital Day (May 12), observed throughout the Nation. Other churches and other societies will be endowing their hospitals. How much pride our people take in their own noble institution will be shown in the amount subscribed.

Failing or neglecting to support the Sanitarium, must it be closed and our sick be sent to other institutions? A committee asked me to write a missionary's view of the Sanitarium and help the Saints to see its needs.

What if it should fail? Does the reader know that he may not be the next to require care in that institution? Or, if not the next, he may require it sometime. Do the Saints desire to see the doors closed for lack of funds? Or, if closed only to the poor and the missionary, what then? Do the members of the church desire to keep these representatives one hundred per cent fit for service, or not? It is enough that these men give up everything else. Let us not require their health also.

Here is a chance for others to match sacrifices with the missionary and his family, especially the latter; by giving a few dollars to a very worthy institution. Many a Saint, looking into his own heart, will not find many credit marks for sacrifice, I fear. Nor can the giving of a few quarters each month be called a very great sacrifice. It is a duty. The unnecessary spending, by thousands in the church, would make a great sum. And not only that, but there is condemnation coming for such a course. Why not reverse the order and lay up treasures in heaven? I am challenging the membership to match sacrifices with the missionary families.

Pure and undefiled religion is to care for others. One may not be able to feed the sick, afflicted, or needy near their own door, but by aiding the Sanitarium the same thing is accomplished. At the judgment day would it not be very regrettable to find that we were very shy on pure religion? Helping the Sanitarium is one good way to develop unselfish service, to lay up treasures in heaven, and to practice pure and undefiled religion. Why not relieve the church of this financial burden and save the tithing in the hands of the Bishop for missionary purposes?

Some may say, Why this extra burden? Why not be a burden bearer yourself? Can we go care free and not answer to God for neglecting the sick? Here is one thing God has said: "Woe unto him that is at ease in Zion." All must assume their burdens who are connected with Zion. I am convinced that most Latter Day Saints are willing to sacrifice along with the missionary arm, but they are sometimes negligent. It is so easy to let dimes and dollars slip away for things we could very well get along without, if we did not have the money. One good way is to spend it for God's work before a chance for unnecessary spending presents itself. If it is only a small amount at a time, yet if oft and continuously repeated will soon become a large sum.

If the sisters and brethren in each branch would once a month make a special effort to set apart an

offering for the benefit of the Sanitarium, sending the money to the proper authorities, there is no doubt that a much greater joy would come to them than from spending a like amount for personal but unnecessary satisfaction. Many could give much, and all could give a little. No one would miss the money. And the tithes and offerings need not be diminished in the least. Why not transfer one's spare dimes to a good cause? When I said the sisters and brethren could well give some attention to this work, I did not mean the Women's Department only. They have enough to do. I mean all who have pure and undefiled religion, either auxiliary or otherwise. The Sanitarium is designed to be the health center of the church. What possibilities are open to it when it reaches out to all the branches of the church? But it cannot grow if it is not fed.

There have been wrong impressions created concerning the Sanitarium. Perhaps mistakes have been made. But even they furnish a warning against similar things in the future. One can scarcely see how the present management could do better with the very limited means at their disposal. However, with increased help greater improvements could and would be made.

Many of our girls are getting a training there that will enable them to earn an independent living. If we could train a hundred girls a year, that would mean a large sum coming into the hands of worthy members of the church. The tithing these girls would be able to pay would be considerable. True, they do not get much money while in training, but they are being put in a position to earn a good living and help the church in tithing, to say nothing of service to others. The loving service they render while in training is worth much to themselves and to others. But at present the institution is not able to give many this opportunity. The work is quite exacting, but that is good training also. The moral training is worth all the effort to any girl. As long as Sister Mann is at the head no mother need fear that any good girl will go wrong.

For one, I have only praise for the institution and all its workers. And I greatly desire to see it succeed to the uttermost. It is a part of God's work. I hope that the good Spirit will greatly impress every good Samaritan who reads this so they may assist in the good work. I also hope that those who are not good Samaritans will feel ill at ease until they decide to assist in this matter also. And if there still be some whose heart may not be touched by the affliction of their brother, we hope that sometime the loving service of the Sanitarium at Independence, to themselves or their friends, may cause them to realize how needful is this institution.

God foresaw its need. It is a plant of his making,

dwarfed and badly nourished, yet capable of much more good than it is doing. Shall we develop its possibilities?

Four Times a Patient in the Sanitarium

By Edward Rannie

Inasmuch as others have told about the service the Sanitarium rendered for them, it affords the writer much pleasure to tell of his experience in that institution.

I have faith in the institution because God commanded its erection, and also in the doctors and nurses connected with it or who go there to render service to the sick. So when going there I have felt that I could unreservedly place myself under their care and obey their instructions.

It has been my good fortune to have been a patient four times for operations, which have saved me from much physical suffering and kept me in a condition so that I can continue my work as a missionary. Whenever it has been my good pleasure to go there as a patient it was my firm conviction and a well-settled fact in my mind that the doctors and nurses knew more about my body and how to care for it than I did. Therefore I cheerfully obeyed the rules and did whatever I was told to do.

All people who go to a hospital must learn how to go. The first and most important lesson is to be obedient and avoid being cranky with the nurses and to be patient in one's suffering. Do not think that a nurse is an everlasting, imperishable machine, and that you are there to test her power of endurance, and that you must call her for every foolish whim that may come into your head. Be thoughtful, considerate, and kind, remembering that she travels many miles to serve the sick. Do not add unnecessarily to her burdens. They are just everyday girls, perhaps away from home their first time, and they need your sympathy and not your frowns.

If we would think less about what we think are mistakes of doctors and nurses and give thought to the great service that they so cheerfully render us we would not complain so much about them and the Sanitarium.

Our present Sanitarium is only a beginning of what our heavenly Father wants us to do for the sick. When he gave the revelation commanding its erection, it is strongly suggested that he wants the institution to grow and become of great service to the people. It should be the aim and purpose of the management and all the Saints to work together and make it the very best institution of its kind in the entire Nation, and at the same time to make it possible for the poor as well as the rich to get its bene-

WOMEN'S DEPARTMENT

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

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

PART ONE

THE CITIZEN AND SOCIETY

CHAPTER I

Citizenship

I. Some Essentials of Citizenship

1. Definition of and acquisition of.
2. Individual needs and civic relations.
3. Individual needs and public needs.
4. How political organizations grow out of public needs.
 - a. Distinguish between *machinery* and *activities* of government.
 - b. Relation of government to property.
5. Other civic organizations that grow out of needs.
 - a. Social.
 - b. Economic.
6. Civic organizations and civic relationships.
 - a. Relation of the citizen to economic groups.
 - b. Relation of the citizen to government.
 - c. Direct and indirect relations with
 - (1) Individuals.
 - (2) Groups.

II. Some Rights of American Citizenship

1. Childhood rights to
 - a. Health.
 - b. Heredity.
 - c. Favorable surroundings.
2. Government protects
 - a. Political rights.
 - b. Economic rights.
 - c. Social rights.
3. Government promotes public welfare.
4. Discuss rights
 - a. Under our Government
 - b. Against our Government
5. Social rights take precedence of individual rights.

III. Some Civic Obligations

1. Outgrowth of civic relations.
2. Civic education.
3. Obedience to high civic ideals.
4. Greatest civic duty—Regard for others.
5. Social rights take precedence of individual rights.

Suggestions for Reading and Discussion

1. "The Nation's Plan for Americanization," by Raymond F. Crist, Director of Citizenship Bureau of Naturalization, United States Department of Labor. An article in the magazine, *The Woman Citizen*, for February 19, 1921. (Pp. 1004-10.)

2. "For Happy World Childhood." The story of the International Congress on Child Welfare, (held in Brussels, July,

fits and not be humiliated by being placed on the plane of a pauper.

May the Sanitarium prosper and serve the people until Jesus comes, when by his holy touch and heavenly smile he makes all the sick, who believe on him, well and strong.

1921,) from the pen of the American delegate, Mrs. Vernon Kellogg. In *Woman Citizen*, September 10, 1921. (Pp. 8, 9, 19.)

3. Independent Citizenship for Women, together with a summary of The Present Laws of Citizenship and Naturalization, a pamphlet of thirty pages, prepared by Esther Everett Lape and Elizabeth Fisher Read. Price, 10 cents, from the Education Committee, New York State League of Women Voters, 37 West Thirty-ninth Street, New York City.

4. What is government for?

5. Of whom should leadership be expected in national government—of everyone connected with it, or of a few prominent officials?

6. Are you and your associates rather finding fault with our Government than helping it with constructive criticism? If so, are your neighbors justified in regarding you as something of a Bolshevik?

7. Should government officials have as much freedom of expression of opinion and activity as the officials of any successful business?

8. Explain these expressions: Magna Charta; Parliament; Bill of Rights; Social Criminal; and the term *social* in its narrower and in its broader senses.

9. Find in the Doctrine and Covenants a reason for studying civics. (Section 90, paragraph 12.) DORA YOUNG.

Prayer

We are at prayer when least we know—
A silent moment 'mid the glow
Of April on a wooded hill,
A footstep pausing by a rill
To hear that liquid ripple spill
Its music through the silent places—
A light of love on little faces,
A thought, caught up from life's dark stream—
The loveliest prayer
Is when we dream.

You thought to pray was just to kneel
Within your closet, and to feel
The spirit of communion sweep
Your spirit to that vasty deep
Of His immortal realm—but men
Pray best so often where they are ten
Or twenty, or a struggling host,
And prayers are little deeds of love
That lift up like the Holy Ghost
To realms above!

We are at prayer when we make life
Less bitter with the human strife
That poisons and corrodes us so
With actions mean and small and low,
We are at prayer when through the drift
Of shadow and of care we reach
A loving, helping hand to lift

To lives around us, to beseech
The sunlight for them and the cheer
Of a more favoring atmosphere,
And putting hate and anger by,
Bring heaven a little bit more near
And Christ more nigh!

—Baltimore Sun.

SOME SANITARIUM VERSE

By Ethel I. Skank

Our Sanitarium

With night for his covering, earth for his bed,
And naught for his pillow but stones,
Our Jacob of old dreamed a wonderful dream;
A wonderful vision was shown.

What cared he for hardships, with heavens unveiled
And angels descending to view?
What pain or distress but requited can be
By blessings from heaven like dew?

With ills that were many and suffering keen,
With the knife of the surgeon to dread,
A patient lay pondering; peace filled her soul
As she realized where she'd been led.

'Twas our Sanitarium wherein she lay,
And devoted her nurses, she knew.
So self-sacrificing—a blessing themselves
From heaven—these nurses so true.

The superintendent, beloved by them all,
Directing with firmness and love;
And by her sweet ministries brought to their hearts
The spirit of peace from above.

Not the least of these blessings, God-sent, we believe,
Was physician and elder in one.
When skill and efficiency join hands with faith
A blessing of heaven is won.

And what of the elders, ordained of the Lord,
Who willingly came at a word?
What blessings and miracles under their hands
Had been received from the Lord.

The patient took courage; what ill could befall
With the bounties of heaven outheld
To all who would trust him, his blest will to do?
Or what that was best be withheld?

Ah! our Sanitarium! Would you might feel
The Spirit by which it is blessed;
And how the good Lord blesses all who trust him
And gives to each that which is best.

My Bit of Blue

As seen through a west window of the Sanitarium. The
"bit of blue" was revealed above the sash curtain where the
nurse carefully kept the shade raised for my especial pleasure.

To my snow-white bed, whence I cannot stir,
Comes a glimpse of the great, wide world.
And 'tis mine, all mine, to admire, to love,
Sunny hillside or grass, dew-pearled.
And atop is my bit of blue.

There are wind-tossed trees where the birdies dwell
So secure in their precious homes.
Happy households they with their fledglings wee
And their bursts of merry tones.
And a-top is my bit of blue.

'Cross my bit of blue skim the chimney swifts;
And a great, black crow flaps by;
It is high, so high sails the light-winged hawk—
Wondrous airships of my sky,
Peace-planes of my bit of blue.

On the blue sky sea sail the white cloud boats,
Bearing angels methinks away
From this house of love where they minister
To the suffering ones each day.
Ah! I bless my bit of blue!

Find your bit of blue in this wide, wide world.
It is yours; none can say you may.
Find refreshing vales or the sun-kissed slopes
That will cheer you along life's way.
Find, oh, find your bit of blue.

The Tinkle in the Glass

One of the most pleasant sounds to be heard in the Sanitarium is the tinkle of the ice in the glasses of water being carried to the patients any time of day or night.

I hear a tinkle, tinkle in the glass,
A pleasant tinkle, tinkle as they pass—
These white-capped nurses, true and good,
Who're bearing relief to those who would
Enjoy the tinkle, tinkle in the glass.

Oh, the tinkle that I hear like distant chimes,
It carries me away to other times
When more of joy and less of pain,
When more of sunshine, less of rain
Had given life more rhythm and more rhyme.

I love the tinkle, tinkle in the glass,
The jolly tinkle, tinkle as they pass—
These white-capped nurses, true and good,
Who're bearing relief to those who would
Enjoy the ice that tinkles in the glass.

Waiting to Get Up

After several weeks of lying prostrate, the desire to get *up*, to sit *up*, or even to have a "back rest" became very great. But day after day the desire was denied. Finally this note to my much-loved nurse, Mrs. Vesey, found its way to her:

There are patients that are easy,
There are patients, Mrs. Vesey,
'Twere a joy to give your very best of care,
But the patience I am tracking,
Is the patience that is lacking,
When the doctors fail to say the word, "*Up*, there."

Every day in vain I listen,
Every day the teardrops glisten
When the doctors fail to say the magic words.
But you just wait, the time is coming
When you'll hear the silent humming
Of the most patient "shout" from patient ever heard.

(In a few days I was permitted to sit up. No thanks to the jingle, however.)

History of Sanitarium Nurses' Training School

By *Laura E. Mann*

[We are sorry that the time allowed us in getting together material for this number was so short we could not secure a picture of Sister Laura E. Mann, principal of nurses' training school and writer of this article.—EDITORS.]

In the year 1909, the month of October, the Independence Sanitarium began its "service to God and humanity," with Jennie Weed, now Mrs. Jennie Young, and Mary Weise, now Mrs. Mary Moats, in charge.

The first pupils to enter the school were Clara Haberlein and Ina Cockerton. They entered June 10, 1910; others followed, but out of the class Ina Cockerton was the only one to graduate. This she did on October 1, 1912. Though she has not had the best of health, she has always been active in the interests of the school. She served in the Army during the late war and is a woman of the highest quality and character, and one whom we are glad to hold in esteem as our first graduate nurse.

The next class graduated June 4, 1914, and consisted of four members: Elsie O. Barnett, Florence (Young) Smith, Mae (Tudor) Crenshaw, and Bernice (Russell) George.

This class is all married except one, Miss Barnett. She has served as a private duty nurse, hospital superintendent in two different institutions, public health worker with the Red Cross, and army nurse during the war, besides taking a post course at Grace Hospital, Detroit. She is now doing private duty nursing.

Two of the nurses that married have not only been home keepers, but have also been active in public health nursing, mostly with the Kansas City Visiting Nurses Association. Mrs. George served a short time as public health nurse in Independence, under direction of Doctor Harrington.

Mrs. Smith has wielded a good neighborly influence with her neighbors, as have our other married nurses, though she has been in poor health most of the time.

The members of the 1915 class were Leah Veale, Ethel (Kelley) Elliott, Harriet (Miller) Christy, Gela (Cook) Moorman, Lillian (Shirk) Wilson, and Drucilla Messenger. All this class served as private duty nurses for longer or shorter periods.

Miss Messenger has the honor of having been sent to France during the late war. Miss Shirk also served in the Army and after the war married a physician. She resides in New York.

Miss Kelley served as private duty nurse and also in connection with the Children's Home at Lamoni a short time. She married and later died, in March, 1919, making the first loss by death in our ranks.

The class of 1916 consisted of Mabel States, Eva (Shinn) Dearth, Minnie Vesey, Stella Roberts, and myself, Laura E. Mann.

Miss Shinn has married; Miss States and Miss Roberts served in the Army; Miss States has since served at private duty and has for the last two years attended Graceland College. Miss Roberts has done private duty service and was for a few months connected with the church Health Department and served in Holden, Missouri. Her health failed and she was forced to several months' rest. At last hearing concerning her she had resumed private duty service.

Mrs. Vesey has three children, whom she supports. But she has been a very active nurse. She has served at private duty, as home hygiene instructor in the Red Cross, and as assistant church nursing director and home hygiene instructor in connection with the church Health Department.

With the exception of about five months of private duty

and six months as home hygiene instructor with the Red Cross, I have served the church directly, either in the Sanitarium or Health Department. I entered training January 4, 1914. [Sister Mann is superintendent of nurses at the Sanitarium at present.—EDITORS.]

There were three in the 1917 class: Bertha (Thorpe) Evers, Elizabeth (Giles) Anderson, and Mabel Wells. Miss Wells served at private duty and also in the Army. The last I heard from her she was doing private duty in New York. The other two served at private duty and married. After marriage Mrs. Anderson served as public health nurse with the Kansas City Visiting Association about one year.

The 1918 class was composed of Myrtle Radmall, May (Richards) Cook, Elizabeth J. Paxton, Edith Troughton, Flossie (Guthrie) Dickens, Ruth Gregory.

Myrtle Radmall served at private duty and as home hygiene instructor in connection with the church Health De-



MISS ELIZABETH PAXTON, R. N.

Assistant principal of training school for nurses at the Sanitarium.

partment, and Red Cross at Lamoni, Iowa. Also she instructs the hygiene classes of the religious education class of Graceland.

Mrs. Cook served at private duty, took a post course in psychoatrical nursing at Johns Hopkins Hospital. She returned and took a course in Roentgen technique and has since been employed in connection with the X-ray department of the Sanitarium. She has served the institution, including training, about six years. She also gives valuable assistance in the school as one of the instructors.

Miss Paxton, except for two months of private duty, has served in the Sanitarium since November 1, 1915. Since graduation she has either served as night superintendent or day assistant to the principal, altogether nearly six years.

Miss Troughton has served at private duty and taken a post graduate course in peditaries and contagious diseases in Philadelphia, and is this year completing a kindergarten course, as a preparation for a course in occupational therapy,

a new field of service in which nurses seem to be in demand.

Mrs. Dickens served at private duty a short time; went to Saint Louis and served as public health nurse under the Saint Louis Visiting Nurses Association. She married, but still follows the nursing profession considerably.

Miss Gregory has done private duty and institutional service in Saint Louis. She is not a member of the church, but has been always held in the highest esteem among our nurses.

In 1919 Margaret Wiley, Idella Neff, Birdie P. Sterrett, Blanche Remington, Myrtle (Phillips) Taylor, Sadye (Butler) Katschkowsky were the graduates.

Miss Wiley and Miss Neff work with the Kansas City Visiting Nurses Association, Miss Wiley among the Mexicans of Swope settlement, Miss Neff as a school nurse.

Miss Sterrett served at private duty a short time, contracted influenza, and died February 10, 1920. We feel that her life was contributed to the nursing cause as truly as ever a life was given to a cause. The words of their class song, which she mostly composed, give a picture of her real character and the life she lived.

Miss Remington served at private duty, and as industrial nurse with the Standard Oil Company, and is now a public health nurse in Saint Louis.

Mrs. Taylor served at private duty a short time as night supervisor in the Sanitarium and is now industrial nurse with the Standard Oil Company. In the meantime she married, and she also keeps up her home besides serving in her profession.

Mrs. Katschkowsky served at private duty before marriage and does so occasionally now.

The class of 1920 consisted of Irene Pope, Bertha Keairnes, Dana (Watts) Ellis, Ina Martin, Laura Martin, Carmean (McClean) Kinsello, Henrietta Dahl, and Victoria Blackburn.

Miss Pope served in a physician's office in Lees Summit and at private duty nursing.

Miss Keairnes at private duty and as head nurse at the Sanitarium a short time.

Mrs. Ellis served at private duty and institutional work in Saint Louis and in February married Elder Clyde Ellis and has since gone on a mission with him to the South Sea Islands.

Mrs. Kinsello and Dahl have served mostly at private duty nursing. Misses Ina and Laura Martin and Miss Blackburn all three do public health nursing in connection with the Kansas City Visiting Nurses Association.

The class of 1921 consisted of Ruby (Hendrix) Pace, Ellen Jepson, Ruth Russell, Margaret Batton, Cleo Larson, Faye Franklin, Ruby Miller, and Hazel Hawley.

Misses Batton, Russell, and Miller are all contemplating starting service with the Sanitarium. They have with the rest of the class been doing private duty. Post courses are also contemplated by some of these nurses.

The class of 1922 is composed of Lettie A. Ralston, Helene Fleet, Vida Sutterfield, and Carrie Russell.

Just what they will do to add to the general good that is being done by this body of professional women is yet to be seen. Of course we are hoping and expecting them to assume their part of the world's work and responsibility with an even greater determination to serve than have the previous graduates, for we believe that in many respects the training school has been improved and they go forth better trained and better equipped at a time when the world is giving trained nursing service a more hearty welcome. It is also more confident, though expecting a greater service, which expectation they share with us.

Summary

Total number of graduates, 47.

All have done private duty nursing.

Seven served in the Army.

One was sent to France.

Eight have held important positions in hospitals.

Twelve have done one or the other, public health or industrial nursing.

Two served in the Red Cross as home hygiene instructors.

Four in the church Health Department.

During the war and in the influenza and typhoid epidemics all worked to the very limit of their physical endurance.

Two have died: Miss Kelley and Miss Sterrett.

Seventeen have married.

An alumnae association has been maintained by them which affiliates with the District, State, and National American Nurses Associations.

To stop with data of the graduates of the school would be telling only a part of the real story of the nursing at the Sanitarium, for those that have been in charge know well another part. Perhaps to a very large extent it is due to their efforts that all but two of the Sanitarium nurses passed the State Board Examinations successfully. Miss Ethel Kelley never took it, and Miss Birdie Sterret died before an opportunity came. We have no doubt of their ability to have passed, and as a total result we are proud of this fact concerning the Sanitarium nurses.

As nearly as I have been able hurriedly to gather the data, the women who have contributed service to the school were in rotation as follows:

Miss Jennie Weed was first in charge, with Miss Mary Weise assistant. Miss Weed stayed only a few months and then Miss Weise became superintendent. Miss Mary E. Howell followed her, and at Miss Howell's resignation Miss Elsie O. Barnett took the position temporarily, and served a few months only. Miss Olive W. Cook succeeded her, but only stayed with the institution about six months, and Miss Sarah M. Rodgers, who had come as her assistant, became superintendent. At her resignation Laura E. Mann, who was assistant, became superintendent. When she resigned, Miss Paxton, who was assisting her, became superintendent until Miss Rodgers returned to the school a couple of months later. Miss Rodgers resigned again June 1, 1921, and Mrs. Loma (Dixon) Johnson and her assistant, Carmean McClean, took charge for one month, until July 1, 1921, when Miss Laura E. Mann with Miss Elizabeth Paxton again took charge.

Others have served as night supervisors and are Drucilla Messenger, Myrtle Taylor, Minnie Vesey, Cleo Larson, Henrietta Dahl, Lillie Ralston, and Ruby Miller. Their terms were short.

Those nurses who have served from one to three or more years are: Mary E. (Weise) Moats, Mary E. Howell, Sarah M. (Rodgers) Chapman, Laura E. Mann.

These are the women who have in the true sense of the word carried on the work and brought the school up to its present state of efficiency. Two other nurses who have rendered long and perhaps equally valuable services are Mrs. May (Richards) Cook and Miss Elizabeth J. Paxton.

Mrs. Cook has been in connection with the X-ray and laboratory departments and has been loyal and earnest in the interests of the school, teaching the subjects assigned her willingly and cheerfully.

Miss Paxton has served as assistant, always doing her portion with anxiety and interest for the good of the school. She finished training during the first influenza epidemic, and after this epidemic the institution was awarded one thousand dollars by the Red Cross. She was directly in charge at the

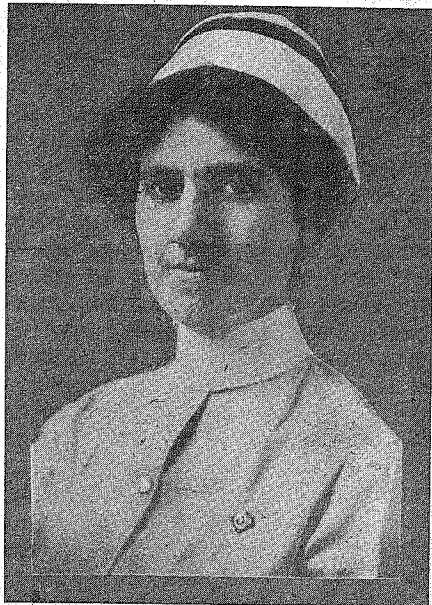
influenza building and perhaps if credit on this earth can be fairly given it should in this case be to her and the loyal nurses of the school who assisted her.

There is one other woman who should have honorable mention: Miss Maude Miller, who served during the fall of 1913 and spring of 1914 as instructor for the training school. With the exception of this year the various courses are assigned to the physicians who practice here and the superintendent and her assistants.

During the past year thirty-eight courses or subjects were taught and all the instructing was done without charge, excepting the chemistry course, for which we paid thirty dollars and for four suppers.

During the first semester classes were held from one to five in the afternoon and in the evening, daily—except Saturday and Sunday, and also from ten to twelve, three forenoons of the week.

To lessen the load and also to take advantage of bettering the course, we are endeavoring to affiliate each year with Junior College, Kansas City, which provides at public ex-



MRS. SARAH RODGERS CHAPMAN, R. N.

*Former principal of training school
for nurses at the Sanitarium.*

pense a twenty-week preliminary nursing course for beginners, under expert instructors.

In order to do this we must require all candidates to have at least two years of high school education.

We are also affiliating with Mercy Hospital in Kansas City, to provide our pupils with training in children's diseases. These two provisions added to our already good training in medical and surgical diseases with our obstetric department, and the emergencies which come to us from the surrounding community and Standard Oil Company give an excellent variety of cases which gives our institution opportunity to rank high as a training school; and with enough support in a financial way to employ efficient and sufficient registered nurses for instructors and supervisors, we see no reason why our school has not the opportunity to be listed among the

very best. As one proof that we stand for higher and better education, we ask for candidates and would like them to be prepared with a high school education, college education also, if possible, to keep our ranks filled, for in training as well as after the finish of the course we have opportunity to serve God individually and collectively. Shall we fail because the church will not supply the candidates? Shall we fail because the public will not supply the finance? Shall we stop now, while the school is but begun? Would it not please God more for us to continue educating women for service, and make that education better and better by the proper support, that a greater and more far-reaching service may be rendered? Is not the proper care of the sick and prevention of disease one of the greatest proofs we can offer to God that we are a religious people?

Ideals of the Nursing Profession

By Mary Weise Mouts

Service is the keystone from which all ideals radiate. There are several factors to be considered in forming that keystone: earnestness of purpose, intense interest in humanity, cooperation, intelligence, education, vision, adaptability, and observation, which are all very closely interlinked.

It was the service to humanity rendered by the good Samaritan that has made his act unforgotten during the ages since. It was the ideals visioned by Florence Nightingale that inspired her to accomplish the great work she did during the Crimean War, and later, in establishing training schools where others might catch these ideals and prepare themselves to render ideal service.

In order to give ideal service, there are obligations, duties if you prefer, to humanity (the patient); to the attending physician; and finally, those to self.

I shall discuss the duties to "self" first; for unless one is physically fit she is not capable of rendering the best service; therefore she must live right, paying proper attention to the laws of health. Her moral code must be of the highest, else her influence will not be such that will be a true service; then, too, she must be in tune with the Great Server of all mankind, from whom she receives her strength. No really good nurse can dispense with knowledge; she must be trained in the art of caring for the sick, therefore it is essential that she study diligently and unceasingly all things pertaining to that profession.

Her duty to the physician is one of responsibility during his absence; his eyes in observing symptoms, both physical and mental; his servant and assistant in obeying orders for the best care and recovery of the patient.

Her duty to the patient is one of loyal service, given in such a way that the sick one is assisted to a recovery of health.

The ideal nurse must many times be the peg that fits either round or square holes; hers must be the trained mind and skilled hands to meet many emergencies; her strength, capability, and serenity must be an anchor during the storm of illness. She must "Prove all things; hold fast that which is good," and "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; which in her special sphere is service to humanity.

The ideals of the nursing profession are especially well presented in the following Nightingale Pledge:

"I solemnly pledge myself before God and this assembly to pass my life in purity and to practice my profession faithfully. I will abstain from whatever is deleterious and mis-

chievous, and will not take or knowingly administer any harmful drug.

"I will do all in my power to elevate the standard of my profession, and to hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my profession. With loyalty will I endeavor to aid the physician in his work and to devote myself to the welfare of those committed to my care."

Influence of Nurses' Training on Character Building and Religious Instinct

By Elizabeth J. Paxton, R. N.

Jesus is our wonderful pattern for religious living, and as we become efficient in our care of the sick we are weaving into the fabric of our character the greatest of all virtues: love. The tender compassion of our Savior for all the sick and suffering, which eventually must be, if it does not already exist in her motives, is the incentive that keeps the nurse at her post of duty doing the disagreeable tasks that come to her at times during long, tedious hours; and in this beautiful sacrifice on the altar of service she finds the key to true happiness, forgetfulness of self, and thereby inheritance to eternal life.

In living this unselfish life she unconsciously but surely makes for herself a character in which is found humility, honesty, and purity. Humility in that she must do humble tasks and obey the instructions of those in authority; honesty or truth, the foundation of all virtue, must become a part of her life, because into her hands is put a precious life whose welfare depends on her strict and honest attention to the smallest details; purity must come to her as she comes to a greater realization of Nature's laws in the human body. As she obeys Nature's laws she obeys God's laws, for they are one and the same.

The girl who will conscientiously go through her three years of training will have that priceless possession, a Christ-like character, as a reward.

A God-Ordained Institution

Hearing that you were arranging for a Sanitarium number I felt I should contribute my mite in its interest. Having been under the care of Doctor John R. Green for two weeks as the result of an accident while in my field, I must say that I received the best of care under conditions that were most favorable. The nurses were surely "angels of mercy" in their wonderful mission.

When I remember the early morning service of songs and prayers before the day's cares were taken up, the influence of that devotion could be felt throughout the day in that God-ordained institution. May it ever be sustained for the benefit of our suffering ones. As I have labored in some of the large branches of our district in Michigan, telling of the Sanitarium and its noble purposes, I have advised the department of women's work to provide sheets, pillowcases, napkins, cotton cloths, etc., that are always much needed there as a means of help, thus showing our interest in the upkeep of such things as are in constant demand, and so lighten the burden of expense in that direction.

Wishing you Godspeed in your mission of mercy to suffering humanity, I am

Faithfully,
WILLIAM I. FLIGG.

In renewing his subscription to the HERALD, Edwin Blawie, of Deer Isle, Maine, says he has been a subscriber for over fifty years.

LETTERS AND NEWS

Independence

National Hospital Day, which is the dominant theme of this number of the HERALD, is being observed extensively in Independence, not only as a day, (May 12,) but on Sunday, the 7th, a speaker at each church in the city and Kansas City Stake used the subject as a basis for an address to the Saints.

On the 12th, from 12 to 8 p. m., the Sanitarium will be open to visitors and all are invited to attend. At 3 p. m. all mothers of children born in the Sanitarium are asked to bring them to the institution.

On Wednesday evening of this week each prayer service in the thirty-eight groups of Independence is to be visited by a speaker and a nurse to give short talks on the Sanitarium and its needs.

The sacrament service at the Stone Church was a forward step in administration, a few changes in the system of serving the emblems saving considerable time, to the advantage of the expressional side of the service. Yet the same problem exists here as is met with in other communities: the proper distribution of the time to the members who zealously occupy to the exclusion of many others who could and would if permitted. It seems as though this is an excellent opportunity for the manifestation of our development, which implies complete control of ourselves that the Spirit may operate fully.

The Sunday school attendance ran over fourteen hundred, and almost fourteen hundred were served with the emblems in the upper auditorium alone, with a young people's service practically filling the basement at the same hour.

Bishop B. R. McGuire has been in Colorado on a business trip for the church the past few days. He will likely return this week.

The members of the joint council spent the latter part of the week in fasting and prayer and meditation, with several prayer services made up of their own members; a part of their effort was to acquire divine light for their trying duties. Brethren Rushton and Griffiths took prominent part in directing the sacrament service, and T. W. Williams was the speaker in the afternoon at the monthly problems meeting, using as a subject, "Foreign missions." He spoke forcibly and convincingly in favor of an extensive foreign mission policy, carried out as quickly and thoroughly as our means and willingness to sacrifice to its success will allow. He reaffirmed his statement published in the HERALD some two years ago, that it is time for many large communities to give up their presiding officers in favor of thousands of others in foreign lands who hunger and thirst after righteousness. He would not disrupt the local work, but create a situation whereby the Saints would support and honor the other local men, who with less experience might serve efficiently if the situation demanded.

In this connection the decision of the Joint Council to use the 1922 Christmas offering for foreign missionary work is interesting.

A James Whitcomb Riley program was the feature of the Religio last Friday evening. Doctor Runnels was a good interpreter of Riley, but the building was too large for his voice to penetrate the area well. Next Friday evening there will be a debate on "Resolved, That the world is getting better." T. W. Williams will affirm and J. F. Curtis deny.

On Sunday evening an appreciated organ recital was given by Robert Miller, organist at the Stone Church, assisted by George Miller pianist, Emma Snead violinist, George Anway

MISCELLANEOUS

An Appreciation

The committee of arrangements for the National Hospital Day movement in connection with the Independence Sanitarium wish to express their sincere thanks for the assistance and cooperation which the Herald Publishing House has given in this movement. Very sincerely,

MRS. A. L. YINGLING,
Representative Women's Department.
 JOHN R. GREEN, M. D.
 G. LEONARD HARRINGTON, M. D.

Home-Coming Day at Missouri Valley, Iowa

May 21 has been set apart as a home-coming day at Missouri Valley. All day services. Each department of the work here will be represented. Everybody is invited to come with a well-filled basket and stay all day. Services at 11 a. m., 2.30, and 7.30 p. m. Come to Missouri Valley and renew your acquaintances. A. H. Parsons, pastor.

Conference Notices

Kansas City Stake, at Central Church, Ninth and Lydia, May 21 and 22. Reports are expected from departments. W. S. Brown, secretary, 811 Lydia Avenue, Kansas City, Missouri.

Southeastern Illinois, at Centralia, Illinois, June 2 to 4. Cecil Brown, secretary, 1009 North Elm Street, Centralia, Illinois.

Gallands Grove, at Cherokee, Iowa, June 10 and 11. Branch clerks should send reports to district secretary as usual. Annual election of officers. Lena M. Talcott, secretary, Arion, Iowa.

Quorum Notices

Ministerial conference under auspices of quorum of elders of Eastern Mission, at Boston, Massachusetts, May 20 and 21, 1922. Program: Saturday evening, May 20: 7, opening exercises, organization, and business; 7.30, branch president's contribution. Sunday morning: 8.30 quorum sessions; 10, opening exercises, special music under direction of district chorister, Dutee G. Hall; 10.30, sermon on paper, by George H.

vocalist, and the choir. The speakers of the hour were Doctors John R. Green and G. Leonard Harrington, in a plea for wider appreciation of the real ideals of the Sanitarium as a center of the activities which should and will characterize a health department of value to all Saints.

The committee has arranged to hold the reunion of Zion on the newly acquired church property known as the golf links, in south Independence, sometimes called Gudge Park. It is a pretty spot, well kept, and three minutes' walk from the street car line. Some necessary accommodations will be installed and everything done to make the place ideal for a reunion. Very satisfactory prices on tents have been secured and will be announced in an early number of the HERALD.

The radio sermon was delivered Sunday evening by Elder F. J. Lewis, on "A living faith." He was supported by a male quartet under direction of Frank H. Criley.

The following patients entered the Sanitarium during the week ending May 6: Mrs. Violet Starbuck and Baby Starbuck, Mount Washington, Missouri; Mrs. Anna Dumsky, Sugar Creek, Missouri; Mr. Thomas L. Crenshaw, Blue Springs, Missouri; Mr. Orville Hartley, Lees Summit, Missouri; Baby Anna Ruth Baker, Lone Jack, Missouri; and the following from Independence: Mr. Ellis Short, Mrs. Emma Atkinson, Miss Frances Barnhard, John Pennell, J. G. Morgan, Mrs. Louise Farr, and Miss Fern Peterson. X-ray patients: Rex Johnson, Buckner, Missouri; and Frank Curtis, of Independence.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Gates; 10.40, discussion, two short papers, "Resolved, Baptism will save all mankind," by J. William Roberts and Herbert Johnson; 11, music, special selection; 11.15, treatise, "The transgressor," by Herman A. Chelline; 11.25, sermon on paper, "What is faith?" by John F. Sheehy; 11.35, paper, "Prayer—what is it?" by Frederick W. Blanchard; music, special selection; collection; closing exercises. Sunday afternoon: 2.30, prayer service in charge of district presidency, Daniel F. Joy, John D. Suttill, and Edmund J. Gleazer; 7, preaching service, in charge of Myron C. Fisher and Edward L. Traver; special song service fifteen minutes; congregational singing; sermon, Edmund J. Gleazer; special music interspersed.

Addresses

Myron A. McConley, 65 Nelson Street, Rozelle, New South Wales, Australia.

J. W. Vail, bishop's agent, Andes, Montana.

Reunion Notices

Massachusetts, at Onset, Massachusetts, July 24 to August 9. Particulars later. J. F. Spinnett, secretary, 875 Cranston Street, Providence, Rhode Island.

Requests for Prayers

Sister Emma Watts, of Crescent, Iowa, requests the united faith and prayers of the Saints in behalf of their son, who is sorely afflicted.

Our Departed Ones

ANDREWS.—Thomas Andrews, of Fall River, Massachusetts, was born January 14, 1844, at New York City. Baptized October 25, 1874. Ordained a priest May 11, 1879. Died January 5, 1922. Funeral sermon by John E. Rogerson.

HOLLANDSWORTH.—William M. Hollandsworth was born in Gasconade County, Missouri, July 11, 1891. Baptized in 1905. Moved with his parents to Eldorado Springs, Missouri, in 1906. Later he went west. Enlisted in the service of his country May 1, 1917. Served in France more than a year. Died at United States Veterans' hospital at Fort Bayard, New Mexico, March 10, 1922, from tuberculosis which he contracted in France. Funeral from the Methodist church at Opolis, Kansas; sermon by J. M. Richards; interment in Crocker Cemetery. Parents, four brothers, and two sisters survive.

OUR PRESENT AND FUTURE SANITARIUM

(Continued from page 428.)

wisely and rightly all human knowledge. To knowingly violate the laws of health and then call for administration hardly seems to be sensible. Not to inform ourselves as to the laws of health is not wise. Sickness involves a violation of the law of God. Matthew 9:2; John 9:2; James 5:15. Luke was the beloved physician. Thomas B. Marsh was called to be a physician to the church as early as September, 1830. (Doctrine and Covenants 30:4.) Joseph Luff was called by revelation in 1906 to be a physician to the church (127:2), and later G. Leonard Harrington has been appointed and set apart for this work.

A Place for Divine Healing Through Faith

But seventh, there is a need for a sanitarium as provided for in the revelation, a place where the sick may be removed from influences and environment unfavorable to the exercise of proper faith unto the healing of the sick; a place to demonstrate the efficacy of divine healing. At present the elders are always welcome for administration in the Sanitarium. Every morning the nurses hold a short devotional service, usually with an outside speaker and a couple of hymns. Those in charge feel the need of divine help, but they also feel at times the need of a quiet place more favorable to the exercise of a more devoted faith.

As citizens of the community, as citizens of the world, we have a responsibility to do our share in providing hospital facilities. In the work of the hospital, whether for operation, for the cure of contagious diseases, a sanitarium for tubercular patients, an institution for the care of delinquents, for those requiring attention for the cure of nervous and mental maladies, and even in the field of public health and preventive medicine, while there is a possibility of leadership in some respects, we are still offering what is offered elsewhere in the world.

But in the Sanitarium as originally provided, a place for the healing of the sick through faith, a place conducing to the exercise of faith and combined therewith attention to the ordinary laws of health, hygiene, and sanitation, there is a distinctive work for this church.

It has been well suggested that these various functions of the hospital are part of our general community and national life, that we cannot afford to lag behind in any particular, but that we should deliberately take them up one by one, concentrate upon each for a time until we have a representative institution; then proceed to another; so that as a people those who work there and the rest of us should be willing to sacrifice to make this work and its surroundings beautiful and efficient. That is true, but

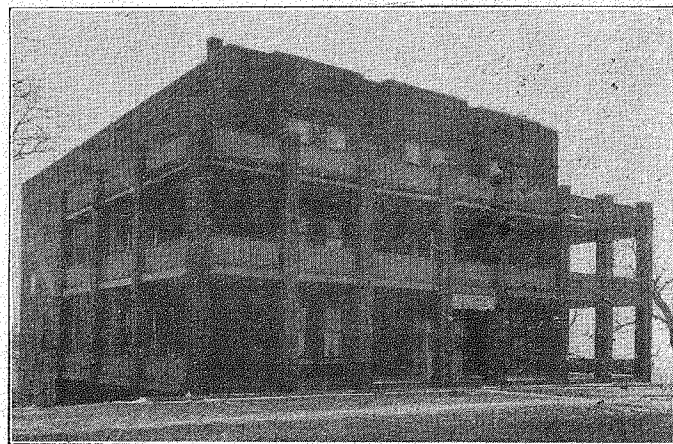
it is also true that with all science can do for us we must also greatly increase our receptivity for divine grace. And we must also learn to keep the law of God to keep well.

The Future Sanitarium

In the Sanitarium of the future we look for one in which will be shown the best that medical science can provide for every department, for the cure and prevention of physical illness, nurses trained and training for work in the home as well as in the hospital and sanitarium, the work fully organized under the health department, and these doctors and nurses inspired and blessed by the Spirit of God in their labors. But especially will we expect to find that which is set forth first in the plans for the Sanitarium, a place where with reasonable care facilities are given for the administration to the sick and where the blessings of divine healing will be received in greater measure than at present or at any time within the recent past. As a part of the church it will function in accordance with divine command for the healing of the sick, and it will also be open to every advantage of any knowledge that our students can possibly bring to bear.

S. A. B.

Word just arrived of the death of D. F. Lambert, of Lamoni, Iowa, on May 9. Funeral to be May 11.



INDEPENDENCE SANITARIUM

Opportunity for Service

The Independence Sanitarium offers an unusual opportunity to young ladies between years of 18 and 35 to learn the nursing profession. Two years of high school work or equivalent credits required. Such training is of value to you physically, spiritually, and financially. Are you willing to qualify? For further information write:

Superintendent of Training School
INDEPENDENCE SANITARIUM
 Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not a
save it be one wife;
have none."—Book of

you have
he shall
: 36:

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, May 17, 1922

Number 20

EDITORIAL

Our Limited Knowledge

Though we are wondrously wise in many developments of science, it is as a drop in the ocean compared with what we do not know.

When a charter was asked for the first railroad to be operated by steam, in England, a member of Parliament protested against the bill, and declared that ruin would follow the use of such an instrument, that the cows, filled with terror, by the awful monster, would refuse to give down their milk, and that thousands of people would thereby suffer.

When it was proposed to send a ship across the Atlantic Ocean by means of steam, a presumed mathematician figured out that if sufficient coal were placed in the ship, it would sink at its dock. In fact, it was absolutely proved scientifically and mathematically that a ship could not possibly cross the Atlantic under steam power.

The only flaw in the reasoning was that just about that time several ships did cross the Atlantic under steam.

It is also related that in 1830 a clerk working in the patent office at Washington, resigned because everything worth while had already been invented, and he did not believe there would be sufficient work to justify his wages.

When we think of the development of the world since 1830, it seems astonishing that anyone should be so shortsighted. Instead of its being the end, it was rather the beginning of the most wonderful century in the history of the world, one which brought forth greater inventions and mechanical improvements than had the whole previous two thousand years. Space would forbid an adequate picture at that time, and of the remarkable changes which have occurred in every department of human knowledge.

It would seem that when men contemplate such facts as these, they would be very slow in attempting to say of any effort in the physical field, "It is impossible." While it is true that we know more about the laws of nature than did our forefathers of a hundred years ago, those who are best informed, not the ignoramus, are, above all, impressed with the grave

limitations of our knowledge and of the fact that we cannot say of any event in the physical world that it is impossible. Great as our present knowledge is, it is still but a drop in the ocean compared to that which we do not know.

Judge Not Unrighteously

For judging is the measure of man.

"Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matthew 7: 2, 3.)

It is rarely that we realize that our judgment of others is so often not a judgment of the man whom we criticize, but rather of ourselves. It is as though we said, "If I were in his place, I should be guilty of such and such things." It is remarkable how often this fact may be observed, so it is not at all remarkable that those who are quick to condemn others, quick to accuse others of falsehood or dishonesty, will soon find their own motives called in question.

Human memory is fallible. Our brother may have forgotten the instance to which we refer, but our memory is also fallible, and we, too, may not remember with certainty.

Again, how many are able to pass through life without being once in a position which could be misconstrued or misunderstood? There will be opportunities for wrongdoing; there will arise conditions in which a man or woman could have done wrong, if he chose so to do; but even the law of the land recognizes in such cases that there must be not only opportunity but also disposition.

How much rather, then, should the Saints of God consider first of all character, those splendid men and women who are tried, proven, and found worthy, of God, those who hold so high their privilege and obligation as sons and daughters of God that nothing could tempt them aside from the path of righteousness.

There are evil men, persons who would be glad to create circumstances which would appear to indicate wrongdoing. Such attempts have been made in the church in days that are past; they may occur again. It behooves us to judge righteously and ac-

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ording to the truth, and that includes not only the outward acts but also the character and disposition of the individual.

Again, we have been surprised many times to note a strong accusation brought against another when the very evidence that is produced would condemn also the accuser. We should never judge another with a stronger judgment than we are willing to face ourselves. "Judge not unrighteously, that ye be not judged, but judge righteous judgment."

S. A. B.

The Value of Right Habits, Right Attitudes, and Knowledge

Good attitudes and habits are considered of more importance than knowledge.

Some two years ago, the General Sunday School Association appointed a Consulting Board. Those who have been members and have attended its various meetings consist of Floyd M. McDowell, of Graceland College, who has a Doctor of Philosophy degree; A. Max Carmichael, superintendent of schools at Lamoni, who has also done considerable post graduate work (these men are also the heads of the Boy Movement and the General Sunday School Association respectively); Mrs. R. S. Sal-yards, who has been a close student for many years, and editor of many of our Sunday school quarterly lessons and to whom certainly the accuracy of fact and the importance of knowledge make a deep appeal; Mrs. Walter W. Smith, who has been taking summer school work for many years and engaged in institute work in Philadelphia and now in Independence, Missouri; and S. A. Burgess, the associate editor of the HERALD.

Certainly all of these are people to whom the value of knowledge would make a very strong appeal. There are some who feel that the tendency and emphasis is placed too much on the value of abstract knowledge.

But it seems indeed significant and has been indeed a source of surprise to note that, after this board had held repeated meetings stating the aims of each of our present five quarterlies and for a sixth, a young people's quarterly, after they had attempted to evaluate these aims, duly considered content and then laid aside and had restated the aims, some being restated three times after being revised, critically analyzed as to value of answer and content, when this evaluation had been thus tested and worked over, they had listed for each a list of habits, a list of attitudes, and a list of knowledges and then had arranged a collection of habits, attitudes, and knowledges in the order of their importance, doing this critically for the ages represented by each

quarterly. It was indeed a source of surprise when the work was completed, to discover that the most stress had been placed upon habits for three of the quarterlies and that the most stress was placed on attitudes for the three remaining quarterlies.

Nor was this all, because a further checking revealed that first in importance habits was placed three times and the second in importance, attitudes was placed three times. That meant that for the Sunday school student of religion from three to twenty-five years of age, knowledge was placed last in importance, right habits and right attitudes being in each case of primary and secondary value.

Of course, in fairness we recognize that upon right knowledge is founded better habits and better attitudes.

Some psychologists will place habits also before attitudes, yet it is clear that many habits are in a sense at least, the outgrowth of right attitudes and we do not progress simply in one way alone. With wider knowledge our attitudes become more nearly correct; and again, with right attitudes, there are inculcated better habits. It is doubtless true that for much of education right habits come first psychologically, but it is true also that in importance for education, right habits and right attitudes are more important than right knowledges, by no means minimizing the importance of accurate and right thinking. As the Master has stated, if we continue in his work, then we shall know the truth and the truth shall make us free.

Daniel F. Lambert Passes

For the past few years Daniel F. Lambert has been in failing health, and during the past few months his condition has been recognized as critical. Yet this did not lessen the sorrow of those who have known him best when the news was received that he passed away the morning of the 9th.

Brother Lambert was born on November 15, 1850, and was baptized May 27, 1864. In August, 1869, he was ordained a teacher and the following November an elder. His brother, J. R. Lambert, in his autobiography in the Church History, paid him a high tribute and states that his younger brother Daniel was instrumental in reinteresting him in the work of the church.

Then, in those earlier years they labored together as missionaries, beginning in January, 1873. In December he went with John H. Lake to Farmington. As the result of his labors that one year several were baptized both in Hancock County and in Iowa. At the April conference, 1873, he was ordained a counselor to the president of the Second Quorum of Elders, and the Church History reports him as still hold-

ing that office in 1877. In the fall of 1874, after locating his home in Harrison County, Iowa, he was clerk in the semiannual conference at Council Bluffs. In August, 1877, he reported the Forscutt-Shinn debate in shorthand, this report being afterward issued by the Herald Publishing House as a tract.

In 1884, he was appointed by the General Conference, with W. C. Cadwell and Alice Cobb to prepare and furnish Sunday school lessons. In the fall of 1885 he was appointed on a committee with Henry A. Stebbins and Rudolph Etzenhouser to collect the resolutions of General Conference. He was at one time assistant editor of the SAINTS' HERALD, doing much of the necessary editorial work. In May, 1901, he was chosen as assistant historian and so continued for nearly ten years as an assistant to Heman C. Smith. As such, he was one of the editors of the *Journal of History* from its beginning until the middle of the fourth volume; in other words, from January, 1908, through the April issue in 1911.

He also served on the revising committee of the Sunday school and a few years ago spent much time alone laying the basis for a concordance to the Inspired Version of the Scriptures. This latter work was at the request and appointment of the Board of Publication and authorized by the General Conference.

Aside from his church work he was also much interested in educational matters. He taught in the public schools of Lamoni for twenty-five years in various capacities, including superintendent, and so taught many who are prominent in the work of the church to-day. He was also on the first board of trustees of Graceland College.

For many years he was editor of the Lamoni *Independent Patriot* and was well and widely known as an orator of ability.

The Dedication at Saint Louis

(Editorial Correspondence.)

On May 14 the Saint Louis Branch presented their new church edifice to be dedicated to the service of God. President Elbert A. Smith and Bishop B. R. McGuire came down for the day, President Smith preaching a soul-stirring sermon on, "The word made flesh," presenting Jesus as the hope and ideal of the whole world and urging the Saints to dedicate their lives to Christ.

Bishop McGuire presented the edifice to God in a very earnest dedicatory prayer which brought the tears to the eyes of many. He spoke at night on the Lord's Prayer—"Thy will be done."

The service was well balanced, from the prelude and invocation to the benediction and postlude, and was completed in less than an hour and a half. So

the large audience which crowded the auditorium and church parlors was not wearied.

The music was decidedly inspirational, especially the dedicatory anthem, "How beautiful are thy dwellings," and the dedicatory hymn which beautifully expressed the spirit of the hour:

Behold Thy Temple

Dedication Hymn—By Palmer

Behold thy temple, God of grace,
The house that we have reared to thee,
Regard it as thy resting place
And fill it with thy majesty.

When from its altar shall arise
Joint supplication to thy name,
Deign to accept the sacrifice,
Thyself our answering God proclaim.

And when from hence the voice of praise
Shall lift its triumph to thy throne,
Show thine acceptance of our lays,
By making here thy glory known.

When here thy ministers shall stand,
To speak what thou shalt bid them say,
Maintain thy cause with thine own hand,
And give thy truth a winning way.

Now, therefore, O our God, arise;
In this thy resting place appear,
And let thy people's longing eyes
Behold thee fix thy dwelling here.

When Oliver Cowdery, Peter Whitmer, Parley P. Pratt, and Ziba Peterson were sent by revelation to the Indians, they passed through Saint Louis in December, 1830. About then the work was established there, though at first the number of members was small. After the death of Joseph and Hyrum Smith in 1844 it became a sort of gathering place, especially for those who came from Europe. To them in 1863 came the news of young Joseph coming forward to take the presidency of the church, and in 1864, Henry Cuerdon and William Anderson, of Montrose, Iowa, came and organized the branch on February 7 with seventeen members.

Of these there were present only one survivor, Elder Noah N. Cook, but there are some twenty-four or twenty-five who have been members for more than fifty years, and of these fourteen were present at the service.

For nearly twenty-five years the branch met in various halls, but in October, 1888, moved into a small church building at 2516 Elliott Avenue. This was dedicated in 1891 by Joseph Smith, J. W. Gillen, and Joseph Luff. It was sold in 1900 at some gain over the cost of erection. A stone church was purchased at Glasgow and Dickens Streets at an initial

cost of \$3,500 and a total cost at dedication, May 20, 1906, of \$7,000 to \$7,500.

This in turn was sold in 1917 for \$10,000, though it would cost many times that to have reproduced it. The present building was purchased at a bargain, fully equipped, for \$20,000, but stands to-day at something over \$25,000. The church is one of the best equipped we have, with pipe organ, auditorium, study, parlors, office, nursery, Sunday school auditorium, kitchen, beginner room, primary room, separate classrooms, and several pianos. It represents a steady gain in value for this branch.

One of the first Sunday schools since the Reorganization was the Zion's Hope Sunday School, of Saint Louis, organized early in 1863. This school gave the name to our first church Sunday school paper, *Zion's Hope*. It is undoubtedly, we believe, the oldest Sunday school in the church. Saint Louis has also been very active in the Religio Department and has always supplied one or more of the general officers of that department since its organization in 1893.

The present enrollment of the branch is 493. Many have gone out to greater service in other branches.

The day was a notable one in the history of the Saint Louis Branch and the church as a whole.

Elder Russell Archibald, who has been pastor over twelve years out of the past thirty and is now acting in that capacity, and C. Ed. Miller, of the missionary force of the church, will conduct a series of services leading up to the district conference May 27 and 28.

S. A. BURGESS.

Jews May Use Unfermented Wine

The following item, taken from *Current Opinion*, brings up an interesting question, as it has been urged that fermented wine was the only proper sacramental beverage, according to the Bible, especially the Old Testament. It now appears that it either was an inaccurate text or else a too hasty examination of the text that caused this conclusion to be reached. The decision is stated to be that of the Rabbinical Assembly of the Jewish Theological Seminary in New York City.

One of the long and fierce controversies of the early days of the prohibition agitation was whether the Old Testament commended the use of fermented wine and the New Testament enjoined its use in the sacrament. Many books and pamphlets have been published on the subject. The controversy has pivoted on the question whether the Hebrew words *yayin* and *tirosh*, in the Old Testament, and the Greek word *oinos*, in the New, meant unfermented wine or fermented wine, or both. A few days ago the Rabbinical Assembly of the Jewish Theological Seminary in New York City met and after an eight-hour discussion reached a unanimous decision that it is proper for Jewish families to use unfermented wine

for all religious purposes. This action followed the reading of a paper by Professor Louis Ginzberg, an authority on the Talmud, in which he demonstrated to the satisfaction of his hearers that the centuries-old custom of the Jews of using only fermented wines is due to an error of one of the Jewish codifiers of a Book of Customs, the author of which was Rabbi Abraham Klausner. Either the codifier, says Professor Ginzberg, did not have the original text before him, or he examined it too hastily."

History of Northeast Manchester Branch

In the April number of the *Journal of History* there appears a short article by Fred Topping, giving a sketch of the history of the Bradford, the Northeast Manchester Branch in England.

The work there was started by a man named Clark, was continued by Elder Armstrong and others, and a branch was organized by Joseph Dewsnup and Henry Greenwood. They were fortunate in securing a building formerly occupied by the Christian Brethren. In a few years it was found that money expended towards improvements was practically wasted so arrangements were made to secure the land and erect a good brick building. By close sacrifice and self-denial, by gathering small amounts, they have paid for the building, installed a baptismal font and electric lights.

Many of the old-timers have passed away, those who bore the burden of the work in this time of building, but quite an army of young people have grown up to take their place.

A Form of Godliness but Denying the Power

There is a decided movement in the religious world towards a recognition of the fact that religion means human effort and service to man. Perhaps it is not surprising that some former ministers would carry it still farther and reject all supernaturalism, reject the Bible as divine, and simply present what they call a new scientific religion. This is one of the unfortunate aspects. It is quite true that a man should not cover his evil deeds with a cloak of religion. It is quite true that the personal interest in the brotherhood of man, which is to us an immediate responsibility, is by far the most important. The best preparation we can make for a future life is to deal justly with all men here. It is a most vital and essential part of our religion.

But to exclude entirely the fatherhood of God, to reject the word of God in the name of religion, to reject the immortality of the soul, is, of course, to make a mistake scarcely less on the other side. We note that some ministers are, however, now assuming that attitude, though it is not yet general.

ORIGINAL ARTICLES

Our Relationship to Christ

By Hyrum O. Smith

Radio sermon broadcasted from studio of the Central Radio Company, Kansas City, Missouri, April 23, 1922.

About two thousand years ago there was born into this world an idealist. Others, perhaps, have been born before and since, but this man enjoyed the unique distinction of having his advent heralded through prophecy. These prophecies were worded in such a way that not only was his advent foretold, but the importance of his work and the effect it would have upon the world were plainly made known. An effort was made, too, to impress upon those who might hear or read what their relationship to this coming man should be.

The first statement to which we shall refer is found in the forty-ninth chapter of Genesis and tenth verse, and reads:

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh¹ come; and unto him shall the gathering of the people be.

According to the accepted chronology this was uttered about seventeen hundred years before the birth of the man to whom the language refers. This means that for seventeen hundred years a reigning house was to rule over Israel, but upon the advent of this wondrous man all of these seventeen hundred years of allegiance should be immediately transferred to him. It would be difficult to express in so few words a more weighty message than is conveyed here, and one that would impress the reader with a greater sense of the importance of this personage that was to appear some time in the world's history.

A Deliverer From God

Our next prophecy is found in Deuteronomy 18: 18, 19, and reads:

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Instinctively we feel that our spiritual salvation must come from above, that man cannot raise man higher than himself, and if we are to be prepared to meet God, the plan through which this shall be accomplished must come from God. In this prophecy of the man that should come this instinct is appealed to, and we are assured that the message this man shall deliver will be from God. Again, we instinctively feel that we must render account to God for

the deeds done here in the body, and this feeling is appealed to in the language:

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

This, we believe, is one of the strongest and most potent of all the influences that act as restraints upon the lives of men. Take it away and who can imagine the result? Thus our responsibility to God is appealed to and we are told that as we react to this man's message so will God require it of us when we stand before his throne. Certainly we should approach his message with fear lest we should reject that which has come from God, and thus meet with his condemnation.

Results of Accepting Christ

Not only are we told to look for this man, but we are told, long before he came into the world, the results of accepting his message socially, spiritually, and morally, also the attitude that men would take towards him, and what they would say of him. This is found in Isaiah 9: 6, and reads:

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

"His name shall be called Wonderful!" Among all the sons of men, not one has ever occupied the place that Christ occupies to-day in the hearts of men. We do not have to turn to the testimony of his followers for certificates of his character. Some of the grandest eulogies of his character are found from the pens and lips of those who considered him a mere man, with no claims to divinity. John Stuart Mill, one of the most philosophical of infidels, has this to say of him:

Above all, the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model for imitation, is available even to the absolute unbeliever and can never be lost to humanity. For it is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection to humanity. It is the God incarnate more than the God of the Jews or of Nature, who being idealized has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teachings.

Men have undertaken to assert that Christ is not historical; that all the history of him and his sayings was the work of some man's imagination; his doctrines were the result of other minds, but Mr. Mill sets this claim aside by stating, following the above quotations:

It is no use to say that Christ as exhibited in the gospels is not historical and that we know not how much of what is

admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. . . . But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life.

Eulogy of an Infidel

It would be difficult to find a greater eulogy, perhaps, and it seems that Mr. Mill has left nothing that can be said or desired by the followers of this meek and lowly person around whom the hopes of millions cling, and of whom it was said by one of old to those who rejected and crucified the Savior:

This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

But it remained for another infidel to utter, or pen, the most impassioned eulogy of the man Jesus that can be found in all literature. Ernest Renan, educated for the Catholic priesthood, but losing faith in that church, and all forms of Christianity, turned to the belief that Christ was only a man, the greatest of all men, having no valid claims to divinity, and wrote his life of Jesus, the materials for which were obtained by a visit to the Holy Land, and much of the work done on the historical locations described in the gospels. After finishing his work, so far as the description of the travels of Christ and the narration of his death, he said this:

Rest now in thy glory, noble initiator. Thy work is completed; thy divinity is established. Fear no more to see the edifice of thy efforts crumble through a flaw. Henceforth, beyond the reach of frailty, thou shalt be present, from the height of thy divine peace, in the infinite consequences of thy acts. At the price of a few hours of suffering, which have not even touched thy great soul, thou hast purchased the most complete immortality. For thousands of years the world will extol thee. Banner of our contradictions, thou wilt be the sign around which will be fought the fiercest battles.

A thousand times more living, a thousand times more loved since thy death than during thy pilgrimage here below, thou wilt become to such a degree the corner stone of humanity, that to tear thy name from this world would be to shake it to its foundations. Between thee and God, men will no longer distinguish. Complete conqueror of death, take possession of thy kingdom, whither, by the royal road thou hast traced, ages of adorers will follow thee.

Mr. Renan does not commit himself to a belief in the divinity of Christ, but he interprets the "most complete immortality" to mean that Christ lives in the lives of men in the "infinite consequences" of his acts. He voices the sentiment that to live that we may live again in the flesh is not the highest ideal of immortality, but to live so that the world may be better because of our lives is infinitely better and more noble. And the man who thus lives purchases the most complete immortality.

Victory of Christ

Men often live for the present without regard to the future, but Christ did not so live. If his achievements are to be reckoned by the successes he attained while living in the flesh his life would be counted as a failure, and defeat would be his portion, but he lived for the future as no other man has ever lived. He had no place to lay his head so far as earthly possessions were concerned; he was laid in a borrowed tomb, not having earned even the poor privilege of owning the ground in which he found sepulcher. But he attained the most complete victory of any victor. Another has said:

Now how do we account for this victory, this wonderful victory, emerging out of a defeat apparently so absolute and so pathetic? The reason, I think, is to be found in this truth of which I have been speaking to you, that Christ lived in and for the permanent, lived in and for the eternal. He did not try to command the mood of the moment, he did not seek immediate success. If he had done so he never would have been crucified. If he had sought immediate success he would have attained immediate success; he never would have been crowned with the crown of thorns. He would have been crowned with the crown that is perishable, the temporary crown we all so much seek, the crown of the world's applause.

But building as he did for the eternities, he missed the immediate victory to gain the enduring victory. He built not for the day or for the generation or for the century, but for all the centuries and for the eternities that are yet to be, and hence his victory enlarges with the "process of the suns" and his empire extends with the increase of the years. He laid his foundation upon the rock—the permanent rock of his Father's will—and hence time's demonstration of the truth of his saying, "Heaven and earth shall pass away, but my words shall not pass away."

No wonder the prophet, looking down through the vista of future years, exclaimed, "His name shall be called Wonderful" and "of the increase of his government there shall be no end." And no wonder the great Napoleon, when comparing himself and others with the Christ, made the statement: "Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creations of our genius de-

pend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him.

Precepts of Christ

As to the effect of his work among men the prophet portrays an ideal condition, and we are forced to admit that the carrying out of his precepts would produce the result foreseen. The prophet continues his description of the Christ (Isaiah 11: 5-9):

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

What are the precepts taught by this wondrous man that would produce this ideal condition? Perhaps the foremost of all is that which is known as the "Golden Rule." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This has been deemed impractical, and from a human standpoint or view, perhaps it is, and yet where it has been tried, and rigidly adhered to, it has brought results that have been astounding. Mr. Nash, of Cincinnati, Ohio, has introduced it in his business of making clothing, and has resulted in curing all industrial ills so far as his establishment is concerned; it has brought results in eliminating selfishness from his workers to a marvelous degree, and the astounding spectacle has been presented to the world of men and women voluntarily turning their jobs over to those who were the unfortunate victims of the prevailing conditions industrially, that they might have work for a season and thus tide them over a period in which otherwise suffering would be the result.

One of the fundamental doctrines of the Christ is "forgiveness of trespasses." This has been tried by Judge Lindsey, of Denver, with the boys, and by Judge McLellan, of Chicago, with the adults, and strange to say, it works. Criminals brought before these judges are told that they are forgiven of their sins, and that that forgiveness stands as long as they behave themselves, and that whatever penalty is imposed upon them for a violation of the law stands in abeyance unless they forfeit their right to forgiveness by a repetition of the crime. Thus they hold within their own hands the execution of the sentence. According to the testimony of the police in the district in which this policy has been put into operation the result is that crime was reduced fifty per cent in one year.

Conference Idea Indorsed by Christ

The principle of arbitration, or "conversations," in the settlement of difficulties is taught in the eighteenth chapter of Matthew. In effect Christ said to his followers, "Let's get together and talk it over." What wondrous results have followed the carrying out of this rule in the dealings between nation and nation, between employer and employee, between capital and labor only the records of the past can disclose. It is certain that where men have let this rule with the golden rule govern their actions wondrous results have come. And yet we spend our money, increase our taxes, and burden ourselves with debts to send men to the legislatures of our States and Nation with the hope of relief, and here has been, on the statute books of God, a solution of the whole gamut of troubles, but we will not put them into operation.

Another wondrous utterance of this wondrous man is found in Matthew 5: 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Even Mr. Ingersoll stood in reverence before this command. The only criticism he could make was that it was more than humanity could accomplish, and yet it has been done, and results have been as wondrous as the command. It is perfectly obvious that if this could be carried out the conditions presented in the vision of Isaiah would be fully realized, and all enmity would be removed from between man and man and from between beast and beast. We cry out against evil, and yet evil is within our own hands to control, and we persistently refuse to apply the remedy.

In the poem called the "Crooked house" the person is represented as seeing in vision that which represents her life work in the form of a house built of logs. Everywhere her eye turned she could see trees of wondrous beauty in the forest, but when she turned to view the result of her life work, not knowing that it represented her work, she cried out:

And this is the work of a madman's brain,
I said. Yea, builder was surely insane,
For there are so many beautiful trees
He might have selected as well as these,
So gnarled and knotty, and bent and brown,
And I cried in terror, 'Twill topple down.

This certainly represents the lives of many of us, and all because we do not heed the warning given so long ago, even two thousand years before Christ came into this world.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

(Continued on page 454.)

THE FORUM

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

Our Present Troubles

By Edward Rannie

We have brought most of our difficulties on ourselves, and can remedy conditions by obedience to the law.

God and Jesus Christ are always right. They make no mistakes, either in what they teach or in what they do, and when we fail to accomplish a task that has been allotted to us it is because we have failed to be obedient to their instructions. Unless we do what God commands us to do he is under no obligations to keep his promise to us.

When the Jews were in great trouble just before they were taken into captivity they did not seem to comprehend what was the cause, and wanted to know of the Lord what they had done to bring upon them so much sorrow. The Prophet Jeremiah speaking for the Lord told them:

Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have worshiped them,

(Continued from page 453.)

Is not God requiring it of us to-day? And will we ever escape from the thralldom of sin and evil until we hearken to the words of him who spake as never man spake? His is the only complete remedy. When shall we apply it?

On every hand are beautiful things that we might add to our lives that would make them more enjoyable to ourselves and others, and yet we choose the crooked and gnarled logs to build our spiritual and moral structure. We admire the beautiful and good in Christ, and yet fail to imitate him in the things we do. How can we escape the consequence of our refusal to obey him and hearken to his words? Will we not have to answer to God for our refusal, especially when he has taken so much pains to tell us of him, and what his words will do for us? Other idealists have come into the world, but none heralded as he was for two thousand years before his birth. Strive as we will we cannot find a purer or greater example of goodness. Ernest Renan closes his Life of Jesus with these words which cannot be gainsaid:

Whatever may be the unexpected phenomena of the future, Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim that, among the sons of men, there is none born who is greater than Jesus.

and have forsaken me, and have not kept my law.—Jeremiah 16: 11.

They did not discern that their troubles came as the result of disobedience, so they cast their prophet into jail and otherwise persecuted him. Then followed their long years of suffering in servitude in a strange land, and for nearly two thousand years they have been outcasts and persecuted in all lands because they did not pay heed to the teachings of Jesus.

In 1832 (Doctrine and Covenants 83: 8) the Lord said to the church:

And your minds have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

Our people failed to pay heed to the above instructions and in about a year commenced the bitter persecution which finally resulted in their being driven out of Jackson County. The fathers, mothers, and children spent the winter across the river in Clay County. God alone knows of that winter of sorrow and suffering, all because they were disobedient children. In June, 1834, (Doctrine and Covenants 102: 2) the Lord reiterates the same rebuke and tells them it was because of their disobedience and that they would continue to suffer until they learned obedience.

In 1841 the Lord told the Saints that if they would pay attention to his voice and also to his servants, that they would not be driven from Nauvoo and would be blessed in their work. (Doctrine and Covenants 107: 13.) Oh, what sorrow and misery and woe came to the church because of disobedience. Think of the great scattering that resulted and the migration to Utah with all its shame and torment to thousands of people and the trials and heartaches it has entailed on the Reorganization—all because of disobedience.

In 1909 (Doctrine and Covenants 128: 1, 5, 6) in answer to fasting and fervent prayer the Lord told us to establish colonies and industrial institutions as a part of our work in the gathering. We have been disobedient to that command and as a result of our disobedience thousands of our people remain in poverty and do not have the real comforts of life. About one third of the membership are outside of branches where they are deprived of religious in-

struction, and as a result we lose many of our members. This is especially true of the children who have no way of getting the good that comes from religious instruction and social life in a well-ordered branch.

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

The Lord here instructs us to repress unnecessary wants, and if we would examine our expense accounts we would find that with most of our people the unnecessary wants are the heaviest burdens we have to carry—enough to pay the expense of our entire missionary force. This is not only true of our private affairs but the elimination from the church of unnecessary expenditures would save us many thousands of dollars that could be used for wiser and better purposes. The Lord has warned us in recent years definitely in this regard, yet we are slow to hear and prone to believe *our* wants are necessary, when often they are but selfish desires. When we persist in this attitude we harm ourselves and hinder others.

At the last General Conference we voted a budget that was one hundred thousand dollars in excess of the largest amount that had ever been received by the church in one year, and this was done by the people in the face of the coming business depression which it did not need a seer to see, just men of ordinary business judgment, and then we added a five hundred thousand dollar drive for the Auditorium to make our burden a little heavier.

One of the vital principles connected with the latter-day work is equality and in every home and from every pulpit it has been talked about, from the humblest to the greatest, and the Lord has told us if we do not practice it the "abundance of the manifestation of his Spirit shall be withheld" (Doctrine and Covenants 70: 3), and we all know that it is not practiced. It is only a dream that every man has, and like a hungry man that dreams of getting a good square meal, he wakes up hungry. Perhaps our failure to carry out that part of God's law is the cause of our lack in spiritual insight and our doing so many things according to our own wisdom. This

reveals our shortsightedness and our failure to do things that would suggest that the wisdom of God was attending our efforts.

What is the remedy for our present troubles? It is useless to point them out unless we suggest some way to correct them. We will not accomplish anything by hurling railing accusations at each other, and, figuratively speaking, throwing bricks at the other fellow.

First let us all admit that we are under condemnation, that is, the church collectively. If we were not we would not be in our present financial troubles, because success comes through obedience and God does not withhold his blessings from his obedient children. It is the disobedient who suffer his condemnation.

Second: We do not all have the same responsibility. That will be measured according to our opportunity and ability to do things, and it will be in about the following order, the general officers, the missionary force, the balance of the priesthood, and then the people.

Third: We need to get more God and Christ into our work. We are doing our work too much after our own wisdom. We should search the three books and find out what Jesus teaches and put his instructions into practice. We should let the fads and fancies of the world go by. They will never get us anywhere and will only bring us remorse and bitter disappointment. Jesus is the true vine and we are the branches. If we have spiritual life it will be because we cling to the vine, and if we do that we will be a distinctive people, and we will be recognized among men because our acts will reveal the fact that we have been with Jesus and learned of him. Jesus is our only spiritual leader, and without him we can do nothing. Our every thought and act should be controlled by his teachings, the only ones that have brought success and happiness.

The Nephites had nearly two hundred years of peace and happiness. They eliminated poverty and had no poor among them and it was because they lived according to the teachings of Jesus. We cannot attain that condition on any other terms.

Fourth: We should always be in a repentant condition: every evening look back over the day's work, and where we have failed to come up to the standard set by Jesus regret it and feel humiliated because of it and make a new start the next day.

The challenge of to-day is for a church membership fully acquainted with its faith and its task. This implies such a knowledge of the church and the kingdom as gives personal assurance and ability to push forward the Christian advance with enthusiasm and determination.—Kingdom News, page 7.

WOMEN'S DEPARTMENT

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

Uniting for the Common Good

How can the Women's Department become a real asset to our church life?

A story was told by President Roosevelt in connection with his visiting an asylum at one time. After the superintendent had shown him all through the institution, Teddy asked, "Aren't you afraid that your life is in danger here? What if these people should combine and plot against your life?" The superintendent laughed and replied, "Don't you know that fools never unite?"

This illustration may seem a bit crude, but it expresses what I want to convey. The only way the women of this branch or any other branch of the church will ever be able to make their influence felt is by uniting their efforts for the common good. Never was a truer statement made than that "united we stand."

I do not wish to underestimate the good that can be done by individual efforts? One of the finest examples of service the Bible produces is that of Dorcas, a real woman going about doing good. She was a friend to all who needed help, and the Bible rightly pays such a woman a fitting tribute. I like to meditate upon the beautiful picture we have had given of her, but I often think how much larger and more beautiful the picture might be if there were more characters like Dorcas, unitedly working towards a common goal.

In the social life of women their first influence was felt in the home. After that they broadened a little, by doing kindly acts of service for an immediate neighbor when sickness had entered the home. So we first find her kind services were those of nursing, or where she went at the call of sorrow. Upon these occasions opportunity often came to comfort with messages of the Christ, thus beginning the work of women missionaries. Too much tribute can hardly be paid these early women.

The next step in social progress was the group life. Here we find ourselves to-day, and, as we glance backward, we may sense that our growth, our evolution has been very slow. However, the march of progress does not come by looking backward. We are to focus our vision upon the future, where we see that our next upward step must be unionization—federation.

Many times we are made painfully conscious that we are not occupying in our rightful place—that of being the light of the world. Other women and other groups of women have marched ahead of us in some lines of endeavor. City life to-day is largely influenced for good by women's federations. This is as it should be: Chambers of commerce look to women's clubs to take the lead in many things that pertain to civic uplift. Why should not our priesthood have a corresponding body of women helpers?

Our circles have meant much to each of us. I believe that we should encourage community and neighborhood life by our circle meetings, and use them as a means to an end. A maximum amount of service can be given when every individual is cooperating and working toward a given goal. I do not wish to disparage what our circles are now doing, but I do wish to urge a closer federation that we may become more keenly interested in the possibilities of our local women's council. I wish we might make our monthly union meetings something so worth while that all the women in the branch, whether circle members or not, will want to come.

Most of us sense, to some degree, the large part we play in

our home life, but do you not think that when we occupy as we should, we will also play a large part in our local church life? Please understand that this is not meant egotistically. I would not suggest such a thought, but I do say, and I sense the responsibility as I say it, that we should each try to give greater service to the church. This must not be to the neglect of our homes or children, but in some way or another, we should economize and plan our time so that we can do our full duty to all.

Nor should we be content when we have enlarged our field of church endeavor and given our full measure of service therein. Our civic life makes a demand on all right-thinking people. That crime and wrongdoing walk our streets undisguised is as much our fault as that of anyone else. Christ loved the Pharisee and the publican as well as his own brethren. Sometimes I wonder if our conception of religion is so narrow that when we appear before the judgment bar it shall be said of us, "I never knew you!" Should not our concept of Christ and of a Christian life be big enough to include love for all people and all classes? Sinners may love their kind; saints love their brethren; but Jesus loved all the world!

MARY RUDKIN.

Harpist

Spring hugs her harp close,
Glad to have the old instrument back
Strung with new strings.

With slim fingers,
Pallid and green
From long staying indoors,
Spring runs over the strings
That stand between heaven and earth,
And touches chords of an old song
That she had half forgotten.

I hear Spring
At her harp of rain and earth,
Trying to remember
The lovely arpeggios!

—Robert Justin Roe, in *April Good Housekeeping*.

Farm Women Fight Harmful Publicity

Protests by farm women against being called overworked and downtrodden have followed steps taken by the American Farm Bureau Federation for a national organization of women on the farm.

"Farm women in numbers are beginning to realize the harmful effect of this old-fashioned publicity," declared Mrs. Izetta Brown, of Kingwood, West Virginia, a leader in this movement.

"The farm women, who have awakened to their own possibilities, say quite frankly that they want to start a campaign of optimism about country life. They don't want to be pitied, nor patronized, just understood—and, if possible, a little idealized! They would appreciate it for a change."

For the first time the movement is general all over the United States for farm women to join the farm clubs of various sorts, Mrs. Brown reports.

"By working in clubs in various communities the farm women have learned the value of organized effort in improving country life conditions," she said.

"I know of one little community of about seventy-five families in West Virginia, where the school-teacher and others had talked for years about piping running water into the

schoolhouse from a spring just up the hill. The first year after the farm women organized into a club they saw to it that the spring water was piped into the school.

"There is something easy to be done in each community that will improve living and social conditions and each little success is leading the enterprising farm women on to higher ideals.

"They are realizing their power in bringing about better school conditions for others' children, and each time anything is done to make the boys and girls happier and more contented, the mothers know they are increasing the chances of holding the children on the farm.

"I think that is the keynote of the rebellion against the 'down-trodden and overworked' publicity. The mothers realize that only too often the children get the city folks' point of view when it is expressed as deprecating farm life."—*Omaha Bee*.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER II

The Education of the Citizen

I. Home and School

1. Beginnings of civic training in the home.
 - a. Why? and how?
 - b. Obedience and cooperation in the home.
2. Kind of education a citizen needs.
 - a. General.
 - b. Special.
3. Self-education the only true education. Why?
4. Public education must be free and universal.
 - a. Why should it be compulsory?
 - b. Discuss value and dangers of vocational training.

II. Preparation for Life and Citizenship

1. How the school trains for citizenship.
 - a. Democracy of the schoolroom.
2. Self-government.
 - a. In the school.
 - b. Distinguish between the form and the substance of self-government.
3. The honor system.
 - a. In preparation of lessons.
 - b. In examinations.
4. The citizen in business.
 - a. Efficiency.
 - b. Good standards.

III. Foundation and Effects of Good Citizenship

1. Character as the basis of government.
 - a. Discuss personal and civic character.
2. Define *information*; *knowledge*; *wisdom*.
3. Define history, as related to civic problems.
4. Civic duty.
 - a. Analyze meaning of the term.
 - b. Compare standards of to-day with those of the past.
5. Patriotism.
 - a. Its nature.
 - b. The fifteenth century variety.
 - c. National importance of.
 - d. Limitations.

Suggestions for Reading and Discussion

"Citizenship does not simply include that which is political; it must deal with all of the group relationships, such as those

of a neighborhood, community, nation, and other social groups. A course in practical citizenship includes much which might be found under more technical headings of: sociology, public health, economics, political science, and ethics. In short, it would include everything that would facilitate better group living."

1. "The Part of the Citizen in Government," by George D. Luetsche, with an introduction by Frank A. Rexford. In *The Outlook* for April 7, 1920.

2. "Americanization: The Other Side of the Case," by John J. Kulamer, in *Atlantic Monthly*, March, 1920.

3. "The Demands of a Democracy," by M. L. Burton, President University of Minnesota, in *School and Community*, for August, 1920.

4. Chapter One, of *Occupations*, by Gowan and Wheatley, (Ginn & Company, Chicago.)

5. What qualifications for voters are required in your State?

6. Debate: Resolved, That no one should be considered qualified to vote unless he or she can read and write the English language.

7. Read the story of the founding of an ancient republic, in the Book of Mosiah, chapter 13, pp. 14-36.

- a. Note the argument that Mosiah gives against kingly government and that which he gives in favor of the rule of the people.
- b. Do you agree with the thought that "the burden (of the affairs of government) should come upon all the people, that every man might do his share?" Give your reasons. DORA YOUNG.

A Legitimate Triangle

Written concerning one of my special nurses, Mrs. George, a bride of two months:

The honey was still dripping from their silver honeymoon
And the stars of love still shining in their eyes.

'Twas then I met the lady whom the other's heart had won
And—forgive me, please, and call it no surprise
When I say I sought to win her, neither failed I at the task.
Ah! But wait till I explain ere you despise;
For I am but her patient in the Sanitarium,
A lady patient as you may surmise.

ETHEL I. SKANK.

"We can get an opening for meetings at Smyrna, Iowa, and have a church to use through some of my friends if we can get an elder to come," writes M. B. Oliver, Box 207, Derby, Iowa. "I am still in the faith. There are no Saints in this locality except at Lucas. I have been blessed since coming here, both physically and spiritually. And I have been blessed in telling the gospel. More and more as the years go by I rejoice in God's blessings."

Elder Charles B. Woodstock, who has for several years been superintendent of schools at Pisgah, Iowa, has accepted a similar position at Mondamin, Iowa. The Mondamin schools are well equipped, and managed by a progressive board of education. The success of Brother Woodstock in unifying the community interests at Pisgah has occasioned a favorable and State-wide reputation that is very gratifying. He delivers the baccalaureate sermons at Little Sioux on May 14 and at Pisgah on the 21st. Elbert A. Smith is to deliver the baccalaureate sermon at Mondamin.

LETTERS AND NEWS

Bootman-Glendenning Debate

Soul-sleeping the principal contention of our opponent.

The New Edition of the Inspired Version

The committee reports progress and that type is being set for the index.

The work of preparing a marginal reference Bible with notes and topical index requires a greater amount of labor and care than might be supposed by anyone who is not conversant with the many details necessary to the construction of such a work as is desired in the present prospective edition. Some of these details are set forth here in order that the plan and scope of the work when issued may be more clearly understood.

It is estimated that there have been compiled approximately 70,000 scripture citations. These citations are arranged under 6,170 topical headings, and are selected with a view to forming something of a digest of the contents of the Bible, at least so far as would be practicable in a work of its size. The topical headings are arranged in alphabetical order, and many of these topics are divided with subheadings which are also alphabetically arranged. Each heading and subheading is numbered consecutively, beginning with number 1 for the first topic of each letter of the alphabet. For instance, AARON is the first topic, and is numbered A1. AZARIAH is the last topic under A, and is numbered A376. The first topic under B is BAAL, and is numbered B1.

The citations are arranged in the order of the books of the Bible, hence the first citation would be in Genesis and the last one in Revelation if these books should contain texts on the subject being considered. To complete the reference system, however, the text in Revelation (or wherever the last reference may be found) will contain a marginal citation to the first text cited, thus constituting an endless chain reference system, one citation being placed on the margin of the page opposite each text referred to. Figures, instead of letters, are used at the proper word in the text to indicate the citation on the margin which relates to it.

The topical index also contains a cross reference system intended to enable the student to more easily find topical matter closely related to any given subject. This system consists of topical numbers placed after the topic and inclosed in parentheses. The example which follows cites only the first reference under each heading, but otherwise shows the subject as it will be found in the work to be issued.

- A190 ANGELS: (H244; 311. M103. T25; 220.) Gen. 5.44;
- A181 Appearances of: Gen. 4.6;
- A192 Ascending of: Gen. 28.12.
- A193 attend Christ: Matt. 3.13;
- A194 Evil or fallen; Gen. 3.4.
- A195 Judgments executed by: Gen. 19.1,28.
- A196 Protection of: Gen. 19.15;
- A197 Worship of, condemned: Matt. 4. 10.

References to other versions of the Bible will be made in footnotes in cases where they support the Inspired Version as distinguished from the Authorized or King James text, and also when they tend to make more clear the meaning of an obscure word or phrase. A large number of versions have been examined in this work. The completed work will not be ready for the press for several months but nearly half of the index is already in type.

A. B. PHILLIPS.

Believing that you would be pleased to hear how the debate came out, and knowing that many of the Saints were interested, if you will grant the space I will endeavor to pass on to the readers of the HERALD a few of the positions that were taken by my opponent as well as some of those that I used to defend our position, and also to overthrow his.

My opponent was of the Christian Adventist Faith, and we discussed church propositions. In our proposition he failed to follow me in any of the arguments that I made, not even on church organization. And in establishing the time of the Restoration, he would not touch the dates at all, but said that it made his head swim to bother with dates.

I quoted over seventy-five passages of scripture on the setting up of the kingdom of God, and he never touched one of them. But he was well supplied with mud; that was his argument, and that was all that he did have. He had Bays, Shook, Traum, LaRue, and R. C. Evans. I had all of his thunder, and I happened to be a little better acquainted with the characters that had borne the testimonies and the authors of the books than he was, so he did not bother us very much with his mud. He used David Whitmer's address, but I had that also, and I was able to prove that John A. Snider was the author of that, and that it did not have David Whitmer's indorsement to it.

In every speech he made he brought in the soul-sleeping doctrine, for that is about all he did present on his own proposition. He did nothing else but stay with that mortal soul theory for four straight nights, and he used some of the weakest points that I ever heard any man bring out on that proposition. Here are some of his references:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"—Ecclesiastes 3: 19-22.

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works."—Ecclesiastes 9: 4-7.

There were other references but these were his strongest arguments. Most of them were from Solomon, and I compared Solomon's life to that of Brigham Young, and then compared their writings. That had a good effect, for some of the Brighamites help him get his books, so I have been informed, and when my opponent said that he had rather belong to the polygamist church, some of the Brighamites clapped for him. So I compared Solomon's life and works to those of Brigham Young, and it won with the good people.

When he read Ecclesiastes 9: 5, "The dead know not anything," I used in rebuttal 2 Samuel 15: 11, "And with Absalom went two hundred men out of Jerusalem, that were

called; and they went in their simplicity, and they knew not anything."

I will here give you a few of the references that I used in the defense of the consciousness of the spirit after death.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matthew 10: 28.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—Luke 16: 22-25.

This is sufficient to show that the spirit of both the good and the bad are conscious after death. That is the position that was taken by the Son of God in this parable. But my opponent took the position that this parable referred to the Jew and Gentile, that the Jews could not be saved. But I replied to that by reading Ephesians 2: 11-22:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

This scripture is very plain, and shows conclusively that through the cross both Jew and Gentile were brought to the kingdom of God 1900 years ago, so away goes the theory of the Christian Adventists that Jew and Gentile are forever separated, and no salvation for the Jews.

I will not ask for your valuable space to give all of the quotations in full, but will just give the references where they are: 2 Corinthians 5: 1-9; Philippians 1: 21-24; Matthew 17: 1-13; 1 Peter 3: 18, 19; 4: 6; Revelation 6: 9, 10; 19: 10; 22: 9.

My opponent took the stand that there is no living entity in man but there is a spirit in man, that it is not alive, that it is only the breath of life, only air. I quoted Job 32: 8; 2 Corinthians 3: 16; Romans 7: 22; Ephesians 3: 16; Acts 7: 59; Luke 23: 46; Zechariah 12: 1. There were many other references used but these will suffice for this time.

I had the writings of several of his brethren and he denied that Miles Grant, William Sheldon, and J. J. Brewer were his brethren in the church. But I had written to their pub-

lishing house in Boston and had the written statement from the publishing house that these men were emphatically, in their day, representatives of the Christian Adventist Church, and the writings of those men were recognized by the church as teaching of the Christian Adventist Church.

When I read the letter from their publishing house he said no more about Grant and Sheldon. But I did, and I had Brother Lambert's book, What Is Man, and that alone is all-sufficient to meet one of those men with, that is, on the immortality of the soul question, for it is fine on that.

The chairman told Brother Gentry, the branch president of our church at Weiser, that Glendenning was not in the debate as a debater but only a preacher, and did not meet any of my arguments.

We made many friends and the following day I baptized three. We are perfectly satisfied to leave it in the hands of God from whom we received all of our light and power, and to him be all the praise and glory. We may have to meet a representative of the non-progressive branch of the church founded by the founder of Bethany College if he will sign fair propositions. They have been after me for the last six months. But they have not signed the two church propositions yet and that is all that I care to sign. They have engaged the service of Jesse F. Love of Georgia, the debate to be held in Caldwell, Idaho, commencing on May 21, if the propositions are signed.

Brother R. C. Chambers was my moderator and he was a valuable asset to me and of great assistance. He had charge of the singing and helped me in my use of the books.

Laboring and praying for the victory through Christ, I am yours in bonds.

Another Old Subscriber

Tells how Joseph Smith was accused of being a dumb prophet.

Have read the statement of the brother who said he had taken the HERALD ever since it was published by Isaac Sheen in Cincinnati, Ohio, and that he was eighty-five years old and could read without the aid of glasses. I, too, received the first HERALD published by Brother Sheen but have not taken it continuously since then, though I have most of the time. I am now nearly eighty-four years old and have been reading the church papers for the last three or four years without the aid of glasses either day or night.

Now I wish to relate some reminiscences of the past. First, that I heard the gospel preached in February, 1861, by Apostle James Blakeslee and was baptized by him on July 15 of the same year and was ordained an elder in 1862 under the hands of Samuel Powers and James Blakeslee.

Next, I wish to relate my first meeting with Joseph Smith. It was on Christmas Day, 1863, at the house of Bishop I. L. Rogers. I shall always remember how cordially and familiarly he greeted me and called me by my given name and continued to do so as long as he lived. I was intimately acquainted with him from our first meeting until he died. I lived near him in Illinois and in Lamon, Iowa, and also in Independence, Missouri, and I attended his funeral when he died.

I want to relate an incident that happened away back in the seventies. I don't just remember the year but at that time he was accused of being a dumb prophet by some of the members of the church because he was not continually giving revelations but was advising the church to live up to what they already had. Of course hearing such accusations by members of the church naturally disturbed my

mind some, so I made it a subject of prayer and attended a prayer meeting one Sunday afternoon at Plano, Illinois.

During the meeting Brother Joseph got up in prophecy and said the time would come when some who seemed to be pillars in the church would fall away. I then had only to wait until the prophecy came true, then I would know whether he was a dumb prophet or not. I wondered who he had reference to, but in course of time, Jason W. Briggs, then president of the Quorum of Twelve, and Zenos H. Gurley, one of the Twelve, asked to withdraw from the church, and while these things were being talked of, Brother Joseph and I were walking along one of the streets in Lamoni. I made this remark to him, "If you would just give up your position to Zenos and let him run the church, he would be all right."

Joseph smiled and said, "When the Lord tells me to do it I will, and not before." Joseph was certainly a great and good man and I believe was a prophet of the Lord.

Now while I have never received any outward manifestations from God I have had given me to believe that the Angel's Message is true, and as Brother Charles Derry once said, "Whatever men may think or say, I know that the church has made me what I am." On account of my limited qualifications I have never been able to accomplish much but have striven to overcome self and live so that I would bring no reproach upon the church.

A brother in the new and everlasting covenant,
CASA GRANDE, ARIZONA. VALENTINE WHITE.

Society Island Letters

From letters to the First Presidency the following are extracted.

Sister Ethel Hanson (sister of Paul M. Hanson) and Miss Tevaite Petis (Sister Tevaite) are leaving on this steamer. A lovely reception was given them last evening and the Saints freely expressed their appreciation for the good work done by Sister Hanson. As Sister Ethel has been closely associated with us during her stay in these islands, I take pleasure in saying a few words of praise for the good services she has rendered to the church. She has never flinched from duty, never hesitated to go when the opportunity afforded, though many times the voyage was a hazardous one and very unpleasant, but in her quiet, unassuming way she has forged ahead despite the many handicaps, administering to hundreds, and both by example and by precept taught a high standard of life. May the Lord reward her abundantly for the willing offering she has made.

ALBERT KARLSTROM.

PAPEETE, TAHITI, April 19, 1922.

We arrived safely at Papeete on the morning of March 15 and were met at the wharf by the missionaries and Sister Hanson. We came at once to the mission church where the Saints were assembled to greet us in the usual way—through singing and speaking.

A few days after we arrived, we, the foreign missionaries, met and counseled concerning some of the matters pertaining to the mission—missionary work, etc. Among the things discussed was the printing of the mission paper—*Te Orometua*—which we have decided to have printed in America at the Herald Publishing House according to the suggestion of the Board of Publication, inasmuch as our equipment here is inadequate, thereby relieving one of the missionaries for ac-

tive missionary work, provided the matter can be handled at the Herald Office and by the Bishop. CLYDE F. ELLIS.

April 18, 1922.

The work is still onward and progressing in these islands. Elder Clyde Ellis has brought with him a spirit of encouragement and good will that should make for unanimity and greater activity among the island force. I believe that under his supervision the work is going to be much more successful than ever before.

As president of the Papeete Branch, I have been doing intensive work towards building up of the local work, and believe that results are beginning to accrue. The choir has been a success, and I intend to get the music for the church hymns, since they are beginning to get acquainted with notes. I have a gospel literature box made, divided into three parts, Tahitian, French, and English. Above the divisions I have printed the words: "*A rave na i te hoe*," "*Prenez-un*," and "Take one,"—all meaning the same.

I have also had made a news bulletin board, on which is published the news as it comes to us day by day. I believe this is the first opportunity the native has had of learning the news as it comes to us over the wireless each day, without having to know French. I am doing my best to educate them along spiritual and mental lines. Of late, I have been giving lectures to the priesthood, similar to those given to the religious education class in Graceland College. The men seem to enjoy them fully, as well as the public speaking lectures.

Brother Merchant has been giving physiology lectures to the men, with considerable interest. I might also mention that the Religio has been a decided factor of success, under the splendid leadership of Elder F. V. Elliott.

Owing to sickness, both of my wife and of myself, I have not been able to do as much as I would like to have done, but now that Sister Almond is able to get about again I expect to do more.

Sincerely,
FRANK B. ALMOND.
PAPEETE, TAHITI, Box 35.

Return From British Mission

From Steubenville, Ohio, Elder James E. Bishop writes the Presidency of his return from England.

I desire to report my arrival in the United States, and to my home where I found all well.

I landed in Boston Friday the 28th about 11 a. m., and was met by Bishop Fisher. He prevailed on me to stay in Boston over Sunday. I preached on the street with Brother Gleazer in Stoneham Saturday night. If opposition is any sign of prospective success then we should have a large church in Stoneham by and by, if they are persistent. Several members were there and the enthusiasm, etc., that I have imbibed from that lion-hearted Tom Taylor, of England, was manifested in my speech. Bishop Fisher found two preachers in the crowd and introduced them to us. We talked them (without being unfair) out of the crowd. Brother Gleazer put their underhanded work in boycotting the movie hall owner, squarely before them and offered them the terms of a public discussion. I think Gleazer is worth his weight in gold.

I preached at Boston Sunday morning and evening, dividing the evening with a Mr. Barsom who claimed to know much about the church. His recital was very dramatic and impressive. I hope it is all true. A young woman whom I made acquaintance with en voyage came to the morning serv-

ice and in the evening brought six others with her. They all enjoyed the service. She resides in a suburb of Boston. I made her acquainted with Bishop Fisher and his wife and others. Perhaps if the social influence of the church is thrown around her she may respond. Teaching is necessary but the personification of right is much more effective.

Yours very sincerely, JAMES E. BISHOP.

Sherrill Institute a Success

After the Religio institute sessions here in Sherrill, New York, April 29 and 30, arranged and carried out by our field worker, Doctor P. L. Weegar, of Buffalo, we feel enough of a gust of encouragement and enthusiasm to carry out a pledge to write the HERALD. Syracuse, being a part of the Sherrill Branch, turned out well and did their part. Doctor Weegar puts his whole soul into his work. Our institute was a treat from start to finish and very encouraging. Brother G. W. Robley was with us and ably assisted with the program. We had twenty-five out-of-town members, and several friends in Sherrill came for the first time. Before the evening sermon by Brother Robley we had a musical program. Just before the sermon our Lamanite friend, Elsie Elms, sang in her own tongue the song she sang last year for an Edison record. Elsie is very ambitious to excel as a singer, and is making good progress. She is also trying to "find herself religiously" as she calls it.

Two weeks ago last Sunday my husband and I were privileged to meet with the Fulton Saints, having stayed in Syracuse over night and driving into Fulton Easter morning, a beautiful morning. Two young people were baptized and confirmed and an Easter sermon preached, after which about thirty of us ate together, and an enjoyable time was had. After a pleasant fifty-mile ride home we participated in our own Easter exercises in the evening.

The work was started here seven years ago under considerable excitement, and much persecution. Due to loss of the only hall to be had in the place at that time where Brother Mesle was preaching to about seventy-five regularly, we feel we lost what we never can gain. Meeting in homes for somewhat over three years brought the gospel to a few who would not go to church but lost to us many who drew the line on going into homes. A few months, part of the summers of 1918 and 1919, we met in a tent, which Sister Sarah Taylor allowed set on the rear of her lot. Friends have been raised up to help introduce and further this work, some of whom never come inside the church doors, which of course is a mystery and sorrow to us, but we keep on trying to keep the work going amid very trying and perplexing circumstances. The ministry of other churches have done their best to keep their people away from us. We have gained children to our Sunday school for instance and then through pressure brought to bear from enemies to our work have lost them, five so far this year. Some there are in the place who still insist on calling us Mormons and impugning our motives, hurting us all they can, but we have many friends among those who seldom attend church.

Since November, 1919, we have enjoyed our chapel. We feel we owe a debt of gratitude to several who helped to make it possible, and to Brother Luff who came to us for the opening, giving us some grand sermons and also some real hard work with his hands, assisting Brother Bishop in making a concrete floor to the basement and a baptismal font. Brother Robley assisted also in the meeting which followed the opening, and has met with us quite often, encouraging and helping us ever since.

We remember with pleasure the visits of Brethren Bond,

Chase, Stone, and Phillips. Brother Phillips was with us the Sunday night we had to give up our hall to be used for the enlarged post office, and for three Sunday nights in succession he preached in three different places where we met, driven here and there, ending up later in meeting in homes. Brother Angus made us several visits which were very enjoyable, and helped us in winning some Scotch friends who have now returned to Scotland. We relinquished Brother Bishop to go across the water, to labor, with a great deal of regret. We who can labor at home with our companions should do little complaining,

Yours in gospel bonds,

MARY L. MESLE, *Publicity Agent.*

Young People's Meetings in the Northwest

The young people "out where the West begins" are zealous in good works and looking Zionward.

We want the readers of the HERALD to know that "out on the breast of the beautiful West," on the broad prairies of North Dakota, among the rocky, snow-capped mountains of Montana, in the beautiful orchards of Washington, amid the scenic mountains and crystal lakes of Idaho, there are scattered here and there several bands of earnest young Zion Builders. And valiant soldiers of the cross they are, filled with zeal, which is seasoned with wisdom, having their loins girt about with truth, having put on the breastplate of righteousness, their feet shod with the preparation of the gospel of peace, having the shield of faith, the helmet of salvation, and the sword of the Spirit.

Be it known to the inhabitants of Zion, that these bands of earnest young workers are equipped, trained, and ready, when the time is right and God's wisdom shall direct, to come marching home to Zion with a power and determination that all the opposing powers of earth and hell cannot resist. And in the meantime they have consecrated of their talents and their service in the spreading of the gospel in the communities where they live.

It has been the blessed privilege, and a *blessed* one it is, of the writer, during the weeks and months just past, to speak to these young people at various series of meetings held by them in the branches where they live: Spokane, Washington; Coeur d' Alene, Idaho; Fargo, North Dakota; and in company with Elder George W. Thorburn at Deer Lodge and Anaconda, Montana.

There are other branches and bands of young people between and around these places, which we have not been able to reach this winter, but which we are sure are equally as zealous in the Master's work.

I thank God that the day has dawned when the young people are being given an opportunity to give expression to their religious, social, and recreational instincts within the ranks and under the supervision of the church. I have sometimes thought that some of our good members have failed to appreciate the activities of the young. Hope I have been mistaken, but while under that impression I have been so unkind as to think that such souls must be just a little bit diseased. This disease (if there is such) I fear is caused by poor circulation and a lack of exercise in the regions of the cerebrum. It is a rather serious disease and somewhat contagious, but the remedy is very simple: Just open the windows of your brain, get out into the sunshine of youth, and ventilate your soul. The result is inevitable. If directions are followed, the cure is the natural result. If there be any who haven't the capacity for this remedy, God pity them; their case is chronic.

We young people who live "out where the West begins" have noted with interest the activities of our young coworkers in Zion and other places, and your faithful work has been a source of great strength and encouragement to us. May God speed the time when the borders of Zion may be enlarged and her stakes strengthened, so that we shall all be able to serve the Master under more favorable conditions, looking forward to the great day of His glorious coming.

ELI BRONSON.

The Sanitarium

[Received too late for use last week.]

Throughout the United States, National Hospital Week is being observed, and it is fitting that the friends of the Independence Sanitarium should speak a good word in its praise.

My personal experience with the Sanitarium is such that I can say that nowhere in the wide world can those who need medical or surgical assistance receive greater consideration than that given in our own church institution.

They are greatly in need of one or two additional wards, and the necessary equipment to put them in first-class condition, thus enabling those in charge to give special assistance to those who may be in need of treatment. There is a personal satisfaction in knowing that the church is amply provided with a Sanitarium where every patient is satisfied, and where they will receive careful, scientific treatment according to their necessities.

The Independence Sanitarium is deserving of an endowment fund of five hundred thousand dollars, which would make possible increased facilities from time to time as may be needed, and to provide for at least twelve free beds where those who need to take advantage of them might be supplied gratuitously.

My observation and experience in foreign lands has taught me that we need medical missionaries whose wives should be trained nurses, for their ability to relieve the sick and diseased creates an open door in every part of the world for the gospel of Jesus Christ, and our own church Sanitarium at Independence should be fully prepared to meet this demand in the years to come.

U. W. GREENE.

Zion Builder Meetings in Spokane

Our meetings are a thing of the past materially, yet we feel sure that they are still with us spiritually.

Our forces were well organized and a considerable work was done in way of advertising the meetings, especially among the Saints, also among the outsiders, and this proved to be quite a success.

Brother Eli Bronson was the man of the hour and proved to be equal to the occasion; the old line of staple goods with a new line of salesmanship which we all enjoyed.

Brethren Jott A. Bronson and Carl Crum were the advance agents, being on the ground a week before, making arrangements, Brother Bronson taking general oversight, getting out advertising matter and preparing for the publicity campaign which was kept up every day during the three weeks of meetings. Brother Crum took an active part in the arranging for the music, preparing a pamphlet of special songs which proved to be a help in the meetings.

Brother Jott was the question-box manager during the meetings, answering all questions from the outside and cracking some nuts from within.

To say that the meetings were a success is putting it a little below par; we feel that they were more than that. A goodly number of outsiders attended and a lot of Saints were

brought out of "the dumps." We hope to repeat the experience at an early date before the effect dies out.

At our last session of Religio the young senior girls gave an entertainment which proved to be a success and was enjoyed by those present. They have been requested to reproduce it at the Coeur d'Alene Religio. As we are in debt to them we have accepted the invitation.

Everything is moving along in nice shape in Spokane. Brother Gray, our branch president, has gotten us going so well that he is going to leave and make his abode in the sunny South where the oranges grow.

W. W. WOOD.

Holden Stake

HOLDEN. Special service was held Sunday, 23d, at the eleven o'clock hour, Bishop C. J. Hunt preaching his farewell sermon. He will travel in western Iowa and eastern Nebraska for a few months in the interest of church finances, supporting the general missionary division of the work. Before coming to Holden six years ago, he spent twenty-four years in his special line of church activities in western Iowa. During his temporary absence, his counselor, Elder I. M. Ross, will be in charge of the Holden stake bishopric work.

After the morning sermon, the weather not favoring a gathering on the beautiful lawn of the Holden Home for the Aged, the congregation assembled in the lower auditorium, where well-filled baskets of Johnson County's never-failing products, which had been prepared by the ladies, were spread on temporary tables. Bishop Hunt and his wife were made guests of honor. Conspicuous on the tables was a large cake, prepared by Miss Arlene Weir, with the word *Hunt* engrossed.

Elder Ross was master of ceremonies. Toasts on the general and local work of Bishop Hunt in the stake, were by President D. J. Krahl and F. A. McWethy. Robert Dillon spoke for the Sunday school and Ferguson Dillon represented the Religio Society, after which Bishop Hunt and his wife feelingly expressed their appreciation of the confidence and good wishes so generously bestowed.

The many friends of Brother D. J. Krahl will be pleased to know he is improving in health. He attended the sacrament and prayer service and bore a splendid testimony to the goodness of God.

Doctor John R. Green, of Independence, attended the 11 a. m. service Sunday and outlined the work and needs of the Sanitarium. We feel sure his visit will bear fruit for that worthy institution.

Doctor Emory Thompson, of Holden, also spoke briefly.

Brother F. A. McWethy went to Columbia, Missouri, Friday, to a meeting of the Farm Bureau.

Elder C. F. Scarcliff, accompanied by a load of musicians, conducted a service at the home of Brother G. I. Davis, northwest of Holden, Sunday.

BATES CITY. The continual rains have greatly interfered with our regular services for several weeks. Elder W. S. Macrae, of the Holden stake presidency, was with us Sunday, 23d, and spoke for us both morning and evening.

Brother and Sister Frank Ford have been quite sick. Sister Ford is able to be up again, but Brother Ford is still confined to his bed and a substitute is taking his place at the Oak Grove high school.

Brother and Sister Redfield, recently of Knobnoster, have rented a farm near Bates City, and are with us in church services.

LEXINGTON. The Lexington group is alive and working. Every department is doing good work.

The "Mission Cash Store" was sold and a profit of \$645 was made for the building fund. The church building is used every evening in the week except Monday and Saturday. The Religio is taking care of the recreational interests of the young by having an evening a week set aside for recreational purposes—the meetings are held in the basement of the church. The last meeting held had an attendance of 84.

The Summit Mission gave a very worshipful Easter program—excellent scripture lessons and music. The mission is growing in interest and members through the untiring efforts of Ivan Beebe, who is in charge, and E. E. Fender who is pastor of the Lexington group.

The choir and orchestra are doing excellent service for the church, and making development.

E. E. Fender was called home for a few days.

GRANDVIEW. Elder J. W. A. Bailey recently held another series of meetings with good attendance and interest. Two ladies were baptized. The minister of one of the churches circulated a tract misrepresenting the church. These misrepresentations were refuted by Brother Bailey and a letter embodying same sent to the minister. It was charged that the church had a "Blue Book" containing secrets which were kept from persons till they became members.

Many of the citizens witnessed the baptism and the confirmation which followed. The Spirit was present and the service was very impressive.

The Sunday school gave a lovely Easter program at the eleven o'clock hour.

The junior choir under the leadership of Sister Edgerton is doing good work, and an Oriole circle has been formed.

MARSHALL. Elder Levi Phelps has charge of missionary work and spoke to a good audience Sunday night (7th), among whom were a number of nonmembers. Mission work was the theme of the day's services.

WARRENSBURG. There is increased interest and attendance in all church and departmental services, the Sunday school and Religio leading. The increased attendance at the Religio is due to an interclass contest for new members, visitors, collections, and class deportment. The local priesthood are inaugurating a missionary campaign, and those owning cars and other conveyances are cooperating by furnishing conveyance to the places of meeting. Brother Will Patrick is transportation manager.

Brother I. M. Smith is giving a series of Sunday morning lectures on "Food and food values in the light of divine revelation and modern science." We consider these discourses of fundamental value. He has made an exhaustive study of the subject.

Brethren Hunt and Ross of the stake bishopric were with us recently and conducted a service in the interest of their department.

Students who contemplate attending the summer term of the State Teachers College in Warrensburg please write to the pastor, Fred A. Cool, 317 South Street.

Kansas City Stake Young People's Meetings

The special meetings held in the interests of the young people at Central Church came to a close on Sunday night the 16th. There was an attendance of above five hundred at each of the nine services, which is about a capacity audience. The slogan for the series was "Awake; put on thy strength," which seemed to be prophetic of the results obtained, as a sure-enough awakening has taken place and strength has been put on beyond expectations.

In the words of Brother McDowell: "If continued consci-

entious activity along any line assures permanent effect, then the effort of the young people of Kansas City will bear fruit for years to come. The effort was as well organized as any I have ever seen. In point of regular attendance the series excels any I have ever known."

The psychology of the meeting was in the subjects used, the spirit in which they were presented. The duration of the series was just long enough. Some expressed themselves as being filled to capacity with the material offered and had to have time to digest. Those attending have received more than they put in. Brother McDowell won the love of the young people at the very beginning, which grew as the meetings continued until the closing sermon, when he very tersely told them what must be done to carry out the work of a Zion Builder. The subjects discussed were, first, our heritage; second, our church and its philosophy; third, a glance at the world about us; fourth, the social teachings of Jesus; fifth, the ideals of Zion; sixth, the Zion Builder's recreation; seventh, the Zion Builder's education; eighth, the Zion Builder's religion; and ninth, a society of Zion Builders.

The music, in charge of Brother Harold C. Burgess, was also an inspiration. A leaflet containing eighteen hymns adapted for this kind of service contained such as, "Come thou fount," "If Jesus goes with me," "Brighten the corner where you are," "The old, old path," etc.

The advertising was arranged by a committee especially appointed to do that work and consisted of a letter invitation sent to each young person in the stake. Cards with the slogan, "Awake, put on thy strength," also hand art cards entitled, "Responsibility," "The harvest—ye are the harvesters," etc., done by one of the young sisters of the stake, were placed about the church building, also in the church buildings throughout the stake. The young people are much better fitted for their various tasks, spiritual and secular, than before the meetings were held.

Abiding in Christ

Only the Spirit can make alive. Only the Spirit can beget men and women from the dead. Words spoken, prayers uttered, acts done in the energy of self alone, have no power of spiritual germination. If this be true, how many of our works are dead works! Except the Spirit speak through us, pray through us, work through us, there will be no quickening in those about us.

The sermon delivered in pride of intellect or rush of mere human eloquence may excite the intellect, arouse admiration, or stir emotion, but it cannot transmit life, and naught but life begets life, for it is the Spirit that quickeneth. "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 4.)

The statement is here made that our Christian walk in the new life should be like as Christ was raised from the dead. Christ was as to the body dead. That dead body could not of itself rise, move, breathe, or stir. It was in itself utterly powerless. Hour after hour passed and it lay in the tomb in the grasp of death with no power of itself to rise but waiting the touch of God, the Father. Then came the mighty quickening of the resurrection by which God raised him from the dead.

Now in this manner is the believer to walk in the new life. He is to realize himself to be dead unto sin. When we have been buried with Christ in baptism and resurrected to walk in newness of life, the sin is all washed away by the blood of Jesus Christ who hath power to cleanse us from all of our sins, and through the laying on of hands we receive the di-

vine power of the Spirit, that happiness beyond which our tongue cannot express is the happiness that we receive.

We then begin to walk in the Spirit and talk in the Spirit. We then have a greater desire to get others into the kingdom of Jesus Christ that they may receive the divine power of the love of Jesus Christ within their never-dying souls. As it says in the Book of Mormon, he that is warned should warn his neighbor, that we be free from the blood of all men, that their blood be upon themselves.

Only the Spirit can beget men and women from the deadness of sin. As Christ says, "Without me, ye can do nothing." Self alone will cause no quickening in those about us. The sermon delivered in the pride of intellect arouses admiration and stirs emotion, but it cannot transmit life, and naught but life begets life, for it is the Spirit that quickeneth.

So we, the children of God, must keep in constant touch with Jesus Christ or we will have nothing but self, and self is a very weak mortal to transact the work of God. Alone we will fail every time and be made to feel our weakness before all present in the audience. It is by virtue of our union with Christ that we have received the gift of the Holy Ghost. It is only as we abide in him, as we press closer and closer to him, as we daily, by communion in prayer, continuously look to him for divine help that never ceases, that we walk in the light as he is in the light and have fellowship one with another, that the blood of Christ may cleanse us from all sin and make us fit subjects for the Holy Ghost to abide with us from day to day, to guide us in all of virtue's paths which lead in the straight and narrow way to eternal life where we will be permitted to meet Christ in all his glorified state. There the weary are at rest and the weak ones cease from troubling—a glorified state of peace and happiness where we will be permitted to help sing the songs of the redeemed and mingle with all of God's holy and redeemed Saints.

Oh, my dear brothers and sisters in Christ, let us come up higher every day. Let us put on the whole armor of God and stand as bold soldiers for Christ, our Redeemer.

ISAAC TRUE.

The Motive for Service

In the *Toronto Globe* of April 6, 1922, under the above caption, editorial expression is given to some ideas that will be of interest to those who believe that in building up Zion the incentive of pecuniary profit may be eliminated. The editorial is in part as follows:

"It is sometimes argued that public operation of railways and other utilities must fail because the incentive of profit is lacking; as if money were the only spur that would cause men to make the best use of their faculties. The doctrine is wholly wrong. Mr. Edison has no doubt made a handsome profit out of his inventions, but we believe that his chief incentive is delight in the work. There is more public spirit than cynics are willing to admit. Even the capitalist is not always moved merely by the desire to amass money. Many rich men are perhaps more interested in the excitement of the game than in the gain.

"There are many who delight in their work. It does not follow that they are wholly indifferent to salary, nor should we expect men to do good work for poor pay. The best work may be produced when there is freedom from sordid anxiety about household expenses.

"There would be fewer labor disputes if the spirit of pleasure and pride in work could be fostered. Of course, the duty does not lie on one party alone. If the spirit of service is to animate the workmen it must animate the employer also; if

work is to be considered more than wages, service must rank higher than profit; if slacking ought to be discouraged, so ought the attempt to earn dividends on watered stock."

R. J. FARTHING.

Independence

Mothers' Day was generally observed in the churches in Zion by special program features in the Sunday school and a sermon morning or evening. Elder T. W. Williams was the speaker at the Stone Church on that theme and the prayer service in the afternoon was dominated by that subject.

The prayer services throughout the groups in Zion were attended by a speaker and, in most instances, a nurse who addressed the audiences concerning National Hospital Day, May 11. A large number of ladies were organized into a tag day committee and were on the streets of the city on the 12th. The funds thus secured were to provide free beds and children's ward at the Sanitarium. Over \$800 were raised in this manner. Pledge cards were printed and circulated on Wednesday evening and at the Religio sessions in the various churches on Friday evening providing for pledges for Sanitarium funds. A large number of people visited the Sanitarium on Hospital Day and a picture was taken of children who had been born in the Sanitarium, together with their mothers.

On Sunday afternoon the Quorum of Twelve met with the priesthood of Zion, a general meeting to organize all who would respond into a local missionary campaign which will include preaching, tracting, singing, assisting in various ways, and transportation. This is to be followed up by a meeting Tuesday evening where more definite steps will be taken in this effort to press into service every available local man who will volunteer his services.

The Sunday evening service at the Stone Church was given by the Religio Society in honor of the graduating class in the local high school. Of the ninety-two members of the graduating class this year, forty are members of the church. These were seated on the platform surrounded by young church members of other grades in the high school. On the program were Mrs. William Erickson, a member of the church and of the local board of education. She is the first woman member of the local board, and it is said that only three other women preceded her in the honor in the State. Principal of the high schools, R. B. Finley, spoke at length on the value of higher education, arguing that the test of education is citizenship.

His time being limited, Elder Walter W. Smith very briefly summarized the attitude of the church on education by saying that the first school building in Independence was erected by the Saints and that the first public building in Far West was also a school building. He further said that the first free public schools in Illinois were at Nauvoo, Illinois, established and maintained by the Saints.

Elder J. W. Rushton spoke in his usual eloquent manner on the future of education. The president of the student body, Morris Filson, in response to Principal Finley's address, gave him much credit for the success and wholesome outlook of the present class. He confirmed a statement made by Mr. Finley concerning the calling of the various members of the class into consultation as to their future plans for schooling. Mr. Finley, asking the young man as to his personal plans, ventured he could easily guess what he intended to do, for it seemed that every other one whom he had interviewed planned to attend Graceland College.

President F. M. Smith left Saturday night for California,

accompanied by his wife, who is returning to be with their two daughters who are in school.

The joint council sessions are continued, but plans are completed for an early adjournment, probably on Tuesday.

President Elbert A. Smith and Bishop B. R. McGuire were in Saint Louis over Sunday, the 14th, attending the dedicatory services of the church at that place. Elder S. A. Burgess and family and G. S. Trowbridge were also in attendance.

An interesting feature of the Religio program Friday evening was the debate on, "Resolved, That the world is getting better," affirmed by T. W. Williams and denied by J. F. Curtis. They were judged by high school debating standards and three members of the graduating class of this year in the high school were the judges. The decision was two to one in favor of Elder Williams. It was an enjoyable and interesting occasion, punctuated by considerable humor for the audience.

The radio sermon from the Central Radio Studio in Kansas City Sunday evening by Elder T. W. Williams was accompanied by excellent vocal numbers directed by Frank Criley. With the installation of a new sending apparatus which has wonderful power and versatility no doubt there will be entire satisfaction in sending out these Sunday evening programs. Many calls are received during and following the sending of these programs, complimenting the participants on the quality of their work. Nonmembers say that they are interested in the sermons, regardless of church affiliation. With the constantly increasing number of those who are owning receiving sets, the audience which listens to these programs is increasing rapidly. Those who are within a radius of several hundred miles and have equipment of fair radius should be able to receive these programs without difficulty. They are sent each Sunday evening at 8 o'clock and may be received on a 360 meter wave length. The HERALD editors will be glad to hear from the various ones who hear these programs and may print a list of such later on.

The following patients entered the Sanitarium for the week ending May 13: Mrs. Julia Sanders, Pleasant Hill, Missouri; Jenny Doughty, Sibley, Missouri; Mrs. Georgia Crawford, Leeds, Missouri; Mrs. Hazel D. Kiefer and Baby Kiefer, Mount Washington, Missouri; Mrs. W. D. Stietzel and Bishop F. B. Blair, Kansas City, Missouri; and the following from Independence: Earnest Curnutt, Mrs. Velma Cogan, James Stewart Fudge, and Miss Margaret Maloney.

The Independence Sanitarium, through its board of directors which consists of the members of the First Presidency and Presiding Bishopric, has bought a substantial interest in the Independence Drug Company, located at the corner of Lexington and Union Streets. The business will continue under the same name, with John Feldhahn as manager. Brother Feldhahn was formerly of Lamoni, Iowa, and is a graduate of the Kansas City College of Pharmacy.

Lamoni Stake

Elder Joseph Luff was in Lamoni Thursday. His visit here was made to preach the funeral sermon of Brother Daniel F. Lambert, who was well known to Saints all over the church. Brother Lambert's decease, which occurred Tuesday, will be regretted by those who knew him.

Brother Leonard Holloway is home for a short time from his mission field in Ohio. The religious education group at Graceland were fortunate in having him to lecture to them last week. The Saints are always glad to see him, for his deep spirituality, for his vigor, and for the strength that he brings to the meetings.

Due to the pressure of secular duties, Lamoni people are very busy for the time; but class work in both Sunday school and Religio continue as strong as ever. Then, too, the very busy time attendant upon the finishing of the work of the school year occupies the attention of many Lamoni people. Many special events of educational and church interest are in preparation.

Graceland College News

On the evening of Friday, May 5, the students of the junior college and religious education groups, together with the faculty, met in the basement of the new building for one of the most auspicious and splendid events in a number of years—that of the annual junior college banquet.

In the lower hall, where flowers and branches suspended from above filled the air with fragrance, and the blaze of light shone brightly over the rows of long, white tables, Graceland's domestic science department served the dinner, and the college orchestra played one beautiful selection after another between courses.

After the dinner, the program was as follows:

Toastmaster, President G. N. Briggs.

"From lands afar," by Harold Dewsnup.

"Before and after taking," by Richard Hartnell.

"Looking backward into the future," by Hazel Putnam.

Introduction of the speaker of the evening, by Professor Lonzo Jones.

Address, by Doctor Edwin Diller Starbuck.

The preliminary speakers delivered themselves well, speaking of the significance of the college and educational movement in America generally, and of the associations, ideals, and influence of Graceland particularly.

In introducing the guest of honor and speaker of the evening, Lonzo Jones spoke of Doctor Starbuck in eulogistic terms as "The intensive scholar," "The inspiring teacher," and "The human friend." The introduction promised a speech from a great scholar, a loyal citizen, and a Christian gentleman. The guests were not disappointed.

Doctor Starbuck was asked not to deliver a formal address, but to give a talk, heart to heart, from the fullness of his experience. He gave attention to the relation of religion to some of the disturbing philosophies and facts of science which are tending to disturb to-day the faith of men.

In such a short time he could touch only one phase of his subject matter, and chose particularly to set forth evidence in support of the validity of intuition as a means for the guidance of our lives, in religious as well as in all other experiences. His talk was so full of good and reassuring things that it would have taken a shorthand reporter to get them all.

His first quotation, from the poet Lannier, "Happily, we know somewhat more than we know," indicates the course of his thought. He said that there are more things in our knowledge than we can analyze, measure, or reason out. We find a large percentage of our judgments based in things too imperceptible for discrimination, which judgments are in most cases fairly accurate. Everything depends in the human being upon the little, infinitesimal things in environment to which we react. We can discriminate a little further than conscious perception can reach. The human being is a marvelously sensitive being; his judgments for right or wrong are influenced by imperceptible things; and it is the "atmosphere" of the home, the community, the church, and our religious experience that makes us what we are. "Out of the heart are the issues of life." "As a man thinketh, so is he." Our tragedies and successes in this life are neither sudden

nor cataclysmic in the finding of their causes, but are the results of imperceptible but endlessly repeated accumulations of sensations and experiences. The small college can build "right folk," people who are in touch with the divine and in concert with the hope and progress of humanity. The church can build them, the home and the community build them, and it is all of these that it shall take to produce the true and free citizen of the future.

He said that many men are busy trying to interpret the inner life of religion, and further investigations are tending to establish the validity and social necessity of Christian and religious experience. It is the finesse and thoughtfulness in human living that bring satisfaction, comfort, and peace. He looked forward to the day when man, standing free before truth and God, should see "the light that shall be so bright that all shall see it—so strong that nothing shall dim it."

As religious folk, the guests felt that God had touched one more man, to whom was given the power to see through prevailing darkness into the deeper meaning and light of truth.

Doctor and Mrs. Starbuck shook hands with all the students and faculty after they had arisen from the tables. Graceland feels very fortunate in having had such a man to speak on such a subject at such a time.

Kansas City Stake

Women's Department. Sister Oxendale's food and body class gave her a birthday surprise on Friday, and on Saturday her Oriole Girls surprised her with a fruit shower.

The Malvern Hill household management class is well attended. The normal training classes at the Fourth Church and also at Central passed an examination in normal training recently. The Oriole Girls of Central gave the program at Religio May 5, and had a box social afterwards.

The public speaking class is well attended and splendid interest manifested. Sister Lula Sandy lectured to them on the collective and individual personnel of the work.

At the Fourth Church those in charge will conduct a vacation Bible school, beginning immediately after the public schools close. They will meet each Tuesday and Thursday afternoon. They will have as instructors Sister J. O. Worden, Sister Tyra Lloyd, and Sister J. E. Wickham.

Stake Missionary Amos T. Higdon just closed a series of two weeks' meetings at the Malvern Hill Church. Quite a number of those not of our faith were in attendance but the interest was not considered sufficient to continue longer.

Central Chicago

On April 2, Central Chicago celebrated the organization of the church by an all-day service, that being the nearest Sunday to the date of April 6. The first service of the day was the priesthood prayer meeting at 8 a. m. Sunday school followed at ten o'clock and then a sermon by President John Cooper on organization and early days of the church, its successes and failures. At the close of the service a basket dinner was enjoyed by all present.

At 3 p. m., sacramental service was held, at which time those recently called to the priesthood were ordained, viz, Gene Keir to the office of priest, C. A. Oliver to the office of teacher, and Arthur Sherman to the office of deacon.

In the evening we had the pleasure of listening to an able discourse by Cyril E. Wight. Attendance was good at all services of the day and a splendid spirit prevailed.

Easter, April 16, was celebrated by appropriate exercises by the Sunday school and assisted by orchestra and choir.

The auto race which has been in progress for some time, was won by young ladies' senior class; Roy Cheville, teacher.

Los Angeles, California

The Easter services were well attended. There was a special program during the Sunday school hour and an Easter sermon by the pastor, David E. Dowker. The choir did exceptionally well under the leadership of Sister Dorothy Rush-ton. "Hark, hark my soul," by Shelly was the anthem sung.

In the afternoon nearly two hundred and fifty friends and relatives gathered at the church to witness the wedding of Sister Bertha M. Ball and Brother Clarence O. Eddy. Sister Ball is a granddaughter of Patriarch W. A. McDowell and a graduate of Graceland and is prominently connected with the work here. Brother Eddy is our organist. Brother Dowker officiated.

We were cheered by the presence of Brother and Sister E. H. Fisher, of Boston, who have been visiting their relatives in this city and Long Beach.

With the cooperation of the other branches of this district we were able to purchase a 40 by 70 tent for the missionary services we are about to hold. Brethren Alma C. Barmore and W. A. Brooner are here to engage in an extended series of meetings. The Saints and friends responded well and we will be able to equip this tent in the most approved manner. We plan on making this the biggest campaign ever undertaken in this city.

Our Bishop's agent, Brother Henry F. Backer, was seriously injured when his auto was struck by a Pacific Electric freight train. The brother is in the hospital and his present condition is remarkable considering his injury.

Our pulpit has been filled of late by the following brethren: Doctor A. W. Teel, E. H. Fisher, A. T. Gray, and A. C. Barmore. They have brought to us some wonderful sermons, and the Saints have been built up as a result of their timely counsel.

Perry, Iowa

We have just closed an eight-week series of meetings here, resulting in a great blessing to the branch. The meetings were in charge of Brother J. A. Dowker, district missionary, whose messages and leadership in song aroused a lively interest in the cause, encouraging the Saints and convincing the seekers of truth.

The fundamentals of our church were faithfully and scientifically presented from night to night, attended by the Holy Spirit's power. The trumpet made no uncertain sound. The speaker's arguments were unanswerable, his logic convincing, his presence and fellowship among us winning. Brother Dowker is a true missionary.

That we might be improved spiritually and materially, he labored night and day with his hands as well as with word and song. As a result a much-needed improvement in the interior of our chapel might be noted. The platform was enlarged, the ceiling part of the rostrum raised, a new pool installed, and a new pulpit (a present from Brother Dowker) takes the place of the old one, making our church building far more effective and presentable.

One was baptized in the new font as soon as it was finished and we have reason to hope that others will follow in the near future.

During the meetings and in the work of repairs, the leader had the loyal support of the branch president, Brother Kibby, and the willing workers of the branch. The "blest tie that binds" seemed a good deal stronger than ever before.

During the last week of the meeting a surprise reception was given Brother Dowker at the home of Brother and Sister DeSart—an action of social fellowship for the Saints and friends of the branch. Another surprise was inflicted upon

the guest in the shape of a few useful presents to bespeak appreciation for his tireless labor of love in our midst. The prayers of the Saints and the best wishes of many others attend our brother as he turns his face toward his home in Independence.

E. F. PARTRIDGE.

Rockford, Illinois

The work is progressing nicely here. A greater interest is manifested by the outsiders as well as the members. Where a year ago we were meeting in a private house, now we have a hall rented for two hours Sunday morning and two in the evening.

Our Religio, which was organized about a year ago, then finally dropped, was reorganized about three weeks ago. The lessons are just what we need in order to make us more efficient workers in this wonderful work. They show the earnest and untiring effort of the editor and his associates.

The first Sunday in April was our sacrament and well attended. We enjoyed a spiritual feast.

Some time ago we had with us, Brother Wight, who spoke to us on stewardship, explaining many things and giving us a desire to do all in our power to bring about conditions so we could all live on this plan.

NELLIE STEVENS OTT.

San Francisco, California

We had splendid services here Easter Sunday. The Sunday school gave a very creditable entertainment in harmony with the occasion. Our speaker at the eleven o'clock service was Elder R. E. Crone, who delivered a very fine discourse on the crucifixion of Christ and his resurrection. Three were baptized after the service, two adults and a young girl. They were confirmed in the evening, after which our pastor, Elder E. E. Hartsough, addressed the congregation.

April 23, the three oldest male members of the branch, Bishop C. A. Parkin, John A. Saxe, George S. Lincoln were in the pulpit. There were also in the congregation the three oldest sisters, Sister J. A. Anthony, Sister C. A. Parkin, and Sister John Saxe. These six people have all grown old and gray in the service here in San Francisco, having helped hold the fort during the last forty-five years, and they are still able to do their share in carrying on the work, preaching the word, and testifying concerning its truth and wonderful power. Their hearts are young and they still desire to live as long as they can be useful.

All is going well with the Saints here. Our meetings are well attended. The preaching is good, spiritual, and instructive. There are always nonmembers and strangers at our services, so we continually hope for recruits. Our Religio is doing fine and the Women's Department is doing a splendid work. We have a good choir which adds much to the services and is quite an attractive feature.

GEORGE S. LINCOLN.

Burlington, Iowa

The branch here was saddened by the death of Brother H. E. Jarvis, Wednesday, April 19. The funeral service was held in the chapel at Burlington Saturday afternoon, April 22.

Until twelve years ago, Brother Jarvis was a member and faithful supporter of the Burlington Branch, having been for number of years, branch clerk and bishop's agent. At that time his work as assistant secretary of the Chicago Burlington & Quincy Railroad Company made it necessary for him to move to Chicago, to which place his office was transferred.

Brother Elbert A. Smith was the speaker at the funeral service, and addressed us twice on Sunday. He said he could imagine that he had dropped off nineteen or twenty years, and was back in his pastorate here. He will always find a welcome because of those years of association.

Brother Orman Salisbury, of Council Bluffs, was also in Burlington over Saturday and Sunday. With his customary zest and interest in the affairs of all our departments, he addressed the Sunday school in the morning, and by request took charge of the men's class, both at Sunday school and Religio.

The Women's Department held a sale the 20th to 22d, inclusive, realizing returns of about \$125 for the benefit of the building fund.

Denver, Colorado

The Denver Branch has had some very enjoyable treats of late, among which was a sermon by Doctor Longacre, of the Iliff School of Theology. There was a large congregation present to hear him, and his sermon was fine. Among some of the good things he said is this:

"Your faith and hope should be in God. God is not dead; just as truly as he has spoken in the past, so he speaks today."

The Denver School of Religious Education presented our Sunday school with a beautiful banner as a token of our standing among the *very best* Sunday schools of the city.

A new departure in Religio programs which has resulted in a greater interest in Religio work: The programs are in charge of different families, or societies. One of the best of programs was executed recently by the Holmes family; another by the Boy Scouts. Each one seems better than the former one.

Brother Walter Menzies, one of the few charter members of the Denver Branch, is improving from serious illness.

We have the promise of a sermon soon by Doctor Dunleavy, of the Denver University. Brother Hale W. Smith, who is attending lectures at the university has created quite an interest among the leaders of Methodism. He was invited to the home of the president of the university and spent several hours enlightening him as to our belief and practices. Results were good.

Council Bluffs, Iowa

The Women's Department met last week at Sister W. T. Spanswick's home in their monthly meeting, and listened to a talk by a Mrs. Johnson, who has charge of the poor of the city.

The art committee met Easter Sunday to consider advanced work of that association.

Tuesday, April 11, the Bright Star Class of the Religio met in their class social at the home of Doctor Burton. A pleasant get-acquainted meeting was held and a short program was rendered, followed by a light lunch. These class socials are held once in two months.

The late hailstorm did great damage in parts of the city, bearing testimony that it is after the testimony of the servants of God relative to the hour of God's judgments, when the powers of the heavens are shaken.

The revival meetings held by Patriarch F. A. Smith were much appreciated, and much encouragement was given to both members and ministry.

The reunion committee met last Sunday afternoon and partially arranged for the work of the departments for the coming reunion, to be held in August, the place not having been

decided upon as yet. We have information that the Southern Nebraska District will not cooperate with us in reunion work this year.

Elder B. S. Lambkin was brought to the hospital in this city last Sunday afternoon, he receiving a serious injury from the kick of a horse. We learn that on the morning of the 3d inst. he was operated upon. Operation was a very serious one, and results are uncertain.

The Brighamite elders have been making quite an active canvass in the city, visiting several of the homes of the Saints. The success they have sought has not been secured, so far as we can learn.

Dallas, Texas

We are trying to be a firmly united band and I believe we are doing good for it seems that most of the Saints are willing at all times to give a reason for the hope they have. The Saints here are living in all parts of the city, and it is a good way to scatter the good seed and we find in the words divine that when you are warned you should warn your neighbor. I believe if all the Saints would practice talking and living the gospel in front of their honest-hearted neighbors that we could bring more into the fold. We shall have done our part then, I think. We should not be selfish of the gospel. We should try at all times to put people to studying and try to teach them about it.

As a branch we have very much to be thankful for. The Lord has spoken to us of late and warned us to be faithful and inasmuch as we were that our church walls would be enlarged. This is very encouraging to us. It makes us feel the responsibility of talking and teaching the gospel to the honest hearts who are out of the fold in this wicked city.

We have our regular services. Our Sunday school is progressing nicely. We have an average attendance of about thirty. We have succeeded in bringing several children of outsiders to our Sunday school and when they receive their quarterly it is a good way of getting the parents interested by helping the children get their lessons.

We have had two more added to our branch lately.

MRS. JOHN S. BRADFORD.

Hutchinson, Kansas

Our little branch is being blessed very greatly in answer to the united prayers of the Saints here that the Master would send more laborers into the vineyard.

Brother A. H. Thompson, of Alexander, Kansas, has moved his family here, which is quite an assistance, he being a teacher; Sister Thompson's ability along the musical line adds considerable to our branch.

On Easter Sunday we were permitted to officiate in the ordinance of baptism at the Young Men's Christian Association pool and six were at this time added to our number.

Brother Ed E. Mettlen has recently been ordained to the office of teacher and will be, as he now is, a great help to the branch. There are now five members of the priesthood living in Hutchinson and all seem anxious to see the work go forward.

We have already effected a new opening at Madora, Kansas, ten miles from here, in a union church, and are planning now to hold a series of meetings in that place for a week or two; and then every Sunday regularly.

We hope to have a place for each of our ordained men to occupy at least once each Sunday.

The reunion will be held here some time this summer, which we feel will be a great help to spreading the gospel.

The Master is blessing the efforts here and he will everywhere if an effort is made. We desire to call into activity all who live in or around here, that they with us might enjoy the blessings which come from service to God and our fellow men.

R. J. WILDEY.

228 West Eighth Street.

Morris, Oklahoma

Brother S. W. Simmons has been here and preached for us. We secured an Apostolic Church in which to hold services. They treated us shamefully, only letting him preach three sermons and then they got mad and locked the doors.

The Devil got busy while Brother Simmons was here. An unknown tongue was given to which no interpretation was given. Brother Simmons said it was the best imitation he had ever witnessed. While he preached people were continually interrupting with their "Amens," and "Bless God," and others continued to "talk in tongues."

These are the conditions our people have to meet. Here is a warning to the young of the church that have been called to the ministry and are expecting to carry this angel message to the world. You will have these evil powers to meet and you had better be ready to meet them when you start. In Matthew 24: 24 Christ himself said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect." In the second epistle of John 1: 9 to 11, we have this writing: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bringeth not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds."

These are pretty good scriptures to meet them with and 1 Corinthians 14 is a bitter dose and a death blow to them, for Brother Simmons used it. An article will appear in the EN-SIGN by Brother S. W. Simmons. Watch for it.

C. J. SCHULTZ.

Auckland, New Zealand

In accordance with appointment by joint council during the last part of 1921, we are at last in our new field. It was a rather trying task, selling off our furniture and effects in Victoria and packing the balance and transferring it five hundred miles to Sydney by train and one thousand miles over the sea to New Zealand. We (my wife, daughter, and myself) are now trying to get rested and settled preparatory to getting to actual work.

We were very kindly given money and clothing by the Victorian Saints at a "send off" before leaving, and during our sojourn in Sydney the Saints treated us liberally as true Saints alone can treat one. We arrived at Sydney well-nigh worn out but found a veritable rest home with Brother and Sister A. W. Ferrett and family.

After recuperating whilst awaiting the departure of New Zealand steamer for a period of eleven days, on March 30 we embarked and after a record smooth trip landed in Auckland, April 4. We were met by Elder A. V. Robinson, whom we were able to identify among the waiting throng, having labored with him formerly.

At present we are staying at the home of Brother Smith, waiting the clearing of families of Saints from 31 Eden Terrace. We are not here long enough to give any definite im-

(Continued on page 470.)

MISCELLANEOUS

THE SAINTS' HERALD

Conference Notices

Little Sioux, at Magnolia, Iowa, June 10 and 11. Annual election of district officers. Patriarch Ammon White is expected to be in attendance. Usual reports should be received by June 5. Plan to attend these meetings. Ada S. Putman, secretary, Woodbine, Iowa.

Eastern Maine, at Kennebec, June 17 and 18. Business session at 2.30 p. m.; election of officers. We expect some able speakers to be with us. Let as many attend as possible. Branch clerks send reports to Merton L. Crowley, secretary, West Jonesport, Maine. W. E. Rogers, president.

London, at Springbank Park, London, Ontario, July 7 to 9. William Osler, president; Lucy Yerks, secretary.

Reunion Notices

Central Michigan, at Pinconning, Michigan, August 11 to 20, young people's reunion. Let us make this one of the greatest successes that Central Michigan has ever witnessed. Other announcements will follow as arrangements are made. Watch the HERALD. For information write William S. Methner, Coleman, Michigan.

Eastern Iowa, at Maquoketa, Iowa, August 11 to 20. Full information and announcements will be published later. Make reservation of tents from Clarence Heide, Fulton, Iowa. Begin now to plan to attend this reunion. There will be plenty of recreation for young and old. Grounds in convenient location, only a few miles from the famous Maquoketa Caves.

Independence, at Gudgel Park, south Independence, July 27 to August 6. A very convenient location. Water will be piped to the grounds from the city mains and ample service tents supplied for the meetings. The Saints are urged to camp and make this an ideal method of spending a vacation. Tent prices are low, the following schedule being offered for tents set up: 8 by 10 wall tent, \$3.75; 10 by 12, wall, \$4; 12 by 14, wall, \$5; 13 by 25, family tent, \$8. Double cots with pad and pillow, \$2. These may be ordered at any time by J. A. Becker, Box 256, Independence, Missouri. Arrangements are being made for conducting a cafeteria on the grounds.

Requests for Prayers

Sister Elizabeth Harrison, of Sheffield, England, writes asking prayers for a sister of the church and the sister's mother in England. The sister has been afflicted for five and a half years and the mother for several weeks.

Conference Minutes

PITTSBURGH.—At Pittsburgh, Pennsylvania, April 22 and 23, with J. A. Jaques, district president, in charge, associated with Leon G. Burdick and L. F. P. Curry. Officers elected: J. A. Jaques, president; L. F. P. Curry, vice president; Mary McGowan, secretary-treasurer. Conference voted that the delegates to General Conference be appointed by the district president, appointment to take place at a later date. Time and place of the next conference left in the hands of the district presidency. Mary McGowan, secretary.

SOUTHERN OHIO.—At Columbus, First Church, March 11 and 12. Convened at 10 a. m., the district president, A. E. Anderton, in charge. A. E. Anderton and L. G. Holloway chosen to preside. Statistical reports from all the sixteen branches, showing a total membership of 1,314, not including scattered members. Report of district president for the past year says the outlook is very encouraging and we can look back on the past year as one in which success has been attained in the Lord's work. The name of Sister Mabel Bailey was recommended as district chorister. Officers elected: A. E. Anderton, president; Gard H. Kirkendall, vice president; Sarah E. Batchelder, secretary; J. B. Williams, treasurer; Herman Zishang, auditor. Thirteen delegates were elected to represent the district at General Conference. Motion, That we adopt coordinating principle to fullest extent and that branches adopt same; carried. A very enjoyable and instructive conference was had throughout. At the Sunday morning prayer service many testified and a good spirit was manifested. Time and place of next conference left to presidency of district. Sarah E. Batchelder, secretary.

Our Departed Ones

GRAGG.—William Gragg, beloved son of Wesland and Mary Gragg, of 1485 Howard Avenue, Windsor, Ontario, brother of Grover, Hiram E., and Stanley C., died from injuries received in a motorcycle and sidecar accident, caused by trying to avoid a wagon without lights, which was

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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going in the same direction. He was returning from a business trip to New Haven for the Holland & Brush Company, Inc. of Bridgeport. Died in Milford, Connecticut, Hospital, December 15, 1921. Brother Gragg was born December 10, 1886, at Chatham, Ontario; baptized May 22, 1899. Was traveling representative for a number of years for the Harley-Davidson Motor Company, and has been in Bridgeport, Connecticut, since October 1. Wesland Gragg, father, accompanied the remains to Springfield, Illinois, for interment, where he was buried with Masonic honors.

ST. JOHN.—George W. St. John was born in Essex County, Ontario, March 21, 1860. Baptized in June, 1881. Ordained teacher in March, 1884. Married Anna Tyrrell, March 12, 1885. Married Hannah Cooper, May 24, 1901. Died from acute indigestion April 10, 1922. Funeral from home in Ridgetown, Ontario, in charge of Richard Jones. Sermon by J. C. Dent. Interment in Greenwood Cemetery. Four children survive and four died in infancy.

EDWARDS.—Vena May Spencer was born in Lucas County, Iowa, May 23, 1875. Married Stephen A. Edwards. Baptized early in life and remained faithful. Died March 31, 1922. Leaves husband and two children, Arthur Leo, of Des Moines, Iowa, and Anna Leola Grimes, of Mount Ayr, Iowa; also six grandchildren, four brothers, and four sisters. Services at Pleasanton, Iowa, in charge of M. M. Turpen; sermon by J. F. Garver; interment near Pleasanton.

HADLEY.—William H. Hadley was born April 14, 1849, at Porter, Rock County, Wisconsin; baptized July 1, 1894. He loved the latter-day work and died strong in the faith, looking forward to the resurrection of the just. Died at Madison, Wisconsin, April 18, 1922, after a long and severe illness. Leaves wife, one daughter, one son, one brother, one sister, and other relatives. Sermon from the Saints' church at Madison, April 22, 1922, by W. A. McDowell.

ZAHND.—Sophy Evelin, little daughter of Henry and Ella Zahnd, was born at Paragold, Arkansas, March 14, 1916; blessed by Sidney N. Gray; died at her home in Marengo, Indiana, May 5, 1922. Leaves father, mother, three brothers, Elsworth, Howard, and Christie; also, one grandfather and two grandmothers. She was greatly admired and loved. Funeral in charge of F. L. Sawley.

FLEMING.—Elizabeth May Baker was born June 2, 1869, at Perryopolis, Pennsylvania; married Samuel A. Fleming, December 24, 1891; baptized February 22, 1920; died April 22, 1922, at Lock 4, Pennsylvania. Leaves four sons and two daughters, all members of the church she loved. Funeral in charge of J. D. Carlisle. Sermon by W. C. Neville.

DARRINGTON.—Sister William Darrington was born in Honeydon, England, January 26, 1839. Migrated to America in 1864. Married in 1865 to William Darrington. To this union were born nine children, seven sons and two daughters, George, Charles, William, Alfred, Herbert, Arthur, Nathan, Vina A. Powell, of Gregory, South Dakota, and Amy Thomas, of Council Bluffs, Iowa. Died April 23, 1921. Funeral in charge of J. A. Hansen; sermon by Joshua Carlile.

KEARNS.—George Kearns was born September 21, 1850. Married April 29, 1882, to Florence Miller. To this union four children were born, three sons and one daughter. Died April 28, 1922, at his home in Neola, Iowa. Sermon by Joshua Carlile.

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pression of the conditions, but can say it is a very beautiful place. We expect to meet with the Saints for the first time to-night, April 6, in celebration of the ninety-second birthday of the church. A program has been arranged.

In bonds, J. H. N. JONES.

Wichita, Kansas

Our Easter program was well attended and enjoyed by all. Cottage meetings are being held at the homes of some of the Saints. Good interest is being manifested and it is hoped that the honest in heart of this city may be gathered out and enjoy the fruits of the gospel.

We are sorry to lose Brother and Sister Kemp, who are returning to Springfield, Missouri, their former home.

Brother Ellis Bedwell and Sister Elsie Worten were united in marriage recently. Brother Lester Hall, of Augusta, Kansas, and Sister Carrie Wheeler, of Wichita, were married at the home of Brother E. A. Curtis, who performed the ceremony.

Brother C. E. Harpe was called to Lamoni suddenly May 10, but it is hoped he may soon return.

We welcome Saints in our midst at any and all times. Brother E. A. Curtis, at 1738 South Wichita Street, is our pastor.

OSCODA, MICHIGAN, April 23, 1922.

Editors Herald: I came here, March 21, and started a series of meetings in the Township Hall in Au Sable, with a fine attendance, the crowds increasing every night. One night the moving picture show did not run on account of the people coming to the meetings. Eight members have united with the church, and others are about ready for baptism.

On Sunday, April 16, a Sunday school was organized with a membership of twenty-seven. On April 18, the ladies met and organized a Women's Department with eight members present. All are rejoicing in the latter-day glory and encouraged to do all they possibly can for the advancement of the work.

We had the promise of the auditorium in Oscoda, which is just across the river, in which to hold meetings, but when they found out about the success we had in Au Sable they raised the price so high we could not afford to get it. Then the Swedish church was promised us, but at the last moment they refused, so we cannot get the gospel before them at this time.

It is too cold to hold open-air meetings or we would do that, as many of the Oscoda people are anxious for meetings, but are powerless to obtain a place. Many of them were so interested they walked to Au Sable to meetings and three of those baptized were Oscoda people.

I came here five weeks ago. Brother George Burt, of Beaverton, came up and stayed about eleven days and confirmed the new members. We hope to come back when it warms up and hold open-air meetings in Oscoda.

Your brother in Christ,

CLARENCE E. GRIMM.

LOS ANGELES, CALIFORNIA, May 11, 1922.

Editors Herald: Elder W. A. Brooner and I held a rather lengthy series of services at Guernsey, California, during the latter part of the winter. No one was baptized, but we made a number of friends to the cause that we are sure will embrace the work if the interest there is followed up. One man and his wife in particular expressed themselves as favorable to our teachings, and that if they ever identify themselves

with any church organization it will be the Latter Day Saints. They also believe our work can be established in that place if we continue our efforts. During the period of the services we made our home with Brother Joseph Flory and family, who proved themselves true Saints and assisted us in every possible way. We shall long remember our stay with them.

Guernsey is between Tulare and Hanford. The papers of the latter place gave us much publicity, especially the *Hanford Journal*. This paper published a number of sermon reviews exactly as they were written, and they were quite lengthy, too.

At the close of these services we went north as far as Santa Rosa on account of Sister Barmore's state of health. She underwent surgical treatment and was in the hospital for two weeks while I was there. Remained there altogether three weeks. On our way to and from Santa Rosa we stopped at Fresno, Modesto, Oakland, San Francisco, Guernsey, and Tulare. We enjoyed ourselves in visiting with and preaching to both Saints and friends.

We arrived here Saturday, April 29. Have been busy preaching here and there in this district ever since. The Los Angeles Branch, with the assistance of the other branches of the district, has purchased a splendid tent and general missionary outfit with which we shall begin operations in this city next Sunday, May 14.

With prayers for God's servants and people and the success of his work, I am,

Your brother in Christ,

ALMA C. BARMORE.

The Des Moines Branch recently held a series of young people's meetings, using local talent as speakers. The attendance was good and the interest excellent.



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THE SAINTS' BULLETIN

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

among you have
cubines he shall
1, Jacob 2: 36.

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EDITORIAL

The Fruits of the Spirit

Address by Elbert A. Smith at the Stone Church, Independence, Missouri, March 19, 1922. Reported by Howard W. Harder.

I understand this term, "the fruits of the Spirit," to be a figure of speech denoting those attributes of the Christian character that are developed in our lives by the life of the Spirit of God in cooperation with our spirit. Fruit, as we know, is grown, developed, and matured. It is sustained by and is the result of an inner life. The fruit of the apple tree is not manufactured and cannot be and is not put on the apple tree; it grows from within. It, however, can be developed by a process of cultivation. Man has taken the wild crabapple and cultivated it and developed it until we have the Jonathan and the Baldwin.

The fruits of the Spirit are not developed in a moment. I am quite in agreement with an extract from a book called, *The New Program of Religious Education*, by George Herbert Betts, author of *The Mind and Its Education*.

Religious experience like any other form of experience is a gradual growth, a process of evolution in the life. Hence, spiritual growth obeys the same laws that govern in other phases of the life and in other forms of human experience. A full, rich, religious consciousness and sense of personal acceptance and spiritual well-being may therefore be attained by the normal growth process, providing right nurture and guidance are provided.

We have never as a church embraced the idea that conversion is instantaneous. Of course one may change his mind or his direction instantly; but when we think of conversion as a transformation of the soul into the likeness of Christ it is a life operation, and this development is wrought out by "natural laws in the spiritual realm," as Drummond would say. In other words just as we collaborate with God in an orchard we collaborate with him in developing the fruits of the Spirit. He seems not to will that any of the things that grow should come to a perfect state without the aid of man. He gave us the bitter almond and left us to develop the peach. He gave us the little wild daisy along the roadside and

waited for Burbank to develop the Shasta daisy. He gives us in our spiritual natures the raw material of emotion, the clear processes of reason, and permits us with the aid of his Spirit by a process of cultivation to develop the fruits of the Spirit that he has set down as being characteristic of Christ.

I. THE DUAL NATURE OF MAN

In doing this we have to reckon with the fact that man is of a dual nature. The Book of Doctrine and Covenants, section 85: 4, says, "The spirit and the body is the soul of man." And in section 90: 5 a statement is made, "Spirit and element, inseparably connected, receiveth a fullness of joy."

Two things, then, go to make up the soul of man, spirit and body. If we are to believe the statements that are made here the spirit is incomplete and never can have a fullness of joy without the body: hence, the resurrection, when the spirit will be permitted to inhabit a glorified body that can fully serve the true spiritual purposes of Christianity. It takes the two men, body and spirit, to make a complete man.

This is an important thought that long has been overlooked. Science has reckoned for generations with the body only and has not recognized anything excepting matter. Science has not reckoned with anything that could not be weighed in the balances and cut with a knife or analyzed in its component parts, seen with the eye and handled with the hand. Science has not reckoned with spiritual forces. Religion on the other hand for too long ignored the body and attempted to deal only with the spirit of man. The body was a thing to be gotten rid of shortly and permanently and was to be endured only until we could pass to a better state. Religion too often has, as James said, conferred spiritual blessings on the spirit, but has ignored the needs of the body, sending it away naked and hungry with a prayer for blessing.

There has come a change and a reaction that may be set forth in this selection from the *American Magazine* for January, 1908, by Ray Stannard Baker:

Just as the church is beginning to discover that man has a body as well as a soul, the medical profession is beginning to discover that man has a soul as well as a body.

Elwood Worcester, founder of the Emmanuel Movement, writing in *Century Magazine* for July, 1909, says:

At the background of all my thinking lies the philosophical doctrine of the essential unity of human nature—which came to me first through Fechner—namely, that man is not a mere animal organism, neither is he a mere intelligence served by organs; that body and soul together constitute the integrity of human nature; that no good or evil can come to a man which does not affect the whole man, soul and body.

In the book called, *Who Is Jesus?* by Walter B. Murray, on page 124 there appears a diagram so strikingly in harmony with the Book of Covenants statement that I have noted it down. He has a line drawn and he writes above the line, "Soul of spirit," and below, "Body of matter," which together constitute "created man." Then he goes on to say, "The soul is of the spirit, or spiritual, and the body is of matter or material, and the two together, soul and body, make created man."

The Body

Now this being true, as it is, and in harmony with the Book of Covenants, in developing our Christian life we have to reckon with both body and spirit. On the one hand we have the body which is dependent on mechanical contrivances to get about and to perceive things. We are conscious of the things we know through the aid of mechanical contrivances. We are dependent upon physical contrivances and to keep these in working order and regulated and maintained we have a process of eating, digestion, assimilation, and so on, that aligns us with the animal. We eat oats with the horses, wheat with the fowls, and corn with the hogs. The structure of our skeleton and the arrangement of our organs all resemble similar arrangements in the animals.

All this puts us, on one side of our nature, on an animal plane, and when the body is the dominant partner in this partnership that goes to make up the soul we are sure to live on an animal plane and the fruits we produce will be the fruits of the flesh and will be sensual and we will be seeking to gratify those desires that spring up out of our animal natures.

However, there is this exception, that man, being more ingenious, will devise more means of self-gratification than the animals could possibly think of, and as a result will sink lower in the scale of degredation than animals can possibly go.

Let me quote you an extract from a book by Doctor James Foster Scott, "By sinking to a depth of infamy far below the level of any examples to be found among the brute, the unchaste members of the human family have transmitted the filthy venereal

diseases through the ages, while the lower animals are exempt."—*The Sexual Instinct*, page 83.

The Apostle Paul in Galatians 5:19-21 says, "The fruits of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, murder, drunkenness, revelings, and such like."

Those are the natural fruit where the body is the dominant partner in the partnership of body and spirit.

When a man gorges himself with food until he looks like a stuffed pig, he is doing it in obedience to the behest of the body. The same thing is true when he makes himself a human sewer and becomes a drunkard. When a man leaves the security of his own hearth and the sanctity of his own bed and goes out to cohabit with harlots he is yielding to the behests of the body. To be safe a man ought always to keep a strong spiritual grip on himself so that in the time of temptation there will be no question as to who is the master.

The Spirit

Paul said that he was conscious of a warfare within himself so that when he wanted to do good, always temptation was present to do bad. That old struggle stands out prominently to-day in all our modern psychology and it is plain that many of the ills of the flesh are due to this struggle that goes on between the intellect and the conscience on the one hand and the powerful forces that come from beneath.

The struggle must be fought; but the spirit must be the victor if we are to live the Christian life, because if we are allied to the animals on one side of our nature we are certainly allied with God on the other side. The spirit can rise up and to a certain extent perceive God and commune with him and receive his revelation and aspire to be like him, to be good and true. We can perceive good and evil and make a definite choice between them.

So the question in every man's mind should be, "Which shall I bear, the fruits of the flesh or the fruits of the Spirit? Which will be the dominant partner in my make-up, my body or my spirit?"

Affirmative Religion

To destroy weeds in an area of ground and keep them down all summer is a negative and unprofitable task, but to plant that area of ground to some kind of fruit and cultivate the fruit is an affirmative and profitable task and at the same time it keeps the weeds down. We cannot be satisfied with a negative religion which says, "Thou shalt not," and which is concerned only with avoiding

evil habits and resisting temptation; we want a constructive and affirmative and progressive religion that by good deeds and good thoughts keeps the bad ones out.

Along that same line in the book previously mentioned, *The New Program of Religious Education*, Betts says of the normal child:

He comes into the world a child of God, he has committed no wrong, his moral record is clear; but he has planted in his nature seeds which, if allowed to grow and bear fruit, will yield a harvest of sin and evil. On the other hand, he has other seeds planted in his nature which, if carefully nurtured from the first and brought to fruition, will crowd out or keep down the seeds of evil and will bear a harvest of spiritual good will and responsiveness to God and fellow man.

So if you wish to keep evil out of your life, to keep out the fruits of the flesh, the best way to do so is to cultivate the good fruits of the Spirit. When life is full of those things there is no room for the other. So, as I have said, we want an affirmative, a constructive religion, and in this the Spirit of God is promised to be our helper.

II. WHAT ARE THE FRUITS?

Proceeding now to a consideration of what the fruits of the spirit are, we have the Apostle Paul's list in Galatians 5: 23, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

Peter tells us in 2 Peter 1: 5-8: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

And from the Doctrine and Covenants 11: 4 we have this: "No man can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

I believe that while these various statements set forth the fruits of the Spirit, the very best exegesis of the fruits of the Spirit is found in the life of Jesus Christ himself, for the statement is made of him that the word became flesh and dwelt among men, full of grace and truth.

III. OUTSTANDING FRUITS OF THE SPIRIT

I come now to a consideration of some of the outstanding fruits of the Spirit, those particularly summed up in that text from the Book of Covenants: "No man can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatso-

ever shall be intrusted to his care." I notice first of all that the fruit of humility is mentioned, "Except he shall be humble."

Humility

This word *humble*, I believe, has its origin in *humilis*, on the ground, and *humus*, the ground or earth, and it has the same root as the word *humanity*. Humility keeps us a little bit close to the earth. It keeps us close to humanity. It is the trait that binds us to humanity. A preacher, whether he be the president of the church or one of the twelve apostles, or a seventy, elder, priest, teacher, or deacon, who really wishes to defeat his work as a minister, (if we can think of anyone wishing to do that,) can do it the quickest and easiest by getting the "big head." I do not know of anything that will spoil a man's work in this church any quicker than getting the big head.

I do not believe that humility means we shall crawl and cringe, but that we shall have a fair and just conception of ourselves and our own abilities. It is almost as harmful for a man to depreciate himself and his abilities as it is for him to overestimate them. A man ought to have a fair and just conception of what he can do and also of his dependence upon God to help in his work.

Hope

"Except a man shall be humble and full of love, having faith, hope and charity." Notice this word *hope*. Hope is the source of our courage and optimism. Brethren, we have too many pessimists in the church, and if there is anything in the statement, "By their fruits ye shall know them," then when you follow the trail of a man who has gone through any district in the church telling the people that everything is on the rocks and gone to ruin, and you see that the fruit of his effort is to discourage the Saints and that there is a cessation of tithing and of constructive work you can judge that man by his fruits. Jesus went around giving off strength. He did not go about undermining people's faith and courage and hope. One definition of a pessimist is a man whose fondest hope is that his worst fears will be realized. I say we have had too many pessimists. What sort of preachers are you going to be, you elders, priests, teachers, and deacons? When you go out into the groups and branches are you going to give off a miasmatic fog of doubt, suspicion, rumor, and discontent, or will it be your business to encourage and build up and strengthen and fortify, so that when people come under your ministry they will have greater faith and labor with more zeal and determination?

Sometimes we hear people say, "Well, things are

in bad shape; this man does this and that man does that—the President of the church or the Bishop.” If we were dependent alone upon President Smith, Bishop McGuire, or the Quorum of Twelve, I would be a pessimist too—they are human. But if Jesus Christ is the head of this church and if he had this church in mind when he said, “Upon this rock I will build my church and the gates of hell shall not prevail against it,” then I have every reason to be an optimist and to have hope. Without hope, the statement is, no man can assist in building up this work.

Faith

Then comes the fruit of faith. Faith, I believe, can be developed, cultivated, and brought to a higher degree in our lives. If humility binds us to man, faith binds us to God. You are here this afternoon because you have faith in certain principles. If you lose faith in those principles your ministry will very soon come to an end and you will be among those of whom the apostle said: “You ran well for a season; what did hinder you?” Fruit is something that may be cultivated. The gifts of the gospel are given to us, but the fruits are things that we must develop by our efforts. Alma has this to say of faith: “Even if ye can no more than *desire* to believe, let this desire work in you even until ye believe in a manner that ye can give place for a portion of my word.” Sometimes we hear people say, “I wish I had faith.” Well, they have the starting point, the desire to believe.

I have heard some of our men laud doubt. They tell us that doubt is the mainspring of action, that it is the root of progress. I cannot altogether agree with that thought. The statement is made that no man can assist in this work without faith. If doubt were such a blessed principle Christ would have said, “No man can assist in this work except he shall be full of doubt.” Doubt has no program. Atheism does not come to us with anything to believe. It gives us no program in life and nothing to live for—neither incentive nor objective. But the message of God comes to us with a plan of life and with a goal towards which to set our course. Doubt at the worst is destructive, and at the best it is only negative. A negative never gave the world anything.

It is true perhaps that when Luther doubted the excesses and vices of Catholicism he did a good thing, but it was belief and faith in a new vision of righteousness and virtue that made him a reformer. Not doubt but faith made him a great reformer. Never doubt of old error, but always faith in new truth leads on.

You may have heard the old story about the German philosopher and scientist who doubted everything until finally he doubted his own existence. And at last the only thing that he could get his feet on and say, “I do not doubt it,” was the fact that he

doubted. He came to the conclusion he could not doubt that he doubted. That is the logical conclusion of doubt. It will doubt everything in heaven or on earth excepting itself.

Love

Now we are coming to the very climax of the whole matter. The Book of Mormon tells us that charity is the pure love of Christ. Love I take to be synonymous with charity, and the Book of Covenants is in harmony with Paul who says, “Now abideth faith, hope, and charity, but the greatest of these is charity.” Charity is the mother of all our Christian graces. No man can be a successful missionary who does not love the people to whom he preaches. He need not tell them that he does not love them; they will find it out. And the same is true with you priests and teachers as you go about ministering and visiting the groups. If you cannot love the people to whom you minister you cannot assist in building up this work.

That is true; that is fundamental. I used to see what I thought were exceptions to this rule. I saw a notable man in a certain city and knew that he was not humble, that he was not full of love, and yet he seemed to be assisting in building up this work. He seemed to be for a time and made a great show, but when I visited that country two years ago and saw the wreck that had followed in his wake I knew that he had not assisted in building up this work. The fruits of his work in his ministry are still there and I doubt if they will be eradicated in this generation.

Some one has said that love is blind. Love is the only thing that sees. It is hatred and suspicion that are blind—hatred, jealousy, and suspicion. I have often seen two men in the ministry who were very good men. I could work with either one of them, but strange to say they could not work together at all. That is so common a phenomenon that it is distressing. Knowing each of them I knew that they both looked through a fog of suspicion and neither one recognized the other.

You perhaps have all heard the Irishman's story: “As I was crossin' London Bridge to-day I met Mike. I said, ‘Hello, Mike.’ He said, ‘Hello, Tim.’ I said, ‘I'm not Tim.’ And he said, ‘I'm not Mike.’ And we took a good look at each other and sure enough it was naither of us at all.”

Two men in a quarrel see each other through a fog and neither sees the man that the other is.

You have got to have a sympathetic viewpoint to understand a man and see him at all. They tell a little story about Charles Lamb who was one day dining with a friend, and upon seeing a certain man he said, “How I hate that man.” The friend said, “I didn't know that you knew him.” Charles Lamb

replied, "I don't; I can't hate a man that I know." And you cannot know a man that you hate.

IV. WHAT PLACE IN THE GOSPEL ECONOMY?

Last of all, and in conclusion, what place in our economy do these fruits of the Spirit have? I think I have dwelt long enough on their place in the individual life. We are going to be judged by our fruits, as individuals, and not alone by the doctrines we preach, but by the fruits we bear. If it were incumbent on Jesus Christ to make the word flesh among the children of men it is incumbent upon us as his children to do the same thing and this is especially important in our ministry.

I have a little poem written by one of our men, Brother Ernest A. Webbe, of Kirtland, Ohio, that I will read to you in part:

Had I all tongues that man and angels seek
To send abroad an ever pleasing din,
And be my bearing gentle not, nor meek,
I but proclaim my weakness and my sin;

Like some great bell, melodious of sound
That sends a warning, reverberating clear,
Until the day its brazen lip is found
Riven and rift, its voice henceforth a jeer!

A sounding brass and cold, the note that mars
And jangles on the spurning atmosphere;
So must our brooding, shaping characters
Round out the words that on our lips appear.

In our collective lives the fruits of the spirit are absolutely essential. If you see a little branch that is torn with division, you may be sure that the fruits of the Spirit have not been developed in the members of that branch. The fruits of the flesh are there; envy and contention and strife. If you see a little branch where they are united and happy and peaceful you may know that the fruits of the Spirit have been developed. Zion is only a little branch on a large scale. That is all. You cannot take quarrelsome and contentious members from little branches and bring them here and have their characters transformed. If contentions and divisions and suspicions will wreck and ruin a little branch, as they do so often, they will wreck and ruin Zion almost as easily; but if humility and love and faith and hope and charity will unite and build up a little branch they will do the very same thing for Zion.

I do not believe that we need such wondrous additional revelations in order to build Zion. What we need to do is to learn the A B C's of Christianity. Just the little simple lessons of learning to live together peacefully in harmony with the golden rule that requires that I shall do unto you as I want you to do to me. I think myself that the redemption of Zion waits and waits and waits until we learn these lessons.

In conclusion I am going to repeat a little experience. Some weeks ago I had a day of despondency. The first letter I read in the office was from one of the Twelve who had been in the field adjusting difficulties in a small branch and he reported that the branch was torn and divided with slander and backbiting and suspicion and that even when they came together in their sacrament and testimony meetings every man who got up to testify gave another man a dig. And the next letter I read was from a district president a long way off. A couple of elders had been in Independence for a while and when they left they went to that district and spread strange and groundless rumors broadcast and greatly shook the faith of the Saints. And about the next letter was from a brother and sister that I had known for years and trusted and loved and they said, "Please take our names off the church record."

So I went home that night despondent and discouraged. I was a pessimist for a few minutes. I knelt to pray. I told the Lord in simple language, "Lord, I feel discouraged. The way looks dark. When branches are torn with dissension, when elders are sowing the seeds of discord, when Saints are falling by the way and asking that their names be taken off the Lamb's Book of Life, I feel discouraged." Then the Spirit came to me with this thought: "Those things are not your business. It is true your business is to promote peace; it is your business to tell the truth and try to destroy evil rumors; it is your business to help people to stand and preserve their membership in the church. But if people will quarrel and if they will fall by the way and if they will go out of the church, that is not any of your business in the sense that you must not permit it in any way to affect your life. All that I demand of you is to live your life as nearly as you can in harmony with the Christlike ideal as you are able to perceive it."

I arose encouraged, determined that I would at least try to do that. That is all I can do. Will you all join with me in that resolution?

May the Lord bless you with his Spirit and keep you in his prayer.

Zion the Pure

A tremendous responsibility is upon us. Enoch, we learn, walked and talked with God (Genesis 7). Abraham was called the Friend of God. Other men came into close communion with him from Father Adam down. When we feel exalted in our own conceit, it is well to examine ourselves and remember these men and that Enoch's city was found fit to be taken to the bosom of God, so Zion fled.

Zion is the pure in heart; Zion is washed and

clean outwardly, but that is not enough. Zion avoids the pathway of sin, the overt act of evil, yet that is not all, for Zion is pure in heart. Think not on that which is unlovely, but seek all that is beautiful and true.

Among the wonderful promises made to Enoch and confirmed in Melchisedec who belonged to the priesthood after the order of the Son of God, as set forth in Genesis 14: 30-32, there is clearly declared the power to stand in the presence of God.

The Master, when he was here, told his disciples (John 14: 23), "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." This is also confirmed by John in Révelation 3: 20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This is a great privilege which may be ours, and without the sacrifice of any real joy or happiness that this world has to offer, but rather through fulfillment of the purposes of God in this life as well as in our religious service.

God has called us to be partners and associates with him, but if he is to sup with us, if he is to make his abode with us, it will require greater wisdom on our part and deeper understanding than we have yet shown. It will also require purity of life. There is no place we can go from his presence, yet we cannot see him except by the Spirit of God.

This is of tremendous import, both for our intellectual preparation, for surely it takes men of wisdom and of knowledge to be friends of God and walk and talk with him, men who are devoted to his service and who are willing to sacrifice the best things of life for the sake of making right preparation; but it also requires a clean heart, clean hands, and a right life.

S. A. B.

The World Needs the Gospel of Christ

Church union is only possible through a return to Christ. All efforts in that direction reemphasize the need of sending the message of Christ abroad in all the world.

For more than a year, the religious press, especially in Great Britain, has been filled with a discussion of the Lambeth Conference of the bishops of the English, or Episcopal, Church. We have made reference to this conference, and of the movement towards church union, in the columns of the HERALD from time to time.

It now appears, by a letter from the Bishop of Zanzibar to the *Church Times*, of London, that the address, or appeal, was not intended as a basis for union, but rather as an ideal to be achieved. For

this reason, exact theological statement was subordinated to the spirit of the document, its principal purpose being to lay the foundation for union.

He and others think we would do well if we could reach that basis within twenty-five years. For too many of the older men, it might require too much of a change of habit and thought. The churches of to-day are not yet ready for the descent of the spirit of unity. "Reunion, if and when it comes, will appear as a gift from above, and that a miraculous gift." But it will not come until the people of earth are prepared. God helps us, when we seek to cooperate with him, to carry out his will.

This is the position that we, as a church, have long taken. Union must come on the plan laid down by God and not in a spirit of charity, falsely so called, of compromising the things of God; nor does this mean that it shall be our ideas, but the spirit of revelation to all.

The English church, according to the bishop, has sinned heavily, particularly towards the working man. It has lacked the spirit of fellowship. It is more vital to bring some of the so-called masses to the table of the church of England, than it is to admit free churchmen. It is more vital, in other words, that the various churches should seek the widow, the orphan, and those who are in need of help individually, than that a few, in the name of the church, should form a union of church classes. He lays at the door of the church the sin of class pride, usury, and the like, and that too many prefer the present sinful world to the fellowship of Christ.

The world to-day needs the prophetic voice giving forth thunderbolts against riches, land owning, usury, and showing us the sort of ideals of Christian fellowship which the early church deliberately deserted.

Still, matters are not as bad as they have been, and it is impossible that genuine penitence should be in vain, and the fact that a few have seen this vision and ideal will influence the next generation.

In another column, we publish a brief extract from his letter which shows a deep insight into existing world conditions. A complacent self-satisfaction upon our part is not sufficient. The world is hungering and thirsting for the truth of God and for the vision of the Lord Jesus Christ. It is time that we went forth as a church with some of the unselfishness and denial of the early church, and that those who cannot go should deny themselves in order to send the message of peace abroad throughout the world. The world to-day is suffering for a demonstration of Christian fellowship. You may call it stewardship; you may call it an economic solution, but it will involve a denial of the flesh pots of Egypt

(Continued on page 487.)

ORIGINAL ARTICLES

I've Heard Sir Arthur Conan Doyle Lecture

By James E. Bishop

"Save for the personal touch, we found nothing not had years ago."

Just a few days before the evening of the lecture I learned of it, and with T. W. Williams and John Schofield we took a brief respite from our ministerial cares and went to hear this man of international repute give his lecture on "Proofs of immortality." He is well known as a man of letters and has the degrees M. D., and LL. D. His acceptance of spiritualism is one of the great events in modern philosophy.

We went into the Birmingham Town Hall on January 20, after we had had a little adventure with a lost ticket, which caused T. W. much consternation. We were lucky to find the ticket, as it was dropped in the middle of the road where many people were crossing on their way to the hall.

We soon found the large hall crowded, and ere long the soothing strains of the large organ began. Such tunes as the "Lost chord" and the "Rosary" were offered. As one's apperception as well as perception is very important in any offering, the psychology of those tunes was apparent. We determined to keep prejudices aside and hear the man.

Presently he with the chairman and a few others came to the platform. In a few moments the chairman arose to make the introduction. He seemed overwhelmed with the importance of the occasion, or else he wanted to make a four-hour speech in as many minutes. Too many of these lengthy and over-anxious introductions spoil many a speech. He called attention to the piece the organist had played and suggested that the soul of Sir Arthur Sullivan was reaching down from heaven and grasping hands with the hand of Sir Arthur Conan Doyle. If it had been said with a little touch of humility it would not have sounded so crass.

We were glad when the speaker arose. We saw that he stood well over six feet and that he was big in proportion. His head was full and round. His voice was deep and clear, and we concluded that whatever his mentation was, his appearance was suggestive of the dominant type.

He began by referring to the many happenings that were seemingly increased because of the war, which suggested an agency outside of man. He quoted several scientists who were on record as to the genuineness of the phenomena. Then he said, "I see a journalist has explained matters; he says we are all liars." This bit of wit and his deportment suggested that there was a man before us who

was calm, collected, and able to speak with assurance and homeliness—one sure of his ground.

He told of many experiences in seances. Said he had seen his son's face (who was dead) and heard a baritone voice singing. He suggested that these could not be hallucinations, as they were shared by others at the same time. He showed several pictures that he claimed to be photographs of spirits of the departed.

He has investigated phenomena of this kind for over thirty years. At first he was disbelieving, but gradually the evidence became so strong that full conviction came to him, and after that incident with the war he and his wife decided that the best good they could do was to devote their lives to the task of bringing the hope of immortality home to humanity.

He trounced the old theological idea of sin and pronounced his belief in the goodness of man. He said that there was sin and the worst sin of all was the sin of pride. This caused one to lose his friends, and if he did not change his attitude, lose all the fellowship possible for him, and his spirit would go through the eternal world dreary, forsaken, and without friendship.

On the question of religious sects he said that in the next plane of life people belonged to the same sects as they did here, only that there was a dropping off of the points that cause differences and better cooperation on the great principles on which there was agreement. But there was an eternal progression, and finally all differences vanished in the wonderful conception of the fatherhood of God and the brotherhood of man. In application he said that the spiritualists did not care what sect a man belonged to. He has seen good everywhere. If you are a Roman Catholic, be one, but for goodness' sake do not go in a circle: make progress.

They were not against Jesus, for he taught the most beautiful morality that has ever been taught.

The conditions in the other world were beautiful, and those who had tasted of that life would not come back to this condition under any circumstances. The spirits were happy and they were engaged in the pursuits that they had learned of the arts and the sciences in this life. In referring to the objection that spiritualism had not given any constructive thought to the world, he said, "All that we get here is simply the overflow from them." All of the inspiration of the saint, philosopher, and scientist came from that source, for they all admitted that when their best work was done they were in a sort of an ecstasy.

He referred to the objection that was made to seances held in subdued light and said that mediums could not give the reason hitherto. All that they

would have been able to say would be that they secured better results that way. But now they knew the reason to be that ectoplasm was the basis of this phenomena. This stuff was soluble in white light; it stood red light, and like a photographic negative it worked better without any light.

Sir Arthur claimed that we have a second or etheric body. And when the mother saw her son with his wounded face flash before her, that was her son's spirit after it had been liberated from his physical body.

He quoted the New Testament and urged the clergy who were against them to use the New Testament instead of the Old. He referred to Peter's quotation of Joel in the Acts and read the nine gifts mentioned by Paul, and suggested that the clergy had better go to the sources of their religion and learn their lesson better before attempting to correct others.

It was a privilege to hear him and we concluded that it was foolish to use the old weapons on them. They have been told that this is the work of demons, but they believe that it is of God.

He told of an interesting talk with Mr. McCabe. Mr. McCabe is a materialist and seems to think that Haeckel has summarized human knowledge in his Riddle of the Universe, which I believe he translated.

Mr. McCabe said that this world is good enough for him, with its beautiful sunshine, etc. Sir Arthur replied by calling attention to the awful things in it. He spoke of an old man that he knew who worked fourteen hours a day on an elevator. Every time he met him the man would say something about the weather, yet he was never out in the weather and had very little opportunity to enjoy the sunshine. He then remarked, What a blessing it would be if the clay that held that spirit in bondage would break and allow that spirit to soar aloft to the regions of the blessed. It was very interesting to hear this parry recited, because we have the extreme extrovert and introvert in action. The result was, of course, that neither one was converted, and so far as we know there was no compromise.

We have tried to epitomize as much as we remember without offering any criticism, but if we may be indulged we would like to say something.

It seems clear that modern spiritualism is adjusted to meet the demands of modern knowledge and intelligence. Its weakness can only be detected through the manifestation of the gift of the Holy Ghost. We appreciate the fact that the gift of the Holy Ghost is offered to those who are obedient to the principles of the gospel.

It is too apparent that this movement leads to extreme subjectivism and introversion. The old man

referred to by Sir Arthur is the product of certain definite causes that are known to the scientific world and are controllable if men in high and low places were honest. We can appreciate most highly the work of the Lord in this latter day in giving up a philosophy that keeps our feet firmly upon the earth as well as having our heads in heaven. So long as man is in the earthly tabernacle his physical needs have to be supplied, and the matter that Sir Arthur referred to and the many investigations he has made and the miles he has traveled are based upon the possibility of his having time free from physical toil to do it. Leisure is the result of overproduct of the needs of the physical man; philosophy is made opportune by the possibility of leisure. What the world needs is a religion that will begin to realize heaven now. To do that is the purpose of God and is our opportunity.

Granting that these auditory and visual experiences are valid, it remains that the conditions surrounding them lead to hallucination and delusion and to a general weakness of the nervous system. The fact that a few well-organized individuals show no signs of such weakness would not disprove the general law.

The argument surrounding ectoplasm is suggestive, and if we knew more about it undoubtedly we could say that this is the very crux of the problem. The miracles of Jesus were worked in the broad daylight. The manifestation of the day of Pentecost was in the third hour of the day which would be 9 a. m. in our civil time. Is there any connection between the darkness and the subdued light that is necessary for a seance and the symbolic statement "the power of darkness"? And is there any connection between the failure of a seance to materialize in the light of day with the symbolic statements, "I am the light of the world," and, "If any man will come after me I will give unto him the light of life"?

In this connection a few statements from the Doctrine and Covenants are interesting:

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 3.

The glory of God is intelligence, or, in other words, light and truth; *light* and truth forsaketh that evil one.—Ibid., 90: 6.

When light forsakes an object that object is in the dark.

The Savior taught:

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But

he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John 3: 20, 21.

The statement that all the good that men have wrought in the world is the "overflow" from the spirit world is an assumption, as much so as the belief that knowledge has its origin in rationalism, empiricism, or criticism, and perhaps more so. We believe that God is the source of all power, and he has also told us, "Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the *power* is in them, wherein they are agents unto themselves."—Doctrine and Covenants 58: 6.

Save for the personal touch, we find nothing in the lecture that was not set forth years ago by F. W. H. Myers in his *Human Personality and Its Survival of Bodily Death*. Some leader in the present-day world of thought, suggested that Myer's work was, in the realm of the psychic, what Darwin's work was in the realm of biology. And Darwin had this to say about his work:

The new edition of the *Descent of Man* has turned out an awful job. It took me ten days merely to glance over letters and reviews with criticisms and new facts. It is a devil of a job.—Darwin and Modern Science, preface, p. 16.

What the world needs is a philosophy that will revalue the facts of human experience and synthesize all the good that has been, is now, and that which can come in and give a living expression of it in some group or groups.

The theory of Doctor Hall, of the phylo and ontogenic aspects of psychic life, which denies the objectivity of God, the Holy Ghost, and spiritistic manifestation, is in the discard. This classification of such phenomena as telepathy, communication from the dead, etc., given by Doctor John Edgar Coover, of Leland Stanford Junior University, is much more reasonable. (See *Delineator*, December, 1920.)

1. Legerdemain or collusion, such as the performances seen on the stage and in the seance rooms of many professional mediums.

This class is perpetrated by fraud and is of chief interest only because it throws light on the astounding credulity of human nature.

2. Sensory and motor automatisms associated with subliminal impressions and subliminal elaborations, such as are found in the ouija board, table rapping, automatic writing and speaking, phenomena of the nonprofessional medium.

This class is where the store of the subject's experience is drawn upon in such a cryptic (deceptive) way as to lead him and his observers to the most extravagant conclusions.

3. An unexplained residuum.

This class embraces the unknown in the field of the subliminal, the subconscious, the unconscious, the co-conscious.

It would be well for every philosopher to tell his followers frankly that there was an "unexplained residuum" in his philosophy, then some would not be so foolish as to think that his "sweeping generalizations" and "inductive leaps" was the "open sesame" that unfolded the "mysteries of eternity."

Admitting the claims of Sir Arthur Conan Doyle and Sir Oliver Lodge and a multitude of others that have had singular experiences, I think we are taught about as follows:

1. The facts of experience indicate that there is a power exterior to us that impinges on our consciousness.

2. The communications received suggest that the communicator is familiar with the life of the departed and with the life of the one communicated with.

3. The conclusion, then, is that the spirit of the departed friend or relative is the communicator. Admit this and the case for immortality is clear.

The mind loves rest, quiet, and peace. Anxiety is regarded as an enemy. William James said, "Indecision is hell." On these higher levels of experience anxiety is always keener and sought more to be avoided than on the lower levels of living. "Short cuts are always" indulged in. Modern religion seems to be trying to make "soothing syrup" of theology. We have been taught that we can get to God in an instant, in a twinkling of an eye. Thus the great processes of growth and refinement are beclouded to the vision. So our spiritualistic friends, in order to avoid the annoyance of the thought of the possibility of interference and "cross-wires" on the other side, drive themselves to the fallacy that there is no Devil, "therefore I am safe in my little seance and can eat good spiritual food out of the hand of God." The logic of the situation is this: that *love* and *hate* are relative terms and that they must by the very compulsion of consistent thinking find their basis in personage. It is interesting to note how in many cases the Book of Mormon anticipated modern tendencies, and this one is not the least, "And behold, others he flattereth away, and telleth them there is no hell; and he saith I am no Devil, for there is none." That is just like him. He is a liar from the beginning.

As we look out on the world and see what a mess things are in, we are constrained to say, Come, Lord Jesus, come quickly, and save thy truth and thy people. Amen.

Common good binds a state together, private gain rends it in pieces.—Plato's Laws.

Bible Marking

By R. W. Farrell

Arguments for marking your Bible and suggestions as to methods.

A great deal of confusion exists in the mind of the young preacher over the problem of sermon preparation and sermon preaching. I wish to handle only one phase of the matter in this article. Many a person has approached me with the query, "What shall I do?" And it is to answer this question, from my own viewpoint, that I ask for a small space in the HERALD.

No secret is made of the fact that no two persons agree in their method of work—and I see no reason why they should, except on fundamentals. There are a few universal laws governing the situation, however, and these we should obey. A man must study, if he wishes to improve, study to become a workman that needeth not to be ashamed. I have not found anyone who really denies the truth of this statement. But there are many persons who are not willing to do their best—they are mentally or physically diseased; out of joint more or less. It is a most common complaint—probably everyone is affected in degrees.

The next essential is to know how to use the knowledge obtained through prayer and study: to know how to speak to others these "words of eternal life" which have been learned from the Source of all wisdom. It is of this phase of the subject I write, under the head of "Bible marking."

Most People Like a Marked Bible

With some there is an aversion to making any sort of mark on the leaves of a Bible. This, however, is the exception rather than the rule. We know the value of emphasis; we know the necessity of classifying. Bible marking is practically that and nothing more. When we consider the large field of literature there is before us in the sixty-six books of the Bible, we see the need of some system that will fix in our memory or before our gaze some of the precious words that so extensively enrich the Word of God. There are swamps in the historical writings which we do not care to enter very often. In some manner these places should be walled off—indicated by some method. Then the rich spots should be made to stand out before us. Each book has some important teaching. How difficult it would be to find the "evidence" you need—say in the book of Esther or Job—if there were not some mark of distinction to call attention—your attention—to it. There is so much to be said in favor of marking as against the practice, that time need not be taken to defend this way of focusing attention.

I have found that it never does any good to make

fun of anything. And there is a big question, now in the minds of many persons who think sanely, whether or not sarcasm ever really has rightful place in the life of the human animal. We have heard men scout the practice of missionaries who seem to have a set list of sermons which they preach wherever they go. I think that there is a side to this question which has not received sufficient support. It is this: Important evidence in defense of some great truth should be repeated wherever that great truth is being defended. Strong evidence should not give place to weak evidence. For example, an elder uses the first two verses of the sixth chapter of Hebrews whenever he is defending the six principles of the doctrine of Christ. If he is delivering a sermon (or lecture) to persons outside of the gospel, why should it be considered a thing censurable for him to go over much the same line of presentation, or deduction, that he used in other places under like conditions? I believe that he should do so, the desire in his heart always being, Let me give my best at all times. The great lectures (such as Conwell's "Acres of diamonds," Bryan's "Prince of peace") are planted and nourished on this very principle. And to the orthodox we can cite the example of Christ who repeated his Sermon on the Mount to the sheep of the American fold.

The danger, then, is not in repeating great sermons, but in ceasing to cultivate the mind as the years pass; in ceasing to improve these great sermons so they may become greater sermons. The skeleton of a well-prepared lecture cannot be thrown away. A growing mind will be busy thinking new thoughts, grasping new illustrations, and in hundreds of ways enriching itself with numberless experiences, so that when its owner is called on to meet emergencies of various kinds there will be instant response to the demand. So, possibly, some of our brothers, though they have been led by the Spirit to repeat their lectures to new audiences, have failed, nevertheless, in this—they have not continued the work of laying up in their minds the things of eternal life, as the Lord commands. They have been satisfied with the old and have neglected the new. They have brought forth from their storehouse things old, but have failed to bring forth things new. They are not censurable for doing the former, but rather condemned for not doing the latter.

This discussion could be extended with profit.

Tendency to Stereotyped Sermons

A marked Bible tends, naturally, to stereotype our discourses. But we have already discussed this aspect of the problem, and have only to add that never—never should a preacher cling so tenaciously to any line of reasoning that the office work of the Holy

Ghost be made of none effect. To argue against this principle is to argue for death. God cannot bless with power a mouthpiece that refuses to speak the message put into it by the Spirit. To be sure, a talkative man can talk, and if his memory is good he can struggle to the end of his lecture, but the fruit which he desires, the conversion of souls, will not be forthcoming.

Feeling the insistent need of something not furnished by the marginal space of his Bible, the preacher has made use of a notebook. Here he entered dangerous waters—not that a notebook is harmful if used properly. One of the dangers has been that the Bible became only a mere reference book used in the study, and the notebook became a substitute for the Bible. The temptation has been too great for some to resist—the temptation to paste verses of scripture in the leaves of the “blank Bible” and eventually abandon the public use of the Book itself. Thus the preacher became a man of “one book” with a vengeance, and that book a poor, incomplete, notebook. I think that this extreme is decidedly injurious. On the other hand, the keeping of a notebook, wisely prepared, is advisable; but the really vital and important quotations needed in the routine work of delivering sermons and doing effective fireside preaching, should be deposited in the Bible itself.

The New Edition of the Bible

The committee has been working over a year preparing the new edition of the Inspired Version of the Bible. When completed our Bible will be the most valuable edition ever put through the press, and it should be in the hands of every member of the church. The marginal references will make unnecessary many hand markings which would otherwise be needed. And the topical index will furnish the result of many months of careful study by the committee. But the need of individual touch will remain. I would suggest, then:

That every lover of the Word of God should *now* purchase a medium-priced Bible (if he does not already possess one) and begin his work of making this Bible a part of himself, as it were. Then when the teacher's edition is printed the result of careful marking and other additions can be readily transferred to the Inspired Version. I would further advise that prospective buyers secure from the Herald Publishing House the present edition of the Inspired Version, for one cannot become too familiar with the wonderful readings of this volume.

I further suggest that we have our new edition and the Book of Mormon bound together. This would give us a splendid margin for our Stick of Joseph and make the two records literally “one” in

the Lord's hands to bring about the purposes for which they were ordained.

My method for marking, in brief, is this: Use ink. Different colors are valuable. Use great care that you do not overdo. As a rule this is the case with beginners. A light circle round the numeral of the verse, or a faint line is sufficient for much that we need to indicate. I repeat, the thing must not be overdone. And in connecting common references there is danger of weakening the memory, which seems to be always looking for an excuse for relaxing on the job. But the advantage is in fixing location of texts. One familiar with a marked Bible will know just what part of the page a certain statement is found on. Important words are indicated by circles or underscores. Letters or figures call attention to marginal information. In the margin different important readings of various versions should be given, and especially should the Greek and Hebrew variations be noted. (A valuable book of reference for this is Young's Analytical Concordance.) The Word of God is a splendid interpreter of itself, and the student should be on the lookout for these essential words and terms which throw light on passages of scripture. These explanatives should be connected with the verse they help explain.

Making the Bible Meaning Plain

Our first and chief aim is to make plain to the common people the meaning of God's word. We should also be able to defend it against all attacks. This latter process demands a deeper preparation. For example, we note on our margin that the word *everlasting* comes from a Greek term meaning *age-lasting*. The word *immortal* may mean, in the original, *incorruptible*. God is both immortal and incorruptible, but man's body is corruptible, while his spirit is deathless so far as its consciousness is concerned. These bits of knowledge, which can be picked up easily by a student, are important. They help make plain to the honest investigator the way of life. Such works as *What Is Man?* (by the way, a masterpiece,) by Brother Joseph R. Lambert, will furnish valuable points for our margins.

Put your notebook in your Bible. This sounds impossible, but it is not. Secure onion skin paper and makes notes and outlines of sermons on it and paste the sheets between the leaves of your Bible. You will be surprised to note how much material you can get into the book without bulging its covers. The tremendous advantage of this system is that the Bible is always before you, as it should be, when you are preaching. (For this suggestion I am indebted to Brother John Bailey.)

A last word of caution is this: Be careful of your Bible. It is not necessary to destroy a volume, by

rough treatment, every decade. I know we have boasted of the number of Bibles we have used up in strenuous days of preaching; but those days of old "pound and yell" are past, we trust. "Let your moderation be known unto all men." Give the people time to think between your important thoughts. Avoid the fantastical interpretation of scripture. Do not unduly spiritualize the word, neither become too materialistic. Sift carefully the opinions of men, remembering that their name is legion.

Such, in brief, are some of the things I have learned by experience and observation. They are passed along for what they are worth.

A Personal God Versus an Impersonal God

By C. Edward Miller

The Philadelphia Presbyterian Board of Publication issues a forty-six-page book entitled, *The Mormon God Is Not the God of the Bible*. It is aimed principally at the Utah Church, and denies the personality of God.

The writer says: "In John 14: 7-11, Christ tells his disciples that those who have seen him have seen the Father also, and that if they *had known him* they should have known the Father likewise. Now all the disciples did know Christ so far as his form and general appearance were concerned, but it is intimated that there was a sense in which some of them did not yet know him, and when they should come to know their Master in that sense they would then know the Father as well. He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The *words* that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the *works*."

The wisdom and power of God exhibited in Christ are a faithful representation or image of God. Not the fleshy image. The writer seems to abhor the very thought that God has personality. He is a true convert of the creed which teaches that God is a being without body, parts, or passions—a fine definition of nothing.

See what a tangle our friend gets himself into when he makes the following statements: "It is wonderful that the infinite and eternal God should allow himself to be brought within the bounds of time and definite space for the purpose of accomplishing human redemption, and it is especially wonderful that this should be brought about through the manifestation of *God in the flesh*. The point of the mystery is that God would or could take *so low a position* as that involved in human limitations." Notice the parts I have placed in italics. God lowered himself when he came in the person of Christ, in the form

and flesh of man. To make the matter still more emphatic, the writer says: "God can, however, assume a *form*, as in the *case of Christ*—'God manifest in the flesh.' Only one of the many or infinite number of ways in which he can manifest himself—*but he lays aside much of his glory in doing so*."

The Presbyterian Board of Publication wishes the world to understand that God the Eternal Father came in the person of Jesus Christ, took a low position, circumscribed himself, laid aside much of his glory when he came as the Christ, was killed on the cross, resurrected with a body of flesh, and of whom it is said in Revelation 1: 18: "I am alive forevermore," and therefore is *perpetually in an inferior position than what he previously occupied before he took upon him flesh!* The resurrected Christ is God resurrected. "He has laid aside much of his glory in doing so." Now, where has our friend maneuvered to? On page 34 he again commits himself very positively and says: "It remains to notice those passages of scripture which refer to God as though he possessed the members of the human body. As God condemns all representations of himself in the human form, it clearly follows that we are not to think of him as being in that form. (*He can take that form for a time*, as exemplified in the case of Christ; but that, as we have seen, was a 'mystery' although at the same time one of the evidences of infinite power)."

The pictures of Christ extant, in art glass windows, books, oil paintings, etc., are divinely prohibited, then, for Christ was God in the flesh, has ascended to heaven in that form, will return to the earth in that form, and says he is alive (resurrected in that form) forevermore. God now eternally has a form. Christ said, after his resurrection, "All power is given unto me in heaven and in earth." So apparently God, with a form, body, parts, and passions, is not circumscribed because he dwells in a tabernacle, of which man is the image.

Here is another tangle the writer gets into. He says: "God is a spirit," and the explanation of this statement in Christ's words also: "A spirit hath not flesh and bones as ye see me have." The inference of course is that as God is a spirit he has not flesh and bones, but as Christ has flesh and bones, therefore he was not a spirit! As Christ was resurrected with flesh and bones, therefore he is not a spirit, but is God. But God is a spirit and as Christ is not a spirit, therefore Christ is no longer God. He did lower himself surely, as the writer said he did!

When R. B. Neal was running the *Sword of Laiban*, one of the Campbellite debaters sent in an article telling how he met some of the Josephite elders with this question: "Is God a spirit?" Answer, "Yes, of course." "Why did Joe Smith then take

OF GENERAL INTEREST

The World Needs Christ, but Will It Find Him?

The world is aware of its need of Christ: the Christ of Galilee, the Christ of Calvary. It does not desire to hear what we, theologians and preachers, have to say about him: it longs to see him manifested in a corporate life. It wants to study *him*, not our theories about him. And, in fact, we are far more nearly agreed about the sort of corporate life that would manifest him than about any theory of his personality. Can we not, then, "get down to" the thing that comes first?

But how, and where, are we to begin? The English habit is to call a conference, talk it all out without too great attention to detail, pass some resolutions, and form a committee! Not this way does our path lie. Special retreats for clergy and laity would help greatly. But, even so, the conductors of the retreats must first arrive at some practical policy. Is it quite impossible that a few kindred spirits should get together, and, bewailing their present un-Christlikeness, remain before God until some new light from on high illuminate their minds?

Is the Spirit gone so far from us that he can no longer hear us? Is the Christ so little willing to be seen by men that he can refuse to use those who place themselves unreservedly at his service?

Some time before the Lambeth Conference met I tried to persuade a leading bishop, of great influence, to try to induce our leaders to "scrap" the agenda paper in favor of such a quest as this. He saw my point; he sympathized; but he "turned it down" as quite impracticable. And no doubt many of your readers will agree with him in his opinion, and say that, even leaving out the bishops, it is quite impracticable.

But is it? It is impracticable only if we are not alive to Christ's claim. It is impracticable only in the measure that we are faithless. It is impracticable only in the degree that we

away John 4: 24 in his inspired Bible? About that time the Josephite is looking for a hole to crawl into." We will do a little questioning. "Is God a spirit?" Answer, "Certainly." "Is the Devil also a spirit?" Where's that knot hole?

I neglected to note where I obtained the following splendid statement on a personal God:

The human mind can conceive no higher form of being than personality raised to the *nth* power. It would seem that a God who is impersonal must belong to an order of being lower than that of man, whose supreme distinction is that he *is* a person—a being who consciously thinks, feels, and wills. A blind, unintelligent, passionless force may be great beyond our power to comprehend, yet such a force must be ranked lower in the scale of being than a person who is a spring of thought, feeling, and volitions.

What God thinks, how he feels, and what he purposes are the essential substance of revelation. The vehicle of revelation is the constitution of the universe, the order of nature, and all the millionfold expression of human life in childhood and youth, in fatherhood and motherhood, in ideals and achievements, in aspirations and endeavors in all the varying drama of human experience.

cling to the established social order. In other words, such a true conversion as I picture is as practicable, and as much to be expected, as any individual conversion from sin to righteousness—neither more nor less. When we despair of an ordinary sinner's conversion, we may rightly begin to despair of the conversion of the leaders of the church, bishops, priests, and lay people. And, should it prove that most leading Christians cannot bring themselves to seek that conviction of sin which is necessary to such a conversion, are there not some few who feel the call? It is true, as *The Church Times'* leader referred to above points out, that successful movements come from below. Here, then, is a path open to some few people: people who, from below, will get together and bind themselves to set in motion such a movement as will supply what is lacking in the bishops' efforts after reunion. The bishops' appeal is a call from the highest authority. It has, let us say, no power of moving the multitude. But what I have ventured to suggest may well carry a whole multitude, some day, towards the goal to which the bishops have pointed.

There is a real danger lest some of us lose our confidence in institutional religion just because our present institutions hide Christ from the world's eyes, if not also from our own. And it may be that, in order to save institutionalism from condemnation, some of us must be prepared to strike out along new paths, if haply we may find a way of manifesting Christ our Master. When we consider the questions that occupy the attention of most rulers in religious bodies of all kinds, questions so often petty and earthly, due rather to personal claims or failures than to sheer zeal for the Christ life, it is a great temptation to cut the bonds that bind us to such bodies, and to seek the larger life of brotherly love. We are inclined to lose patience with "things as they are." Advisers warn us not to be impatient; and in no case to despise the small things that make up our ecclesiastical life. They comfort us as we groan over the rapid passing of the years, and our small progress in the direction of a corporate expression of the Christ life. They seek to turn our thoughts from the question, What would Christ have done? to the more common-sense problem of what, in our circumstances, is strictly practicable. But are they altogether right? Is it not possible that the Christ would have us believe that "with God all things are possible," and in that belief break away from slavery to human tradition into the freedom promised to his sons?—Bishop of Zanzibar.

The above are but a few extracts and a summary of this letter which show a deep insight into existing conditions, especially as affecting the church of England. It is well worthy our consideration, not alone to note where others are failing, but to note also their awakening to their present conditions. It may pay us to examine our own selves to note where we stand to-day individually. A complacent self-satisfaction is not sufficient, when a world is hungering and thirsting for the truth of God and for the vision of the Lord Jesus Christ, and for a manifestation of Christian fellowship and brotherhood here on earth.

We may well pray that his kingdom may come and his will be done on earth as in heaven, that his kingdom may go forth among the nations of the earth, and that they may accept his gospel so that his kingdom may go forth on earth. But if we truly pray, it will mean not only silently and orally, but also with

our might and main, with our money, and our life, not alone as individuals, but as a church, as necessary to carry this gospel to the honest in heart throughout the world.

What Proof Is Needed of Spiritual Things

The *Boston Transcript* contains a long column on spiritualism and lectures being given by A. Conan Doyle and Oliver Lodge. Spiritualism took its rise in America and at one time was an active subject of discussion on the streets of Boston. But this flourishing condition belongs to the past and the code appears to have been transferred to Great Britain.

As the *Transcript* says, the statements of men like these, of high character and good standing, impart seriousness to the discussion, and with the experiences they claim to have had, their conclusion is not surprising. But they question editorially if proof sufficient for a court of law is sufficient in this case, and showed distinctly that nothing but personal evidence will satisfy the writer of the editorial. He adds that the evidence of miracles by Joseph Smith, he is convinced, is irrefragable from the point of view of human testimony. Still he does not believe them.

This represents an attitude of mind which is quite common. To a considerable extent, it is necessary that one have individual experience. No one else can have certain spiritual experiences for us, for it is only by our own individual growth that we can come to know the things of God. We should be willing to accept the evidence of others as being at least presumptive proof. It scarcely seems wise to reject in toto. But at the same time, it is not only our privilege, but our duty to try to endeavor to learn the truth for ourselves.

He Gives All He Can

When Nathan Straus found his name in a long list of the very rich men of the United States, he wrote a letter of protest. He had always held that wealth creates an obligation on the holder to use it for the benefit of mankind and that he lived up to this obligation, paying what at times he felt was just to himself and family, hoping that thereby he might inspire others of greater means to use their influence freely for humanity. He regrets that his fortune is only moderate, but only because greater wealth would enable him to give more.

Others may have measured his fortune by what he gave. His purpose has been to give all that he could and not merely in proportion to what others

are giving. He states he would be ashamed to adopt such a standard. Carnegie was ashamed to die rich; Mr. Straus is ashamed to live rich.

Metaphysical Therapeutics

The instances continue to multiply of the growing recognition of the fact that Christianity includes more than preaching the life to come. We have published from time to time references to various articles both on the social aspect of the work of the church, and the growing interest in divine healing. The following extract is an editorial from the *Tulsa Daily World* for April 3, 1922, and rather clearly presents the position taken even by the secular press:

Considerable attention just now is being aroused by the action of certain sections of the Episcopal Church in adopting for orthodox practice as a church doctrine, the theory of faith cures or the drugless practice of therapeutics. In Denver, for instance, it is reported that such practice is quite an accepted part of the Episcopal pastorate.

However, this remarkable acceptance of the most outstanding phases of the Christ career is not confined to the Episcopal denomination. The Methodist clergy of Denver have likewise indorsed drugless healing, or faith cure, as some prefer to term it, as a proper part of the church work. Of course there are many sects which have for years urged this upon all Christian denominations. Churches have been founded upon it outright, while under various titles other movements have sought to bring forward for general acceptance the remarkable value of metaphysical therapeutics, or the power of mind in changing the physical aspect of man.

Whatever one may have thought concerning the power of prayer as a curative agent, or the effect of mental reactions upon physical man, a moment's consideration must lead to a full acceptance of the logic of a Christian cult in adopting faith-cure as a part of the teachings and the promises of Jesus. Because the most outstanding features of his ministrations to man lay in his ability to heal distempers of various kinds: and no other promise is more specific than that which promises that those who believe in him shall do the same things; no command more urgent than that his disciples go forth to practice his art of healing.

Therefore, there is as much logic in his followers accepting a portion of his promises and admonitions and rejecting this, as there would be in a student of mathematics admitting the rule of addition and rejecting the rule of division or multiplication. No church—no evangelical church—can be logically carrying forth the work of the Master without also practicing this very curative art. Unless it can practice successfully this curative art it is at fault somewhere, for the promise is specific, "The things I do ye shall do also."

While some of the reported sayings and acts of the Master are subjected to controversy, his ability to heal and cure is not. Whatever the means employed, it is thoroughly established that he did perform prodigies as a physician or metaphysician. Controversy again enters when one attempts to account for the power by which this healing was accomplished.

Some say prayer, some say faith, some say hypnotism and so on. Terminology in such a case is not only seriously defective but likewise impotent to convey the thought which the mind readily entertains. "As a man thinketh so is he,"

"He who looketh upon a woman with lust hath committed adultery with her in his heart;" and scores of kindred sayings prove beyond the peradventure of a doubt that he who walked the roads and lanes of mankind in that far-distant day recognized amply the effect of mind upon matter, recognized that it is the mental processes which have perfect empire over the physical world, recognized that man's great mission is to learn to control his mind, and that he who does control his mind and controls it in the right way is capable of performing miracles—or what to the ordinary senses appear to be miracles.

It is, after all, a much more comfortable thought that men must show works meet for repentance—in other words must demonstrate their reformation by visible effects—before they may lay claim to having attained that state which enables them to say with certainty that theirs is the way.

We consider it promising that so many of the old sects are at last coming to the point where all of the teachings of the Master are to be incorporated in their requirements. When men in fact do the things that He did, the church will come into its own and will not need to appeal to political materialism for a demonstration of its influence.

Investments

A great deal has been written bewailing the removal from the purchase of stocks and bonds of those having a large surplus since men of large income have been investing in recent years more and more in tax-free securities. But, as the *World's Work* states in the April issue, though they themselves have joined in this complaint, a recent compilation shows that the income tax has not, in fact, affected investments anything like we have supposed. Nor has it decreased to the point of industrial investments before the war.

In that period immediately preceding the Great War, one and three quarters billion dollars represented the average annual financing of business enterprise. But in the last three years, 1919, 1920, 1921, the investment has been close to two and three quarters billion dollars, and in addition, there has been a large purchase of foreign government and foreign municipal bonds which are also subject to surtax. This makes a total averaging over three billion dollars each year of investment. At the same time, municipal, and other tax-exempt bonds show for the last three years \$812,000,000, \$699,000,000, \$1,350,000,000 respectively. This represents in municipal financing alone an increase of \$520,000,000, over a prewar average of only \$400,000,000.

This may represent, in part, the effect of the income tax, but it probably also represents the effort last year by municipalities to take care of unemployment so far as possible, and hence to increase their expenditures for public work at that time. It is significant to note that the expenditure for each of the three years for these three classes of investment is over four billion dollars and that the figures for 1921 are the highest for the three years.

Paper Splitting a Success

A few months ago we published an item concerning the new process developed by E. H. Tordoff for the duplicating of old books and documents. Brother Tordoff worked for years in the Herald Publishing House. He is now connected with the art bindery, of Berkeley, California.

A number of items have been published all over the country concerning this process of splitting paper which permits two photographic copies to be placed back to back and make a page of ordinary thickness. We have recently received, through the kindness of Brother Tordoff, a sample sheet illustrating both the photographic process and also the sheet splitting. This process costs about ten to fifty cents a page, but it is well worth the cost in duplicating old books and particularly in replacing missing pages in defective copies. Original copies can thus be kept intact and duplicates used for reference. Brother Tordoff evidently uses a camera with a different lens, as he takes the exposure directly on sensitized paper and so secures a positive rather than a negative. He says he can split a sheet fourteen by thirty-two inches in about five minutes.

The Palimpsest for March declares that beginning with the discovery of America in 1492, there followed centuries of horizontal exploration, but now, with the North and South Poles discovered, there remains little adventure in that field. There does remain the field of vertical conquest—intensive discovery in the sands of Egypt, the tangles of Central America, and the hilltops of the Andes, or underlying the plains of the Mississippi Valley. Many new discoveries have been made, and many more doubtless will be made in the years to come in the field of archæology.

For the first growth of every plant or animal, tame or wild, if it makes a good start, is of the highest importance towards placing a fitting crown on the excellence that properly belongs to it. Now man, we hold, is a tame animal; nevertheless, although when he meets with right education and has a happy disposition he becomes the most divine and gentlest of creatures, if he be nurtured inadequately or ill, he is the wildest of all the offspring of mother earth.—Plato's Laws.

Note the sublime precision that leads the earth over a circuit of five hundred millions of miles back to the solstice at the appointed moment without the loss of one second,—no, not the millionth part of a second,—for ages and ages of which it traveled that imperiled road.—Edward Everett.

HYMNS AND POEMS

The Home of the Blessed

By John R. Gibbs

Look beyond this earthly journey,
O my soul, toward that fair land
Where the breeze is soft and balmy
And the sky is clear and grand.
Earthly pilgrims
Gather there by God's command.

In it spring the living fountains,
Through it flow the streams of peace;
There to moisten its fair valleys
And immortalize its face.
Life eternal
They breathe there, the gift of grace.

There death's arrows can't come closer
To its border any more,
And the enemy of mankind
Can't molest its peaceful shore.
Life immortal
They breathe there forevermore.

Now my spirit is rejoicing
In the hope within my breast,
To inherit the grand promise
Of an everlasting rest.
Faithful comrades,
There we'll mingle with the just.

Jesus, help us to endure
To the end of this long race;
Then to dwell with thee forever
To behold thy loving face.
Ever trusting
In thy mercy and thy grace.

Autumn's Gift to the Angels

By Doctor Anna Key Swift

(This sister is totally blind, yet carries on a successful practice in the profession of osteopathy.)

The fairest flower of earth has gone away,
Beyond the scarlet azure of the sky,
She's dwelling now in realms of endless day,
Where love, and joy, and peace can never die.

She was my friend, faithful and just to me,
She always loved me in the same old way.
Her smile was sunshine; she was blithe and free;
Her words brought glimpses of a brighter day.

The gold, the brown, the scarlet, crimson, gray,
And all the gorgeous tints to autumn known,
Were scattered all along the milky way
While angels drove the car that took her home.

The moonbeams rested like a spotless shroud
Upon the grand highway from earth to heaven;
And angels threw the jeweled gates abroad,
And by our Christ the words, "Well done," were given.

I loved her; she was good and kind to me;
I hope to meet her when I cross the bar.
I hope to meet her by the crystal sea;
I hope the time will not be long—nor far.

THE FORUM

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

How Does Mr. Ford Do It?

By D. R. Baldwin

The threatened railroad strike that frightened us was called off, but that furnishes us no evidence that the much-mooted railroad management, high rates, unsatisfactory wages, and gratifying finance is settled.

A great poet has said, "No matter is ever settled until it's settled right."

Oliver S. Morris, editor of *National Leader*, says, "There are going to be more threats of strikes, perhaps developing into the biggest industrial war the country has ever had."

Public opinion is one of the greatest forces known in shaping world events; therefore the people should all know the truth about these big questions. Otherwise, the trouble is sure to hang on and multiply.

Jesus sounded the keynote along this line when he said, "You shall know the truth and the truth shall make you free." This applies as much to economic as to spiritual things.

Since the editors have given us Wall Street's answer to the above question, who lay the blame of their troubles upon the broad shoulders of the organized brotherhood of railroad workers, of course they will now be pleased to give us Henry Ford's solution, because Mr. Ford knows better than anyone else why he is able to pay his men fifty-two per cent more wages than Wall Street pays its workers, also how he is making more money on the capital stock invested in a "broken-down, bankrupt railroad" than Wall Street claims to make operating its roads after Uncle Sam had repaired them to the tune of one and one half billion dollars.

Judson C. Welliver, the *Review of Reviews* man, and William Atherton Du Puy, of *The Nation's Business*, recently interviewed Mr. Ford, and here are a few of the interesting things that Mr. Ford said:

"The railroads are a fine illustration of too much hurry to get profits. The pioneers built railroads, not to provide transportation, but to make money out of promotion and construction." Then he showed that through manipulation of securities over capitalization, gambling, and consolidation, etc., the railroads fell into the hands of Wall Street bankers. "Bank management," says Mr. Ford, "got the railroads involved with business relations in which they ought not to have been complicated—too much bank management, too little real transportation management. The average freight car weighs three times

as much, contains about three times as much steel, as it ought. That means an almost unbelievable waste. You ought to see the work we are doing in locomotive and car building. We are going to make some revolutionary changes. We find that the present type of rolling stock can be greatly improved."

Mr. Morris says that Mr. Ford has applied the lubricating system of the motor car to railroad cars "so that a car can be lubricated once in three months and be forgotten between times."

The Interstate Commerce Commission, in a recent official valuation of eighteen railroads, shows that their actual investment valuation was just one half of their book valuation while Mr. Ford's railroad is capitalized at his actual investment. Both Mr. Ford and Wall Street figure their profits upon the basis of their capitalization. So it is that the three per cent dividend that Wall Street acknowledges making in 1921 upon their inflated valuation equals six per cent profit that Mr. Ford may be clearing.

Our Federal Trade Commission reported corporations paying trust magnates individual annual salaries of over \$364,000 in a mad rush to make their expense account equal their income for the purpose of dodging their income tax.

Quoting again from the *Leader* staff, "It is well known that railroads are bled white by legal talent retained by the year in every town and village and by executives with soft jobs drawing from \$25,000 to \$100,000 a year."

One of the first things that Mr. Ford did was to fire all of these useless, gluttonous drones.

Either of the two last-named items would probably more than equal the fifty-two per cent extra wages that Mr. Ford is paying his men, while the other boosts his net profits. Better catch these facts and store them away. Put them in your file for they are good food for thought.

THE WORLD NEEDS THE GOSPEL OF CHRIST

(Continued from page 476.)

and the ease of person. It doubtless will require a spirit of real consecration throughout the church.

We well may pray that his kingdom may come, his will be done on earth as it is in heaven. We may pray that his kingdom may go forth among the nations of the earth and that they may accept his gospel so that his kingdom may go forth on earth to meet his kingdom when it comes down from above.

But if we truly pray, if it is the secret desire of our hearts, whether oral or unexpressed, it will mean that with our might and main, with our money, with our life, both as individuals and as a church, we are ready to do all things necessary to carry and to send this gospel of the kingdom of God and of the brotherhood of man abroad throughout the world. It

WOMEN'S DEPARTMENT

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

Reunion Plans

We wish to call attention to the splendid reunion plans which have been laid by the superintendents of the Sunday school, Religio, and Women's Departments, as they appear in *HERALDS* of April 19 and May 3. Besides these public announcements, an envelope, bulging with materials and suggestions for reunion use, is being mailed from our general office to each organizer. It would appear that none of our workers who fail to put over a fine, constructive, and educational reunion program this year will be able to lay the blame to a lack of interest, work, or cooperation on the part of the general superintendents. It is a matter of congratulation that these leaders have gotten into the field so early in the season. This will give each organizer a chance also to "get busy" early, and communicate with the various ones whose cooperation she wishes to secure, as well as to plan with her reunion committee for the time she needs for her work.

It is to be hoped that every one of our organizers will take the cue from these early announcements, and all will determine to do their parts both promptly and thoroughly. Do not allow anything to discourage you. After thoughtfully considering all possibilities and deciding what features you will present, line up your workers and assistants and then give them all possible assistance in carrying out their work. Do not make the mistake of feeling that you can dismiss all responsibility after you have assigned a certain task to a certain person. Real executives cannot do that. While you may feel great confidence in the helper, and that things will doubtless be done, it is only good policy to make yourself *sure* of those facts by occasional inquiries as to progress. Some leaders never know, until the moment a helper's services are needed, whether or not the work will really be performed, and often, then, it is too late to supply another in case of failure.

Another thing which should not be neglected, is the coun-

means that men of experience shall be sent and men with new zeal also go with them and the forces of the kingdom of God on the firing line shall be increased.

If this is to be done, it will require first a sacrifice and an example set by the officers of the church and followed with all integrity without the backward glance, but in all humility, by the members of the body of Christ. This sacrifice may be manifested in a sacred fund to see that this work is so sent forth and that this fund be treated as indeed a consecrated one, so that those who go forth will strive to secure the best and greatest results possible for each dollar expended.

The world is-hungering and thirsting. It is talking more than ever before of Christian fellowship, of unity, and is looking, as never before since the days that the apostles walked the earth, for his coming for which they seek and ask in vain. If we fail, can we hope to receive the continued approval of God as his representatives? S. A. B.

sel with district and other officers who are in charge of the reunion and responsible for its success. Get in touch at once with them, have a well-mapped-out program you wish to put over, and give them as perfect an understanding of its details as possible. Secure their enthusiastic support in putting it across. Harmony and mutual comprehension of what is to be done will work wonders towards its success, while little can be accomplished of a permanent nature when the opposite feeling prevails.

It is the plan of the departments to have a field worker at every reunion this year, if possible. These workers will represent the three departments, conduct the joint study hour, and in other ways help to advance the interests of the departmental phase of church work.

Sister Glines, general Women's Department superintendent, is being scheduled for a very busy summer, it being the intention to have her attend as many of the reunions as possible. The First Presidency is cooperating with Sister Glines in arranging her itinerary, which will doubtless give many hundreds of our women the opportunity to make her personal acquaintance. This will be good news to all, we feel sure, since increased interest is always taken in any endeavor when one can meet and get acquainted with those at its head.

A. A.

Freewill Offerings

When we were in our general office recently, our secretary handed us a letter from the sisters at Higbee, Missouri, which she said accompanied the most generous freewill offering which had, to that date, been received; that is, most generous, counting from a per capita standpoint. The local has a membership of rather less than thirty women, and the offering was \$6.40, approaching twenty-five cents per member, which we consider was fairly liberal for a semiannual offering.

When the members of the church everywhere realize the very serious financial depression which is affecting every phase of our church work, we feel that each one will try to make some real sacrifices rather than see the efforts of the missionaries, of the leaders, of every department, come to naught for lack of necessary funds. We have been told that it is a day of sacrifice, and repeatedly reminded that the Lord blesses every one who does so sacrifice for his sake.

It is well, then, that we do not let this hour of special necessity on the part of the church pass by without our improving the opportunity to act in harmony with that appeal of our Father. He is ready and willing to bless. He does not need the money for himself, but his people need the development which will come with their consecrations and offerings. In this day of materialism and greed, only those souls are free before God who have successfully freed themselves from the entanglements and the allurements which attend the accumulation of much of this world's goods to the neglect of God's work and people.

Our sisters are loyal to the work of this Women's Department of the church. They feel the need for better homes, better mothers, better wives and children. They would that the desire to improve the quality of our service would permeate every nook and corner of the land, and they are willing to assist, by their temporal means, in the work of arousing and encouraging our women and girls to study and work towards that end. Our little study courses are offered with the hope that they will be of assistance in planting a sincere desire for further study in the minds of our sisters—a study directed to the end that their bodies shall be fit temples for the indwelling of the Holy Spirit, that their homes shall be permeated with the peace and love which characterize the

true disciple of Christ, and that the children and companions who share that home shall receive a strength and inspiration from the life and service of the woman who reigns there.

These are the hopes and desires which actuate the women who are laboring to direct and administer the affairs of our department. That their desires in holiness shall not be shortened for lack of the needed funds, should be the concern of all who appreciate the work they are trying to do and see in it a place and function in the redemption of Zion. We feel confident that our sisters throughout the church will recognize this place and need, will share in this appreciation, and will willingly do their part towards our successful "carrying on." These semiannual offerings which come from the heart of our sister membership will speak convincingly of their desire to so assist, and each one will be blessed according to the spirit in which it is offered, we are sure.

AUDENTIA ANDERSON.

Suggested June Program for Locals

Business Session.

Music.

Roll call: Name some things you think most essential in the living room and tell why.

Reading the minutes.

Report of committees.

Unfinished business.

New business.

Study Hour.

Lesson: The living room.

Introduction. Read Whittier's "Snowbound" as descriptive of a pleasing home and its lasting influence.

1. Importance of the living room.
 - a. Size and shape.
 - b. Arrangement of furniture.
2. Wall decorations.
 - a. Kind.
 - b. Color.
3. Rugs.
4. Curtains and other draperies.
5. Pictures.
6. Statuary.
7. Foliage or flowers.
8. Lighting.
 - a. Natural.
 - b. Artificial.
9. The fireplace.

C. D.

Social Hour.

June, the month of roses, affords an opportunity for pretty schemes for decoration and social activities. Guessing games built upon the names of the many varieties of roses are interesting. Prizes can be roses, natural or artificial. Rose-colored cake or bonbons could be included in the refreshments. A rose petal floating upon a glass of fruit punch is pleasing. Poems or songs about roses are abundant, and an afternoon spent in the midst of such beautiful reminders of the "queen of flowers," can but add to each one's appreciation of Nature and Nature's wonderful God.

A. A.

The Living Room

In the literature written by many of our best authors, we find beautiful descriptions of the home where the family group gathered to read, play games, and surround the family altar. Sad but true, it is, in these crowded, thoughtless, recent years, that much of the beauty and power of such gatherings has been eliminated from our modern homes. All the

more important is the necessity of making the family life and home the most attractive place in the world to the inmates of our homes, since every device known to man is being used to lure our young people, as well as fathers and mothers to desert home and its restfulness, and turn to pleasure-seeking and pastime of all sorts in the things of the world.

The living room is the gathering place for the family, and for our friends for social relaxation, and should be large enough to accommodate a number of people at one time. The oblong-shaped room seems more favored at present, as it brings people into easy communication, and it is possible to arrange it more artistically than a square room having the same number of square feet floor space. Furniture should be so arranged that the room seems well balanced. For instance, a large couch, piano, chairs, and other minor furnishings should not all be in one end of the room, and only small articles in the other end, as it gives an unbalanced appearance.

The most satisfactory wall decoration is in a plain, medium shade so that pictures will produce a much more attractive and artistic effect upon the walls. The color may vary in accordance with the inclination of the housewife, but other furnishings should be in harmony with it. This does not mean that only one color and its shades can be used, but that care should be taken to have harmony, that a pleasing effect may be procured. Some light touch of another color gives variety and life to our decorations; such combinations as gray with a dash of rose tints is usually good, if well chosen.

The choice of rugs depends upon other furnishings and one's pocketbook, but a choice of rugs of good material, in pleasing colors and artistic pattern, is well worth purchasing even at a higher price, as they will outwear the cheaper rugs and also look much better.

In the draperies it is well to choose a shade which is least predominant in the rug, such as a rose or green or blue color, as this will emphasize that tint in the rug. Light-colored shades in buff or some such color will make the room lighter and cheerier.

The importance of pictures cannot be overestimated. Not only do we wish beauty in the pictures on our walls, but they should bear some meaning to us. Pictures of noted places and historical buildings are of value, but we should also have some of the artistic presentations of many of our noted painters; copies, or reproductions of some sort, can be obtained at a nominal price, nowadays, and have an educational value and an uplifting influence upon us. Love of art must be developed and trained in this line, as in music, poetry, or sculpture. Who has not felt the breeze and caught the rhythmic spirit in Corot's "Dance of the nymphs," or felt the wonderful strength imparted by daily viewing Hofmann's "Christ" or Raphael's "Madonnas"! A beautiful face or scene induces pure and lofty thoughts; and pure thoughts tend to produce acts of the same type. Therefore, good pictures are not only pleasing, but a real necessity for improving our lives. Enlarged photographs or family pictures have no place in the living room.

Some people object to statuary because they have seen only crude work in this line, or have listened to narrow views. Some statuary is not fitted for our schools or homes, but there are many beautiful and delicate figures which have the same uplifting influence that is produced by an artistic painting. Consider for instance the light, buoyant poise of the "Mercury" which is a work of art and beauty.

Flowers and foliage are cheering and healthful for our living rooms, and add an element from God's great outdoors which is refreshing and inspiring to us all. Gas has an injurious effect upon plant life, and where it is used there is little probability of any luxurious growth. Every effort

should be used, however, to obtain some plant growth indoors, during winter months especially, when there is so much lack of freshness and interest from contact with nature as we have it in the spring and summer.

In lighting a living room, we should endeavor to have sufficient power to give an agreeable atmosphere to the entire room. Often one sees a large room with the lights in the center, and in the corners one can scarcely see. This is especially objectionable if the window space is too small for the size of the room. In building, one should see to it that this does not occur, as it means a gloomy room, where pictures and other decorations cannot be seen. It also makes less sanitary conditions, for sunlight is an essential to health and cleanliness.

Who has not sat before a crackling fire in a big fireplace and pitied his friends who have none! The cheer, the comfort, the social spirit hovering round the fireplace is contagious, and makes a social hour there one long to be remembered. There is an artistic value as well as a social influence in its presence, and it contributes much to the comfort of many a chill and gloomy day. In Whittier's "Snowbound" we have an excellent description of the beauty of an old-fashioned home, where the family sat round "the clean winged hearth," brushed by the hand of the good housewife. Such social hours live forever in the minds of those enjoying them. May we have more such scenes, to leave their impress in the memory of the coming generations!

CHARLOTTE DRYDEN.

Native Handwork From the South Sea Islands

While unable at this time to announce details, we are glad to tell the sisters about the plans for an exhibit and sale of handwork from the South Sea Islands, to be given in connection with the next General Conference, in October. Sister May Needham Elliott, our organizer there, writes that the sisters in many of the islands are very much interested in the project, and have been working for months at the articles to be sent to America. The proceeds are to be used for the prosecution of the Women's Department work in those far-away islands, and it is most commendable that the native and missionary sisters should be encouraged in this effort to finance their work there.

A series of lessons, designed to be used as a sort of quarterly among the locals, is being arranged by Sister Elliott, dealing with foods, their values and proper preparation and serving. Other sets of lessons, in sewing, child care, etc., are in contemplation, in which Sister Elliott will be assisted by Sisters Merchant, Karlstrom, Ellis, Almond, and others.

We feel sure the sisters in America will be interested in further announcements concerning this proposed sale of embroidery, mats, hats, fans, etc., and will be glad, when making their arrangements to attend General Conference, to count in a few extra dollars to be spent in this manner, to the encouragement and material assistance of these worthy sisters, who are giving so whole-heartedly to the work of spreading the gospel; the gospel of love, kindness, and health in this life, as well as that of the salvation of the soul in the one to come.

A. A.

A Sister Seeks Advice

I read many helpful articles in every number of the SAINTS' HERALD. At present I am trying out "Food combinations" as suggested by Sister Cramer. I have a weak stomach. Have taken pepsin, belladonna, and Sppy's ulcer cure. Have dieted for a number of years, the pain and vomiting are now things of the past.

In our study of food combinations at school it was brought out that lemon sauce on cooked rice rendered the rice indigestible, as the acid prevents the digestive juices from acting on starch.

There is so much in the child study course about the proper ways of cooking food that I could not afford to be without it.

In human nutrition we were taught that most people eat too much; also that people who ate no meat had greater endurance than those who ate it. Doctor Kellogg gives the putrefactive bacterial content of the different meats. For round steak it is 16,800,000,000. He says these germs are not destroyed in ordinary cooking. These bacteria infest the digestive tract, and cause putrefaction, colitis, and many other diseases.

He also says we should eat sparingly of cane sugar, as large quantities cause acidity and finally gastric catarrh and indigestion. Sweet fruits, as raisins, dates, and figs, are natural and wholesome.

I would like to get in communication by letter with Saints who have had cystocele and been operated upon for it, or who have gotten well without operation. The doctor thinks an operation is the only thing for me. I should like to hear from those who have gone through this trouble, for then I would feel more certain about what to do. Perhaps there are those who would be glad to give their experience for the help it would be to me.

Your sister in Christ,

MRS. W. W. CARLSON.

MANHATTAN, KANSAS, 1729 Laramie Street.

A Study of Civics

CHAPTER III

The American Nation

I. Geographical Elements

1. Discuss the geographical advantages of
 - a. The Atlantic Slope.
 - b. The Great Lakes Basin.
 - c. The Mississippi Basin.
2. Commercial areas.
 - a. Population of the great centers and the smaller cities.
 - b. Influence of Erie Canal on city of New York.
3. Industrial areas.
 - a. Commercial centers and manufacturing.
 - b. Industrial centers and raw materials.
4. Agricultural areas.
 - a. Agriculture as related to (1) nature; (2) commerce and industry.
 - b. Agricultural possibilities of the Mississippi Valley.
5. Minerals and water power.
6. Geography and the future of the American people.
 - a. The problem of the future.
 - b. Our international opportunities.

II. The People of the United States

1. Growth and development of its population.
2. Geographical distribution of its people.
 - a. Climatic conditions.
 - b. Effect of rainfall and temperature.
3. Distribution of population industrially.
 - a. Cause of growth of cities.
 - b. Distribution of population by occupations.
4. Distribution of population by races.
 - a. Location of immigrants.
 - b. Problems growing out of race clusters.
5. Original racial elements.
 - a. Define *nation*.

b. Are we, of America, Anglo-Saxon? State reasons for answer.

6. Early nineteenth century immigration.

a. The potato famine in Ireland, 1845-48.

b. The revolution in central Europe in 1848.

7. Recent immigration.

a. Compare with former immigrations.

III. Racial Problems

1. Economic effects of immigration.

a. Employment.

b. Wages.

c. Standards of living.

2. Social effects of immigration.

a. Crime.

b. Pauperism.

c. Illiteracy.

3. Restriction of immigration.

a. Give the history of this question.

b. The Oriental immigration.

c. Secretary Root's "gentleman's agreement" with Japan.

4. Immigration and homogeneity.

a. Intermarriage.

b. Two plans for solving the race problems.

c. New methods of assimilation.

Suggestions for Reading and Discussion

"We recognize, and are bound to war against, the evils of to-day. The remedies are partly economic, and partly spiritual, and partly to be obtained by laws, and in greater part, to be obtained by individual and associated effort; for character is the vital matter, and character cannot be created by law.

"These remedies include a religious and moral teaching which shall increase the spirit of human brotherhood; an educational system which shall train men for every form of useful service and which shall train us to prize common sense no less than morality; such a division of the profits of industry as shall tend to encourage intelligent and thrifty tool-users to become tool-owners; and a Government so strong, just, wise, and democratic that, neither lagging too far behind nor pushing heedlessly in advance, it may do its full share in promoting these ends."—Theodore Roosevelt.

1. Rewrite the above message from Theodore Roosevelt in as simple a form as possible.

2. Write a newspaper editorial describing the qualifications of a good American.

3. Read the following:

(1) "Bringing the World to Our Foreign Language Soldiers," by Christine Krysto, in *The National Geographic Magazine*, August, 1918.

(2) "When Liberty Turns Her Back," in *The Outlook*, August 17, 1921.

(3) "Vocational and Industrial Zion," by A. Max Carmichael, in the *Saints' Herald* for March 23, 1921.

DORA YOUNG.

A Song of Sleep

I shall thread small songs of quietness
 For you to wear.
 And I shall twist frail wreaths of love
 To bind your hair.
 With dreams of loveliness I'll weave
 A robe for you
 And when you've slept enough I'll touch
 Your eyes with dew.

—Violet Alleyn Storey.

LETTERS AND NEWS

Independence

The joint council of Presidency, Twelve, Bishopric, and Presiding Patriarch concluded its sessions last Tuesday, and following a session of the Twelve as a quorum the next day, began to disperse to various assignments.

T. W. Williams has gone to Lamoni to deliver some lectures to the class in religious education on the subject of foreign missions. From there he and Paul M. Hanson will proceed to Toronto, Ontario, and other Canadian points in the interests of the church work. From there Elder Williams will return to his home in California. Brother Hanson continues in charge of the office work of the quorum.

Elder R. C. Russell is to leave soon for his mission in eastern Ontario and Quebec, Canada. Elder G. T. Griffiths has returned to his home in Columbus, Ohio. Elder U. W. Greene is in charge of Indian work. Elder J. W. Rushton has several local engagements in speaking before high school and other groups in baccalaureate and similar addresses, but by the end of the month plans to leave for his home in California. Elder J. F. Curtis was in Omaha over Sunday in the interests of the church work.

Elder J. A. Gillen, who has been in England for over a year, returned to his home in Independence on May 19.

Of the Presidency, Elbert A. Smith was in Mondamin, Iowa, over Sunday, the 21st, where he delivered the baccalaureate sermon before the high school class. Next Sunday morning at the Stone Church he will deliver the baccalaureate address to the graduates of the Independence Institute of Arts and Sciences and the School of Nursing at the Sanitarium. On Monday evening Elder J. W. Rushton will deliver the commencement address to the same group.

Bishop B. R. McGuire, who has had strenuous duties in connection with joint council work, has had to give up his work for a time in order to secure needed rest and recuperation. He has so far remained at home.

The Quorum of Twelve have been extending their campaign for missionary work. Elder Hanson was in Holden over Sunday, addressing the priesthood of the stake. Elder Rushton was in Kansas City addressing the priesthood there, and he and Elder Curtis plan to visit Saint Joseph soon for the same purpose. The "Program for missionary work" of the Twelve is being distributed, with a copy of their interpretation of this program, and every local man possible (and including the sisters in their line of work) is being enlisted in an effort to proselytize our respective communities.

Sister Ethel Hanson, who has been in the Society Islands for nearly two years, devoting her time to the extension of better living ideals and an appreciation of nursing skill in line with her profession as a trained nurse, returned recently to Independence, accompanied by a young native sister named Tevaite. This sister has been very active in local church affairs in Tahiti and present plans are for her to get some practical work in the Sanitarium, and to develop her musical ability further. She understands English and French as well as Tahitian and will no doubt soon know how to speak English.

The I. X. L. Class of the Mount Zion Sunday School gave a reception last Tuesday evening to the members of the joint council. The meeting was held in the dining hall, and over two hundred were present. The decorations were exceptionally fine and the menu of the banquet unique. The entire affair bespoke pleasing dignity and unity of purpose which only comes of thoughtful planning and careful management.

An enormous fruit crop is coming on in this entire section, and recent rains insure the best of conditions for farm and truck crops, which, though late, may catch up.

A treat was given the Saints who attended the Sunday evening service at the Stone Church in the orchestral program under the direction of R. T. Cooper. With technic approaching that of professionals, with spiritual finesse exceeding that of an ordinary group of musicians, the results were highly satisfactory. The choir was assisted by the orchestra in singing, "Unfold ye portals everlasting," and it seemed to us the choir exceeded its previous performances in whole-hearted responsiveness.

These specially planned evening features before the sermon, as planned and largely executed by Elder H. C. Burgess, are a great inspiration to the Saints.

The speaker of the evening was Elder Walter W. Smith, on "The Book of Mormon." Apostle R. C. Russell spoke in the morning.

Bishop B. J. Scott, who is now chief of police in Independence, made a statement before the Sunday school in the morning that he intended to see that the law was enforced without regard to personalities. Whether speeding or poultry-at-large regulations were being violated, he intended to correct law violations.

Through the faithful efforts of Independence men, most of them members of the church, an organization has been effected and funds raised and pledged whereby all of Jackson County outside of Kansas City is to be a first-class council of the Boy Scout organization. Bishop Mark H. Siegfried is treasurer, and Walter W. Smith is commissioner, with George A. Gould chairman of finance committee. Doctor Stanley Green is chairman of the court of honor, and Hilton H. Hartley heads committees on leadership and training, and camping. A number of our men are members of the new council of twenty-nine. G. W. Eastwood, present secretary, will serve in that capacity until superseded by a paid secretary who will devote all his time to this work, this being the key-stone to the new plan of organization. It is expected such a man will be secured about June 1.

The following patients entered the Sanitarium during the week ending May 20: Rebecca Bierley, Dubois, Pennsylvania; Dean Bostian, Warrensburg, Missouri; Master Nelson B. Lewis, Raytown, Missouri; Pansy Connor, Mount Washington, Missouri; Mrs. Grace N. Constance, Cameron, Missouri; Imogene Percival, Kansas City, Missouri; Master Lavern Ballantyne, Lamoni, Iowa; Mr. Eri B. Mullin, Richmond, Missouri; and the following from Independence: Baby Stanley Morford, Miss Myrtle Grapes, Miss Hulda Hansen, Mrs. Rosa Spurlock, Mr. James R. Webb, and Miss Corrine Hill. X-ray patients: William Menth, Kansas City, Missouri; and Clara Moore and Mrs. J. S. Ayres, of Independence.

A Child in Distress Asks Prayers

My mother has been afflicted for many years with asthma and other diseases. But now she has paralysis caused from neuritis. It first started in her left arm and now it is all over her body. She is entirely helpless; she cannot feed herself or help herself in any way, and she is losing her voice and can hardly talk at all. Her hands are all drawn shut and we fear her knees will draw like her hands have.

I am the only girl in the family. I am fifteen years old and I have two brothers smaller than myself. The oldest one of them is thirteen years old and the younger one is eleven years old, and we desire to ask the whole church to fast and pray for our mother, as she is afflicted and we want the Lord to make her sound and well if it is his will.

My mother is still a young woman; her age is forty-six

years. She has had neuritis for one year and a half. My papa died almost ten years ago. We would like to ask the Saints to fast and pray for her on Sunday, June 4.

Your sister in the gospel,

CAMERON, MISSOURI.

ORPHA DAY.

Centralia, Washington

Our membership slowly and steadily increases; now it has reached 191. Our work continues from week to week. The branch is quite active in every department although there are places for improvement.

The February district conference convened here from 24th to 26th, with good interest and friendly spirit prevailing.

Our new church basement was just finished and equipped in time for use. The Women's Department worked with much zeal to prepare the meals. Special mention should be made of the many donations and carpenter work done by those in charge of putting on the finishing touches to the basement.

The August reunion will be held at Centralia. A new park called Fort Borst, just out of town, has been offered us for use during the reunion.

Our Temple Builder girls and Orioles are planning their part to assist in having a rest room and also exhibits for the occasion.

Our branch officers are firmly applying their time, strength, and ability to keep the camp fires burning.

Our Women's Department have conducted "Home and child welfare" programs each month since last September under the leadership of Sister Lula Premo.

We hope all the Saints throughout the district will make all possible plans to attend the reunion here that we might revive the spirit of interest of several years back when our gospel tent could not begin to hold the crowds that stood on the outside listening to the gospel story. We trust the reunions will be an open door for the old-time enthusiasm and activity of the work.

We have from one to two socials each month with an average of one program each month.

MRS. LULA PREMO.

A View of Youth

While I was reading some sermons and short discourses on youth, being young myself, I thought I would like to write a few lines.

We read in Proverbs 15: 3 that the eyes of the Lord are in every place beholding the evil and the good. There are two roads to follow, the road that is evil or the road that is good. Which shall we follow? The youth are growing up among temptations, and the world is offering seemingly great joys which are like bubbles. They are here, just for a short time, and then they are gone, and the pleasures of this world leave a remorse. This is what they offer for this life, but they cannot offer anything for the life to come; that is, eternal life. We read that no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. It is made plain that we must serve one or the other—we cannot serve God and the world.

The wages of sin is death. Yes, it is even spiritual death, to be shut out from the full presence of the Lord. But the gift of God is eternal life, the glory of the celestial, a type of the sun in its brightness and glory, to dwell with Christ a thousand years and then dwell with God on this earth if we live up to the gospel law. Revelation 21: 3: "And he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." The question is

asked, When must I start to get this glory and also enjoy the life with the Saints while on this earth? The answer is, Now. Remember thy Creator in the days of thy youth, the days when we can start training, the days when we have vigor and strength to do and give the best to God. This is our only reasonable service. Also like a plant, if it is cultivated and helped when it is young, it will grow up to be a strong, healthy plant, and will bear much fruit. So it is with us. The Lord wants the young to use, to help advance his kingdom on this earth. Will we refuse, or will we say, "Here am I, Lord, send me"? But let us be united in this effort in bearing much fruit, and when we are united we can accomplish much and we cannot fail. Therefore let us from now on seek our companions and friends in the church and let us help the social problem of the church and so let our light shine that they (the world) may glorify our Father who is in heaven. Let us be in the world, but not of the world. Let us take Christ and the gospel as our standard and then God will fulfill his promises to us, and give us our reward with all the other Saints that endure faithful to the end.

"The world and its folly
I bid them all adieu.
I find there no comfort
That's lasting and true.
One hour with Jesus,
That noble, true friend,
Brings peace to my soul
That will nevermore end."

J. R. HOCKADAY.

GLASGOW, MONTANA, May 12, 1922.

Editors Herald: Two years ago last Thanksgiving Day, my wife, five children, and I left our homestead in northeastern Montana in care of renters and after some traveling stopped at Kalispell, Montana, where we met with two or three families of Saints. We, with Elder Newby, arranged for a place to meet and hold services for a week.

From there we went to Couer d'Alene, Idaho, where we became associated with a fine band of Saints. I obtained work and we remained there a year and a half, enjoying the climate, fruit, and associations of the Saints. We did what we could to promote the work. I preached nearly every Sunday and a branch was organized.

We then went back to Montana, put in a crop, and left for Duval, Saskatchewan, where we had lived prior to locating in Montana. Soon after our arrival we began making preparations to hold services, but prejudice ran high, as it did during the summer of 1918 when I was talking the gospel here.

I obtained permission from Brother W. J. Cornish to represent the work and soon found a schoolhouse, about eight miles away, where I could preach on Sundays. I worked through the week and preached thirteen Sundays to about thirty or forty interested people. As a result I baptized three and blessed four children. One family came over thirty miles several Sundays to hear the gospel message.

We are now in Glasgow, near our homestead, where our children can go to school. There is a nice branch here and we are trying to hold up the gospel banner high enough for others to see.

Your brother and colaborer,

ELMER D. CHASE.

"We had an exceptionally good Easter program the evening of that day," writes Sister J. R. Enyart, of the Bisbee, Arizona, Branch. "It was conducted by our chorister, T. R. Davis, and his wife. Our pastor, E. R. Davis, has recovered from his serious illness."

MISCELLANEOUS

Restoration of the Ministerial Standing of Elder B. L. McKim

During the recent sessions of the joint council of Presidency, Twelve, and Bishopric, a committee was appointed to wait upon Brother B. L. McKim in response to a request that he had lodged with the council. As a result of conversations between Brother McKim and this committee Brother McKim wrote out and signed a statement which was read before the joint council. The statement follows:

INDEPENDENCE, MISSOURI, May 5, 1922.

To Whom It May Concern: Whereas, there seems to have been a misunderstanding of my purpose regarding what I have written and circulated in tract form, I wish to definitely state, that it was not my intention in any respect to dishonor or bring reproach upon the fair name of the Reorganized Church of Jesus Christ of Latter Day Saints, God being my witness.

I love the gospel of Jesus Christ; it has been my all for the last few years, and its being spread abroad among the children of men is my heart's desire; so if what I have written has been offensive to any, I am sorry and ask their forgiveness, as it was not my intention to offend in writing.

As stated above, it is my desire to see the gospel of Jesus Christ proclaimed to the children of men, and if occasion requires and wherever the privilege is extended I will do my utmost to build up the kingdom of God and his righteousness.

Hoping that good will may be extended to me, and that we can be brethren in the fullest sense of the term, I remain,

Yours for Christ's sake,
(Signed) B. L. MCKIM.

Following the reading of the foregoing document the joint council voted to approve the recommendation of the committee that the silence that had been imposed upon Brother B. L. McKim by Apostle G. T. Griffiths some time ago should be lifted. In view of this action of the joint council the Presidency hereby take pleasure in notifying the Saints that the silence has been lifted and Brother McKim has been restored to his ministerial rights and privileges.

THE FIRST PRESIDENCY.

Conference Notices

Southern Wisconsin, with Buckwheat Ridge and Flora Fountain Branches at the Oak Ridge church, June 17. At 9.30 a. m. basket dinner; 2 p. m. departmental work for Sunday School, Religio, and Women's Departments. Sunday services will be held at the farm home of George Noble, south of Lancaster, and will be known as the "June all-day meeting" for that part of the district. Sunday, June 11, will be "All-day meeting" at Evansville for the eastern part of the district. All brethren holding the priesthood, please report your labors to me from December 1 to June 1. Mail all reports June 1. Jasper O. Dutton, 239 Lincoln Street, Evansville, Wisconsin.

Eastern Iowa, at Cedar Rapids, Iowa, June 16 to 18, semi-annual conference. First service will be Friday evening at 8 o'clock. Election of officers of all departments and very important business will come before the conference at this time. Saints of the district should make an effort to be present. Amos Berve, president.

Fremont, at Tabor, Iowa, June 10 and 11. Sunday school and Religio work as usual. C. W. Forney, secretary.

Northeastern Missouri, at Macon, June 10 at 10 a. m. Election of officers and voting on resolution to change conference from semiannual to annual with other business of importance calls for your presence at this conference. Send reports to William C. Chapman, secretary, Higbee, Missouri, Route 3.

Southern Michigan and Northern Indiana coordinate conference June 9, 10, 11, at Clear Lake, Indiana, Railway stations, Ray and Fremont. Prayer meeting at 9 a. m., on Friday the 9th. Organization at 10 a. m. In the absence of the district president, his counselors, E. K. Evans and William F. Shaub, or either of them, may proceed with the preliminaries and organization of the conference. Branch reports and communications for the conference may be sent to the secretary, P. A. McCarty, 333 Hubbard Street, Battle Creek, Michigan, R. F. D. Any delayed matter may be sent to William F. Shaub, Ray, Indiana. Election of district officers and consid-

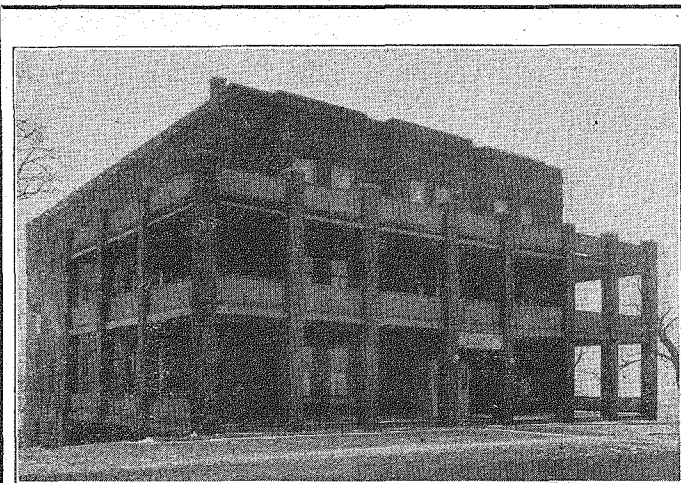
THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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INDEPENDENCE SANITARIUM Opportunity for Service

The Independence Sanitarium offers an unusual opportunity to young ladies between years of 18 and 35 to learn the nursing profession. Two years of high school work or equivalent credits required. Such training is of value to you physically, spiritually, and financially. Are you willing to qualify? For further information write:

Superintendent of Training School
INDEPENDENCE SANITARIUM
Independence, Missouri

eration of a permanent reunion site are among the important matters of business to be attended to. H. E. Moler, district president, 400 East Fourth Street, Holden, Missouri.

Northeastern Illinois, with the Saints of Mission Branch June 10 and 11. All coming on train to Sheridan or other points, please notify branch president, O. T. Hayer, Marseilles, Illinois. If unable to do this, come along anyway. Please mail all branch and priesthood reports, December 1, 1921, to May 31, 1922, promptly at the close of the month to 404 North Fourth Street, DeKalb, Illinois. O. A. McDowell, secretary.

Coordinate conference of Clinton District at Butler, Missouri, June 9, 9.30 a. m. and continuing over 11th. Elder F. M. McDowell, of Graceland College, has promised to be present and his service will be of special value to the young people, of whom we hope there will be a large attendance. Those who plan to be present will help the committee on entertainment and lighten their burdens if they will notify James A. Marsteller, the president of the branch, of their intention of coming. Address Butler, Missouri, R. F. D. 7. Edward Rannie, for district presidency.

Convention Notices

Gallands Grove, at Cherokee, Iowa, June 9. Helen Jackson, secretary, Dow City, Iowa.

Spokane, at Gibbs, Idaho, June 23. Carl F. Crum, superintendent.

Reunion Notices

Northern Wisconsin, at our reunion home, Chetek, June 23 to July 2. Tents and tent floors free of charge. Meals at dining hall; breakfast 15 cents, dinner 25 cents, supper 20 cents; children, eight and under, half fare. Grounds electrically lighted. Speakers announced later. Be sure to come. Leroy Colbert, secretary.

Portland, July 22 to August 6, at Portland, Oregon, occupying the same grounds used last year. We would like to hear from those who expect to attend and camp on the ground. For information address the secretary, George W. Stover, 1258 Michigan Avenue, Portland, Oregon.

Sunday School Tithing Cards

This office has just procured a new supply of the Sunday School Tithing Card as shown below.

5	5	5	5	3	3	3	3	3	3	3	3	3	3	2	2	2	2	2
\$1.00	TITHING CARD																\$1.00	
PUPIL'S RECORD—ORIGINAL																		
Issued to																		
as a temporary receipt for amount indicated by punch marks. This money is to be credited as tithing for use and benefit of the Reorganized Church of Jesus Christ of Latter Day Saints.																		
																Tithing Sec.		
\$1.00	(When card is filled regular receipt will be issued)																\$1.00	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

We will be glad to furnish these cards free of charge to superintendents or Sunday school representatives making application to this office.

We trust that this may help the school to function in the work of educating the youth of our church in this very essential feature of the gospel law, and as Christ said with regard to the matter of tithing, "These ought ye to have done and not to leave the other [mercy, justice, and love] undone."

Very sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Requests for Prayers

Brother Ed Crownover, of Mangum, Oklahoma, requests the prayers for his little son who is suffering with stomach and bowel trouble.

Sink or Swim!

Do you have the necessary strength to stem the tide?
The waves of Ignorance roll high in these
strenuous and troublous times!

Every addition of true knowledge to that you now
possess will

Add to Your Human Power!

Knowledge ranks only second to virtue among those
factors which truly and essentially raise
one man above another to

Real Success

A college education was never so important a factor
in human life as it is to-day. Increase
your knowledge! Add to your power!
Resolve to attend

Graceland College

Officially Accredited Fully Standardized
A Broad and Flexible Curriculum

- | | |
|---------------------|------------------------|
| Commerce | Public Speaking |
| Teacher Training | Academic Courses |
| Secretarial Courses | Religious Education |
| Music: | Correspondence Courses |
| Vocal | Pre-Law |
| Instrumental | Pre-Medical |
| Public School | Pre-Dental |
| Liberal Arts | Engineering |
| Physical Training | |

The College is located on a very picturesque campus in the beautiful town of Lamoni, Iowa, has added a new classroom building a year ago, and has new dormitory facilities for men and women. For catalogue and further information, address

The President

GRACELAND COLLEGE Lamoni, Iowa

Brother Elmer Pearson, of Silver, North Dakota, writes that he appreciates the HERALD and does not see how any member of the church can get along without it.

Brother A. Wing, of Zion City, Illinois, writes: "I am renewing my subscription to THE SAINTS' HERALD. I assure you that I cannot get along without it. I am the only Saint living here. One month ago I walked between twenty-five and thirty miles to Evanston, Illinois. From there into Chicago I took the elevated road to get to church, I was so hungry for the gospel. I was fifty-three years old in April, this year. I had been without work for six or seven months, so I had no money and I trusted God to help me. I had one dollar and a quarter when I started for Chicago. When I got to church I told the elders how hungry I got for the truth and how I walked part of the way. The brethren surprised me after meeting by giving me about ten or eleven dollars. So it pays to trust God under all circumstances. I have been working now for a month. It seemed good to obtain work again."

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

among you have
acubines he shall
n, Jacob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, authorized July 21, 1911, and accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Volume 69

Independence, Missouri, May 31, 1922

Number 22

EDITORIAL

Regarding Inequality in Family Allowances

The bishop says, Such seeming inequality is accounted for by local, personal, and family conditions.

The Presidency is in receipt of a letter from a brother who states that he has heard some criticism on the ground of inequality of expenses among the general church officers and the missionaries. He submitted a table that some one had prepared showing an average of family expenses of the general church officers including the Presidency, Twelve, Bishopric, Presiding Patriarch, stake officers, etc., and the families of some 324 of the general missionary force. At first sight the statistics contained in the table seem to indicate a very great inequality. The letter was submitted to the Presiding Bishopric and by them a reply was drafted which sets forth some facts that throw a different light on the situation. For general information we quote the following paragraphs from said letter:

We have your letter of April 27 and are glad indeed that you have written us in regard to the matter which has been troubling your mind, for it gives us an opportunity to canvass the matter with you in such a way as to throw light upon the matter, and enable you to see that there are a number of factors which you have failed to take into consideration, and which obviously would change the figures which you have set up in your letter.

With reference to your analysis of the report, which on the face of it would show gross inequalities, we do not admit that inequalities exist for we have learned that equality cannot be measured in dollars. To give to the ministry an equal amount as family allowance would cause the grossest kind of inequality. While it is true that the average amount paid the Twelve and Bishopric is in excess of the amount which you show has been paid to the remaining 324 families, there are a number of things which—as stated above—you have failed to take into consideration.

There are several men in this group of 324 who have pensions.

Some have farms or other income property.

Some have stock, the dividends of which they are willing to apply on their living expenses.

A number of these men are single men and draw nothing from the church.

Some of them are superannuated and either themselves or their wives are earning part of their living expenses and only draw a portion from the church.

Others are being supplied with part of the family expenses by the children.

A great many of our men who are located in cities are being supplied with a monthly stipend from the branch to assist in taking care of their rent. This does not appear in the figures from which you have drawn your conclusion.

A number of these men have only given part of a year's service. Had they been working the full year, the amount which the church would have supplied would have been greater.

Some of these men are self-supporting in whole or in part and consequently the amount shown in our report as furnished them does not represent what they have had for living expenses.

It must not be forgotten that our leading men are located in large cities where the rents are higher, while a large number of the groups of seventies and high priests live either in the country or rural districts where the rents are cheap and they can have their garden and fruit, cows, and chickens to assist in supplying the family needs. This greatly lessens the amount which they have to draw from the church.

It is hardly fair to state that the Twelve and Bishopric are receiving more than they should, for we can pick out thirty men among the seventy and high priests who are drawing as much or more than the average amount drawn by the Twelve. It will be just as fair to say that you had drawn more than you should—\$480.00—because there are at least fifty on the list who have drawn less than has been furnished to you.

The facts are that the family allowances for every member of the Twelve and Bishopric have been figured on identically the same basis as that of every other missionary, and we have not varied from the rule during the year. There are many times circumstances which are known to us which affect the sum total drawn by any family, but which are not known to those who are looking over our report. For instance, there is one missionary's family on the list where we have spent probably a thousand dollars this year on account of a very sore and grievous affliction which has come upon them in the way of sickness. Somebody seeing the amount which we had furnished that family could very easily criticize the amount which they had drawn and yet, were they knowing to the facts, would say that we would be grossly negligent of our duty had we failed to take care of the needs of this family.

This statement is not made to justify any extravagance upon the part of any, but to emphasize the point that the Bishopric and the committee who work out the family schedule, having all the facts before them, are in a much better position to judge what is right and fair than are those who only have the sum total at the end of the year from which to judge.

As you say, we have been conscious of the fact that there is a disposition on the part of many who have part of the facts before them to criticize the leading men of the church in their work, but of this one thing we feel confident, that

this kind of procedure will never correct the difficulty if one exists. If the Bishopric are guilty of maladministration or are derelict in their duty, there is a lawful procedure which the Lord has outlined and which should be followed in order to correct the evil. To encourage the spirit of criticism and faultfinding is destructive to the faith of the Saints and cannot but work harm to the church. If the President of the church, or the Bishop of the church, or the members of the Twelve are not doing right, we should proceed orderly to the correction of the wrongs.

I bring out this point, believing that you will see the logic of it, that it may be helpful to you in your work among our people. It is a very easy matter to criticize the work of others, but it would be much more difficult for the ones making the criticism probably to do the work more satisfactorily. To continue to heckle and harass and criticize the men whom we have appointed to do a particular piece of work for us is to hinder them in the accomplishment of the thing we expect them to do, for in answering these things their time and energy are taken from the things we expect them to do. We add to their burdens.

From your experience as a missionary I am sure that you appreciate the whole-hearted, energetic, and untiring support of those with whom you are laboring, and the support that we ourselves desire should be accorded to our brethren.

We have written at some length and with the desire to give such light upon the subject as would enable you to successfully meet the problem. As I have perused the revelations to the church and the history of the church, I have been convinced of this one thing, that the church has always had its problems and that the spirit of faultfinding and criticism has been prevalent frequently, for the Lord has condemned it from time to time. However, it is quite likely that as long as we have human judgment and human passions as factors in our religious experience, we will continue to have our problems.

We are trying to occupy in this office in such a way as to eventually receive the commendation of our heavenly Father, for we are aware of the fact we must give an account of our stewardship not only in time, but in eternity. We are trying the best we can to serve the interests of the church. We may make mistakes, but we want to make them just as few as possible. We believe in the ultimate triumph of God's work and trust that we may so deport ourselves as would be worthy of the blessings of God and of the confidence of His people.

Blue Pencil Notes

Idle Curiosity is the father of Rumor, and Thoughtless Gossip is the mother. They believe in large families: Vicious Rumor, Silly Rumor, Harmless Rumor, Malicious Rumor, Preposterous Rumor—they are too numerous to name. Then there is True Rumor—but he is the runt of the family.

A connoisseur of rumor could soon make a notable collection. Why waste the time? His collection complete to-day, to-morrow one would come along too big to put in his show case. But it may be worth a man's time once in a while to select a few samples and examine them carefully, that thereby he may rightly appraise the general run of the genus rumor.

A good brother (yes, he was a very good brother,

only troubled in mind,) approached a Brother V—of Independence, saying, "I hear that the Presidency and Twelve are having a terrible time. What do you suppose it is about?" Brother V—being something of a wag, replied, "Yes, they are quarreling day and night. They can be heard for blocks around. And I'll tell you what it is all about. The Twelve want me in their Quorum and the Presidency want me for the third member. They are having an awful time to decide which shall have me." Moral: a liberal sprinkling of the salt of humor on the tail of the average rumor will help bring it to earth.

Some years ago a good bishop moved to Independence from an eastern State. After a time a rumor escaped from Pandora's box and flew even to the bishop's former home, alleging that the church had furnished him a big, expensive, high-powered motor car to ride about in. In fact, the bishop bought his own car with his own money and brought it to Independence with him. He used it in church services constantly. Instead of riding in the church's car the church rode in his car. He used it without stint constantly in church service in the Independence Stake. When it reached a certain state of dilapidation where economy was served by a new car, the church helped him to pay the difference in the trade; which seemed the fair thing to do as the car was still in church service. Moral: After salting your rumor, examine it before you swallow it.

Some one with an imagination wrote to a far western State that the joint council of Presidency, Twelve, and Bishopric had broken up in disorder and that President F. M. Smith had left the church and gone east—why east we do not know unless it be that the wind that blew over that particular cuckoo's nest blew east at the time: "The wind blew east, the wind blew west," etc. In due time the rumor got back to Independence finding President F. M. Smith engaged in his church work, and the joint council carefully, prayerfully, and diligently working its way towards a better common understanding. The simplicity of those who believed the rumor was sadly betrayed and abused. Moral: After salting your rumor examine it before you swallow it—then you will not swallow it.

These are sample rumors—plucked out of the air. There are plenty more on the wing. Unfortunate the man whose belfry is full of them.

Latter Day Saints boast that their creed is all truth. Let us not modify it to read: "Our creed is truth—our diversion rumors."

Floyd M. McDowell says: "I read about people

quarreling away back in the Dark Ages. Latter Day Saints should try something new. You can quarrel without being Latter Day Saints. We should try to live together in peace and harmony—that is something different and worth while." To which we may add that any empty mind and idle tongue can embellish and enlarge a rumor and speed it on its way greatly invigorated towards the four points of the compass, and to all intermediate points. But to discover the truth, to think the truth, to speak the truth is a man's job (or a woman's job, as the case may be; rumors have no sex—nor has the truth).

E. A. S.

True Education and True Evolution

We suffer from the fact that too often the word *education* is taken to be entirely synonymous with schooling, including the public schools, colleges, and universities. The facts are that our education is never complete, and in the nature of things cannot possibly be so.

We have seen many definitions of education; one of the best statements is that reported to be over the door of Hampton College for colored students. Paraphrasing it freely: "The purpose of education is preparation for life; the test of life is capacity for service."

But perhaps even a better understanding of its significance may be secured by an analysis of the term itself. Education comes from the Latin and means to lead out. It means to develop the natural capacity of the individual. Schools are educational in their nature because they so largely assist in this work in an intellectual way. To do so fully, they should assist in this process of development physically and spiritually as well as intellectually. That man is the most completely educated who has his natural powers the best developed for service.

A great deal is presented in the name of evolution. As a derivative from the Latin it means simply to unroll, which infers also the idea of unfolding. Bateson, in his presidential address in 1914, declared frankly that no properties could be developed from the original crab apple except those that were already inherent therein. He reiterated the thought last December in Toronto. The unit properties of Mendel must be in the individual, even though latent, or else they cannot be evolved in later descendants.

This means that there can be no evolution unless there has first been involution. Evolution develops that which is already latent in the germ.

The word of God is full of this ideal. "It does not appear what we shall be." We do not receive that body which is laid down, but some other body. A

change is coming. The mortal shall put on immortality. We are called to be the sons and daughters of God.

If it is possible that we shall ever put upon us the divine likeness, it must be because there is inherent within us that kinship with the divine, a spark of light, though it be but in the embryo, if we are ever to arise to the stature of the manhood of Jesus Christ.

From this it conclusively follows that real education is not complete until we have fully put on the divine nature. Our education or unfoldment is not complete until we walk in his righteousness. Our education, the leading out, the development of our capacity, will not reach its fulfillment until we become fully sons and daughters of God. Education is therefore not confined to youth, it is not a matter alone of the school, but it is a matter of life itself. None are too old to study to show themselves approved unto God. None are too young to begin that process. When we consider our possibilities, that which before seemed difficult becomes not only easy, but necessary that we may assist the unfolding, the development of the divine spark within ourselves.

To this definition, all others that we yet know of are subordinate, yet are vital factors thereof. In this sense, true education is true evolution but adds to it the conscious effort for development of each and every natural talent to the end that we may at last lay it as a sacrifice on the altar of God.

S. A. B.

The L. D. S.

There has been some comment concerning the society formed at Graceland College, the L. D. S. Society, or using the Greek letters, the *Lamda Delta Sigma*. A recent article in the *Homiletic Review* gives a significance to these letters which probably will express in different terms the idea involved. In the *Homiletic Review*, it is called the L. S. D., but there is no reason why it should not be rearranged as above indicated.

The plan as there laid down is outlined for juniors in the Sunday school, but the principle is broad enough to apply to all of us.

L stands for "Learn something worth while every day." Our minds are blanks in which we should store our treasures.

D stands for doing—"Do something for somebody every day." We may not be able to go among the poor every day, but there are those at home who need help, even though it be but to read a story to a child, a sick person, or one feeble with age.

S stands for "See something beautiful every day." What we seek we find; what we look for we are apt

to see. A trained eyesight is needed. One so trained will see a dozen items of interest where another will see one or none.

For higher education the motto to learn something new each day would certainly be a distinct help. For stewardships, to do something for others each day will tend to cultivate the right attitude. For a Christian to consider those things that are lovely, to seek for the good, both with our physical eye and also with mental insight, will lead to beauty and strength of character.

Health Increasing

Some one has made a survey to determine mathematically the conditions of sickness and health, and claims to have found that we are only sick on the average of one week a year. Eighty-five per cent of us are born sound and healthy. We yell "bloody murder" when we open our eyes simply because it is different.

There has been not only a decrease in infant mortality, but also in infant sickness.

Forty years ago, one out of seven died of consumption; now it is one in fourteen. Typhoid fever, fifty years ago, cost fifty thousand lives a year; now only one fourth as many, despite the increase in population. Many of the large cities hardly average three to five deaths a year for a hundred thousand population. There are three cities of over two hundred thousand which have not had a single death from typhoid in two years.

Collier's reports that Doctor Alexander Lambert made a careful study of rheumatism in Bellevue Hospital, and found less than one third as much per thousand as there was fifteen years ago. Of childhood diseases, hip disease, white swelling of the knees, spinal diseases, etc., have disappeared.

A Point on Evolution and the Soul

The story is told that an old village carpenter went to hear a lecture on evolution. Shortly after he led his minister into his best parlor where stood a fine oak settle. The minister admired this very much, and offered to buy it, but the carpenter refused to sell it, as he told the minister that the settle had saved his soul.

It seems that he was given the job of repairing a pigsty which was in such bad condition that it had to be completely torn down. When he started to rebuild, the man for whom he was working told him not to put any of that filthy stuff in it; that he wanted new stuff in it, and that he could take the other wood home and burn it. He took it for that

purpose, but during the winter, while idle, he ran across a picture of an old settle.

He had noted that the wood taken from the pigsty was old oak which, though filthy on the exterior, was sound at the heart. So from that oak he had built the settle, rubbed it with linseed oil, and polished and repolished.

So, as he said in the *Baptist Times and Freeman*, nobody would think, to look at it, that it ever came out of a dirty old pigsty. "So it does not make any difference where my body came from. It isn't a question of how the Lord made the body or out of what stuff, but it is what he put in it that counted. It doesn't matter what it has been, but what it is now, and what it shall become."

Questions and Answers

Question. Did the Aaronic priesthood exist among men before the ordination of Aaron? In *Doctrine and Covenants* 104 we are told that this priesthood is called the priesthood of Aaron because it was conferred upon Aaron and his seed, etc., and that it is called the lesser priesthood because it is an appendage to the greater. In the *Book of Mormon* we are told that Alma "ordained" priests and elders to preside and watch over the church. (*Alma* 4: 1.) Is there any scripture given showing the existence of the Aaronic priesthood before the flood, or at any time before it was conferred upon Aaron?

Answer. We do not know of any scripture which plainly states the existence of the Aaronic priesthood prior to the flood. But we note that the Aaronic or Levitical priesthood continued with the early Christian church. (*Acts* 6: 3-8; 8: 8, 12, 14; *Ephesians* 4: 11.) It was on this continent in the days of Alma and for evidently two hundred years after Christ. (*Alma* 9: 60-73; 10: 1-16, 103; *Mormon*, chapters 3, 4, 6.) It is also on earth to-day; in each instance, along with the holy priesthood, which was named after Melchisedec.

Since the gospel was on earth from Adam to Moses, it seems a reasonable inference that the secondary priesthood was on earth as an appendage to the holy priesthood. But this is only inference. We know of no scriptural reference so stating, nor has the church as such ever taken a position thereon.

Forscutt-Shinn Debate—1875

In a recent issue of the *HERALD*, page 449, the date of this debate is stated as August, 1877. We have to thank Elder Rannie for calling this to our attention, as it was August, 1875.

ORIGINAL ARTICLES

Where Did Your Dollar Go?

By B. R. McGuire, Presiding Bishop

You are doubtless always interested in the manner in which the funds of the church are spent. Many do not take the time to analyze the figures which from time to time are presented, and if they undertake to do so, lose themselves in the labyrinth of figures. We have therefore worked out in simplified form the following figures, which will show how many dollars have been spent for the ten months, July 1, 1921, to April 30, 1922.

The total spent during this period was \$367,533.19. Each dollar was distributed as follows:

Stake expense	3.1 cents
Graceland College	5.2 cents
Aid to Poor, Homes for Aged, Children's Home, and Sanita- rarium	11.2 cents
Missionary work:	
Families, 54.9	}67.6 cents
Elders' expenses 12.7	
Administrative expense	12.9 cents
	\$1.00

Administrative Expense covers the following of-
fices and departments, Presidency, Presiding Bish-
opric, Twelve, Publicity, Statistician, Auditor, Ar-
chitect, Historian, Patriarch, Women's, Health, and
Music Departments, Church Secretary, Librarian,
General Offices, and miscellaneous general church ex-
pense.

Where did the dollar come from? During the ten
months ending April 30, 1922, our total expendi-
tures for the above purposes were\$367,533.19

Our receipts from tithes, etc. 294,714.15

Leaving a deficit of\$ 72,819.04

This means that every dollar spent has come from
the following sources:

Tithes, Offering, Consecration, and Surplus	81 cents
Borrowed, etc.	19 cents
	\$1.00

Shall We Continue Increasing Our Deficit?

The answer rests with the membership of the
church. To do so means that we but add to our bur-
den, for we must pay interest upon funds that we
borrow. If every member will try to look upon the
financial needs of the church as his own individual

problem and resolve to do all in his or her power to
supply this need, our problem will soon be solved.

The Joint Council has worked diligently in an ef-
fort to bring the expenditures within the income,
but this is a difficult task. Office forces have been
reduced until in some departments the work is cri-
pled. Several missionaries have volunteered to de-
vote themselves to some secular employment until
conditions improve. There are some activities that
must continue. We cannot dismiss the inmates from
the Old Folks' or Children's Homes, nor the sick
from the Sanitarium, nor discontinue the aid that
we have been extending to the destitute.

We are approaching June, July, and August,
which are always the three lean months in church
finances. Farmers during this period are receiving
but little from their crops, while in the cities many
are planning their vacations or reunion trips, and
all this results in the lessening of our receipts dur-
ing this period.

A Brighter Outlook

There will be a temporary improvement in busi-
ness conditions during the summer and fall—farm
products are bringing higher prices; factories are
running better; greater activity in building is in evi-
dence; and we are hopeful that ere long our receipts
will increase. Can we count on you to do your part?
“We are laborers together with God for the accom-
plishment of the work intrusted to all.”

A Just Weight

By C. E. Wight

Sermon at Lamoni, Iowa, January 15, 1922.

Reported by R. A. Wight.

In Proverbs is found a statement like this:

A false balance is an abomination to the Lord, but a just
weight is his delight.—11: 1.

You will remember that the Master did not urge
his people not to judge, but he did say this, “Judge
not unrighteously, but judge righteous judgment.”
Every person who is attempting to develop his life
in harmony with that of the pattern, the Master, will
judge. We develop the God-given powers within us
when we attempt to judge, but we should see to it
that our judgment is a righteous one.

It is a universal custom to use a measuring rod,
not only in judging fellow man, but also in judging
government, religion—practically everything with
which man comes in contact. It is proper that he
should use this measuring rod, but it is doubly im-
portant that he should see to it that the measuring
rod is a correct one and the standard he is using in
measuring his fellow man, his government, his reli-
gion, is one that will stand the test.

The Factors of Judgment

There are none of us but make mistakes in our judgments. In the first place, we fail to take into consideration all of the factors involved in making our judgment; and in the second place, many times we judge when we are not set as judges. What are the factors that come to us in making these various judgments?

Suppose that I am going to judge my fellow man. I have a right to judge him, provided I judge him correctly. As I set that man up in judgment before me, what are the questions to ask regarding him? First of all, if I am to judge righteously, I must ask something in regard to the past history of that man. I must ask something with regard to his forebears. What are the conditions that have come into his life through heredity? What has been his environment? For, if I am to judge him correctly as he stands before me to-day, I must not only know with regard to his forebears, but also with regard to the conditions through which he has come in life, which have molded his character and made him what he is to-day. Then I must attempt to analyze him as he is to-day. I must ask myself the question, Is he able to rise above his condition?

What about the judgment of our government and of our religion? Let us call your attention again to our text:

A false balance is an abomination to the Lord, but a just weight is his delight.

Elements of a False Balance and a Just Weight

Three elements constitute an unjust balance. First, ignorance; second, superstition; third, tradition. When a person judges a thing without having the facts at his command, he is necessarily using a false balance. Why? Because he is ignorant of the conditions relative to that which he is attempting to judge. When superstition creeps in he is also using a false balance. And third, when one allows tradition to have an undue weight in judgment he again uses a false balance.

If these, then, are the main elements that constitute a false balance, what are the three that constitute a just weight? I have set them down as these: 1, Knowledge; 2, Analysis; 3, Synthesis.

First, to judge accurately it will be necessary that we have a knowledge of the conditions.

Second, it will be necessary that we be able to divide that knowledge into its component elements.

Third, having made that separation, it will be necessary to choose carefully and correctly those elements that will help us make a satisfactory judgment and put them together again until we have a well organized and constituted opinion. These are the elements that constitute a correct judgment and they are the things that make for a just weight.

The Master's Use of These Elements

The Master was constantly going through these very processes that I have attempted to analyze this morning. You will note, if you study carefully, he did not judge unless he had a knowledge of the situation. When he did render judgment he carefully analyzed the situation and built up a judgment that would stand not only the test of his time, but from that time until now. We believe it will stand the test of eternity. I wish you would carefully and critically read the sermon on the mount. I am confident that not one of a hundred people grasps the wonderful points presented in that matchless message. The Master of men struck right at the heart of things. He presented principles of divine life. If you will analyze that sermon you will notice there are certain standards vastly different from standards constantly used in the world.

Not only throughout his whole ministry, but particularly in the sermon on the mount, the Master attempted to set up a just weight over against the false balance that mankind is in the habit of using. Men have used a false balance when they have set up money as the standard of living, but the Master completely changed that situation when he said that a man's life consisteth not in the abundance of things which he possesses. The Master indicated that the soul of man is of infinitely greater worth than the dollars we so strenuously are attempting to get.

The Master not only set up the correct weight, so far as the standards of living are concerned, but told us that the real intent of the heart in giving is greater than to be seen of men. The Pharisees drew their cloaks about them, and standing there in their dignity said, "We have Abraham for our father; what need have we of listening to this man?" But he struck right at the root of the whole situation and told those people that if they were to give alms to be seen of men, in this giving they had their reward: they received their reward in the admiration of their fellow men. But if they desired to receive the real things of life, it should be necessary that they give for the sake of giving and not that they should give to be seen of men.

The Master gave us a third principle that well can be applied to life, not merely to what we ordinarily call our religious life, but to all phases of our activity. He said, "Let thine eye be single." In other words: You cannot expect success in this life, whether that success come to you in business, in the social world, in religious effort, if you have a double standard. It is necessary that your eye be single, your vision clear, that you be able to see right into the heart of things.

There is another principle that the Master estab-

lished: that the performance of miracles and the speaking in prophecy were not the real measure of a man's spirituality.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And I will profess unto them, I never knew you: depart from me, ye that work iniquity.—Matthew 7: 21-23.

I am not saying that prophecies and miracles do not have their proper place in the work of the gospel. I believe they do or I would not be a representative of this church. Paul says, "Despise not prophesying." I want to emphasize, however, that they are not to be the measure of a man's spirituality. Neither are they to be the measure of the spirituality of the church; but the real measure that the Master was attempting to present here is that you shall do the work of God. But that is not all.

The Master taught us that we must substitute the stewardship ideal for the selfish motive. You will remember he said:

For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.—Matthew 16: 25.

In this statement is contained almost the entire content of the stewardship ideal. Whosoever will selfishly seek to save his own life is automatically losing his life; but on the other hand, one who will lose his life in service is automatically obtaining eternal life.

The sixth and last rule we present this morning is: The golden rule, and not the rule of expediency, should be the basis of living. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In other words, the entire law and the prophets that were given of olden time are contained in the one statement. That is the basis of the entire proposition.

Analyzing Our Message

What is it that differentiates us from other religious denominations? It is that we believe in a God not alone of yesterday, or to-morrow, but a God of to-day. As the Master said, "God is the God of the living and not the God of the dead." We believe in the God who reveals himself in the present day. We believe, as Brother Elbert A. Smith says, in a present-tense religion. That present-tense religion has brought to us something which must be analyzed, so we can see what is the heart of this message that has come to us. If we go right down to the heart of that present-day revelation, what is it that stands out? It is true that we had a restatement of the

principles that were given to us by the Master, but they were only a restatement. We had them before. There has come to us something that is entirely new, and that is the mechanics for the solution of the social problem. If we analyze carefully that solution of the social problem, you will see that before that social problem can be solved it will be necessary that the individual members of this church have the stewardship ideal as a basis. But how are we going to know that we have the stewardship ideal as a basis?

Just the moment that our lives accord with the statement made here by the Master: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them," that moment shall we begin, at least, to work upon the stewardship basis. There is no external process of stewardship that will work until first of all the heart of the individual has been so adjusted that he will work in harmony with the intent of that stewardship proposition.

How are we going to use the Master's standard in application to our present-day lives? For, if we were only to present certain beautiful thoughts from the work of the Master with no real application to your lives, our effort would be largely wasted. We are interested that you shall be able to receive a definite impetus forward, so that the work that has been done shall carry a definite step forward to the accomplishment of our Zionie ideals.

How are we to use the standard in measuring our fellow men? We shall ask, first of all, Does that man recognize that the soul of his fellow man is worth more than the Almighty Dollar he is attempting to corral? Does that person have the real intent of giving in his life? Of course, when we are making this judgment we should judge ourselves first of all on an equal basis. Is that man's eye single to the work of God? Does he believe that the work of the Father is the important thing in the test of his spiritual life? Has he really substituted the stewardship ideal for the selfish motive of life? Is he working according to the golden rule, or is he working under the rule of expediency?

Testing Our Religion

How are we going to use this rule in judging our religion? First of all, we must have knowledge of that religion; then we must analyze it and build our completed structure of belief. I do not believe any one of us has a completed religious structure until we have individually obtained that knowledge, made that analysis, and also made that synthesis. I do not believe that we have a true comprehension of what our religion really is until we have individually gone through that process. We must recognize, too, that the institution is secondary to the belief, and

that the letter is of less importance than the spirit of the law. We are told that "the letter killeth, but the spirit giveth life."

A False Balance Versus a Just Weight

I want to give you a comparison of the two standards that we have attempted to set up, and first of all to call attention to the false balance used by the individual who in his judgment goes to either one extreme or the other. In order that we may bring this clearly before you, I am going to try to analyze the seventeenth century very briefly, picking out some of the most important events. It is very easy to use a false standard and come to a false conclusion.

On the one hand, the seventeenth century is one of the worst centuries in history. Note some of the terrible events that occurred during that century. The king of Persia put out the eyes of the entire royal family, including even the infants. Russia began her cruel oppression of Poland. Prussia was engaged in the Thirty Year War, the massacre of Prague, and banishment of 150,000 Protestants; 700,000 French Protestants were murdered in twenty-four hours. The licentious court of Louis XIV held sway. Mary, Queen of Scots, was beheaded. The French exiled 800,000 of their best citizens.

You will say that this is a terrible period of the world's history; but the seventeenth century was one of the best centuries that history has ever known.

It was during that hundred years Grotius gave to us the laws of peace and of war, the forerunner of our international law of the present day. Galileo contributed the refracting telescope and the laws of motion. Milton, Shakespeare, Bacon, and Locke made their wonderful contributions to literature during that time.

We may use a false balance when we attempt to judge from only one side. If we are going to use a correct weight, to judge accurately, it will be necessary that we consider the good and the bad and base our judgment on their relative importance.

The just weight is that one which recognizes both the good and the evil and then renders an impartial decision.

Judging the Present Correctly

Let us apply this to the situation that confronts us as a church to-day. Have we in judging used a false balance or a just weight? I consider this to be absolutely fundamental, not alone to the judgment of the present situation, but in every judgment that may come to us in the future.

As a church we are in debt. We are forced to take many of our missionaries from the field. Instead of increasing our official forces as we should like to do,

it is necessary to take many of our missionaries from the field. Therefore this message cannot be carried to the countless thousands of people as it could if we had the money to send these missionaries. What shall be our conclusion? Shall we, therefore, conclude that God is no longer leading us and that we should cease our efforts?

Let us look on the bright side. Our debt is caused by conditions that have been almost, if not quite, unavoidable. In actual net worth we are farther ahead than we have ever been before. It is true that we have found it necessary to reduce our missionary force, but what shall be the answer? Shall we simply sit down and say, The church is going on the rocks and we have no responsibility in connection with it?

It was my privilege only recently to be in Council Bluffs. I have been there twice during the past year. Those folks are on the job. Within the past year there have been baptized into that church over a hundred people. What was the reason? Was it due simply to the missionary effort on the part of those sent out by the church, Brother Macgregor and Brother Curtis? I would not for a moment minimize the splendid work they have done. The reason they have had so many baptisms and are taking care of the converts is because the Saints are on the job. They are wide awake. They are attempting to follow out the injunction of Paul, "Let us go on to perfection." Does it suggest anything to us? It suggests to me that just the moment a missionary is released from the work in the field it places upon you and upon me an added responsibility to take the place of that missionary who has been released. We can do it if we will.

Follow me carefully here, because your judgment with regard to this matter may also suggest something in relation to our judgment of all processes and all other matters before the church at the present time. At Graceland College a radio station has been installed, and through the efforts of the President of the church these wireless stations have been put into operation in many branches of the church. I recall very distinctly how critical some of our people were of those who were instrumental in this forward movement, for the reason that the missionary arm of the church had need of their constant attention and if they were giving the time to that kind of work they would not be wasting it upon wireless stations. How many read of the commencement of the move recently made to preach a sermon by wireless in Independence? You will see the statement in the last HERALD, and I am advised that Brother Arthur B. Church, at the head of that work, is making plans at the present time to have a service every Sunday evening. Literally thousands of people are

going to hear our message of peace because we have these wireless stations at the present time. Some of us were not able to foresee the possibilities of this work. Some of us were not able to peer into the future and see that which would result from the efforts of a few years ago; but to-day we are commencing to realize the importance of it, and even if a man should make a dozen mistakes and then should bring to us something of this sort which would enable us to carry our missionary work on in this present crisis, it would appear to me that he had received at least some divine direction with regard to the carrying forward of that process. What is the answer? To me it is this: I am going to be very careful in judging the present processes going on in the church, that I do not condemn in a wholesale manner, because that process is not identically the same as that which went on a few years ago. We have to be very careful. We must, in going through this process of judgment, use the three steps we suggested:

First; we have no right to judge unless we have a knowledge of the situation.

Second; it will be necessary that we analyze that situation carefully.

Third; it will be necessary that after that analysis has been made we build up a constructive program of our belief so we shall know exactly where we are attempting to go.

We have presented both the dark and the bright side of the picture so far as our church is concerned, and I am going to tell you very candidly, a person is using a false balance when he looks only at the pessimistic aspect, and he is using just as false a balance when he is looking only at the optimistic side. That is true not only in the present era, but regarding everything in life. One uses a false balance when he judges only superficially, when he looks only on one side. It is necessary that he look at both sides, that he analyze the process and then consider as to his particular part of the program. Let us do it.

Do present conditions justify the conclusion that God has forsaken us? What did he tell us? "I will have a tried people." "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

Two or three years ago there was a prophecy delivered to the people at Hiteman, Iowa. I wasn't just sure the message was correct. It did not seem reasonable, but I simply reserved judgment. The gist of that message was that there was coming to us a period of sacrifice such as we had not seen for many years, that there was before us a time of trouble. At that time everything was moving along smoothly. The present financial situation had not

struck the country and it looked as if we would continue to move steadily forward, yet that statement came to us, warning us of the very condition through which we are passing at this time. Had God forgotten us? No, he looked ahead and saw the conditions, and warning us, he put the responsibility on us. He warned us then that these conditions were coming. These conditions have come. What are we going to do about it? The man who can go forward regardless of the conditions is truly consecrated to his work. He who is not annoyed very much by the sunshine or rain, who is able to go whether it be calm or whether it be stormy, who will constantly go forward in spite of weather conditions, in spite of whatever situation may confront him, he is the man God wants in this present age, that he has always wanted, and that he always will want.

Here is a stanza from a poem by Edgar Guest that expresses very beautifully what the Master desires of each of us. He has entitled this "My creed." I am going to change one word. As it is changed it would read like this:

To live as fully as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

The Delinquent Child

By Ida Etzenhouser

Prepared for the Sanitarium Number of the Herald.

The Survey of November 13, 1920, reports Mr. Herbert Hoover speaking before the American Child Hygiene Association in Saint Louis, October 11, as saying:

The Nation has the obligation of taking such measures toward its children as will yield to them an equal opportunity at their start in life. This responsibility and duty is not based alone upon human aspirations, but it is also based on the necessity to secure physical, mental, and moral health, economic and social progress by the Nation. Every child delinquent in body, education, or character, is a charge upon the community as a whole and a menace to the community itself. The children of strong physique, of sound education and character, are the army with which we must march to progress!

The Nation cannot do this work until public opinion has been so aroused to its necessity that such opinion has become crystallized into laws. When we are awakened to the fact that our neglect of the children in the past is in a measure the basis of our social unrest of the present; that this past neglect is filling our almshouses, houses of correction, jails,

and asylums, and that the upkeep of such institutions is greatly in excess of the amount in dollars and cents which would be necessary to dam this stream of human driftwood and turn it into safer and more profitable channels; then, and only then, shall we be successful.

Society is becoming so complex that only the physically and mentally fit are capable of making the adjustments necessary to the existing complicated conditions. Unstable nervous systems must be stabilized as far as possible; physical defects must be remedied while in their early stages, if we would give our children a fighting chance in the great social and economic struggle which we call life.

Often it has been said that it is the right of every child to be well born. This is true, but it is also the right of every child that is not well born to be given every chance possible to lift him from that path that leads downward to failure, to that other path that leads upward to at least a limited degree of success.

This will be possible only when public conscience is aroused to the importance of an annual physical and medical examination of school children by reputable physicians, and remedial work done when needed. So many hours of the child's life during his formation period are spent in schools which are under state control, that much may be done to correct inherited weaknesses and offset those weaknesses caused by bad environmental conditions in the home. Teachers should be trained in hygiene, and this subject presented to every child under their care in such a way that no child shall finish his school program without having formed definite individual health habits which will stay with them throughout their life. School buildings should be built having in mind the proper distribution of light, air, heat, and moisture, and should have proper sanitary surroundings.

So much of the mental retardation which we see around us had its beginnings in physical defects that might have been corrected, that annual physical examinations cannot be overemphasized. Adenoids and nasal obstructions pressing upon the nerves and blood vessels of the head and cutting off the supply of oxygen may retard the development of the brain; and if not removed, may cause the child to become subnormal. Defective teeth are a menace to the health of the child, not only causing toxic poisonings but poor nutrition, and malnutrition retards neuro-physical development upon which mentality is based. The eyes and ears have been called the gateways to knowledge, and their functioning in this capacity should be understood and appreciated, and any defect remedied, that the child may not be cut off from the maximum of impressions that may be received only through these organs. Rheumatism and other

ills have been traced to diseased tonsils, therefore they should be removed. Poor posture may lead to curvature of the spine and hollow chests, which if detected in time by the school physician may be corrected by proper physical exercises and so may save the child from tuberculosis.

Like Esau of old, we too often sell our birthright for a mess of pottage, allowing the selfish enjoyment of what money can buy to-day stand in the way of that social inheritance which should be the birthright of every child, and which can only be obtained by the investment of money in such corrective measures as will reap a rich harvest in social and economic efficiency in the futures of our children.

The state is the great mother of all; too often the public schools, the product of the state, is nothing more than a human grist mill, into whose hopper we pour the raw material in the shape of immature children, with the idea of turing out the same grade of finished product regardless of the differences in the raw material with which the hopper is fed. We are awakening to the falsity of this idea, and are beginning to realize that individual differences exist; that chronological age is not the true measure of mental capacity; that even the age at which the child should enter school should be measured by anatomical-physiological development rather than by the number of years he has lived; that the grading of children according to their mental age is much more significant than according to their chronological age, and that no child of retarded development should be submitted to the stress of trying to compete with children of better neuro-physical development, but that special classes or schools should be provided where they may receive individual treatment and so stabilize them as far as possible, that they may later function acceptably as members of society.

None of this can be accomplished without an annual physiological examination of children; also psychological examination by experts followed up by proper remedial work. Those who have made a special study of this question tell us that the five per cent of children who are now mentally below normal because of neuro-physiological defects, could be cut down to one half of one per cent if they were given proper consideration and corrective measures carried out. When we take into consideration that it is out of this questionable five per cent that are below normal that our paupers and criminals are largely developed, we can see one of the reasons why we as a church should interest ourselves in this vital matter.

A criminal is a nonsocialized individual; he is often nonsocialized because his powers of inhibition are below normal, because of an inherited or acquired unstable or defective nervous system. It is

OF GENERAL INTEREST

Revelation Before the Flood

The evidence showing a revelation, at least before the Flood, of the will of God to man continues to accumulate. Our attention has just been called to an article in the *Sunday School Times* by Doctor Melvin Grove Kyle, in which he makes the following statement:

Can anyone read John 3:16 thus: "God so loved the world after Abraham that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life"? I once asked.

Theologically such a thing seemed impossible. "According as he hath chosen us in him before the foundation of the world," and knowing that Enoch prophesied of the *second* advent (Jude 14). Archæologically also there were already at that time indications that there was a more or less full revelation of the divine scheme of redemption to the antediluvian world; that the promise to Eve was not the only revelation of redemption to that period of the world, Enoch not the only one who 'walked with God,' and Noah not the only preacher of righteousness to the antediluvian world, but only the last one.

It is certain that whatever was known of the plan of redemption to Noah and his sons would go off along all lines of migration after the Flood and so probably leave traces of itself in mythology in many lands. Traces of such descent have been suspected for a long time in the mythology and poetry of Greece and Rome; more than suspected in the weird, suggestive myths of Osiris in Egypt, and the farther back in Sumerian or early Babylonian mythology research has been able to penetrate the more remarkable have become indications of the Messianic hope.

True, in all these lands, far along these various lines of migration after the Flood, the Hope has been horribly mixed with polytheistic myths, yet the Hope still appears.

So I felt as early as 1914 that sooner or later more complete information of early Babylonian mythology pointing back to antediluvian revelation would come to light. But cer-

therefore our business as members of that great family, "the kingdom of God on earth," to see that everything possible is done for the child to give him a strong physique, sound education, and moral character.

We agree with Mr. Hoover that the "children are the army with which the Nation must march to progress." Then let us interest ourselves in the Nation's greatest assets, that we may take our place as a church at the head of civilization and lead the world in its onward progress. Remembering that just as a weed is a useful herb out of place, so often the delinquent child is a child out of its proper sphere, that is not understood, and when placed in the right environment, properly nurtured, and physical defects remedied, it may become a useful citizen.

tainly no one could have anticipated the startling way in which it would appear as it is now seen in the following sensational

"Adumbration of the Christian Scheme of Redemption,"

for the facts of which I am indebted to the distinguished cuneiform scholar, Professor George A. Barton, of Bryn Mawr, Pennsylvania.

There then follows an extract from Doctor Barton's work, including many lines from Tablet VI. Students of Biblical criticism are well aware of the comparison which has been made between the Babylonians, Genesis, Numbers, etc., and that of the Jewish Scriptures, and some writers have even inferred that the Jews secured the first part of the Old Testament during their captivity in Babylon. Doctor Barton and Doctor Kyle, however, very clearly consider that this later discovery rather indicates, as they go back farther into the Sumerian records, the existence of an antediluvian revelation of which these various accounts are the offshoot. The Babylonian, therefore, is only a derivative, and as Doctor Barton says,

"The general resemblance to Biblical account of the Creation, the Garden of Eden, the Fall, and redemption by the death and resurrection of Christ is astonishing. If we eliminate the polytheism some of the lines might, when thus slightly revised, be applied to our Lord. For example:

"He is the God, who by his holy death makes the dead to live.

There perished the hireling who hated him.

Verily he is the God whom God his father named,
The holy God who makes pure all of us."

"In many respects this Babylonian narrative differs strikingly from the Biblical. For example, it lacks human interest."

Doctor Kyle then concludes as follows, showing plainly his belief that it is the result of this early revelation and that God has not left man without a knowledge of him:

Here certainly is, as Professor Barton has called it, "An adumbration of the Christian scheme of redemption." It seems to reflect prophetic revelation. I say *reflects* revelation, for it is impossible to think for a moment that the myth itself was a prophetic revelation on the plan of redemption. Polytheism may reflect revelation previously given, but polytheism cannot itself be a revelation of God, the one true God; for the one God to reveal himself through polytheism would be to make revelation a lie.

Professor Barton has pointed out for us the most patent and unmistakable similarities between this Babylonian tablet and the Biblical statements. There are other hints of Biblical things in the inscription less unequivocal, and it is to be expected that there will be discussion over the exact meaning of some portions of the tablet, but there can be no doubt that, in the main, this Babylonian story of Creation, the Fall, and Redemption as here presented will stand.

That there are thus but two possible interpretations of the significance of this tablet will be apparent at once to most careful readers. One of these interpretations, which I believe to be the correct one, I have already given at the beginning of this review. The other possible interpretation, which will soon appear from anti-Christian rationalists, may as well be anticipated now. They will at once seize upon this myth

(Continued on page 506.)

HYMNS AND POEMS

The City of God on Earth

The following poem from the *Border Cities Star*, of Windsor, Ontario, is another indication of the thought of the world.

We have pointed out before the effort to build garden cities in England, the strong arguments put forth by others on behalf of a city of Zion. This poem is another indication of how widespread is become that desire for the city of God to be established on earth.

O City of God! O vision most splendid!
Oh! when shall we see thee established on earth?
When shall this old world's long travail be ended,
And out of its anguish a new brought to birth?

We look and we long for that day, resplendent,
When wrongs shall be righted, and tyranny cease,
When righteousness, love, and justice transcendent
Shall insure to mankind the blessings of peace.

When truth on the throne shall once more be regnant,
When poverty's shame shall vanish away—
We watch and we wait, for that day so pregnant
With promise so splendid, the future to sway.

The sages and seers and prophets have spoken,
In voices long stilled, of this time that shall be;
Yet age follows age and men ask us the token
Or sign of its coming—give faith, Lord, in Thee!

Our spirits grow faint and doubts are arising;
O Lord, we are longing thy footsteps to hear,
Come quickly, we pray thee, the faithless surprising,
Thy promise redeem and to all men appear.

(Continued from page 505.)

as the origin of the whole gospel story of redemption and make the story of the historical Christ only a legendary incarnation of this Babylonian myth, associated with the actual biography of some Jewish enthusiast of the time of Pontius Pilate. Such modern devotees of Strauss with his mythical theory will be numerous to put for this interpretation. The world of believers, as well as the world of scholars, must choose between these interpretations, the one that makes the gospel no more than a myth, and the other that lifts up our eyes to a historical background for the revelation of redemption that bridges that vast empty place between Abraham and the Prot-Evangelium in the Garden of Eden and confirms our belief that John 3:16 tells us that God loved the whole world, and that we were "chosen in him from the foundation of the world."

The readers of *The Sunday School Times*, from the distinguished scholar who sends me the facts and the translation, to the humblest reader in the farthest corner of the world, will not need any guidance from me in choosing between these two interpretations of this most sensational and epoch-making find. If the world was astonished when in 1875 George Smith announced that he had found a Babylonian account of Creation, from which the account of the creation of man was wanting, how much greater will now be the wonderment when the missing part is supplied and is found to reflect not only the account of the creation of man, but of the Fall and of Redemption!

Yet let us not stand with hands idly folded,
Content with our hope, our gaze fixed on the skies.
But grant we each may be fashioned and molded
For service most holy and true sacrifice.

That so by earnest and loyal endeavor
We may hasten the day when those things shall be;
And from the whole earth, Most Blessed For Ever,
Shall praise without ceasing arise unto thee.
—E. Frank Miller.

His Hand Is Over All

By Mabel K. Smith

Last midnight came a dismal train of thoughts,
To haunt my pillow, that I might not sleep;
Thoughts of the trouble cloud that hovers near,
And threatens failure, trials, and sorrows deep.

And were it not for other vigils spent
In like forebodings and in fancies drear,
And were it not that I am still His child,
My soul would sink beneath its weight of care.

But I recall the dreary midnights passed,
While hideous warfare filled the world with woe;
And I recall that God's own hand was raised
To quell the sounds of battle. So I know

That now, although grave fears harass the soul,
While night's dark curtain closes out the day,
That same dear Hand will lift at earliest dawn,
And scatter torturing fancies far away.

My Mother's Face

Three little boys played together,
One beautiful summer day,
And I leaned out of the window,
To hear what they had to say.

"The prettiest thing I ever saw,"
The first little boy said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus,
And I wanted it awful bad."

"I think," said the third little fellow,
With brave and gentle grace,
"The prettiest thing I ever saw,
Was just my mother's face."

—Selected.

Rheumatism in the pocket nerve, my friends, yields quickest to desperate remedies. Nurse the twinge and it cripples the whole body. Ignore it, and you walk quit of it forever. But if I ignore it and the other fellow does not, don't I penalize myself to his advantage? In cash, yes. On a spot-cash basis, such a transaction, as you should realize at the start, does not pay. Only in long-term, compound-interest-bearing bonds does it pay. And these bonds are cashed-in to you at times and in a noble currency which you least expect.—Everybody's.

THE FORUM

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

The Place of Evolution

By Edward Ingham

There are several varieties of evolution. It is as a theory not demonstrated as affecting religion. It is hypothesis, not doctrine.

The editorial in the HERALD of January 11 under the caption of "Science and revelation" was read with great interest by the writer. In the opening paragraph it says: "The recognition of the place of science or open-mindedness towards the hypothesis of evolution does not mean we should reject our religious concepts."

Personally, I have always considered that evolution was very much like socialism—there are several different varieties. Hence, when a person says he believes in evolution the question which naturally presents itself is, "What kind?"

In your article you point out that an acceptance of crass materialistic evolution (the kind championed by men like Haeckel) would be suicidal to our Christian faith. But how about the evolutionary point of view enunciated by Herbert Spencer, which seems to dominate modern sociological thought? Can we consistently accept this evolutionary basis and at the same time contend for the power and efficacy of the atonement of Christ? For if we are to believe that the early habits of men are indistinguishable from those of animals; that mankind started at the foot of the ladder and gradually ascended from a state of savagery to civilization through the slow accumulation of experimental knowledge; then it is the rise, not the fall of man with which the study of history makes us acquainted. And if there was no fall, there is, of course, no need for redemption. If there was no special creation, and man is merely an evolution from some tadpole or fish or anthropoid ape, what need of an atonement? All that is necessary is to leave him alone in his own evolutionary development and he will finally come out all right. The atonement, therefore, if such be the case, is theologically and philosophically absurd.

First Man a Savage Is Inconceivable

I have always preferred the sanity of the views entertained by the Duke of Argyll with reference to man's primitive condition. He says:

That the first man should have been a savage, with instincts and dispositions perverted as they are never perverted among the beasts, is a supposition impossible and inconceivable.

With arguments so deeply founded on the analogies of nature in favor of the conclusion that the first man, though a child in acquired knowledge, must from the first have had instincts and intuitions in harmony with his origin and with his destiny, we must demand the clearest proof from those who assume that he could have had no conception of a Divine Being, and that this was an idea which could only be acquired in time from staring at things too big for him to measure, and from wondering at things too distant for him to reach. Not even his powers could extract from such things that which they did not contain. But in his own personality, fresh from the hand of Nature—in his own Spirit just issuing from the fountains of its birth—in his own will, willing according to the law of its creation—in his own desire of knowledge—in his own sense of obligation—in his own wonder and reverence and awe—he had all the elements to enable him at once to apprehend, thought not to comprehend, the Infinite Being who was the Author of his own.

Scholars who have begun their search into the origin of religion in the full acceptance of what may be called the savage theory of the origin of man—who, captivated by a plausible generalization, had taken it for granted that the farther back we go in time the more certainly do we find all religion assuming one or other of the gross and idolatrous forms which have been indiscriminately grouped under the designation of fetichism—have been driven from this belief by discovering to their surprise that facts do not support the theory. They have found, on the contrary, that up to the farthest limits which are reached by the records which are properly historical, and far beyond those limits to the remotest distance which is attained by evidence founded on the analysis of human speech, the religious conceptions of men are seen, as we go back in time, to have been not coarser and coarser, but simpler, purer, higher—so that the very oldest conceptions of the Divine Being of which we have any certain evidence are the simplest and the best of all.

Purer Nearer the Source

The instinct of perfection, then, the moral impulses, the help of God which accompanies these, must have been as great and as clear to man in the beginning as to-day. As Max Muller has so conclusively and convincingly shown in his comparative study of religions, the process of evolution as applied to religion is just the process of corruption; and the nearer we get to the source of religion the freer do we find it from the corruptions that characterize its later history.

Unless some idea of God had been part of the original dowry of the human soul, religion would have been a thing impossible; for explain the religious instinct as we may, we shall never explain it by evolution. For that cannot possibly be an explanation which yields no first origin or cause for what it assumes to explain; and if anything is to be evolved in an orderly manner from the resident forces of primordial matter it must first have been involved through the creative act of the Divine Being.

In my opinion, this tremendous factor of involution completely eclipses and entirely subordinates the factor of evolution.

Physical Evolution Rendered Largely Obsolete

Since the general acceptance by science of the electronic base of nature it seems to me that physical evolution has been rendered largely obsolete. Professor Larkin has written very extensively upon this fascinating subject and the following is quoted from one of his articles:

Science, even of the highest recent type, does not know what anything is, or how any act of nature is performed or why. But it knows that nothing exists but electrons. Electrons either know of themselves how to assemble into revolution around each other thus to form atoms of the ninety-two kinds at present known to chemists; or are directed how, by external mind. The process of atom building is absolutely mental. If mind is in the electrons, then the entire physical universe consists of mind manifested as electrons. If outside, then mind is the creator, since electrons, in order to be, have been created, had to be thought of before creation. There is no use of denying this, for the word *create* is primordial and prehistoric in human speech. In my science chambers, I show by illustrated lectures that the word *create* was in full use when the first light of history appears.

Mind created life, and not life mind. Living creatures assemble matter around their forms or shapes; but form, shape, model, pattern, or design, these all are thought specifications. The shape of a man had to be thought of first. And this solid fact at once completely upsets, overthrows, and forever wipes out the theories of evolution as taught by Lamarck, Wallace, Darwin, and the vast multitude of their congeners, coadjutors, and imitators, together with the mutation hypothesis of Doctor Vries. For all traces of change in the sidereal universe are in preceding mind. This incessant harping about natural selection, variation, and mutation is about ended. All these are in antecedent mind. Argue as these people may, they cannot upset the fact of creation and creation by mind.

Only mind is eternal; matter is not, because all matter is assembled electrons. The mind that created electrons is able to take them apart, and thus end the entire material universe. This idea of building and disintegrating the universe of matter is one of the oldest in literature. The Bhagavad Gita mentions it.

Physiologists tell us that all the substances which compose our bodies, pass away into vapor and others take their places: That our bodies are mere aggregations of molecules which are never long composed of the same molecules, because molecules are retiring before other molecules incessantly. It was upon this concept that Tyndall predicated his supposition of life. He says:

Supposing, then, the molecules of the human body, instead of replacing others, and thus renewing a preexisting form, to be gathered first hand from nature and put together in the same relative positions as those which they occupy in the body. Supposing them to have the selfsame forces and distribution of motions, would this organized concourse of molecules stand before us as a sentient, thinking being? There seems no valid reason to believe that it would not.

An Established Order in God's Creations

While it may be regarded as a fine conceit on the part of physiologists to expect some day to test the completeness and correctness of their investigations

by the artificial creation of life, it is at least within the prospect of belief that what a man of science like Tyndall could suppose possible, certainly God, if he chose, could accomplish in fact. Such a supposition is not at all illogical nor unscriptural and it would greatly illuminate the somewhat obscure account of man's creation given in the Mosaic narrative if this method of creation were accepted. There would then be no logical necessity for evolution. This does not mean that there would be no natural law of progress, but merely that it is not the same that is affirmed in the "Naturalistic" doctrine. Throughout the whole process of creation there was an orderly progress from lower to higher forms of matter and life and there is an established order in all the Creator's work. But Progress is the advance of any being or order of beings from a state of imperfection towards such perfection as it is capable of. The advance is within itself, it still remaining the same being or order of beings. Progress, then, is the improvement of anything within its own class and does not contemplate a transition of a being or order of beings out of itself into another. It does not mean a displacement and a substitution—another thing in its stead—but a bettering of the thing itself.

The inquiry, therefore, as to whether God created lower species in any realm of nature, for the sake of the further production of higher ones out of them; whether it is in the divine plan at all that orders of existence shall ever pass beyond the bounds of their class and mix up in kind—is an inquiry which does not touch the doctrine of progress, but it does vitally concern the question of man's redemption.

"An Empirical Generalization"

Mr. Spencer calls evolution "an empirical generalization" but no generalization from experience ever gave man the idea of perfection, for it could not be generalized from the imperfect. It is the instinct of perfection in man's soul that gives it the prompting to achieve the perfect in anything: he has a tendency to progress because he has a tendency to realize his ideals.

All art is the endeavor to realize in material forms and colors an idea of beauty latent in the human soul from the beginning. Hence the true artist is the one who gives expression through the medium of metal, wood, stone, or pigment to the things which we impotently see. The same is true of music: both have their origin in the realm of the ideal and require the master's touch to body them forth. The beauty and impressiveness of a picture or statue are things separate and apart from the mere canvas or marble. So it is with the religiosity of man. There are certain facts of human history and experience that bear witness to an essential relation of the hu-

WOMEN'S DEPARTMENT

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

The Dream of Pilate's Wife

By Edwin Markham. One of the readings suggested for reunion programs.

"When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."—Matthew 27: 19, 24.

You cannot wash your hands of this: that crimson would defy

The many waters of the sea, the cisterns of the sky.

His blood will be upon your name; nor years can wash it white—

Not till the leaping seas shall wash the great stars from the night.

You say the Galilean only dreams a foolish dream,

That he is but an idle leaf upon an idle stream.

No, he is the Man of the People, hated by scribe and priest: He is the fear at the Temple door, the specter at the feast.

Shall the whispering house of Annas draw down upon your head

The hatred of the future and the shadow of the dead?

Why palter with this priestly crew? They hold a long intent:

When the wheels of the street have pity will the hearts of the priests relent.

You say you fear Tiberius—you fear the roar of Rome:

But this man is to Cæsar as a sea-rock is to foam.

Whoever turns from this man's truth, he takes the thorns for bed,

He plows the seas for gardens, and he sows the sand for bread.

man soul to the infinite—that are the attempts, more or less imperfect, to give expression and realization to that latent consciousness of an Infinite Being and Life which is bound up with every man's nature as a rational and spiritual being.

Virchow tried to prevent the introduction of evolution as an approved science in the schools of Germany. In one of his lectures he said he "would teach evolution if it were only proven; it is, as yet, in the hypothetical stage; the audience ought to be warned that the speculative is only the possible, not actual truth; that it belongs to the region of belief, and not to that of demonstration. As long as a problem continues in the speculative stage, it would be mischievous to teach it in our schools. We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine."

Is it, after all, possible to get any such proof of evolution as shall seriously modify our religious concepts? I think not; but what say you?

Oh, let the Galilean go, strike off his cruel bond:

Behold that fathomless silence and those eyes that look beyond.

There's more than mortal in that face—than earthly in this hour:

The fate that now is in the bud will soon be in the flower.

O Pilate, I have suffered many things in dream to-day,

Because of this strange teacher of the strait and mystic way:

I saw him hanging on a cross, where the stones of Golgoth are;

Then laid, at last, in a guarded tomb, under the evening star.

I saw him rise again one dawn and down a garden go,

Shining like great Apollo white, our god of the silver bow:

And then the wind of vision tore the veil of time apart,

And love of him ran greatening from camel-path to mart;

His story was a wonder on the eager lips of men,

The scourged Galilean walked the roads of earth again.

I saw Jerusalem go down before the wrath of spears,

And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible cry,

While signs and portents threw on earth their shadows from the sky,

Where spectral warriors strode the clouds like giant cherubim,

Going to battle in the night, now glorious, now dim.

Then whispers wild; the shout of crazing prophets on the street;

The wail of mothers by their dead; the sound of running feet;

And then the Temple reddened up, and stood, a cone of flame;

Then ashes, and Jerusalem had withered to a name.

World-battles roared around this man, the world's mysterious king;

But over the storm of the ages I could hear the seven stars sing.

Rome crumbled and I heard a voice across the ruin laugh:

A Power had risen on the world, shaking the thrones as chaff.

And down the ages ran your name, a byword and a jeer:

"He suffered under Pilate!" sounded ever in my ear.

The deeds of some are clean forgot, but yours did breathe and live;

Some are forgiven in the end, but none could you forgive.

Additions to List of District Organizers

Appointments of the following district organizers have been made since the publication of the list in HERALD of February 22. These appointments have been made with the concurrence and approval of the First Presidency, and the Saints should feel it a pleasant duty to assist, encourage, and support these women wherever and whenever it is possible. The service given is often, even under the most favorable conditions, both difficult and arduous to women who have the care and responsibilities of home and family, or other already heavy duties, but through proper cooperation and sympathetic assistance they will be able to accomplish definite things in the way of uplift and betterment. The work entrusted to the Women's Department by the church is worthy the loyal support and attention of all, which we bespeak in hearty measure for those sisters who have accepted responsibilities of a district or local character.

Detroit District, Mrs. Hermina Bennett, 226 East Milwaukee Avenue, Detroit, Michigan.

Zion, Mrs. Anna Murphy, 1508 West Short Street, Independence, Missouri.

North Dakota, Mrs. Laura Freeman, 1417 First Avenue, Fargo, North Dakota.

Southern Ohio, Miss Edith Wood, Hillsboro, Ohio.

Eastern Oklahoma, Mrs. John S. White, Care of Gooch and White, Hartshorne, Oklahoma.

Youngstown-Sharon, Mrs. Edith Glassford, 44 Ellison Street, Youngstown, Ohio.

Kentucky and Tennessee, Mrs. Hazel Burwell, 3243 Virginia Avenue, Louisville, Kentucky.

Utah, Mrs. Ida Etzenhouser, 336 South Fourth Street, Salt Lake City, Utah.

Chatham, Canada, Miss Ruth Wood, 541 Hall Avenue, Windsor, Ontario, Canada.

Toronto, Mrs. Archie F. McLean, 48 Fern Avenue, Toronto, Ontario.

Central Illinois, Mrs. M. T. Jamison, 222 North Glenwood Avenue, Springfield, Illinois.

Gallands Grove, Iowa, Mrs. F. R. Schafer, Denison, Iowa.

Des Moines, Iowa, Mrs. Besse Laughlin, Rhodes, Iowa.

Unorganized Kansas, Mrs. Kate Brockway, 1039 South Topeka Street, Wichita, Kansas.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER IV

Civic Organization

I. Social Organization

1. Rudimentary and complex organizations.
 - a. The first object of organization.
 - b. The first step in the development of an organization.
 - c. Necessity for coordination, cooperation, and efficiency.
2. Social development through individual and collective development.
 - a. The change from barbarism to civilization.
 - b. Modern warfare a survival of barbarism.
3. The character of social organizations.
 - a. Discuss Gedding's definition of social organization: (1) likemindedness; (2) solidarity.
4. Economic, political, and social forms of association.
5. Customs.
 - a. Their development.
 - b. Importance among the barbarous and the civilized.
 - c. Preparation for self-rule.
6. Institutions.
 - a. What does the author mean by the term?
 - b. Relation to customs.
 - c. How changed?
7. Limitation in the development of institutions.
 - a. Social development limited by experience and character of individuals.
 - b. Development of the Latin-American republics as compared with that of the United States.
 - c. Give the gist of Ellwood's statement concerning limitations.
8. Discuss conditions under which student government may be successful.
 - a. Value of eternal effort.
 - b. Problems arising from such classroom "institutions" as classes, notebooks, examinations.

9. Social control.

- a. Political control: (1) the state; (2) the nation.
 - b. Control through institutions and customs.
 - c. Control through prohibition or development.
- #### 10. Nationality and democracy.
- a. Group unity which deserves to be called nationality.
 - b. Advantages and limitations of democracy to a nation.
 - c. Chief object of a democracy.

II. Political Organization

1. Define the terms: *state*, and *nation*, as used by the author.
2. The work of the State as (1) protective, (2) regulative, (3) directive.
3. The proper scope of governmental duties.
 - a. Form of government depends upon experience of people.
 - b. Government and liberty not contradictory terms.
 - c. Limits of government activities (1) in Colonial times, (2) at present.
4. Three sets of governments: (1) national, (2) state, (3) local.
5. Our national and state constitutions.
 - a. Popular government.
 - b. Written constitution: (1) how changed? (2) sovereignty of the people.
 - c. Unwritten constitution.
6. Representative government through political parties.
 - a. District representatives.
 - b. Political party representatives.
7. Departments of government.
 - a. Legislative, executive, and judicial.
 - b. Discuss (1) duties of each; (2) separation of the three.
8. Our Federal system of government.
 - a. Distribution of powers: (1) to the Nation; (2) to the States, or "commonwealths."
 - b. Differences between centralized and a federalized system of government.
9. Summarize the characteristics of American government as given by the author in section 67.

III. Economic Organization and Activities

1. Some fundamental economic processes.
 - a. Importance of economic processes and activities.
 - b. Discuss: (1) production; (2) distribution; (3) exchange; (4) consumption.
2. Some characteristics of the economic order to-day.
 - a. Personal freedom of to-day.
 - b. Bondage of the past.
 - c. Private enterprise and initiative.
3. Private property.
 - a. Its acquisition, retention, and bequest.
4. Freedom of contract.
 - a. Government may enforce contract.
5. Division of labor and large-scale industry.
 - a. Specialization.
 - b. Development of corporations.
6. Cooperation and markets.
7. Competition and monopoly.
8. Production and distribution.
9. Civic organization and the citizen.

Suggestions for Reading and Discussion

1. "Monopoly or opportunity," by Woodrow Wilson, Chap-

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

LETTERS AND NEWS

Influence of the Mouth and Teeth Upon the General Health

(Fourth of Four Articles.)

Your mouth and your teeth are very important factors in your health. This fact is now recognized by practically all medical men, dentists, and scientists.

The late Sir William Osler said: "There is not one single thing in preventive medicine that equals mouth hygiene and the preservation of the teeth." Doctor E. C. Rosenow, of the famous Mayo Clinic, says: "It seems to me that a public mouth propaganda is badly needed, that people may be fully informed of the dangers to their continued health that may arise from infected teeth, and may learn how to avoid them; prophylaxis should be the watchword."

All prominent authorities agree that ninety per cent of disease germs gain access to the blood stream from the teeth and jaws. The teeth being the only organs of the body which are not automatically restored or renewed are more liable to harbor disease than other organs which are automatically rebuilt about every seven years.

Teeth possessing live, healthy pulps or nerves are seldom a menace to the health, but on the other hand, teeth deprived of this important organ, either mechanically or by disease, are almost always a source of danger. Uninterrupted decay of a tooth gradually involves the pulp or nerve, causing its subsequent death and putrefaction. The dissemination of this infected material through the blood vessels adjacent to the roots of the teeth and thence throughout the body may be the direct cause of such diseases as rheumatism, sciatica, neuralgia, neuritis, chronic headache, etc., and indirectly may be responsible for such diseases as Bright's disease, diabetes, and disease of the liver, kidneys, gall bladder, stomach, intestines, and heart. Inflammation and suppuration of the gums supporting tissues of the teeth may also be responsible for any of the above mentioned diseases, owing to the infected material being forced into the blood vessels and carried through the system until it lodges in some susceptible organ or tissue. All of these so-called focal infections arising either from the diseased roots of teeth or from so-called pyorrheal conditions of the gums and supporting

ter III, "The New Freedom" in *The World's Work*, March, 1913.

2. "Citizenship," an editorial in the *Saints' Herald*, November 29, 1921.

3. "Can freight rates come down?" A study of the decentralization of business, by Richard Boekel, in *The Independent*, May 21, 1921.

4. Write a paper on "My ideas of a good citizen."

5. Memorize the sentence: "Good citizenship requires ability to contribute productively to the life of the times."

6. Request short talks on what the following people can do to help the civic life of the community:

- | | |
|------------------|--------------------|
| a. The farmer. | f. The schoolboy. |
| b. The teacher. | g. The schoolgirl. |
| d. The mother. | h. The banker. |
| c. The preacher. | i. The merchant. |
| e. The father. | j. The dairyman. |

DORA YOUNG.

Book of Mormon Confirmed by Chippewa Traditions

[In a personal letter accompanying the following article, Brother Joseph A. Northrup, who is a Chippewa Indian and was recently baptized in Minnesota, expresses the new hope that his people may speedily accept the restored gospel and again become a delightful people.]

He has visited old Indians in different places and finds their stories all the same regarding God and things as they were among the Indians before the coming of the white man. His daily work prevents his giving all the time he would like to this research. But so far as he has gone he finds that these people retain some of the fundamental truths in the Book of Mormon. He adds that it is his present desire to labor among his people, not so much for citizenship as before, but to bring to them the restored gospel message.—EDITORS.]

In this short letter it is not our purpose to extol the virtues or condemn the shortcomings of the Chippewa Indian Medawin or society, but to glance at a few of the outstanding features on doctrines of this native form of worship, for worship it is; it recognizes one God.

Since the old Chippewa priests claim it was ordained of God, we have compared its teachings with the Book of Mormon and find some startling facts that corroborate.

We must remember this worship of Giji Munido, or God, was practiced here on this continent before Columbus discovered my country and people.

The Chippewas knew of those Nephites which the Book of Mormon tells us were left here on earth, even before the Pilgrim Fathers made a landing on the bleak New England coast.

In their religious ceremonies the Meda-wa-tig, or cross, occupies the most central place.

They claim that Giji Munido made the first man out of earth or dust and blew the breath of life or soul upon him,

structures of the teeth, may exist for considerable lengths of time without giving rise to any bad symptoms, but just as soon as one's vitality or resistance is lowered they attack the weakest part. Radical measures then have to be resorted to, such as the extraction of the offending teeth.

Most of these menacing conditions of the teeth and gums are caused by early neglect and are absolutely controllable if taken in time. Clean teeth rarely decay, and if a child is taught to keep its teeth thoroughly brushed and is brought up on food which is hard and coarse enough to compel thorough mastication, and which does not contain an excess of starchy and sugary materials, tooth troubles should be reduced to a minimum.

Few of us would care to eat food from a dirty plate or dish, and yet it would do us just as much harm to put clean food into a dirty mouth, for in both cases the food is contaminated before it reaches the stomach.

The aim of dentistry to-day is prevention. By having one's teeth examined two or three times a year from early childhood, it should be possible to avoid having fillings inserted large enough to endanger the health of the teeth.

A prominent medical authority says: "Infections which are most hazardous to general health usually cause no local manifestation of pain. Major operation will decline fifty per cent when the majority of the people have their mouths cleaned up of focal infection and when proper dental prophylaxis is generally accepted and adopted."

that the body returns to earth and the soul, or Ochi-chog, lives on or dies, according to the life it has lived.

Perhaps this is all that is left of the religion that was established on this continent after the death and resurrection of our Lord in Palestine, for it is said after this religion was established happy was the state of the people. Everyone loved his neighbors; there were no rich and no poor; all things were held in common; there was plenty for all; the seasons were mild. In fact, peace was upon the land. But after a time the Evil One got control of the majority of the people and then came wars and misery, even the teachers or priests beginning to practice the black art or Che-suk-ki-win. And even to this day there are priests who seem to work miracles!

It is possible that the first people degenerated in this land, for we have only to look at so-called Christianity today to see how the evil one perverts men's minds with the dazzle of riches and power!

The folklore of the Chippewa is built around kings, beautiful princesses, soldiers with horses, swords and lances; great cities are mentioned, and so are gold and silver, all of which tends to show that these remnants of a once mighty civilized people retain some memory of their past splendor!

While their tradition is interesting to anyone, to those of us who believe in the Book of Mormon the legends of the Medawin priesthood will be added proof that truly God works in a mysterious manner.

On account of lack of space, we will not go deeply into the origin of this ancient order. It was ordained of God, or Giji Munido, and its main theme was life here on earth and the hereafter. But it also lays important stress upon the fact that Giji Munido left *three men*, or Gi-shik-go-wi-ni-wak, here on earth to protect the Chippewas.

Our legends state that these three Nephites appeared and gave help and advice to the Chippewa in times of famine or sickness, taught them the use of herbs for medicine, etc., before the coming of the whites, and even up to this day there are old fellows who speak with reverence of the appearance of one or more of these men, always as a great light, with beautiful white faces, ever on a mission of love and mercy.

To cite one instance, while Minnesota was still an infant in the great family of States and Duluth only a small trading post, the white man's doctors were few and far between. The Chippewa depended mostly upon their winter's catch for their livelihood. Their camps were scattered throughout the then virgin forests along the streams and banks of lakes. One of these families was encamped on Kettle River where the present town of Rutledge now stands. This family consisted of the man, his wife, and two little girls.

One day the father came home after a weary tramp along his line of traps and found his oldest child very sick. In a few days it died with the strange choking disease. On the same day the other and only child was down with the same dread symptoms. This man was a firm believer in Medawin, the only form of worship he ever knew up to that time. In vain they gave the child native medicine, but the little one was dying faster than the first one. When they had lost all hope, the father sat with bowed head praying to Giji Munido, the Author of life. Suddenly the wigwam was filled with a strange light; a vision appeared and motioned to him to give the child water. At that instant all fear left the father's heart, for he knew this was one of the Gi-shik-go-wi-ni-wak (one of the Nephites) of whom the Medawin priests had spoken. By signs he was made to understand the child would be well in three days. Then the vision disappeared and from that moment the child began to get well.

In three days it was playing around as usual. That man was my wife's grandfather; the child is her mother, who is still living.

Our traditions speak of the flood when nearly all life was destroyed by Giji Munido, but one family. True, learned men will tell us that the Mediterranean Valley was flooded in the Neolithic age, also that man is descended from a sort of monkey. Still they have not been able to establish beyond a doubt just why their theory is correct. They have also failed to find what they call the remains of the pre-man in America.

But to us who believe in the Book of Mormon, the coming to light of important connections in these legends and folklore of the Indian people and the fact stated in the Book will give hope that these people will gladly receive the restored gospel message and will in these last days become again a delightful people. All glory to God.

SAWYER, MINNESOTA.

JOSEPH A. NORTHRUP.

Independence

The Twelve remaining in the vicinity of Independence have been busy the past week meeting with the priesthood of the various stakes. U. W. Greene and T. W. Williams were in Lamoni meeting with the class in Religious Education discussing missions with different members of the class, urging the importance of foreign mission work, and also meeting with the priesthood on Wednesday evening for the same purpose. John W. Rushton and J. F. Curtis were in Saint Joseph Monday and Tuesday for the like purpose of meeting with the priesthood of that stake and urging the importance of foreign missions. After the work in Lamoni, Elder Williams and Paul M. Hanson left for Canada where they expect to be kept busy for several weeks attending to matters of church work.

John W. Rushton returned to Independence in time to deliver the commencement address for the Junior High School on Thursday, the 25th. He remained over to deliver the like address for the Independence Institute and Nurses' class on Monday evening, the 29th, but left the following day for his home in Los Angeles, which he expects to reach in time for the graduation from the Teachers' College of his daughter Dorothy, the first week in June.

Bishop B. R. McGuire was able to come to the office by Friday, the 26th, to sign some necessary documents. He did not remain and should doubtless have a continued rest for a few weeks. But those who know him were very glad to see his smiling face again and meet the firm clasp of his hand.

A handsaw duet was given at Religio last Friday night, by Harold Edwards and Kenneth Thompson, who with violin bows on the backs of common carpenter's saws of standard make produced beautiful treble and alto effects resembling violins, but with less hollow quality of tone. They played a medley of popular religious and other songs of slow movement. The handle was held firmly between the player's knees. One hand grasped the tip of the saw and by bending the blade changed the tone. The other hand wielded the bow and found its positions. Evidently no community need be without an orchestra when such good music can be had without instruments.

Outdoor motion pictures begin on the church lawn on the evening of June 3 with the film entitled, "In Old Kentucky," put on by the Religio. This is the first of the series for the summer season, given free, and supported by collection at the time the films are shown.

The recreational committee has in shape the tennis courts on West Lexington just off the car line near Fuller, and have

also arranged for a ball game on the recreational ground on West Walnut every Saturday afternoon.

The American Medical Association met in Saint Louis May 22 to 26, and Doctors G. L. Harrington, John R. Green, and Stanley Green were in attendance from the Sanitarium staff. Doctor B. A. Greer was also in attendance from Lamoni and visited the previous week in Saint Louis several important clinics which were arranged for the benefit of visiting physicians.

The following patients entered the Sanitarium during the week ending May 27: Mr. Samuel Brooks, Kansas City, Missouri; and the following from Independence: Mrs. Mildred Wetmore, Mrs. Lillian Lamb, Mrs. Anna Taylor, and Mrs. Charles May. X-ray patients: Mrs. Mabel Underwood, Pittsfield, Illinois; Mrs. Minnie Akers, Bayfield, Colorado; Mrs. Grace Vredenburg, Lamoni, Iowa; and Edith Ehrenhardt, John E. Lewis, and J. V. Endicott, all of Independence.

President Elbert A. Smith expects to be in Lamoni to deliver the baccalaureate for Graceland College June 4. Walter W. Smith and wife expect to attend the Graceland commencement, as he will deliver the address to the Lamda Delta Sigma Society on Tuesday, the 6th.

The Independence Music Club closed its work for the year with a reception at W. W. Smith's on the 23d and a luncheon on the 26th.

The Nurses' Training School of the Independence Sanitarium, and the Independence Institute of Arts and Sciences held joint commencement exercises on Monday evening, the 29th. Helene Barr Fleet, Lettie A. Ralston, Carrie Dean Russell, and Vida Mae Sutterfield graduated as nurses. The Normal Kindergarten-Primary Training presented the following for graduation: Emma Bertha Constance, Zella Eunice Hill, Mabel Morant, Edith May Troughton. The Normal Religious Education class presented Abbie Wingate Horton. Sister Horton is far past eighty years of age, but she is one of the most devoted students of the Institute.

Sunday, the 28th, was an excellent day and the church was well filled for all services. President Elbert A. Smith delivered the baccalaureate sermon to the Nurses' Training class and the Independence Institute in the morning in his inimitable style. In the evening the members of the priesthood met early and furnished the half hour song service, 7.30 to 8, in a most acceptable manner. The evening sermon was by Elder John W. Rushton assisted by J. Arthur Gillen, who has recently returned from England. Elder Rushton brought the indictment of the fifth chapter of Jeremiah against the world of to-day.

Bisbee, Arizona

A special business meeting of the branch was held May 21 for the purpose of arranging for a series of tent meetings to be held in Warren, beginning June 4. Committees were elected for erecting the tent, arranging advertising matter, and the distribution of handbills. Provision was also made for the drafting of a petition for raising funds for the meetings. Brother K. H. Rogers, missionary for Arizona, will be with us for this campaign, and will locate his family in Warren for the summer. Five hundred tracts of the Busy Man's Series have been received for distribution.

Several new books have been added to our Sunday school library of late, some of them being gifts from friends and some purchased by the library board. The birthday offerings and fines collected on overdue books supply the fund with which new books are purchased.

We had two very interesting and beneficial sermons, May 21, by Elder E. R. Davis. Subject in the morning was, "Our

interest in the saving of souls." Evening subject, "The building of a life." There was an exceptionally good attendance at evening service. MRS. J. R. ENYART.

Trenton, Missouri

Last Sunday (14th) was a busy day at the Trenton Branch. Sunday school was well attended. P. F. Chappell, superintendent, is taking a deep interest in the same. The sermon at eleven by J. D. Proffit was very inspiring and uplifting, his subject being, "The higher life."

R. S. Salyards, stake president, was with us in the evening service, having arrived from Jamesport, Missouri, where he visited with the Saints, delivering to them a sermon at eleven o'clock that day. He reports that a few of the Saints south of Jamesport are very enthusiastic, and are very anxious either to buy a small church, or build one. The enthusiasm that they portray, perhaps would justify them in doing so, as they are in need of a place to meet. Brother Salyards has taken this subject under advisement. He preached for us in the evening, and gave us quite an interesting sketch of some of his experiences, and some good advice which was very helpful to the Saints.

On Thursday night the Women's Department met with Sister Amelia Archibald. There were seven ladies outside of the church present, three of them giving in their names for membership. Subjects such as better homes, care of children, and the more hearty cooperation of neighbors in the keeping of back yards clean and beautifying lawns are being discussed. BRANCH SECRETARY.

Bevier, Missouri

Last fall Elder C. E. Wight, of Lamoni, Iowa, held a series of young people's meetings here. While here he visited the public school and made a short address to the pupils; it seems that the address made an impression on both the teachers and students. When it came to choosing a speaker for the high school commencement services, Brother Wight's name was the only one considered, so on the 19th, he delivered the commencement address to the class of fourteen who were graduating from the high school.

The services were held at the First Congregational church, which is the largest church in Bevier. The building was crowded and Brother Wight delivered an inspiring address, his subject being: "Enduring investments." The pith of the argument was that it is not what we get out of life for our own selfish purposes, but what we put into life, and service to our fellow man that are the most enduring investments. Brethren F. T. Mussell and V. D. Ruch were asked to deliver the invocation and benediction at different exercises.

The address has been highly commended by those who heard it. Sister Mary Francis Jones was one of the graduates. Sister Mary also rendered a beautiful solo in a highly creditable manner.

The Northeastern Missouri district conference will convene at Macon, June 10 and 11. The work throughout the district has shown an improvement and greater interest to hear the word, than for some years.

There are fifty-five members living at and near Macon. They have a very neat brick church building, but are not organized as a branch as yet. They are sorely in need of an elder. At present the services are being conducted under the priesthood of Bevier Branch and visiting ministry. Macon would be a good town for an elder to locate in. It is the county seat of Macon County, has a population of about five thousand, is a good business town, and is sur-

rounded by a good agricultural country and coal mining industry.

The miners of Bevier have been idle since April 1, on account of the miners' strike. Most of our members at Bevier are coal miners and depend on that industry for a living. It will be a great advancement for the world at large when some other means will be found to settle labor and working conditions.

J. L. WILLIAMS.

Seattle, Washington

As a branch we sustained a great loss in our musical department by the removal of Sister Sarah Barney. She was both capable and dependable and always added to the deep spiritual impression of the services. Her daughter, Sister Gale Waite, is also missed from the Sunday school work. They moved to Alderwood Manor, Washington.

Sister Florence Laing Love, our new chorister, is giving splendid service in choir work. She is assisted in the work by Sister Daisy Oliver as organist. They are being well supported in their work.

Our sacramental service was well attended. We noticed Saints from Bremerton, Auburn, and Kent in attendance. The testimonies indicated a firmness of faith and desire to press onward.

Our Everett Saints have become tired of paying rent and being driven about, so have bought a lot and lumber and have a neat church, twenty-four by thirty-six, about inclosed. The work is donated and that largely by nonmembers, but we trust they soon will be members. A trusting young man, not as yet a member, is financing the movement. We hope for them great success. They deserve it.

Brother Samuel Stearns, our faithful Everett elder, has lately baptized three in his mission and others are standing at the door awaiting courage to enter.

The name of Henry Steel was omitted from the names of the reunion committee of our Centralia reunion, August 11 to 20. The other names are Harold Premo, Sister Jessie Ward, George Steel, and Deck Obrist. They propose to give the district one of its best reunions.

Arrangements are being perfected for a successful reunion in every particular. A restaurant will be on the ground with all possible accommodations. Tents may be ordered at any time; the price will be given later. The usual entertainment on Friday evening, August 18, promises to be an intellectual, spiritual, entertaining affair. Sister Jennie Jones, our district superintendent, and Brother G. R. Brundage, Religio field worker, will have it in charge.

Our sisters are busy in their line of work. Through the efforts of Sister Jennie Jones, our organizer, a regular demonstration and lecture are held in basement of church in "Red Cross" work. An enjoyable supper was recently served for fathers and sons, and was made an enjoyable affair. Willing hands and true hearts bring to pass much towards the perfecting of the Saints.

Brother S. S. Smith worshiped with us on Wednesday night on his way to Centralia and environment, largely to perfect arrangements for a splendid reunion. Plan your vacation to attend and help make it a success. We expect a "good elder" from headquarters.

Any inquiry concerning any feature of the reunion will be willingly answered by the undersigned, or referred to proper department.

J. M. TERRY.

3625½ Second Avenue, Northwest.

Saint Louis, Missouri

Since the dedication of our church was reported by the HERALD editorially, we will chronicle only other services of the two weeks following.

We wish the space permitted of a full report of the sermons delivered by our pastor and by Brother C. Ed. Miller. Both are local talent and the word delivered through them was satisfying. When Brother Miller talked of "The years the locust hath eaten," he told us the gospel had been the same from the beginning, that not evolution but revelation was the need of the world; that our teaching should be *constructive*, not destructive. Practical men, educated men, and thinking men read the Bible for the thought and the vision contained therein of a living God and a personal God.

Later he said the personality and life characteristics and sayings of Jesus could not have been conceived by ordinary mortals. His life is a proof of his divinity.

The illustrated lectures on the Book of Mormon were so entertaining as well as instructive that we wish everybody could, or shall I say *would*, hear them. I feel sure that many would feel as one stranger expressed herself after one sermon, "I never understood the belief of your people. It is wonderful."

The American Medical Association met in our city last week. Among those attending we noted Doctors Harrington and Green from Independence. But we did not note them among the crowd who went to the famous Cahokia Mound, or possibly they could tell better than I of the lecture given on the top of this mound and the beautiful talk by an Indian girl at the same place. This girl, so fine looking and educated, certainly was a fulfillment of the prophecy that they should become a delightsome people, and the admission by the professor that the origin of these mound builders was largely a matter of conjecture, made us wish that he, too, had heard the Book of Mormon lectures.

Joseph Smith brought to the world the only logical solution of this great problem, and it is not wonderful to our people that John Quincy Adams should have predicted that in some future generation Joseph Smith would be referred to as the greatest influence of the nineteenth century.

Brother Archibald has preached such comforting and convincing funeral sermons that strangers present on such occasions have remarked they never heard such fine sermons and such wonderful doctrine. His sermon, "The dead shall live," was a series of wonderful and beautiful thoughts along these lines, and as all his discourses, it bore the imprint of sincerity, study, and spirituality.

On Wednesday, Sister Hunt, of Independence, gave a talk to the Women's Department meeting, convincing us that fellowship, development, and loyalty should guide us in our work and aims for the greatest good. Sister Hunt will address the women's meeting at our conference session Sunday afternoon.

Brother C. Ed. Miller also gave the sisters a very practical talk on dress, culture, and—most important—decorum in the church. We hope it will have the desired effect.

The attendance at these meetings has been very good, but the illustrated lectures brought the largest crowds.

Saturday afternoon the Religio and Sunday school institute was very fine, and our young people are to be congratulated on the good material presented. It shows growth and development in their work. Sunday morning the district was well represented at the conference. Sister Mary Parrish was also with us. She now lives in Detroit.

E. B.

MISCELLANEOUS

Concerning Ministers Released From Appointment

The following resolution was adopted by the Joint Council, May 13, 1922:

Resolved that the following be the action of this body, and that same be published in the SAINTS' HERALD:

The industrial depression of the past year has affected the church finances to such an extent that it has become imperative that retrenchment be made.

The Joint Council, comprising the First Presidency, Quorum of Twelve, and Presiding Bishopric, after reviewing the situation have found it necessary to adopt measures, including the release of a number of men from the ministerial force, some of whom have been under general appointment for a number of years. In order that there may be no misapprehension, we wish to state that in every instance the brethren so released have been notified that the church will care for the family needs in such cases where this may be required.

THE FIRST PRESIDENCY.

Appointments by the Joint Council

of First Presidency, Quorum of Twelve, and Presiding Bishopric.

During the recent sessions of the joint council the list of mission appointees was gone over and necessary changes and corrections made. The following is a partial list of the appointments that were ratified by the council. An additional list, including names of others appointed to foreign missions, will be published at a little later date.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, May 23, 1922.

(M means missionary; L means local.)

- Allen, Arthur, Independence, Second Church objective. L.
Almond, Frank B., Society Islands. M.
Almond, Mrs. F. B., Society Islands, unordained missionary.
Anderson, P. T., Denmark. M.
Bailey, J. W. A., Holden Stake. M.
Baker, A. M., Northeastern Missouri and Saint Louis Districts, missionary supervisor.
Baldwin, Richard, Welsh District, evangelical minister.
Baldwin, Mrs. Richard, Welsh District, unordained missionary.
Barmore, Alma C., New South Wales, Australia. M.
Bates, Joseph, Far West Stake, three months. M.
Bath, William, Kentucky and Tennessee, missionary supervisor.
Berve, Amos, Eastern Iowa District. L.
Bishop, James E., Kirtland District. M.
Blackmore, John, Eastern Colorado District. M.
Booker, Alma, North and South Carolina, Georgia, Florida, Alabama, Mississippi. M.
Booker, N. L., North and South Carolina, Georgia, Florida, Alabama, Mississippi. M.
Bronson, Jott A., Montana, missionary supervisor.
Bronson, Eli, Spokane District. M.
Brooner, W. A., Northern California District. M.
Brown, Bruce E., Southeastern Illinois District. M.
Budd, Roy S., Far West Stake, Cameron objective. L.
Burdick, Leon G., Virginia and West Virginia, missionary supervisor.
Burt, Ernest N., Northern Michigan District, missionary supervisor.
Burt, George W., Central Michigan District, evangelical minister.
Burton, P. R., Northeastern Nebraska District and South Dakota, Indians. M.
Butterworth, C. W., referred to M. A. McConley, member of Twelve in Australia.
Carr, Thomas M., Isle of Pines. M.
Case, Hubert, Oklahoma, missionary supervisor.
Chase, Amos M., Fremont District. M.
Christensen, Alva H., Oklahoma, Indians. M.
Chrestensen, J. C., Southern Missouri District. M.
Cook, M. H., Portland District. L.
Cooper, John L., Northeastern Illinois District. L.
Corbett, A. J., Victoria District, Australia. L.
Cornish, J. J., superannuated.
Crum, Carl, Spokane District. M.
Curtis, Ed. A., Northeastern Illinois and Kewanee Districts, missionary supervisor.
Curtis, T. W., Kansas, missionary supervisor.
Curtis, J. D., Colorado, missionary supervisor.
Davies, Edwin H., Victoria District, Australia, missionary supervisor.
Davis, Elwyn R., Arizona, Bisbee objective. L.
Davis, Evan A., Utah District, Ogden objective. L.
Davis, James, Western and Northern Michigan Districts, evangelical minister.
Davis, James W., Australia. M. Field to be designated by M. A. McConley, member of Twelve in Australia.
Davis, Mrs. James W., Australia, unordained missionary. Field to be designated by M. A. McConley, member of Twelve in Australia.
Davis, J. Arthur, Eastern Oklahoma District. L.
Davis, William, referred to First Presidency and member of Quorum of Twelve in Independence.
Davison, H. J., Northern California District, Stockton objective. L.
Doty, Byron H., Central Michigan District, missionary supervisor.
Dowker, David E., Southern California District. L.
Dutton, Jasper O., Southern Wisconsin District. L.
Edwards, F. Henry, Nauvoo District for three months. M.
Elliott, F. V., referred to First Presidency, member of Quorum of Twelve in Independence, and Presiding Bishopric.
Elliott, Thomas J., Northeastern Nebraska District, Omaha objective. L.
Ellis, Clyde F., Society Islands, missionary supervisor.
Ellis, Mrs. Clyde F., Society Islands, unordained missionary.
Ellis, W. D., Western Michigan District, missionary supervisor.
Erwin, E. A., Arkansas and Louisiana. M.
Etzenhouser, V. B., Utah District, Salt Lake City objective. L.
Farrell, Ralph W., Kansas City Stake. M.
Fligg, William I., Detroit District. M.
Flint, B. C., Southern Wisconsin District, missionary supervisor.
Foo, Prescott, Hawaii. M.
Fry, Charles, British Mission, bishop.
Fulk, R. L., Utah and Idaho, missionary supervisor.
Gamet, Levi, superannuated.
Gleazer, E. J., Massachusetts, missionary supervisor.
Greene, Carl F., Germany. M.
Greene, Mrs. Carl F., Germany, unordained missionary.
Gresty, J. T., New South Wales, Australia, evangelical minister.
Grice, John R., Eastern Michigan District, missionary supervisor.
Grice, William M., Eastern Michigan District. L.
Haden, W. E., Lamoni Stake. M.
Halb, Jacob G., Switzerland and Germany. M.
Halb, Mrs. J. G., Switzerland and Germany, unordained missionary.
Hall, Abel, Northern District, England. M.
Hansen, Nels P., Denmark. M.
Harpe, Charles E., Southwestern Kansas, unorganized. M.
Harrington, George E., Spring River District. L.
Hawkins, Charles W., Northern California District, San Jose objective. L.
Hawn, O. J., Northwestern Ohio District, missionary supervisor.
Haworth, W. J., New South Wales, Australia, missionary supervisor.
Higdon, Amos T., referred to First Presidency and member of Quorum of Twelve in Independence.
Holloway, L. G., Kirtland and Southern Ohio Districts, missionary supervisor.
Houghton, Leonard, Northern Wisconsin District, missionary supervisor.
Hull, E. B., Hawaii, Honolulu objective. L.
Hull, Mrs. E. B., Hawaii, Honolulu objective, unordained missionary.
Johnson, Carl Oscar, Norway and Sweden. M.
Jones, C. E., Portland District, Portland objective. L.
Jones, J. H. N., New Zealand, missionary supervisor.
Karlstrom, A. V., Society Islands, bishop.
Karlstrom, Mrs. A. V., Society Islands, unordained missionary.
Kelley, W. H., Northwestern Kansas District. M.
Kelley, T. C., Washington, missionary supervisor.

- Knisley, Alvin, Wyoming, Indians. M.
 Kuykendall, G. R., Detroit District, Detroit objective. L.
 Lentell, John R., Tri-Cities (Davenport, Iowa, Rock Island and Moline, Illinois). L.
 Lewis, George, New South Wales, Queensland, New Zealand, bishop.
 Levitt, Guy P., Toronto District and Quebec, missionary supervisor.
 Long, E. E., Nebraska, missionary supervisor.
 Loving, Albert L., New Zealand. M.
 Luff, Joseph, missionary at large under direction of First Presidency and Quorum of Twelve.
 McConnaughy, J. C., Youngstown-Sharon District. M.
 McConley, Mrs. M. A., Australia, unordained missionary.
 McCord, Arch E., Northeastern Missouri District. M.
 McDowell, W. A., Northeastern Illinois and Southern Wisconsin Districts, evangelical minister.
 Martin, A. C., Oregon, missionary supervisor.
 Martin, John F., Kirtland District, Kirtland Temple objective. L.
 May, J. Charles, North and South Carolina, Georgia, Florida, Alabama, Mississippi, missionary supervisor.
 Merchant, H. A., referred to First Presidency, member Quorum of Twelve in Independence, and Presiding Bishopric.
 Metcalf, J. W., Southern Indiana District. M.
 Mortimer, J. L., superannuated.
 Mussell, Fred T., Kewanee District. L.
 Neville, William C., Pittsburgh and Youngstown-Sharon Districts, missionary supervisor.
 Newton, Thomas, West Virginia District. L.
 Okerlind, O. W., Far West Stake. M.
 Osler, William, Alberta District. L.
 Palmer, D. S., Southwestern Texas District, missionary supervisor.
 Parsons, A. H., Little Sioux District, Missouri Valley objective. L.
 Passman, Harry, Palestine. M.
 Passman, Mrs. H., Palestine, unordained missionary.
 Patterson, William, Des Moines District for three months. M.
 Paxton, J. W., Southern Missouri District. M.
 Peisker, E. A. H., Queensland District, Australia, missionary supervisor.
 Pendleton, Samuel T., Gallands Grove District. M.
 Pement, Philemon, granted leave of absence.
 Pender, Fannie B., Isle of Pines, unordained missionary.
 Perkins, D. B., Owen Sound District. L.
 Peterson, J. W., Spring River District. M.
 Phillips, A. B., New York and Philadelphia District, missionary supervisor.
 Pitt, Frederick G., superannuated.
 Postma, William, Holland. M.
 Prettyman, C. W., superannuated.
 Pycock, James, Alberta, Saskatchewan, Manitoba, missionary supervisor.
 Quick, Lee, Clinton, Spring River, and Southern Missouri Districts, missionary supervisor.
 Rannie, Edward, Southern Indiana District. M.
 Reeves, Gomer J., Hawaii, missionary supervisor.
 Rich, Calvin H., Eastern Colorado District. L.
 Riley, J. T., Arkansas and Louisiana, missionary supervisor.
 Robinson, A. V., New Zealand. M.
 Rogers, Keith, Arizona, missionary supervisor.
 Scharfenberg, Charles, Germany. M.
 Savage, H. W., California, missionary supervisor.
 Shakespeare, William E., Oklahoma, Indians. M.
 Sheehy, John F., Massachusetts District, Fall River objective. L.
 Shields, John, Owen Sound, Chatham, London Districts, evangelical minister.
 Shower, J. D., Southern Ohio District. M.
 Silvers, A. C., Clinton District. M.
 Smith, Asa E., Des Moines District. M.
 Smith, Charles J., Nauvoo District, missionary supervisor.
 Smith, Hyrum O., New York and Philadelphia District, evangelical minister.
 Smith, Isaac M., Holden Stake, evangelical minister.
 Smith, S. S., referred to First Presidency and member of Quorum of Twelve in Independence.
 Smith, W. A., Owen Sound District, missionary supervisor.
 Sparling, Henry, Central Illinois District, missionary supervisor.
 Sparling, William, Minnesota and North Dakota Districts. L.
 Stead, J. D., Alberta District. M.
 Stoff, A. E., Spring River District, Pittsburg objective. L.
 Stone, A. E., New York District. L.
 Syckle, Harvey, Oklahoma, Indians. M.
 Taylor, J. R., New South Wales, Australia. M.
 Taylor, Reuben, Oklahoma, Indians. M.
 Thomas, James A., Northeastern Kansas District. M.
 Thompson, Orval L., Eastern Maine and Nova Scotia Districts. M.
 Thorburn, George W., Western Montana District. M.
 Tordoff, Wilfred D., Isle of Pines, missionary supervisor.
 Tordoff, Mrs. W. D., Isle of Pines, unordained missionary.
 Tomlinson, G. C., Chatham and London Districts. M.
 Tucker, D. E., Saint Louis District. M.
 Twombly, Samuel, Far West Stake. L.
 Vanderwood, J. E., Western Oklahoma and Panhandle of Texas. M.
 Vaughn, W. J., West Australia, missionary supervisor.
 Veenstra, Frank, Holland. M.
 Velt, Harold I., South Australia, missionary supervisor.
 Warr, Albert E., Des Moines District, Des Moines objective. L.
 Weaver, Richard D., Kewanee District. M.
 White, Ammon, Texas, evangelical minister.
 White, I. N., superannuated.
 Whiting, Birch, Northern Saskatchewan District. L.
 Wildermuth, J. E., Minnesota and North Dakota Districts, missionary supervisor.
 Wildermuth, L. O., Southeastern Illinois District, missionary supervisor.
 Williams, David J., Nauvoo District, Burlington objective. L.
 Williams, Thomas J., Lamoni Stake for three months. M.
 Wilson, Newman, Maine, missionary supervisor.
 Winegar, H. E., Pottawattamie District. M.
 Wipper, Frank F., Southern Michigan and Northern Indiana District, missionary supervisor.
 Yager, Joseph H., Chatham and London Districts, missionary supervisor.
 Yates, James E., Western Colorado District. M.

District Sunday School Superintendent

Having received the resignation of Chester Constance as Sunday school superintendent of the Eastern Montana District, we hereby appoint Brother M. E. Wilcox to succeed him in office until the following district convention.

A. MAX CARMICHAEL, *General Superintendent.*

Reunion Notices

Mobile, at Sans Souci Beach, Alabama, thirty miles south of Mobile on the Gulf of Mexico, July 1 to 9. For information write N. L. Booker, secretary, Biloxi, Mississippi, Box 30.

Central Nebraska, at Inman, Nebraska, August 18 to 27. We want every Saint in the district to feel that it is their reunion and to come with a determination to make it a success. We expect to have good speakers for the church and other work in connection with it. Begin to make arrangements for it now. You will hear from us later. F. S. Gatenby, president, Clearwater, Nebraska.

North Dakota, at Fargo, North Dakota, June 24 to July 2. Anyone wishing information write to Thomas Leitch, 101 Fourteenth Street South, Fargo, North Dakota. J. W. Darling, secretary, Thorne, North Dakota.

Conference Notices

Eastern Montana, conference and Sunday school convention, at Vida, Montana, July 1 to 3. Let us have in all reports promptly from each department. See pastoral notice concerning three-day meetings in this issue. Earl M. Wilcox, secretary, Box 174, Glasgow, Montana.

Nauvoo, at Burlington, Iowa, June 17 and 18. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Requests for Prayers

Sister S. Wright, of South San Francisco, California, requests the prayers of the Saints for her children that they may be kept in the faith.

Convention Notices

Northeastern Illinois, joint session of departments, at Mission Branch, June 9, 2.30 p. m. Problems of importance concerning each department will be under consideration. LaJune Howard.

Pastoral Notices

To the Saints of Eastern Montana District: At our last conference it was decided that instead of holding the reunion, the district officers and missionary in charge should visit each local branch and hold a three-day meeting. These visits will be made upon the following dates: Golden Valley, Opheim, June 23 to 25; Glasgow, June 27 to 29; Vida, July 1 to 3, conference; Andes, July 5 to 7; Fairview, July 9 to 11. Effort is being made to arrange for a visiting official from our church headquarters, so we should lose no opportunity of advertising these dates throughout each local and vicinity. There will probably be two Ford cars loaded with officers and visiting members of the district and we are trying to prepare an entertainment for one evening. Any desiring further information may write Eli Bronson, district president, Glasgow, Montana, or the district secretary. May we all unite our prayers for the success of these coming efforts. Earl Wilcox, secretary, Box 174, Glasgow, Montana.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Washington, Idaho, and British Columbia, at Coeur d' Alene, June 16 to 26.
- Northern Wisconsin, at Chetek, Wisconsin, June 23 to July 2 (494).
- North Dakota, at Fargo, North Dakota, June 24 to July 2.
- Mobile, at Sans Souci Beach, Alabama, July 1 to 9.
- London, at London, Ontario, Springbank Park, July 1 to 10 (397).
- Portland, at Portland, Oregon, July 22 to August 6 (494).
- Massachusetts, at Onset, Massachusetts, July 24 to August 9 (445).
- Independence, at Gudgel Park, south of Independence, July 27 to August 6 (469).
- Toronto, at Lowbanks, Ontario, July 29 to August 14 (350).
- Alabama, at Pleasant Hill, near McKenzie, Alabama, July 29 to August 6 (373).
- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397).
- Western Oklahoma, at Eagle City, Oklahoma, August 4 to 14 (247).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271).
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319).
- Northeastern Kansas, at Netawaka, Kansas, August 11 to 20 (271).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, August 11 to 20 (319).
- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397).
- Central Michigan, at Pinconning, Michigan, August 11 to 20 (469).
- Eastern Iowa, at Maquoketa, Iowa, August 11 to 20 (469).
- Far West Stake, near Stewartville, Missouri, August 18 to 27 (319).
- Central Nebraska, at Inman, Nebraska, August 18 to 27.
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Our Departed Ones

O'ROARK.—Richard Norman O'Roark, age 21 months, child of Mr. and Mrs. Ray O'Roark, died April 30 at the home, 6400 East Twenty-third Street, Kansas City, Missouri. Born August 1, 1920, in Kansas City, Kansas. Survived by parents, grandparents, three aunts, one uncle, two cousins, and other relatives. Funeral service from 1228 Homan Avenue, Kansas City, Kansas, in charge of J. A. Tanner. Interment in Mound Grove Cemetery, Independence, Missouri.

GREEN.—George W. Green was born July 19, 1852, at Wyoming, Iowa; married Louella M. Casey, February 22, 1876; baptized February 15, 1880. Lived near Lamoni and at Independence, Missouri. Died suddenly of heart trouble at his home in Independence, May 4, 1922. Funeral from the Stone Church in charge of W. H. Garrett; sermon by Joseph Luff; interment in Mound Grove Cemetery. Leaves wife and six children, one brother, and two sisters. One child preceded him.

STEWART.—Homer Stewart was born near Cameron, Missouri, March 31, 1877. Married Miss Nettie Livers, of Cameron, in June, 1899. Baptized July 18, 1920, and lived a consistent Christian life until death claimed him on April 21, 1922. He leaves wife, two sons, four brothers, and one sister, one daughter having preceded him in death. Services at the home in charge of B. R. Constance. Sermon by R. S. Budd. Interment in Graceland Cemetery.

MADER.—Clara Agnes, daughter of Jacob and Mary A. Mader, was born June 7, 1873, at Lamoni, Iowa. Baptized in her early youth and was a conscientious and faithful worker. Died April 28, 1922, after years of intermittent sieges of suffering. Leaves father, mother, six sisters, and two brothers, with many other relatives and friends. Funeral services at the home of her parents in Lamoni, Iowa. Sermon by J. A. Gunsolley, assisted by J. F. Garver. Interment in Rose Hill Cemetery.

WINTERS.—Belle W. Winters was born in Tazewell County, Illinois, March 23, 1845. Married J. L. Winters, March 27, 1879. Baptized in December, 1911. Died May 7, 1922. Leaves husband and one daughter, Mrs. Guy Taylor, of Kansas City, Kansas. Services at Chelsea church with C. D. Jellings in charge. Sermon by Amos T. Higdon. Interment in Mount Hope.

WOOD.—Josephine S. Marks Wood, daughter of Lafayette and Martha Marks, was born at Shabbona Grove, Illinois, April 4, 1852. She was the granddaughter of William Marks who was high priest and president of the Nauvoo stake at the death of Joseph, the seer and prophet. Baptized in her childhood. Married Charles T. Wood in 1872. Died at Independence, Missouri, April 28, 1922. Leaves three children: L. R. Wood, of Saint Joseph, Missouri; Henry Wood, of Rome, Italy; and Charlotte Harvey, of Independence. Funeral in charge of J. W. Adams; sermon by George Jenkins. Interment in Mound Grove.

CHAPPELOW.—James R. Chappelow was born near New Trenton, Indiana, February 4, 1835. Married Mary E. Cook in 1860. He, his wife, and all brothers and sisters, except one, were baptized February 9, 1874. Ordained a priest the same year, and an elder in 1883. Died at Independence, Missouri, April 21, 1922. Leaves four sons and four daughters, all of Independence except one. One son died in infancy. Leaves also forty-six grandchildren and thirty-seven great-grandchildren. Funeral in charge of Arthur Allen. Sermon by George Jenkins. Interment in Mound Grove Cemetery.

AUSTIN.—Ellen Deborah Leach was born in Indiana, December 16, 1838. Married Thomas Austin in 1866, who died June 2, 1892. Baptized in January, 1877. Died after a short illness, February 13, 1922. Funeral from the Saints' church at Los Angeles, California, in charge of D. E. Dowker. Sermon by J. W. Rushton. She was a good woman, a loving mother, and a loyal Christian. Leaves four children: George, Walter, Arthur, and Maude LeGaye.

Citizen's Military Training Camps

The Government has just announced arrangements for military camps to be held this summer. Attendance is entirely voluntary, and for those without previous military training, includes the age limit of 17 to 25.

There are two other courses for those with previous military training according to the amount of such training. The actual age limit for all applicants is 35 years.

All expenses are paid, including an allowance of five cents per mile for railroad fare. Physical examination is undertaken, recreation provided, as well as all equipment and uniforms.

Retire Early

Recently we received a letter from one not a member of the church who said that he wished his wife were a Latter Day Saint so that she would follow our advice and go to bed in time and not sit up late reading papers and burning oil and give her body more sufficient rest.

This raises the question, How many Latter Day Saints are observing this command? It is clear-cut and definite; the reason is very plainly given. It may be taken as part of our Word of Wisdom. Are we keeping it as a church that we may profit thereby?

Acacia for 1922 Now Out

This is the Year Book of Graceland College published by the Athenian Federation of the literary associations.

The book is composed of 125 pages and gives in pictures and type the most important student activities of the year. It has a double-bound, overlapping cover with a new cover design in blue and gold. It is dedicated to F. M. Smith, the first graduate, who graduated in 1898. The first two pages are also printed in blue and gold. There are 130 individual student pictures, 25 individual pictures of the faculty, some 20 group pictures, including the baseball team, basket ball team, football men, orchestra, Glee Club, Acacia staff, Athenian Council. The book should prove of especially great interest to former students, showing the present activities of the student body which includes the usual write-ups, sayings, and jokes, the winning oration, the winning short story, and class editorials.

A few extra copies have been printed which can be secured from the Business Manager, Roland Travis, Lamoni, Iowa. The price previously advertised is \$1.50 postpaid.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, June 7, 1922

Number 23

EDITORIAL

John D. Nutting Has a Preference

The Reverend John D. Nutting has a preference. In fact, he has made a definite choice. Who is the Reverend John D. Nutting? What is his preference? Listen! The Reverend John D. Nutting is editor and manager of *Light on Mormonism*. He has long been active in what is known as the Utah Gospel Mission. Whether or not this new periodical, *Light on Mormonism*, is the headlight or taillight of that institution, we cannot say, as we do not know the direction the thing is going. Probably, like most such organizations, it is going after contributions, in which event the periodical may be a searchlight. Be that as it may, in the benign rays of the first number we discover John D. Nutting's preference.

Now for the preference: On page three of Number One of Volume One of *Light on Mormonism* there appears an article entitled "Different kinds of Mormonism." It is devoted mainly to a dissertation on Utah Mormonism (or Brighamism) and the Reorganized Church (or the "eastern branch" as the writer terms it). From that article we reproduce the following:

Each of these branches on the one tree denies that the other is true at all! Both are as much Mormons as either; see any dictionary. If we had to be either we would have to be of its Utah kind, because they hold to polygamy as "revelation" of their former "prophet," which is the truth beyond question, as much as any other "revelation." The eastern kind have been influenced largely by their Christian surroundings, and are personally and in their literature somewhat higher than those in the West. But the system is one; and no Christian can fellowship either and be true to his Lord. The eastern kind, by denying that they are Mormons at all, are able to put many people off their guard and make victims of them; hence these are if possible now the more to be guarded against."

Alas; we did not know in time that the Reverend Nutting had thought of joining either of the churches; but it seems that he has given the matter quite serious consideration, sufficiently so that he has reached a definite conclusion. He has made his choice and the choice is of sufficient importance in his opinion to be published in the first number of his paper.

We were surprised to learn that he thought of honoring either of the churches with his membership. We are a hospitable people and hold to the old adage that "While the light holds out to burn," etc., etc.—but just as we have opened the front door a wee bit and have the water running into the baptismal font and are about to ascertain if Brother Nutting has truly repented, we hear his footsteps dying away towards the West, towards Utah, and we learn that never under any circumstances could he join the Reorganized Church. Life is hard enough at best without such bitter disappointments; but we shall have to bear our lot bravely. However, we are inclined to be philosophical and we conclude that the kind of a man who would prefer to join the Utah Church for the reasons that Nutting sets forth is the kind of man that we would prefer should join that church.

We may now give a little consideration to the reasons that seem to have influenced him towards this preference. And his preference is so positively stated, that he "would *have* to be of the Utah kind," that it reminds us of his old Congregational doctrine of predestination. Is it possible that his cogitations, his conclusions and preferences, are but the inevitable unfolding of predestination speeding him towards his ultimate goal in the great West?

We note the reasons for his preference: "If we had to be either, we would have to be of its Utah kind, *because they hold to polygamy*, the revelation of their former prophet, which is true beyond question as any other revelation." If he is to join either church it must be the Utah Church because they believe in polygamy. The question as to whether the doctrine came through Joseph Smith cuts comparatively little figure. That question is exceedingly secondary in importance. The primary question with us and most thinking men has always been as to the character of the doctrine itself. Yet here is a man who (quite disregarding the character of the doctrine) says that if he were to join either church it would be the Utah Church, *because they hold to polygamy*. This statement hardly needs any comment. The bashful Ole is said to have asked his sweetheart, Olga, to marry him. He received such a positive and sudden "Yes" in reply that it quite took his breath away. After he had sat in stony silence for

some thirty minutes, Olga said, "Why don't you say something, Ole?" And Ole replied, "I tank dere ban too much said already." We are quite sure that Reverend Nutting's friends will feel that he has said too much already.

Our position has always been clear. The passenger train is held up for the fast mail. The missive has more deference than the man. The message takes precedence over the carrier. So in religious matters. The prophetic message is more important than the prophet. Judge the message on its merits. If we were to admit that Joseph Smith bore the message of polygamy (which we by no means do) we would still scrutinize the message first and most carefully and reject it because it is bad. But John D. Nutting prefers a church that would accept a bad doctrine out of deference to a man. Well, as we have said, the man who is capable of such preference is the sort of man that we would prefer should favor others with his preference.

But let us proceed and note further reasons for the Nutting preference. "The eastern kind have been influenced largely by their Christian surroundings and are personally and in their literature somewhat higher than those in the West." All this seems to have been considered carefully by the Reverend Nutting in making his choice. But altogether, his decision having been made and published and reasons assigned, we begin to "perk up" a little, if you will pardon the expression, because, after all, of the three parties concerned—the Utah Church, the Reverend Nutting, and ourselves, the only one upon which any credit is reflected in the decision is the Reorganized Church. The Utah Church is set forth as being polygamous, as being less Christian, lower personally and in its literature than the Reorganized Church. Those assertions reflect no credit upon the Utah Church. Reverend Nutting then says that of the two he prefers the Utah Church, which certainly reflects no credit upon him. But we do get the small credit of being higher personally and in our literature than the Utah Church, and the very great credit of being monogamous in our belief and of having been very greatly influenced by Christian surroundings and ideals.

Of course when first learning the Reverend Nutting's preference, the kindly-hearted and accommodating reader will begin to ask himself, "Can we modify in any way so that there may be a possibility of a reconsideration on the part of the Reverend Mr. Nutting, that the church may not always be deprived of his membership and fellowship and be doomed to live a miserable existence without the light of his benign countenance and the blessing of his presence and favor?" But after mature consideration we must all conclude that heavy though the penalty be, we

cannot modify in any way to meet his standards. We cannot accept polygamy. We will not renounce the good things that have come to us because of the influence of Christian surroundings and ideals. We do not care to lower ourselves either personally or to degrade and debase our literature. Hence the matter is hopeless—unless, indeed, the Reverend Nutting himself shall make a change.

If the time comes presently, when choosing between two churches he can feel to select the one that does not believe in polygamy; if the time comes when he prefers the church that has been greatly influenced by Christian surroundings and ideals—the church that in its personnel and in its literature is higher and better, why then, still believing in the old adage, "While the light holds out to burn," etc., etc.—we will open the door, fill the baptismal font, and ascertain if the Reverend Nutting has truly repented.

ELBERT A. SMITH.

Our Social Problem and the Forum

Each writer expresses his own opinion.

There probably is no other question of so wide an interest to the members of our church at this time as is the social and economic solution to the problem confronting the world at this time, including stewardship and the establishment of Zion. We are inclined to doubt if any other two or three topics together would excel, if they would equal, the present general interest in this problem.

It is for that reason that we have published a number of articles in the past in the Forum and that we are publishing several more at once in this and the succeeding issue. These four articles were all written quite independently of each other and without any one of the writers knowing that any others had written. It should not be necessary to add that these views present the opinions of the writer only. They do not represent the position of the church nor of the officers of the church, nor do they represent the position of the editors. This of course is shown by the heading of the Forum which reads as follows:

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

When a question is mooted, of course it is not decided, but free discussion should add to right thinking and we sincerely hope that this will be the result, so that in the end we shall be prepared to agree all on one thing, when it is properly presented to the church for action.

That which appears in the HERALD is not the law

to the church, except when it quotes the law of the church as set forth in the three books of the church in the action of General Conference, or in the action of certain quorums. The opinion of the leading officers of the church, even though not formally binding as law, naturally carry great weight. But aside from this, it is the policy of the HERALD to permit a fair consideration in the discussion of all problems to present that which is being done by others for the information of our readers, and to consider every article, not on its acceptability to the editors, but on its literary merit and value to our readers as a whole.

Certainly this does not mean, on the other hand, that we offer free space for adverse propaganda to anyone who wishes to apply. The responsibility is upon the editors to do their work to the best of their judgment and ability. We are under the further limitation that it is a religious paper and has as a primary purpose the presentation of the immediate problems before this church.

This being the case, those who write in any department as a rule express their own opinions, which should be duly considered and duly weighed by our readers. For the church should be informed in the social sciences if we are rightly to meet our own problems and rightly interpret our own social and economic program. If we are to do so we should, as Bacon points out, "read not simply in order to discuss and argue, nor in order to accept and agree, but in order that we may weigh and consider."

We therefore present in the Forum, in General Interest, and even in the editorial columns, different views held by others of social and economic problems, as well as the discussion by various of our members, in order that we may have a broader grasp of some of the difficulties and view the work in the light of what has been done and results achieved by others. This discussion is necessary for economic success, since that success depends upon the democratic support of the whole people.

Naturally it is much easier to discuss than it is to move forward and act. Naturally it is easier to criticize than it is to present a complete affirmative plan, but we believe that there is a deep-seated earnestness on the part of many of our readers to do something, to move forward, and at least to attempt a solution. We are certain that the leading officers of the church are giving both earnest and prayerful attention to this theme, and many of them, at least, are most anxious to move forward in an effective and active way. In this they are, as they should be, in fact, leaders. So that any seeming reflection upon the officers of the church, as a group or individually in any article, should be read with that in view—the

earnest desire and effort of their brethren to work out a right and true solution.

When we read the articles that have appeared in the past, or which may appear in the future, in the columns of the HERALD, and especially in the Forum, it is well to consider a few fundamental factors.

Stewardship involves a trusteeship, it is true. But we must not forget that a fee simple title is not the basic title to land. For there is beyond that the allodial title, which was in England vested in the king, and in this country is vested in the State. This permits of land being taken for public use without regard to the wishes of the one holding the fee simple title. There is beyond that the fact of divine ownership, and especially that we should recognize that divine ownership.

But it is necessary that the title to land shall be placed in the name of living persons on this earth. Within that term, *persons*, may be included a corporation. If one receives land by a deed and covenant which cannot be broken, he can transfer or sell that land. There is no possible way that he can be prevented from selling that which he owns by a deed which cannot be broken, unless it is the possible limitation of a short-time lease in which he is specifically prevented from assigning or subletting.

In Missouri the church as such is prohibited from holding the legal title to land except for very limited purposes. At the time the law was given as set forth in Doctrine and Covenants these restrictions were greater than they are to-day. It was at one time not permissible for a clergyman to receive land by will. The bishop, as bishop, is not authorized to hold land for the church, though probably to prevent land bought with church funds being appropriated by his heirs in equity such holding would be recognized.

But if he can hold land as a steward for God, while he in fact holds the fee simple title, is it impossible that others may also hold land by the fee simple title and yet recognize their moral trusteeship under God? The land cannot be deeded to the church either as a corporation or as a church. When the bishop holds land he holds it as a man. It is true that as a steward he recognizes his responsibility to God. The particular earthly title, by the law of the land by which he holds it, is of secondary importance to that mental and moral attitude.

On the other hand, there is a grave danger in attempting to put all of the property in the hands of one man. While to-day we have a worthy bishop, it is too great a responsibility to place upon one man continuously. The early Christian church attempted it and the result was the poverty of the people. The Catholic Church directly attempted to hold, and did hold, large tracts of land. It is because of the evil

arising out of the church holding the bulk of the land and then granting its use to certain church members, that the restrictions against churches so holding land have been established.

It is well also that we read our Bible a little more carefully. It is true that the 25th chapter of Leviticus states "the land shall not be sold forever, for the land is mine." That does not say that the land shall not ever be sold, for this chapter distinctly provides in detail for the selling of land. But it also provides that the land shall return at the end of fifty years. To whom? To the priest? To the Levites? To the Jewish nation? Not at all; it returns to the man and his heirs who first owned it. It returns to the tribe; it reverts to the former owner. This is not, as has been sometimes misrepresented, otherwise than a holding in fee simple by the original owner.

The Missouri law did provide, however, against any owner attempting to sell beyond the jubilee year. But even in that there is an exception. If a man sells a house within a walled city, he must redeem it within one year, or it shall be established forever to him that bought it through his generation. There is a protection here of inheritance in a return to the original owner. There is the spiritual recognition of ownership in God. There is no evidence that the deeds were made to the Lord nor that they were otherwise than were stated in the law—an individual holding in fee.

We might also possibly be permitted to suggest that while a great responsibility is placed upon the administrators of the temporal law, still it was Moses who gave the law and Joshua who took the place of Moses to lead the children of Israel into Canaan. Also that the law of the church to-day places the responsibility of leadership on the spiritual authorities of the church.

Interest

The editors have been amazed, as no doubt have our readers, with the strenuous objection made by some against interest, and then the requirement of a payment much greater than any possible interest. Personally we have had in view that the poor will be greatly assisted in the securing of land. We confess we cannot as yet see where a poor man suffers in having his payments credited on his inheritance instead of considering it an open donation. For existing conditions it would seem the better part of wisdom that the poor should be protected.

That it is possible for the poor to work together to help themselves has been shown in many successful building and loan associations. A variety of this has been announced recently in Jackson County, the loaning of money at three per cent. The plan is that each subscriber is numbered according to the order

of his application. He pays one per cent each month of the amount of the loan he wishes to receive. Each month the amount which has been accumulated is distributed so far as the funds will permit in the order of application. Those who receive an advancement or loan are expected then to pay three per cent on the balance due at the beginning of each year. From this three per cent the expenses of handling are met. This would seem to be a large per cent and is for the mere purpose of handling. But if it is wisely administered, is not objectionable, for it is provided that any excess from this three per cent shall be paid into the general fund. The rate of interest becomes of but little importance so long as it is paid into the common fund for the benefit of all. The man who is first located should be able to pay in more than those who are still under the burden of rent or of mortgage.

We note that those who object most to interest are the most insistent that the excess amount he should pay should be quite in excess of legal interest. Of course this is quite justified on the principle of brotherhood, for he should assist others to the extent of his power. But how great his power will be will depend on management and many other elements which are unfortunately too often ignored.

A reason for there being a charge or interest payment and the land not given outright is that it would be unjust to permit some one to come in and get a home, and then step out without any responsibility to the others of the poor, who were contributing. When interest is suggested, when a repayment of the loan is urged, it is for the protection of the poor, those who are contributing to help to establish a fund so as to establish one another. The man who is truly converted does not need any such restrictions; but as all are not perfectly converted, it is to protect the common body and the common fund.

We ought not be unduly frightened. We sincerely hope the time is near at hand for us to advance decisively.

Russia

So far as Russia is concerned, we read regularly every week several socialist papers, as well as reading other papers. This reading has convinced us that conditions there are far from ideal. But leaving to one side the departure from democracy, leaving to one side other elements, it is well at least to consider 200,000,000 people attempting to carry out a plan. If they cannot and have not fully succeeded, it is well to consider the care which a smaller group of 50,000 will need to take in order to be safe.

Another element of foresight would be that as much land as possible should be purchased, for as the project develops it will naturally increase the value

of adjoining land. But we believe there are many who are reflectively referred to as the rich, who will be ready to help when the time comes to move forward and who are not less willing to do their part, to assist to make the movement a real success, but who are insistent that methods be used giving reasonable hopes of safety and success for the good of all.

But that which is most essential above all else is a spirit of personal consecration, of personal stewardship, so that each one feels himself a steward, not only over his property, but also over his own life, his own body, and the talents with which he is endowed of God.

S. A. BURGESS.

Give While You Live

There is joy in giving. This is the common experience of the race. It always has been so. Jesus declared, "It is more blessed to give than to receive." You have noticed the lack of satisfaction as some gift was made to you, but oh! what pleasure you had in making another happy by your generosity. Giving is one of the channels through which we express our love. I think it must be the best way, for it was the plan chosen by God to express his love for the children of men. "God so loved the world that he gave his only begotten Son." He has also indicated that by giving we in turn could express our love for Him. "If thou lovest me . . . behold, thou wilt remember the poor, and consecrate [give] of thy properties for their support, . . . and inasmuch as ye impart [give] of your substance unto the poor, ye will do it unto me."

There are many people who are able to give and who would like to give, but who do not know how. The purpose of this article is to show such how they may be helpers now, how they may "give while they live" and experience the joy of *giving*.

Our first financial obligation to God is the payment of the tithe. One tenth of the increase belongs to God. This is a debt.

As we create a surplus this also should flow into the Lord's storehouse (the general church treasury). Surplus is "that part of a man's possessions, whether of money or properties, of which he has not present or immediate need; the word *need* being determined by the man's position, sphere of action, his business, and his dependencies." Not all have a surplus; many may have, and such should observe the law, for again the Scriptures declare that "he that turneth away his ear from a hearing of the law, even his prayers shall be an abomination unto me."

There are many, however, who have no surplus, but who have sufficient possessions, the earnings from which will provide for their necessities when

they are too aged to work; who have no relatives to whom they care to leave this wealth, and who would like to leave it to the church, that they might carry forward the gospel work. If you are in this class of individuals, you can "give while you live" and experience the joy of giving.

This is provided for by what we call a *consecration contract*. This contract provides that you can now make such gift as you choose and that as long as you live the church will pay you an amount each year equal to five per cent interest on the gift. This is in no sense a loan to the church, but an absolute gift with a contract which provides for the church to make annual payments to the giver. For example, should you make a gift of \$10,000 this contract would bind the church to pay you \$500 annually, or \$250 semiannually as long as you live. The contract is not transferable to others while you live and the payments would cease upon your death.

Many have given in this way and it has been satisfactory to all. It is a much better way to give than to provide for your gifts to the church by making a will. There are so many things that may happen after your death to defeat your good intentions. Some one may try to break your will, or there may be some State law, unknown to you, which will prevent your executor from doing the thing that you direct in your will. Again, much of your gift may be dissipated by attorneys' fees, court costs, executor's fees, and State taxes on bequests.

If you desire to know more about this better way of making your gift secure to the church by a Consecration Contract, that you may "Give while you live and experience the joy of giving," write to Benjamin R. McGuire, Presiding Bishop, Box 256, Independence, Missouri.

Needed: the Old-Fashioned Virtues

Mr. John J. Tigert, United States Commissioner of Education, is quoted as urging before the National Educational Association recently the teaching of old-fashioned virtues in our schools in preference to the modern "highbrow" subjects, and saying, in view of conditions existing in some of our colleges excluding religion therefrom:

In the words of a famous evangelist, "I would rather have my boy in heaven learning his A B C's, than in hell reading Latin and Greek." We had better have citizens who have character and little erudition than citizens whose knowledge is a peril to society.

Germany showed us plainly the evil of education for culture and efficiency without proper social attitude. Germany raised the efficiency of education to the *nth* power, but this efficiency was directed into a spring at the throat of the world and brought on a calamity that almost destroyed civilization.

OF GENERAL INTEREST

Bill of Rights for Capital and Labor

Senator William S. Kenyon, now judge, while in the Senate of the United States was head of the commission investigating the industrial disturbance in West Virginia. He sponsored a bill for an industrial code which is now before the Senate of the United States and which he and W. Jett Lauck and others believe will be to industry a bill of rights.

The code has been prepared primarily to settle the difficulties in the West Virginia coal fields, but in form may be applied to all industrial conditions.

During the war the War Labor Board was composed of representatives of labor, of the employer, and of the general public. It acted, however, without a code, but under the stress of war secured good results. At the close of the war an attempt was made for a national industrial conference which broke up on the question of trade unionism as the basis for collective bargaining. The second industrial conference, representing the public alone, gave careful consideration to conditions, but provided for decentralization, while what is needed is a central code. The following points are covered:

1. Coal is a public utility, and in its production and distribution the public interest is predominate.

2. Human standards should be the constraining influence in fixing the wages and working conditions of mine workers.

3. Capital prudently and honestly invested in the coal industry should have an adequate return sufficient to stimulate the production of this essential commodity.

4. The right of operators and miners to organize is recognized and affirmed. This right shall not be denied, abridged, or interfered with in any manner whatsoever, nor shall coercive measures of any kind be used by employers or employees, or by their agents or representatives, to compel or to induce employers or employees to exercise or to refrain from exercising this right.

5. The right of operators and of miners to bargain collectively through representatives of their own choosing is recognized and affirmed.

6. The miners who are not members of a union have the right to work without being harassed by fellow workmen who may belong to unions. The men who belong to a union have the right to work without being harassed by operators who do not believe in unionism. The organizations have a right to go into nonunion fields and by peaceable methods persuade men to join the unions, but they have no right to try to induce employees to violate con-

tracts which they have entered into with their employers, and the operators on the other hand have the right by peaceable means, to try to persuade men to refrain from joining the unions.

7. The right of all unskilled or common laborers to earn an adequate living wage sufficient to maintain the worker and his family in health and reasonable comfort, and to afford an opportunity for savings against unemployment, old age, and other contingencies is hereby declared and affirmed. Above this basic wage for unskilled workers, differentials in rates of pay for other mine workers shall be established for skill, experience, hazards of employment, and productive efficiency.

8. The right of women to enter into industrial occupations is recognized and affirmed; their rates of pay shall be the same as those of male workers for the same or equivalent service performed; they shall be accorded all the rights and guarantees granted to male workers, and the conditions of their employment shall surround them with every safeguard of their health and strength and guarantee them the full measure of protection which is the debt of society to mothers and potential mothers.

9. Children under the age of sixteen years shall not be employed in the mines.

10. Six days shall be the standard work week in the industry, with one day's rest in seven. The standard work day shall not exceed eight hours a day.

11. Punitive overtime shall be paid for hours worked each day in excess of the standard work day.

Ladd Money Bill

An interesting attempt to change the existing financial scheme.

Senator E. F. Ladd, in his address before the Monetary Conference at Washington, states that the farmers have lost about \$38,000,000,000 in the last three years while business had lost very nearly an equivalent amount. As a result of the policy of inflation and the consequent slump in farm prices and stagnation of industry there has been a loss to labor, and other business men, of at least \$10,000,000,000.

This makes a total, according to his figures, in agriculture, manufacturing, and commerce of \$88,000,000,000 in the past two or three years.

The cause of the difficulty he finds in our financial system, so he has introduced a bill in the present Congress to provide for the Government issuing paper money, retiring bank money, loaning money to farmers at the rate of 4 per cent, the loan to run for not more than thirty-five years. The policy is to be carried out of discouraging speculation in land.

Corporation loans are restricted, requiring a margin of fifty per cent, and are restricted to approve state, county, and municipal bonds, to approved first mortgage railroad, telegraph, and telephone bonds. Loans to farmers shall be to those actually resident upon the land for not more than 60 per cent of the value of land and 40 per cent of the improvements, except that where a tenant farmer is bona fide purchasing the farm, the loan bureau is authorized to loan 75 per cent of the value of the farm. No loan shall be for more than \$20,000 or less than \$200, and loans upon single mortgages for less than \$10,000 shall receive preference.

This financing shall be handled through the Postal Savings Bank, and provision is made for loans on approved city real estate at the same rate of interest for farm loans, but not for more than fifty per cent of the value. It is clearly provided that the profits shall go solely to the Government for the purpose of reducing taxes.

If this law should become effective, it would greatly modify the existing Federal Reserve Law, which has proven so profitable to those who have engaged therein. A cause of the agitation which has produced this bill has been the manner in which credits were handled by the reserve banks the past few years so as to precipitate, as some consider it, deflation in a way injurious to the farmers and laboring men.

Further information can be secured from the National Honest Money Association, Box 911, Washington, District of Columbia.

Price of Industrial Peace

The five items in the account which we must meet, if we are to buy industrial peace, are:

1. The payment of a minimum wage based on reasonable human needs.
2. Reasonable hours of work.
3. Reasonable economic security for the workers.
4. That the workers shall have a real share in determining their working conditions.
5. That the workers shall have a definite share in the prosperity of the industry in which they are engaged.—Seeborn Rowntree in *World's Work* for May, 1922.

In every form of organization there is need of executive authority, of a manager. Good managers are comparatively rare. Any form of organization which does not develop and maintain them suffers thereby a serious weakness. There can exist together a social recognition of equality; a cooperative effort between the management and the workers, and still the recognition by each of the particular field of service of the other.

THE FORUM

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

Zion for the Poor

By Leon A. Gould

"If we are to have Zion let us have Zion, not a modern capitalistic hell with all the trimmings."

(NOTE.—For the purposes of this article the term *rich* is used to designate those who have enough of this world's goods to establish themselves in Zion in comparative security, the term *poor* those who have not.)

As I read "The clarion call," by Brother Williams my soul was stirred within me. By the end of the fourth reading I had convinced myself that there were those in the church that really believed in Doctrine and Covenants equality, stewardship, inheritance, etc. But when I picked up a later HERALD and commenced to read, my brightened hopes were dimmed, and the horrid fear assailed me that we were still floundering around in the same old quagmire.

Inheritance by Consecration or Debt?

Why quote the Doctrine and Covenants statement that every man should be made a "steward over his own property, or that which he has received by consecration," and then proceed to distort it to mean, That which he receives by debt? Where does the law provide that any shall receive inheritances and stewardships by debt, and be forced to drag along over weary years of heart-breaking effort before becoming an asset to the church? Many of us know by actual experience what stewardship and inheritance by debt mean. That is the way we are doing it in the world; and hundreds if not thousands of Saints are trying it out now in Zion. How do they like it? With the usurous money-lenders and the conscienceless profiteer riding on their backs with outstretched hand ever ready to take their meager earnings faster than they make them, with the Great Fear their constant companion, seasoning their food as they eat, the nightmare of their troubled sleep, dogging their footsteps each morning as they take up their daily tasks anew, the fear of losing their little all—can there be happiness, contentment, and security in Zion while these things exist? Then why insist on using these things to make Zion a hell on earth for the poor, when it should be a haven of refuge? No, if we are to have Zion, let us have Zion, not a modern capitalistic hell with all the trimmings. Why, the poor of the church now, under the system

of rents, interests, and profits in which they are enmeshed, are paying annually into the coffers of the money-changers enough to make a substantial showing in the building up and redemption of Zion, which if diverted to the establishing of a city of Zion would in a few years result in a community of happy, contented people.

Shall We have Bankruptcy?

By all means, if there is to be no equality without it, better far to be reduced to bankruptcy of both individual and church, than to continue the dallying process another hundred years. Let us all be hungry, let us all be barefoot, let us all be homeless, let us all be reduced if necessary to the condition where we may appreciate the philosophy of the down-and-out lumber-jack, a victim of our brutal economic system, who consoled himself thus: "If you hain't got nuthin' you can't lose nuthin'; blessed be nuthin'." We would then be equal in temporal things, and in a position to begin a cooperative effort to build by learning to "produce for use, and not for profit," to be of mutual assistance to each other, and to see that all are equally supplied with the necessities as well as the opportunities of life. There are worse things than bankruptcy—the present unequal situation for instance. However, I hope it will not be necessary to reach quite that stage.

The Ideal City

The Lord's plan seems not too hard of comprehension, unless we are so thoroughly steeped in the broth of capitalism that it has stained our very souls and blurred our visions. Do we read the church history? Do we study the plan of the city of Zion? If not, why? In it are found details for the successful building of the city of Zion: the platting of the city, size of lots, material to be used for building, space for gardens, the location of the barns, etc., and yet allowance made for individual tastes and initiative in building and decorating, so that there need not be absolute uniformity; and then the thing that stands at the top as well as at the bottom of equality of opportunity and human rights, i. e., Let every man live in the city. All equally accessible to the opportunities and advantages afforded by the community in the way of church privileges, schools, entertainments, and whatever is for the collective as well as the individual welfare, all sharing equally in the benefits of sanitary dwellings and surroundings, and the up-to-dateness of modern facilities, which are almost impossible in a straggling scattered country population—a city, it is possible, without horses or cattle or mongrel curs, and the consequent flies and vermin of unsanitary conditions, where the motor vehicle would play its proper part to the exclusion of other means of transporta-

tion. The barns for horses, cattle, hogs, hens, etc., to be without the city, and the land to the south and north, and, if necessary, the east and west, to be laid off for farms, and vineyards, and orchards, and dairies, etc. Each one to own his own home as an inheritance, with a "covenant and a deed which cannot be broken"; his stewardship to be his allotted labor in the sphere best suited to his qualifications and desires, whether office, farm, factory, or ministry, each department to be supervised by a qualified steward who is not above working with his associates. The storehouse to handle the surplus products of farm and factory "without fraud," i. e., profit, supplying each according to his needs and wants, inasmuch as his wants are just. A city in which it would be impossible to buy a home or lot with money, the only means of acquiring an inheritance to be by consecration.

For such an object we can work. For such an object we can pray. For such an object we will sacrifice gladly, and if necessary go hungry and ragged, barefooted and hatless. Give us then an organization, an order of Enoch, a something with a body of men pledged to the realization of this ideal. Give us men, red-blooded men, with a vision untarnished by the usages of the present system of greed. Give us men who are not anxious to be lifted up above their fellows, but whose only desire is to advance with them. Give us men who believe in their fellow men, however poor in spirit and in this world's goods they may be, and these things can be accomplished. But to give us men who are so wedded to the idols of capitalism that they can in no wise be divorced therefrom is useless. To give us men who are not thoroughly awake to the intolerable conditions of the poor, either through intensive study or actual experience beneath the crushing, grinding millstone of the capitalistic machine, is hopeless. Such have no sympathy with, or understanding of, the feelings of the poor, and cannot help them. The thought of a storehouse operated upon a profiteering basis; the thought of an organization, an order of Enoch, or whatnot, for the purpose of selling inheritances to the poor at a profit and loading them with the misery of debt, the thought of trying to establish a few communities of farmers on a stewardship basis as producers, leaving them at the mercy of a hoard of profiteers within or without the church, with no provision made to handle their produce and supply their needs in the things they cannot produce without profit, is abhorrent. The attempt to establish a Zion along these lines would not be worth the wasting of a forlorn hope upon.

Let the Poor Help Themselves

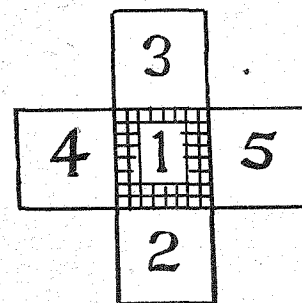
Shall we wait for the rich to make the first move?

We have waited nearly a hundred years and the poor haven't been invited to Zion yet. Why continue to wait? The rich are not essential to the building up of a city of Zion. If they are hesitating, as is intimated, because they want safeguards thrown around their sacred rights of property, they are only standing in the way of the building up of Zion, and it would be easier to move forward without them. The rich for nearly a hundred years have been in control. They have been able to attend the conferences, to shape legislation, to direct the work of building up Zion, and what have we as a result? A crisis! 'Tis an old story. We no sooner struggle through one crisis than we are plunged headlong into another. It is time the poor had something to say about the building up of Zion. It is folly to wait for the rich. Let the poor do it. They can, and be under no obligations to the rich. So we are not asking for the favors of the rich who are unwilling, or who are letting the sacred rights of property stand in the way. We are not asking the favors of the money-changer, the mortgager, or the usurer. We are merely asking that the poor be given the chance to help themselves, that the spiritual authorities inaugurate a movement in behalf of the poor, an enterprise in which the poor can do all the work and furnish all the means, and, under the sanction and advisory counsel of the spiritual authorities, build for themselves a place on the earth where they may live "after the manner of happiness." We are not even asking to be incorporated within the confines of Independence. Give us a location twelve, fifteen, or twenty miles out, where we need not mar the peace of the purse-proud, or those who feel it degrading to come in contact with a community of laboring people. The poor have nothing to lose, but all to gain under such a proposition, the rich under no obligation, and in no danger of losing their sacred property rights. Not a sou would they be asked to lend, not a penny profit would they be permitted to make off Zion's poor. They might continue their capitalistic Zion unmolested and pore over their musty pigeon-holes crammed with mortgages and notes and interest-bearing bonds as long as they liked for all we would care.

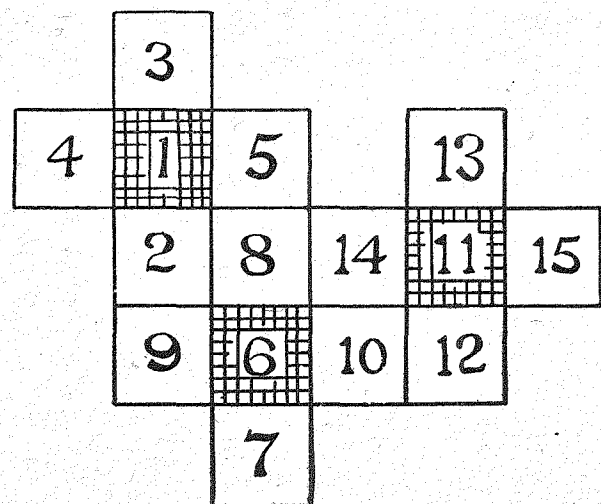
Suppose—

Suppose a call or drive were made primarily among the poor for funds to help themselves establish a city of Zion, not barring any, of course, who felt that they had a few dollars they could contribute without suffocating for fear of losing it. Suppose it were found advisable to raise a fund of \$500,000 to make a beginning. Imagine fifty thousand in the church willing to pledge themselves to raise ten dollars each in a year's time. Hardly a man, woman, or child belonging to the church but could find some

way to do that, even the poorest of the poor. Let us assume there were only twenty-five thousand who would make the effort to raise twenty dollars each, still it could be done—by a superhuman effort, perhaps, but it could be done. Suppose about a section of land, necessary for a start, could be bought for, say, \$50,000. A hundred homes, modest, but comfortable and sanitary, could be built for say, \$300,000; and \$100,000 used for the barns, sheds, stock, and equipment necessary for the support of the hundred families, leaving \$50,000 plus whatever could be consecrated by those taking part in the enterprise, in the operating fund. A hundred of the most needy families might be selected and placed in these homes, and given the opportunity to work for Zion—families who were unreservedly willing to consecrate themselves to the success of the venture. Consider that as means were provided and the city filled up it were found advisable to add a section of land to the south, another to the north, and finally one on the west, and one on the east, until a city with its farm lands looked something like this illustration, the center section the city, and sections 2, 3, 4, and 5, the farm lands:



Suppose the first city were filled, and it were found necessary to lay off another. A second city and farm lands could be provided by adding sections numbered 6, 7, 8, 9, and 10, and a third city by adding sections 11, 12, 13, 14, and 15, as in the following illustration:



And so on, until the world is filled up. A big order, but the poor can accomplish it if given an opportunity. The cities being a mile apart from corner to corner (in the rows of sections running north and south and east and west there would be always four farm blocks between cities), each family would have all the city conveniences, at the same time having country life practically at their door. Each city would have four sections of land to support it, which should be enough under intensive cultivation. Would that not be a far happier state for the poor than the debt-burdened conditions in which we see them now, in the world and in Zion too? Go into any of our cities, not barring Independence. Note the mansion of ten or twelve or more rooms with its family of two or three, then go out on the outskirts and look at the tumble-down, tar-papered shack miserably housing its family of eight or ten, or more. Take a long look at the luxurious mansion shared by master and mistress and possibly a poodle with a gold- or silver-studded collar, then go out into the outskirts and take a long look at the family of the poor living in a hole in the ground, a forlorn, hopeless existence, and ask yourself if the church is doing its duty by the poor. I am voicing the plaint of the poor like the widow before the unjust judge. I ask that we be given a right to be heard, a right to be gathered, a right to be considered, a right to help ourselves, and a right to help build Zion. I hope the plaint will be continued until, if for no other reason than to be rid of the annoyance, the unjust judge grants this concession to the poor and gives them an opportunity to help themselves. The poor have never yet been invited to come to Zion. On the contrary, they have been bluntly told they were not wanted; that it was no place for them.

Learn to Do by Doing

The constant reiteration of the thoughts that we do not know what to do, and we do not know how to start, and we do not see how it can ever be accomplished, gives me a pain. The axiom that, *We learn to do by doing*, is true of the child at school, and of the adult in every phase of life. The child who never takes his pencil in hand, who never turns a leaf of his book, will be a long, long time learning to read, write, and cipher. But the child who knows enough to take his pencil and try to copy the characters set before him by his teacher knows all that he needs to know to begin. So, in the building up of Zion, we know all we need to know to begin; the balance we'll learn as we go along. Let's begin.

The Samaritan

Brother Williams says the Samaritan within our gates has put us to shame. Yes; so has the Samaritan without our gates. Take for instance the most

hated and despised, the most lied-about, one of the so-called most ignorant, and at the present time, perhaps, most miserable of all nations, soviet Russia; hemmed in as no other nation ever before was hemmed in, with fifteen strong, mostly so-called Christian nations, without a declaration of war, hedging her in on fifteen battle fronts, barring her from all trade relations with the world as no other nation ever was barred; fifteen nations, most of whom had been rather hypocritically praying for hundreds of years, "Thy kingdom come, thy will be done in earth as it is done in heaven," at the same time doing everything they could to prevent his will being done, economically, religiously, and politically; fifteen nations whose armies before taking their departure from such an indefensible act of occupation, burned all cities, all farm houses, all bridges, tore up all railroads, smashed all farm machinery within their reach, and left the poverty-stricken peasants to face a state of devastation seldom, if ever, equaled in the history of the world—in the face of all this the peasants of Russia set up a most remarkable government in many ways, with a constitution couched in the working man's own language, but with ideals most extraordinary to come from a purely human source: The conditional tenure of land, elimination of profits, rents, and interest; the idea of every man living in the city or village, the only qualification for citizenship that of being a producer in the commonwealth, and that only those who were willing to work should be permitted to eat. Listen:

The Russian Socialist Federated Soviet Republic considers work the duty of every citizen of the Republic, and proclaims its motto: "He shall not eat who does not work."—Soviet Constitution, article 2, chapter 5, paragraph 18.

Doctrine and Covenants 42: 12:

For he that is idle shall not eat the bread nor wear the garments of the laborer.

Book of Mormon:

But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.—2 Nephi 11: 109.

Bible:

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 Thessalonians 3: 10.

Let's give the Samaritans due credit for what they have accomplished towards establishing a system of society, faulty as it may be, where the laborer in factory sets his own wages, the schools are free, the street cars free, the theaters free, rents free, and a monthly ration of food and raiment allotted each worker and worthy nonworker; and for having in five years accomplished this in the face of such a concerted effort on the part of the *uncivilized* and

capitalistic world to starve them into a renunciation of their ideals. And why should the word *soviet* be such a bugaboo to so many? In the beginning of our own Government, history tells us the people met together in the town hall to make their laws. That is the only way a government of the people could start. Something of that sort would be necessary in governing the affairs of the city of Zion, if all things are "to be done by common consent." Well, that is what the Russian peasants did. Instead of calling it a town meeting, they called it a soviet. Nothing so very frightful about it after all.

Opposition

We might, in trying to establish a city of Zion, be met by a "battlefront" of opposition on all sides. We might even be called names, such as socialists, anarchists, reds, bolshevists, communists, or non-partisans. If we are cowards we better not begin.

We want no cowards in our ranks,
Who will our colors fly,
We call for valiant-hearted men,
Who're not afraid to die.

A few years ago we would have been called "socialists"; now there are at least five other good epithets to apply. In ten years there will probably have been a half dozen more coined. We gain nothing, except epithets, by waiting.

The Crisis

Recently one of our noted speakers in Zion expressed himself like this:

I am going to say it clearly and deliberately, our church to-night is in one of the most severe crises it has ever been in. We are at the parting of the ways. I speak advisedly. I speak soberly, seriously. The church was never in the danger in all its history that it is in to-night, and nothing but a consecrated attitude on the part of God's people will save it. And I say to-night, Thank God for the crisis. Thank God that we have come to that period that once and for all we must choose as to whether we will serve him or not. Are you willing? Are you ready?

Yes, of course, thank God for the crisis. It is about our only hope. As long as the rich are in control and shaping our policies, we do nothing, because the poor cannot, and the rich dare not. So, if there is to be a crisis, a parting of the ways, let the line be drawn between those who are afraid they will lose their earthly store, and those who have nothing to lose; between those who are willing to labor for the upbuilding of Zion in a Zionie way, and those who put self first; between those who believe in an equality of possession as well as opportunity, and those who do not; between those who are willing to cast off the old worn-out insane system of extortion and misery, and those who are so completely saturated with its virus that they can only think in terms

of interest, rent, and profit. And thus the crisis met and weathered, the church can free itself from the condemnation now resting upon all, as expressed in Doctrine and Covenants:

It is not given that one man should possess that which is above another; wherefore the world lieth in sin.—Doctrine and Covenants 49: 3.

In conclusion, I want to say that we stand ready to pledge ourselves to raise at least ten dollars for each of the eight members of the church in the family by the end of the year for the purpose of starting an enterprise of this kind, and to double the amount if only twenty-five thousand can be found who will cooperate in this work. And then we are willing to repeat the operation the next year and help place another hundred families on their inheritances, and continue for ten years, if necessary, until the city is filled. It should not take that long to complete the city, for when once started the work would gather momentum and move more rapidly. The *Saint Paul Daily News* in a recent issue states that for every dollar the farmer received for his last year's crop those who make it their business to farm the farmer received two dollars. In 1913 the *Chicago-Record Herald* figured that each farm family was supporting five families besides its own. With these farmers of the farmers eliminated, the first one hundred families in Zion ought to do considerable towards placing many other families on their inheritances.

Shall we have Zion in a Zionie way, or shall we continue to temporize with the follies and crimes of capitalism?

Stewardship by Consecration Attacked

By E. Peterson

A nonmember challenges us here to publish what he thinks is the key to our situation—the cause of our failure.

It is a question in my mind whether I will be permitted to say a few words on this all-important subject, in view of the fact that I am not a member of your church, but, in any event, I feel it my duty to submit a few thoughts along that line, for I assume that you want to get right on this, as well as every other question, regardless of from whom criticism may come.

I have just read in the *HERALD* a recent article, and I find the same old story, namely, that a man can be made a *steward over his own property*. A stewardship is the superintendency over the affairs of another; so says the best English authority. To illustrate, Jackson County has a farm, formerly known as the "poor farm." The superintendent of that farm is a steward, has charge of it under the

authority of the county court, which represents the people, who are the real owners.

This steward must render an account of his stewardship to the court annually. Now, supposing this steward has some privately owned property in some other locality; does he make an accounting of that also as a steward? No. Why? Because he is an owner there and not a steward. He is required to make an accounting of his stewardship only, as that is all that the court has invested him with.

Now all we need do is to substitute the Lord in place of the court and apply the same rule and we will have what he requires of all his people in the last days. A man can never be a steward over property which he owns in fee simple. But if he turns all that property over to the church, and the church holds the title in fee, then if the church assigns certain properties, or businesses, to the person who has thus consecrated all his property to the Lord, then he becomes a steward and not till then.

A recent writer quotes from section 42 in the Doctrine and Covenants and lays particular stress on the words, "he shall appoint every man a steward over his own property, or that which he has received," he says, "by consecration," but those last two words were not in the original revelation and are therefore an interpolation. "Received" from whom? From the bishop, of course, as a stewardship, and the apparent reason that it is called "his own" is that it formerly was his in fee, but was not the Lord's, by a deed and covenant which could not be broken, and he was assigned such property as a superintendent, under the direction of the bishop of the church which represented the Lord as the real owner.

Now you may ask where I get that. I will tell you where. It says in one of the revelations, "If these properties are not mine then ye are no stewards." Plain enough, is it not? Now to cap the climax I will quote a paragraph from the same section, 42, which has also been tampered with, which tampering has been the cause of all the controversy that has arisen over this stewardship question.

I will quote from the original revelation, as it appears in the Doctrine and Covenants published in 1833 at Independence, and which was tampered with by the committee which was appointed to arrange and revise the revelations, of which Sidney Rigdon was the chief culprit. Here it is from the original:

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate *all* thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken."

Sidney Rigdon made a mess of it and made it read,

"consecrate of thy properties, to the poor with a deed and a covenant which cannot be broken."

Now as one cannot be a steward unless the properties belong to others than himself, and as it is commanded that we must consecrate all our properties to the Lord by deed, where does the retention of properties as owners in fee come in, pray tell?

Dare you publish this to your members? I am afraid not. Why? Because it is predicted that the Gentiles will not see this great truth, and that the vineyard will be taken from them and given to a nation bringing forth the fruits thereof. The time of the Gentiles has about expired, and, as predicted, another race will take up the proposition of stewardships and get it right. Read the last few verses of the 24th chapter of Matthew. It tells your destiny. It tells your failure, and it names your successors. Too long you have been deceived. Too long you have been sleeping on your rights. To awaken you now would be a miracle which can never be.

Stewardships

By C. A. Gurwell

"Let the priests step into Jordan and the people will follow."

A recent SAINTS' HERALD contains in The Forum an interesting article entitled, "Shall stewardships be appointed now?" The article closes with the inquiry, "Shall we concede God's way by doing the things required of us?" This is preceded by the relation of an incident taken from the history of ancient Israel, the crossing of the River Jordan into the "promised land," as recorded in full in Joshua, chapters three and four. The choice of material for illustration is particularly fortunate because of the parallel involved between ancient and modern Israel; however, that article stopped short of the conclusion of the parallel. Let us pursue it a little further.

In ancient Israel there are two classes mentioned, "the priests" and "the people." The priests' duties were various, but *one* of them was, they were the custodians of "The Law." It was kept in the ark of the covenant, the visible seat, or manifestation of God's presence. In this instance, the officers having the custody of the law were commanded to "take up the ark of the covenant and pass over before the people. And they took up the ark of the covenant and went before the people." (Joshua 3: 6.)

Now let us identify the other member of the parallel. To-day, the law is published in books and in the SAINTS' HERALD, where it may be preserved in the one, and exhibited to "the people" in the other. "The law of temporalities" is lodged in the keeping of the

priests known as "The Bishopric" or The Order of Bishops.

Priests Went Before the People

In taking possession of the promised land, the priests bearing the ark *went before the people*, and it was not until *their feet* "were dipped in the brim of the water," that "the waters failed, and were cut off; and the people passed over right against Jericho." (Joshua 3: 16.)

These two facts are clearly outstanding: First, The priests bearing the ark, went before all others of the people. *Their own feet* first stepped into Jordan; then the waters were stayed, and all "the people" could plainly see where the crossing was, and how it was to be accomplished. For Joshua had commanded them to stay behind for a distance of "about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."—Joshua 3: 4. They were not to crowd around like a mob; *nor get ahead of the priests* "bearing the ark," for *they* were to show the way by going ahead and demonstrating its feasibility; for the way was untried "heretofore."

Leaders Seen by All the People

The second fact to note is, they were to be seen by "all the people" going forward with the ark.

Now, to apply the parallel: When our bishops, who are the custodians of this law, go forward and comply with its full requirements, making full consecration of "all their surplus property, . . . for the laying the foundation of Zion," etc., as told in Doctrine and Covenants 106: 1, (the remainder of section 106 is short, but is quite interesting reading,) and publish in the SAINTS' HERALD, (as is the Bishop's annual report,) the names and consecrations, with the residue retained, "the people," which includes all the members of the church from the Presidency down, except the order of bishops, can then see just how to proceed, and "the way by which" *they* "must go; for" *we* "have not passed this way heretofore."

If the order of bishops will devise such a system of stewardship as they themselves are willing to work under, and will put into operation *among themselves* without reserve; then publish it so there "shall be a space between it and the people," it will not be "two thousand cubits" time until the people would be pressing forward to enter the promised land of a redeemed Zion.

Let us look at the other side for a moment. Suppose the custodians of the ark had said to the people, "You go ahead and cross over this Jordan. God has said we shall go over to-day"; and they should

have insisted on the laity taking the lead. What would have been the result? The hosts of Israel would have perished in the mad, rushing waters of the Jordan River, swollen by the melting snows of summer; for it was then overflowed "all its banks." If the bishops who are to administer this law, cannot produce a system in which they have confidence in their own administration, how can they hope to have the people place any confidence in it; or expect the people to go ahead of them? Disaster alone will result. We are to be the "light of the world"; but not the "tail light" to show "how not to do it," and to say, "There is danger in coming this way."

There is evident lack of confidence somewhere. When we read that in Zion there are to be "no poor and no rich," "Ye are to be equal in temporal things," "just wants and needs," "I require all your surplus property," and others of similar import, and then note the actual conditions, we are led to cry out, "O Lord, how long must we wait?"

Law Not Difficult to Understand

To one of "the common people," the law of the Lord touching temporalities does not seem particularly difficult of understanding. "I require all their surplus property, to put into the hands of the bishop of my church in Zion." What is the, or a, surplus? In a business way, it is more than I need for my business. If my business requires \$100,000, and I have \$130,000, then there is a surplus of \$30,000. If I am a farmer, and live on a farm from which I supply all the needs of my family, but own three other farms and rent them out, I have three surplus farms, which, according to the law, should be "put into the hands of the bishop of my church in Zion." Why? In order that the land may become the stewardship of three other men, who may thus provide for their own "just wants and needs," including the education of their children.

All One's Time to the Church

But I, myself, am a bishop, and am administering these farms for the benefit of Zion; and I have a family of a son and daughter to educate and provide for when they are grown. Or I have half a dozen children, (which is more to my credit,) and they must be provided for. I being a bishop, am engaged in business from which I derive my living. I am on the same plane with every other man who is *not* a bishop, and have my stewardship for my livelihood. Or, I am a bishop whose whole time is required to care for the work of the church. *I have no time for anything else*, and like all the other ministers of the church whose time is all given to the church, I obtain my living from the church, for therein lies my stewardship. And if I have no *time* for aught but the church, neither have I "need" of money or prop-

erty to claim my time, save my home only; for "even so hath the Lord ordained that they who preach the gospel should live of the gospel." (1 Corinthians 9. 14.) That "ordination" has never been canceled or repealed; and our bishops who give all their time to the church, "preach the gospel." If I have five hundred dollars, or ten thousand dollars, it is a *surplus*, for my "just wants and needs" are supplied by the church, including sufficient to educate my children for useful membership in society and the church; and when they become of age, they receive a stewardship, according to their abilities; and they receive it from the means that are in the hands of the bishop, as for their just wants and needs.

And the son and daughter of that poor widow should also receive as good an education, technical if need be, as do mine, that they, too, may receive their stewardships and become useful, contributing members of society, and of the church, under the stewardship plan.

Getting and Holding of Stewardship

I have said, "receive their stewardships"; but some say, "*buy* their stewardships." The law provides for taking away a man's stewardship; but no law, in statute or equity, can take away from an *owner* his land, except by right of "eminent domain." I have a warranty deed for a parcel of land in Independence, that conveys it to me and my heirs "forever"; and yet the Lord says, "The land shall not be sold forever; for the land is mine."—Leviticus 25: 23. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Psalms 24: 1. And yet we hold it in perpetuity. This is contrary to his law. We are but stewards; and yet one man will hold as his very own, hundreds of acres that are cultivated by other men, who are compelled to pay the *profits* (rent) of their labors to the so-called "owner," in contravention of God's law.

In the parable of "The talents," the Lord gave to his servants certain talents, of money value, not to *own*, but with which to work, saying, "Occupy till I come." This is proved by his requiring them again upon his return, and the punishment meted out to the "slothful servant." If it belonged to the servant he could do with it as he pleased; but it was not his. So to-day the land and its increase *belong to the Lord*, and no servant is entitled to control (not own) more than he has ability to use. When we recognize this fundamental law, that we, the land, and the fruits of our labor, whether it be with our hands or our heads, all belong to *God*, and we are entitled to *only so much* of it as is necessary for our "*just wants and needs*," (not our "*likes*") and render into the hands of the bishop, "all our surplus," then may we expect Zion to arise and put on her "beautiful

WOMEN'S DEPARTMENT

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

Do We Believe in Preparedness?

Some years ago, when our country suddenly faced the necessity for war, we awoke to the fact that as a Nation we had gone placidly along our peaceful way, with very little thought of being prepared for any great struggle with other ambitious or domineering powers. The lessons we learned in the hurried and lamentably expensive efforts to cover lost ground and to equip and train our citizen-soldiery to a point approximating efficiency, are still fresh in our minds.

To-day, are we not, as a church, finding ourselves in something like the same predicament? The call to come to Zion has gone forth. Zion has been "established," so far as initial and formal steps are concerned, and the gathering of large numbers of our people in the "center place" is presenting many problems of a purely social nature. Are we as a church prepared to solve them?

Is it enough that our leaders shall have been given the vision of our needs? Is it enough that they have long foreseen the conditions which would result in such gathering, and have, from time to time, sent out their clarion notes of warning or appeal? Before their dreams and hopes shall be fulfilled, must not we, the people, also arouse to a conviction of what we need, and be not only willing to help but make ourselves able to help in a systematic and trained fashion?

Perhaps all may remember the little folders which were sent out by the social service bureau of our department some years ago, which bore across their front page the words, "You are willing, BUT are you ready?" That is the keynote of the appeal we would like to make to-day. Dear sisters, with your hearts of gold, which thrill in sympathy with suffering and affliction, are you ready to give service to those who need your tender ministrations, in that sure and scientific manner, which, added to the love of God in your heart, will be effectual in righting the wrongs, correcting the conditions, which cause the suffering, and truly save, heal, and bless?

Some one has divided the years of a woman's life into three periods. The first twenty years should be the years of preparation, of study, of acquisition of knowledge and power. The second twenty should be spent in the bosom of her home and family, paying her debt to the race and her Creator. After that, her work should be extended beyond the confines of her home, and reach into the community life

garments," and the glory of the Lord to rest upon her.

It is the prayer of "the people," that such a system of stewardships may be wrought out by the bishops as will commend itself to them that they will be willing to step into the roaring torrent of modern commercialism, having faith in God and in one another, and stand there so that the people may know the way; "for we have not passed this way heretofore." Let our "priests" go forward with the ark, the law, and produce a working plan that they themselves are not afraid of, and "the people" will soon be "all passed clean over Jordan."

about her, and be expressed in bettering the conditions there existing.

While this is but a rough division and will admit some variation, it is an accent to the thought we would like to put before our sisters at this time. Shall not we help the young people of to-day to see that in their years of preparation, their years of study and application, they could follow no better light, no worthier purpose than this of social service? What was Christ's ministry but that? What is that of his holy priesthood but that? What is a mother's commission but that? All have the salvation of souls as an object, and surely that is the underlying desire in the heart of every true worker among the needy.

We have a deep and abiding faith that God is working upon the hearts of his people, and in many ways is guiding them, however unconsciously to them, into paths of his choosing, into avenues of study which will richly qualify them for service in his vineyard. As another has mentioned, we believe that in Graceland is being trained a band of workers which, could their motivating spirit but be reflected in the lives and desires of all church members, would work as leaven throughout. Our young people go to Graceland with thoughts and ambitions but partly formed, and they return to us with ideals of love and service which put our selfishness to shame! They learn there, not only by precept and the letter of the law, but by examples which are resplendent in their beauty, that true glory is that which crowns the humble; that honor which has any value in the spiritual realm is that which has lost sight of itself in service to others; and that success is only to be truly measured by sacrifice and consecration.

There may be some whose minds run in the grooves of the past, who fail to recognize the fact that the youth of this church are being equipped with a rich endowment for service. There may be some who are too conservative to concede that the generation which has risen about us may be better qualified to handle the problems that will confront them than were we of the passing one. We feel sure, however, that these attitudes towards the young are not typical of the highest examples of parental love. The thoughtful parent is usually one who has great faith in his offspring, great faith in the gradual upward tendency of the entire race, and great faith that God's purposes concerning humanity will be fulfilled. Surely his designs for this church must, to a large extent, be worked out by the younger members, for the coming years are to be ones of tremendous accomplishment, if all that is necessary to be done before the coming of the Lord shall be well and profitably performed.

So it pleases us to present in this issue a letter written by one of our devoted, thoughtful young women, who is in the midst of her preparation for service. Does not it show to even a casual reader that the "spirit which enticeth to do good" is in the ascendancy, and that one could safely trust one's welfare in the hands of one so imbued with sympathy and love? And does it not, also, stir one's heart in thankfulness that the leadings of the Spirit have been to qualify, to prepare, to learn and understand, so that when "the Lord shall have need" of her, she will be *not only willing, but ready?*

We ask our readers to consider Sister Briggs's little letter with great thoughtfulness, and then ask a few questions of their own hearts. Am I a polished stone, ready for placement in the temple of God? Am I a workman who "needeth not to be ashamed"? Have I the oil of service in my lamp, or have I neglected opportunities to fill it at the front of

learning? Is my life animated by the spirit of loving ministry so needful in a Saint, or am I drifting into habits of harsh judgment, criticism, faultfinding? Is it possible for me to enter at this time into a definite course of study with a view to increasing my ability to do intelligent work of a social nature? Is it possible for me to help some young Saint to see the beauty of such a life, and to encourage him or her to decide to qualify therein? If I cannot hope to do much myself have I the means to make such a course of study and preparation possible for some young person whose gifts and qualifications for such service in our church might otherwise not be properly trained and directed?

These, and many other questions, we might all with profit ask of ourselves, and then, by the grace of God, let us each be given the strength and determination to consistently carry out the answers of our own hearts, as they may be made in righteousness before him! Let us be not only hearers of the word, but *doers* as well. There is a world of work and opportunity before us. The church needs our help in many ways, not the least being this need for *trained* and *qualified* workers along the lines mentioned in the letter from our young student sister. Do we believe in preparedness?

A. A.

Trained Social Workers a Necessity

I feel keenly the importance of the social conditions of which you spoke in your last letter. You requested that I offer what I could in the way of suggestions and observations which might aid in the solution. In response to that request, I am appealing for the development and growth of—shall I say, a new spirit, or, better, the operation of the old, old spirit of love and service of Jesus. This may sound disappointing, but I think you will soon see what I mean.

Zion is the great battle cry of our people. Zion is the goal towards which we are all stumbling, plodding, or racing, as it may be, but that Zion is not material, cannot be realized by the acquisition of wealth or members, or by economic organization, alone. It is fundamentally psychic. It depends upon the interaction of mind, upon social adjustments, mental attitudes, personalities.

We have attempted to organize our people economically, to establish physical and material stewardships. This is well, but I feel such efforts are inadequate and one-sided. In view of the conception of Zion in terms of personalities and attitudes, there is another way in which we must be organized, and this way is more fundamental and crucial. *We must be organized socially.* Such an organization should be complete and systematic to the minutest detail. The number of families, the size and character of the families, the economic standing, the physical and mental status of the members, and their interests, tendencies, and capabilities should be known. In other words, I believe that the realization of Zion depends upon the knowledge of the potential sources of strength and weakness in the units of Zion—the families—thereby making possible the prevention of certain tendencies and the guidance and use of others.

In this connection, I may say that I firmly believe the time is coming when our church will have to take a definite and scientific stand on the question of marriage, and when we will have a right to, at least, demand a health certificate from our young people before sanctioning the establishment of new homes. When marriage is raised to this standard, a new importance, a new seriousness and respect will be attached to it, and fewer youthful, thoughtless marriages

will be entered into. This problem is one in itself, and is not the subject of this letter.

It is of the social organization that I wish to speak. It will demand specialists in all lines of medical work, with adequate clinics. Graceland, with her educational standards and socialized attitude, will be the great melting pot of our people and the mother of Zioniac cooperation and aspiration. Recreational leaders and facilities are necessary, as well as socialized Sunday schools, intellectualized sermons, and family social workers.

The social workers are the heart of such a social organization, and it is, probably, in this field that we are the least prepared. We do not even realize the scope of the field, or the opportunity of our people in such work. We need visiting teachers (experienced teachers with social training), industrial social workers, family-case workers, medico-social workers, community social workers, psychiatric social workers, etc. And until we get them, any plan for social organization of our church will be a failure; for here, if anywhere, thoroughly trained and prepared leaders are necessary.

This question of leaders is extremely important, for the personnel is the vital factor, since *people*, not *things*, are being worked *with*. As in no one else, must there be in them the realization, and hence *practice* of the doctrine, "Don't despise a single human being! He is made of the same material as mankind in general." Those who would be social workers must have the same universal sympathy as was expressed by one: "Obscure old people with their lonely tragedies get a tremendous hold on everyone who comes to know them." Such a spirit destroys all stratification.

"It is not enough for social workers to speak the language of democracy. They must have in their hearts its spiritual conviction of the infinite worth of our common humanity, before they can be fit to do any form of social work whatsoever. Life itself achieves significance and value not from the esoteric things shared by a few, but from the great common experience of the race—from the issues of birth and death, of affection satisfied and affection frustrated, from those chances and hazards of daily living that come to all men. Unless these conditions common to all humanity strongly appeal to us, or until they do, we are not ready to adopt social work as our major interest."

To be efficient in this field, we must realize: human beings are interdependent; human beings are different; human beings are not dependent and domestic animals. We must realize the reality of personality; must each trust by being worthy of trust; must have imaginative sympathy; must avoid rigidity of mind; must assume no superhuman perfection; and must be frank. We must have as our ideal the love and service of Jesus. With these qualities must go thorough, intensive training from recognized training schools.

This is my little contribution and suggestion towards the solution of the problems you presented. We must have a definite, complete social plan and have prepared leaders to carry the work on. I dream of the time when our people will be so organized and when we will have social case-workers stationed throughout the church centers, all co-operating for the betterment of individuals and society. Not only must we be completely organized within our own group and working cooperatively, but must work in harmony with the social organizations not of our own religion. If only our young people fitted for this type of work would see the vision, and undertake the long period of training necessary to bring about this dream!

With faith that God is guiding us all,
IOWA CITY, IOWA.

FERNELL BRIGGS.

A Study of Civics

CHAPTER V

The American Home and Family

I. The Importance of the American home

1. The family as the sole social unit.
 - a. Progress of humanity depends upon good homes.
2. Marriage in the past.
3. Society and marriage laws.
 - a. The American home, past, present, and future.
 - b. Society vitally interested in marriage laws.
4. The individual American and marriage.
 - a. American freedom in selecting a mate.
 - b. What the school can do, or must do, in preparing youths for home life in the future.

II. Permanence of the Family

1. Divorce.
 - a. In ancient times.
 - b. In medieval times.
 - c. In early history of American colonies.
2. Changing conditions which lead to divorce.
 - a. Effect of city life on the modern family.
 - b. Business draws women from home.
 - c. Effect of an increase of social rights.
3. Discuss the increase of divorce in the United States.
 - a. Character of the divorces granted.
 - b. Influence upon children of the broken home.
4. Remedies for the divorce evil.
 - a. Attempts to cure it through laws.
 - b. Some suggestions of real remedies.

III. The Household as an Economic Unit

1. Why the family may be considered an economic unit.
2. The size of American families.
 - a. In colonial times.
 - b. At present.
3. The family income of
 - a. The average family.
 - b. The family of low income and standards.
 - c. The family of great wealth.
4. Expenditure of family income.
 - a. Real wages and money wages.
 - b. Waste in using food or clothing.
 - c. Family economy may be furthered by education.
5. Standards of living.
 - a. The "living wage."
 - b. Low standards a menace to society.
 - c. The cost of high living.
6. Financial problems of industrial victims.
 - a. Duty of society to find the real remedy.
 - b. Preventive measures in actual use.
7. Women and the future home.
 - a. Compare the old home and the new.

Suggestions for Reading and Discussion

1. "One hundred million dollars in new housing under tax exemption," by Henry H. Curran, describes what is being done in New York City to provide homes for the people under the law granting tax exemption for new homes. In the *National Municipal Review*, October, 1921.

2. *The Food Problem; Undernourishment, Speculation, Monopoly, and the High Cost of Living*, by Mrs. Edward P. Costigan. For free distribution by the National League of Women Voters, Munsey Building, Washington, District of Columbia.

3. *Woman's Relation to Her Tradespeople*, by Audentia

Anderson. Study paper Number 8, Women's Department, Box 255, Independence, Missouri.

4. "Play and recreation on the farm," by William A. McKeever, A. M., LL. D., author of *Farm Boys and Girls, Training the Boy, Training the Girl, etc.* In *The Breeders' Gazette*, Holiday Number, 1921.

5. "Cooperation, the peaceful revolution," by Mrs. A. D. Warbasse, Educational Director of The Cooperative League of America. In *The Woman Citizen* for September 11, 1920.

6. Suggest a program for a meeting of "The Home-makers' Club."

7. Prepare a speech telling why you think the homes of today are better or worse than those of our pioneer ancestors.

8. What, in your opinion, would diminish the divorce evil?

9. Give your reasons for agreeing or disagreeing with the idea expressed in the following paragraph from *The Centennial Year Book*: "Community movements for the welfare of home and children should receive support and cooperation. We should inform ourselves concerning legislation and the machinery of government by which reforms may be effected, and strive to bring to bear all the weight of our new political power to the end that good and wholesome measures shall prevail."

DORA YOUNG.

Acids and Starches

Inquiry having been made regarding the menus given by Mrs. Kimball Jones in her article "These food combinations fixed me up," in December *Physical Culture* magazine, our editor has requested me to send them through the column that all may have the benefit who desire.

Mrs. Jones's Suggestive Menus

Breakfast: The same every morning: a quart and a half of milk, or a quart of milk combined with a cereal or fruit.

Monday

Luncheon: Boiled potatoes with butter and parsley. Onion soufflé. Summer squash. Head lettuce with "Thousand Island" dressing.

(Onion soufflé: Boiled onions, chopped fine, 1½ cups; butter; cream; yolks of 3 eggs, beaten whites folded in. Mix, and bake in buttered dish.)

Dinner: Broiled steak. Spinach with butter and hard-boiled egg. Asparagus. Lettuce and cheese salad, with French dressing. Lemon gelatin with whipped cream.

Tuesday

Luncheon: Egg balls. Combination vegetable salad. Date pudding.

(Egg balls: Chopped hard-boiled eggs, salt, pepper, butter and parsley; moisten with raw egg; poach in milk or water.)

Dinner: Asparagus soup (make all soups without flour). Baked macaroni and cheese. Corn-bread muffins. Carrot salad.

(Carrot salad: Grated carrots, a little sugar and lemon juice, mayonnaise dressing or whipped cream.)

Wednesday

Luncheon: Broiled lamb chops. Peas with butter. Tomato jelly salad.

(Tomato jelly salad: Two cups tomatoes, 1¼ table-spoons of granulated gelatin, one sliced onion, ½ cup cold water, one teaspoon sugar, salt, pepper; bake twenty-five minutes in buttered baking dish.)

Dinner: Fresh pea soup. Planked shad or salmon with

sauce Maitre d' Hotel. Brussels sprouts. Beets. Lettuce salad with mayonnaise. Orange pudding.

(Sauce Maitre d' Hotel: Cream butter, chop parsley very fine and mix together. Serve at table with hot fish.)

(Orange pudding: Juice of 4 oranges, 4 eggs, 1 cup sugar, 1 package gelatin, 1 cup hot water. Soak gelatin in a little cold water; dissolve in hot water. Add sugar, orange juice, and beaten yolks of eggs. Fold in beaten whites and pour in mold to harden.)

Thursday

Luncheon: Cauliflower au gratin. Carrots. Fruit salad (no bananas).

Dinner: Stuffed baked potatoes. Boston brown bread. Onions, steamed or boiled. Another green vegetable. Caramel custard. Cake, if desired.

Friday

Luncheon: Cream cheese sandwich, nut bread. Combination vegetable salad. Raspberry jelly with whipped cream.

Dinner: Dried lima bean soup. Rice or potatoes. Artichokes. Lettuce salad. Chocolate Bavarian cream.

Saturday

Luncheon: Baked beans. Buttermilk. Spoon corn-bread. Floating island.

Dinner: Onion soup. Beefsteak. Green vegetables. Stuffed tomato salad. Date pudding with whipped cream.

Sunday

Noon Dinner: Asparagus soup. Roast chicken with baked apple. String beans. Peas. Lettuce salad. Ice cream.

"This kind of diet is good, and a sufficient amount of food for anyone. It saves labor before and after taking.

"Green vegetables, dairy products, and fruit are more easily assimilated than starches and meats. Milk, eggs, cheese, and nuts may be used with any food."

I should not presume to dictate as to the amount or kind of food anyone should take. I only know that I have had infinitely more comfort since using this diet, commenced in December. My daughter likes to diet for weight, so we are both suited. I do not know that it would please or be adequate for a working man. However, little meat and lots of common-sense mixed with vegetables and fruits result in a good diet.

We use wheat cereal, well cooked, with cream, drink milk, and have a slice of brown bread or toast, or cookies or doughnuts, for breakfast. For luncheon, hominy or potatoes or canned corn or rice or macaroni, with a green cooked vegetable; lettuce salad, or banana salad with French or cooked dressing; bread or muffins, cake or cream puffs, or custards, etc. Vegetable soup is a good meal. Do not put in starchy vegetables.

There are many combinations which make a change and give the right amount of nourishment.

For dinner we have any kind of meat, poultry, or fish, with neutral vegetables, tomatoes, and fruit. Fruit salads make a good finish for a meal—apple, pineapple, apple and orange, on lettuce, with French dressing. Grapefruit, a dish of apricots, pears, peaches, plums, or prunes.

The question has been raised: "According to this diet it would not be right to serve flour sauce on apple turn-over or chocolate cornstarch with meat, would it?"

No, it would not be "right." Flour is in the third column;

(Continued on page 536.)

LETTERS AND NEWS

Making a Start in Stewardships

Since my last letter about the gathering I have received a letter from Graceland College asking me to write again on the same subject.

From my observation of the past thirty years as a member of the church, the fact is evident to me that Zion will never be redeemed except by sacrifice.

The celestial law or order must be established at the beginning. Apostle Paul in 1 Corinthians 26 speaks of how not many mighty after the flesh are called (to be Saints). We see by the letters from our bishop that the tithes received are not sufficient to meet running expenses, and a number of our missionaries have been released, as the church couldn't care for all of their families. The celestial law, if put into operation, will make it possible to keep at least one fifth of all our men in the missionary field and their families be well supplied.

We have perhaps thirty thousand men, and I believe that at least one fifth of them, or six thousand, hold the priesthood; and one half of them, or three thousand, could be spared from the home branches to spread the angel's message.

Now, what is required of God's people in order for this celestial condition to obtain? In section 77 of Doctrine and Covenants, in a revelation given March, 1832, the Lord says: "For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing [not talking about them] the things which I have commanded you and required of you."

What had God commanded? Section 70 of Doctrine and Covenants says the Saints are commanded to be equal in temporal things and this not grudgingly, otherwise the

(Continued from page 535.)

fruits in the first. (See "Food Combinations," page 216, HERALD for March 1, 1922. Meat is in the first column, corn in the third. The rule is never to mix foods in the first and third column. Any kind of fruit pie or fruit pudding, fruit cake, orange cake, etc., are mixtures of I and III. Banana cake, or lemon cream cake, or banana pie, eaten with the right meal may be all right if one can eat pie and cake.

Simple meals are best if there is any disturbance of the digestive tract. A liquid diet is a good beginning—orange juice and warm water, milk, mutton broth, wheat gruel (strained) with a little cream, beef broth—a cupful of any one of these every two or three hours. But if bread or crackers be used with meat broth the effect is entirely different. Gas will often result. It is not "right" according to this diet.

Health is, above all, to be desired, and it is good that the proper attention be paid to the diet.

I do not wish to say anything to undo that which has gone before in the Food and Body Course, but we know that some foods do "fight"; and I know that I have much less disturbance these last months than for many years, and have gained some weight.

(In my article in the March 1 number of the HERALD, Women's Department, a grammatical error crept in; it should be, "the following list of food classifications was given.")

HORTENSE SELTON CRAMER.

abundance of the manifestations of the Spirit shall be withheld. Saints, you that have been numbered with the Saints for years, can you truthfully say that there is any equality among us, except a few holding the priesthood and some other church positions? And are the manifestations of the gifts of the gospel with us as you and I believe God intended they should be?

In section 58, the Lord says: "It is wisdom in me that my servant, Martin Harris, should be an example unto the church in laying his moneys before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he [every man] shall do with his moneys according as the law directs."

Did the Saints (and are the Saints that have gone into the land of Zion to dwell) keep this command to lay their moneys before the bishop and then to share and share alike so that there is a basis of equality among those that are called to be Saints? Or is one family living in ease and luxury and other families obliged to skimp and economize in every way to get along?

I saw by a recent HERALD that about three thousand were out to the Stone Church services Sunday. I wonder if they are living the celestial law. The article said that three apostles were addressing them. I wonder how many of those that go by the name of Saint are ready and anxious to really live the celestial law.

In section 81 of Doctrine and Covenants God says: "And you are to be equal, or in other words, you are to have equal claims on the properties [church properties] for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

In Doctrine and Covenants 102 the Lord says: "Verily, I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people: Behold I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom."

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. What are those principles? Even temporal equality. How is this to be brought to pass?

In Doctrine and Covenants 101 the Lord tells how. Listen: "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; . . . but it must needs be done in mine own way; . . . that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low."

The real definition of a rich person as understood by reading the Doctrine and Covenants, is one that possesses more of this world's goods than is necessary for the support of his dependents in a manner equally as good as the rest of the Saints can afford. All surplus of moneys or lands, stocks, or bonds—it is the command of God to lay before the

bishop to be put in the Lord's storehouse. They are to receive back that which is necessary to improve or increase their talents, that they may gain more to be put into God's storehouse.

In Doctrine and Covenants 87 is found an example of the way that God requires the rich to do. A certain rich lady named Vienna Jaques joined the church of Christ and was required to lay her money or property at the bishop's feet, God commanding that enough be given back to her to pay her expenses to the land of Zion, and the rest to be consecrated unto him (or the church). She was to receive an inheritance in Zion and settle down in peace, and be not idle in her days from henceforth.

All these commands were given about ninety years ago and still Israel is wandering in the wilderness. We are not living the celestial law. God is withholding the spiritual blessings he longs to bestow. Our sick are not healed, only in a very limited way, and my soul cries out, How long, O Lord?

Let every one who longs for Zion's redemption and celestial conditions, and is willing to come and settle in colonies and share alike, everyone in honor preferring his brother, and each willing to abide by the judgments of the body, sharing the gains or losses, the trials and triumphs, write to the bishop telling what property or moneys they can raise, and let us make a start, and as each community prospers let others, even the poor and needy, be brought. Industries will grow. We can start a broom factory and an overall and shirt factory, where those that are not fitted for heavier work can be useful. Many such enterprises can be started with very little capital, and they will pay good profits, and if we can locate within one hundred miles of a good market, small fruit, poultry, milk, etc., can be produced at a good profit.

At first those must come with money, brains, and brawn, their whole souls and means consecrated to the work, and it won't be long before we can send for the widow and orphan, the lame and the weak. All that are able will find congenial employment surrounded by God's people, all working for the honor and glory of God.

It isn't necessary to write a long letter to the bishop; just say, I am so old; tell the ages of your family, and I have five hundred dollars or fifty thousand as the case may be; or, I am willing and strong; no money, but will work.

THOMAS G. WHIPPLE.

Billy Sunday on the Reorganized Church

A few weeks ago the editors were informed that Billy Sunday, during his meetings in Kewanee, Illinois, had made a reference to our church, hence we wrote to Elder Amos Berve for accurate information. The following letter is our reply:

CEDAR RAPIDS, IOWA, May 17, 1922.

Dear Brother Burgess: Your letter of May 11, 1922, is before me, and I take pleasure in giving you the information you ask:

I was present during all of the services held by Billy Sunday at Kewanee, Illinois. I sought an interview with him before the services began, for the purpose of asking him to make a distinction between the Reorganized Church and the Utah Church. Upon making my wants known he made the following reply:

Elder Berve, you need have no fears, I have made it my business to study your history. I know of the history representing your claims both by you people and by your enemies; I know of the murdered and I have also made inquiry where

your people have lived for years, that I might not be ignorant in representing you when occasion required, and if occasion requires, you people shall receive ample justice; so have no fears as to this distinction.

Later, and after he (Sunday) had continued his meetings for about one week and he was paying his compliments to the various churches, he had occasion to mention the Utah Church, and I shall not attempt to repeat the language used. Suffice it to say it was not very flattering; and in conclusion he also said:

"Ladies and gentlemen, do not misunderstand me. I have no reference to the little church across the railroad tracks who are called the Reorganized Church, and by the usurpers of the west, Josephites. They have no connection with them whatsoever, and have always repudiated polygamy. They are God-loving people and rank among your best citizens, and if you want to hear doctrine, that is the place to go. But they are not Mormons in the sense that you know the degrading, licentious, home-destroying (etc., etc.,) Mormons of the West."

And at the close of the meetings, when he announced when the meetings of the various church would begin their separate efforts, I was on the platform and he asked when our services would begin. I told him and he in turn made the announcement:

"The Latter Day Saints, the Reorganized Church, they are not polygamists and are not connected with the — of the West. Elder F. A. Russell will be the speaker. All you who have given your preference for this church will find a devoted Christian fellowship, and you should give these meetings your undivided attention. And you who want to learn doctrine will hear it there; they teach more doctrine than any other church I know of."

This is practically word for word as I remember them.

AMOS BERVE.

Service

Now that so many people, both within and without the church, are beginning to realize that service to God and man is their objective in life, it is well that we consider where such should be applied.

It is conceded, of course, that we best serve God by serving our fellowmen; but as we cannot serve all, then whom should we serve, and where do they dwell?

Distance lends enchantment; hence many persons, young and old, are exceedingly anxious to help those far away, whom they cannot help, instead of looking to the poor and needy around them, whom they can help. At home and in the vicinity in which one lives is the place to begin. When one retires at night, he should ponder in his mind as to whom he has rendered aid. When we awake in the morning, we should, before arising from our beds of rest, think of the poor and needy, the sick and afflicted about us, to whom we can render aid. In this way service may not be only a theory alone, but one actually put into practice.

Thus we do not simply say, "Be ye clothed," but we may feed and clothe them. An ounce of help is worth more in relieving the needy than a pound of theorizing. Some prefer aiding those who will aid them in return—those who are healthy and strong. But such do not often need help; it is the weak that need help. The whole need not a physician, but "they that are sick," said the Master, who was servant of all. Of course it is not so pleasant to enter the sick room where one often finds dirt and other things that

are unpleasant; but if we who are well dislike dirt, is this not also true of those who are sick?

In this connection one needs but to remember the golden rule, "Do unto others as we would have them do to us." This rule once applied universally in the church will do much in relieving suffering humanity. Let us begin to-day.

CHARLES J. SPURLOCK.

How We Can All Help

Many ministers give the impression that God is an all-powerful personage who sits upon his throne, watching for our mistakes so he can condemn us. God does not condemn us. We bring condemnation upon ourselves. God is a God of love, mercy, and kindness. He pleads with the children of men, and this is the burden of his plea: "Why don't you keep my commandments? Why don't you love one another? Why won't you look for the beautiful and true in your brothers and sisters? Why won't you have charity for all, with malice towards none?"

This we must do to be the pure in heart, so that we may be able to help redeem Zion. It is possible for each one of us to help towards this great work, in this branch or any other. We don't have to go up to Independence, Missouri, to assist in this great work; there is work for each and every one of us here at home.

How can we help redeem Zion? By talking about our brothers and sisters? No! By evil surmising? No! By envy, strife, and wearing our hearts upon our sleeves so we are easily hurt where no hurt is intended? No! By doing nothing ourselves and finding fault with those who are making an effort? The answer to all of these is emphatically, NO!

But we can help by doing our duty in coming to all meetings and taking part, by loving each other, by looking for the good in each other and praying that we all may overcome faults we have, by charity towards all men, in and out of the church, and malice towards none. By practicing the golden rule, not only on Sunday, but throughout our daily life, in all our dealings with men. This is how we can assist towards the redeeming of Zion. Brethren, if we can do this, we will be as God wants his people to be—the pure in heart.

Yours in the faith,

ROY STRICKLIN.

Missionary Work at Humber Bay, Ontario

Early in February, an invitation was received from the Humber Bay Branch to conduct a mission among them. I felt favorably impressed with the request and immediately began to make the necessary preparations. The Saints at Humber Bay had not engaged in a real missionary campaign for a number of years and the idea of four weeks of services almost shocked some of them. Much concern was felt about the services at first because of little differences existing between some and the indifference that had crept in among others, until the Spirit of the Master gave assurance that the support of the Saints would be had.

Brother David Pycock, at the prayer meeting just preceding, received an open vision in which he saw me standing at the head of a lane pointing to some beautiful flowers at the other end and inviting the people to go to pick them. Some beautiful flowers certainly were picked, even though it was necessary at times for the people to go on their hands and knees part of the way after the terrible sleet storms.

After organizing well, and advertising big, the meetings opened with a grand rush on February 12; so did the weather

man. Well, we both continued, neither seeming willing to give up; so for a whole month we plowed through rain, snow, and sleet, and bitter cold weather. Sometimes after rains and sleet, the whole surface of the earth would be a glare of ice, but still the Saints came, and as mentioned before, some crawled part of the way on their hands and knees to get there.

About the time the meetings were nicely started, the Anti-Mormon Crusade was launched and it seemed that it centered around Toronto as one of their ripest fields for sympathizers. We no doubt suffered from the unfavorable publicity, but unitedly we went forward.

A number of nonmembers attended. Some only a few nights, others followed nearly every night. We could see the Spirit working with some night after night, which resulted in the ten baptisms and several others expressing themselves as wishing to unite with the church later in the summer.

I remained at Humber Bay for three months and when I left there were still calls for more labors than I could perform. I have nothing but good to say of the Saints there. The children did well in attending nearly every night, the choir never failed one night, the priesthood labored and prayed, and the ladies of the Women's Department visited and made ladies who came among us welcome. Such organized, concentrated efforts are bound to bring good results.

Elders George E. Burt and Guy P. Levitt have done good work at New Liskeard, Cameron, and Burk's Falls. At the latter place, a new opening was effected, with a good interest, which will be followed up later.

Several of the local ministry are doing good work as missionaries and we are trying to place several more, so that with the cutting down of our missionary force, the work will not suffer. Fields for service are continually opening and we pray that God will hasten the message.

Laboring in the interests of the Lord's work,

J. H. YAGER.

Not the Same "Burton"

The news published in some of the papers concerning a certain Roy Burton who poured poison down his wife's throat and then took some himself and both were taken to a hospital in Omaha is not the undersigned Burton. This news has caused some of our friends to wonder and some have written to know if we are still on top of the ground.

We are still happy and are very busy with the Indian work. I don't know the party mentioned in the paper, but if I ever get to see him, I shall tell him that is no way to treat his wife.

We like our missionary work and are making friends in our new district. At present we are at Winnebago and are holding tent meetings each evening with large crowds of interested listeners.

The Winnebagoes are good people and we like them fine. Their ways are not the same as the Omahas, so we have to use different ways to reach them. The Lord has blessed us in our work here, for we have baptized one hundred and nine since November 19. Prospects are good for a good work to be done here in time. How these good Indians love the gospel! It would do you good to hear them bear their testimony of the work in the Indian tongue. You might not understand the words, but you would understand the good Spirit.

No, we don't know anything about the poisoning affair, and Sister Burton would not stand for that kind of treatment I am pretty sure.

WALTHILL, NEBRASKA.

Still in the faith,

P. R. BURTON.

Independence

Doctor Charles Keown was in Saint Louis May 23 to 26 attending the American Medical Association Convention.

Apostle J. F. Curtis spoke at Spring Branch in the forenoon on the 28th and at Second Independence Branch in the evening. Bishop Keir was the speaker at Enoch Hill on the morning of the 28th, and Patriarch F. A. Smith spoke at the same time at Walnut Park.

A change was made in the Graceland program so that R. V. Hopkins delivered the baccalaureate address Sunday evening, the 4th, and President E. A. Smith is expected to deliver the Commencement address on the evening of June 7. Walter W. Smith expects to deliver the address at the Lamda Delta Sigma banquet.

The sacramental service on Sunday was especially good. Elder Walter W. Smith was in charge of the meeting and all felt the Spirit that prevailed in the meeting from start to finish. The new plan for administering the sacrament greatly facilitated its serving, so there was much more time than usual for prayer and testimony.

The patriarchs were very much in evidence in the various branches of Independence in the evening, H. O. Smith preaching at Walnut Park, F. A. Smith at Liberty Street, and Ammon White at Enoch Hill.

Elder Joseph Luff gave one of his characteristic sermons at the Stone Church on Sunday evening. A prayer meeting was held in the afternoon instead of the usual problem meeting.

President F. M. Smith is expected to return to Independence about the middle of the month. He expects to make a short stop in Utah and possibly one in Colorado en route.

Bishop McGuire is much improved, though it is not yet deemed wise for him to attempt to resume his office work.

Bishop I. A. Smith was in Lamoni a few days this week on church business.

Bishop James F. Keir gave the Sunday evening radio sermon from Central Radio in Kansas City. His presentation of our ideal of stewardship was exceptionally fine.

The Religio program this week was especially interesting. Apostle James A. Gillen, in a short talk, presented a ship that had been made for him by the members of the Warrington, Lancashire, Religio as an expression of their appreciation of his work. The young people had requested that he bring the ship to America and tell the young people here about them. Another unusual feature of the program was Book of Mormon names and places illustrated by charades. Next Friday night Mr. Miller, the new athletic director for the Independence High School, will give a lecture on birds, imitating their various calls. All are invited to attend.

Independence Sunday school business meeting was held at Stone Church the evening of June 5. The following officers were elected: superintendent, Albert L. Sanford; first assistant, E. D. Moore; second assistant, Glaude Smith; secretary, Sister J. W. Adams; treasurer, Bishop J. A. Becker. A meeting will be called later for election of delegates for General Conference.

The following patients entered the Sanitarium for the week ending June 3: Mrs. Minnie Akers, Bayfield, Colorado; Carlile Barnhardt, Atherton, Missouri; Mrs. Nora Colpitts, Kirk, Colorado; Mrs. Mabel Underwood, Pittsfield, Illinois; William Jackels, Saint Paul, Minnesota; Willie Downs, Courtney, Missouri; Mrs. Lena May Doughty and Baby Doughty, Sibley, Missouri; Mrs. H. P. McMonigal and Baby McMonigal, Bristol Station, Kansas City, Missouri; and the following from Independence: Mrs. J. B. Sewell, Mrs. Margaret Wheaton, Mrs. Osie Knoepker, Master Albert Newton Isaacks, Miss Mabel Mikel, Mrs. Juanita Sharp, Mrs. Frosty Smith, Mrs.

Ella Langdon, Mrs. Mary Edna Gard, Miss Marjorie Baldwin, and Mrs. Mattie L. Alexander. X-ray patient: Mr. R. R. Schmoyer, Kansas City, Kansas.

Seattle, Washington

The warmest weather we have had since our eight-year sojourn in Seattle has been upon us now for three days. The mercury has reached as high as 80°, which is very unusual.

We look with eagerness for the coming of our church papers. They come as letters from home freighted with cheering news from various ports. We love to read of the various movements in the church; they tend to gladden the heart.

Many hearts and faces out here "beyond the West" are turned Zionward, hoping when the way opens they may find a resting place there. We try to encourage the thought that the faithful and true will not be left to perish with Babylon, even if the Lord has to send an angel to carry them home.

Our Oriole Girls and Boy Scouts united and gave a supper on Friday evening. The boys entertained with a play, "The great watermelon case." It was a mixture of logic, tact, law, and some sensible foolishness. All enjoyed it.

Our visit to Everett Mission on May 21 was very enjoyable. They are progressing nicely with their church building and will soon have it ready for occupancy. We are looking for a special program on the opening day. It is simply wonderful how they have gone ahead. The same united energy will bring joyful success.

Brother S. S. Smith occupied the pulpit here on Sunday evening. He was on his way home from Centralia where he perfected the committee plans for a first class reunion, August 11 to 20. We expect the north tribes of Ephraim to come down and help make it a success.

To show how one part of this church is interested in other parts, at one of our recent prayer services we heard a Saint fervently praying for Brother Clyde Ellis who has lately arrived in Papeete where he in the past passed through a very severe trial and yet was willing to shoulder the cross again and press on. The writer has always felt a warm feeling toward the Society Islanders. We love to read news from there.

Sister Appleman is with us a few days from Portland and showed her earnest love for the church in faithfully attending our services. She reports cheering outlook for a good reunion in Portland commencing July 22 and lasting over three Sundays.

Sister Jennie Jones, as district organizer and Sunday school superintendent is making an extended canvass of the northern branches of the district.

We were privileged to see the loading of the aeroplanes on the vessel *Maud*, destined to carry Captain Roald Amundsen and party on an expedition of discovery and scientific exploration to the great unknown north. They sail from here on June 3.

J. M. TERRY.

Saint Louis, Missouri

Those who are inclined to rebel at the apparent cruelties and injustices of this life, should have heard Brother C. Ed. Miller on conference Sunday, the morning of May 28. His text from Deuteronomy 32:11 does not give much idea of the sermon. To appreciate it one must hear Brother Miller tell in his thrilling manner how the eagle "stirs up her nest" and pushes the young eaglet over the edge to seeming destruction, then swoops down under the frightened bird and catches it on her wings, bearing it safely back to the nest, only to repeat the operation as often as necessary to compel

the young bird to exert its own strength and learn to fly. So the seeming harsh experiences of life are probably sent, or permitted, to force us to test our strength, but always the everlasting arms like great wings are ready to succor us. Why not trust him?

In the evening, Brother Barraclough preached a forceful and timely sermon on the opposition in all ages to the teachings of the men called of God to forward his work. Men they are, and so liable to err, but when really called of God their teaching and advice should be heeded and not criticized and rebelled against by those of more worldly nature. The musical under the direction of E. C. Bell as director, and Mrs. Walrond as organist, was a satisfying finish to a day of uplifting services.

We forgot to mention that Doctor B. A. Greer, of Lamoni, was in attendance at the medical meetings and consequently at our dedication and subsequent services, including conference.

A very large crowd attended the funeral of Brother George Crowell, both out of respect to him, a member for many years, and also because his wife is one of the faithful members for more than fifty years. Sermon by Brother Hampson. E. B.

Third Saint Joseph, Missouri

The Third Saint Joseph Branch enjoyed a great treat of late through the sermons of our beloved Brother R. D. Weaver, continuing through five weeks. Nine were baptized; four children and five adults, of our neighbors and friends, whom we welcome heartily to assist in this great work of redemption of souls for the Master.

The brethren worked diligently to enlarge our church for the services and did a very creditable work. The services were well attended and we enjoyed a spiritual feast which will be long remembered, and which left a lasting desire to press on through the storms and sunshine of life.

Our Sunday school, Religio, and Women's Department work are among the best in the city.

We solicit and always appreciate very much a call at any time from any of our coworkers. MRS. A. N. BROWN.

Hutchinson, Kansas

It seems to me that one of the greatest blessings of the gospel is the opportunity for service that it gives us, and the Saints of Hutchinson are trying to meet the call.

"Christian, wake! Be up and doing," means a great deal to us in a place like this where the field is so large and the workers so few. If there are any Saints living in the larger branches who feel the desire for work, but have nothing to do, we'll gladly welcome them to Hutchinson.

For a number of years we were unable to hold services at all except when Brother T. C. Turpin could meet with us, and he was certainly faithful, but as he lived about twenty-five miles from Hutchinson it was no easy matter for him always to be here. We feel that the Lord was indeed answering our prayers when he sent Brother R. J. Wildey here from Lamoni, Iowa. For with Brother Wildey as our leader, we find that we cannot possibly stand still, consequently since our branch was organized on November 21, 1921, we have been on the upward climb.

We now have five members of the priesthood, and on Easter Sunday, Brother Wildey baptized six new members.

We are holding four services each Sunday, oftentimes more, midweek prayer services each week, also cottage meetings whenever possible. Our officers have also been doing some missionary work at Medora, a town about fourteen miles

from Hutchinson. They held one week of meetings there a short time ago and have been holding services there twice each Sunday since then.

We are trying in every possible way to put the gospel before the people and we desire always to be found up and doing for the Master. To this end we ask the prayers of the Saints. AUDREY SANDERS.

San Francisco, California

Sister Hansen arrived from Tahiti with Sister Taviti, a native Tahitian whom Sister Hansen is bringing to America to study our ways, family life, housekeeping, etc. They attended our services, and at our Wednesday evening prayer meeting Sister Hansen gave a lecture about missionary work on the islands.

We also had with us Brother E. H. Fisher and wife from Boston. Sisters Hansen and Taviti left us May 5 for Independence.

Sunday, May 7, we had a fine spiritual sacrament and prayer meeting. Monday, the 8th, a priesthood meeting was held, ordination being the chief feature.

On the 14th we had with us Brother H. R. Inonge, a native of Honolulu, and his wife. They are recently from Independence where we understand he was baptized and married. They will make their home at Honolulu.

This Sunday was very fittingly observed as Mothers' Day. The Sunday school furnished a very fine program for the occasion, and our pastor, E. E. Hartsough, addressed the congregation on the subject of "Mother." On the pulpit stood a bouquet of red and white flowers, each flower being contributed by different members of the branch in memory of any overlooked or unknown mother. The church was also handsomely decorated. The Religio services were also in harmony with the occasion.

We are holding our own all right, and moving ahead slowly. Our meetings are spiritual and inspiring.

GEORGE S. LINCOLN.

New Philadelphia, Ohio

Our pastor, Elder William Goudy, is thoughtful and energetic. Our Sunday school superintendent is a real Scotchman, Elder James Carlile, who is wide awake to the minute, accomplishes a great deal of good. We will not take time to speak of all the other good officers, but say in brief that we are moving upward.

A few months before Easter, our Sunday school superintendent felt impressed to start a class to prepare them for baptism. So on Easter Sunday thirteen precious souls were ready.

We have some in the branch, as nearly all branches do, who are sleeping on their rights, forgetful of the blessings of the Lord. How grand it would be if we could all be numbered among the wise virgins, having our lamps trimmed and filled with oil.

We often hear it said, "A chain is just as strong as its weakest link," or "Our bodies are just as strong as our weakest part." Would it also be true that our branch is just as strong as its weakest member? We should seek to strengthen our weak ones. If they are weak because their burdens are too heavy, other brothers and sisters should place their shoulders under the burden and help them over the stony part of life.

We should have greater faith in the ministry of the church. Like little children who daily receive their food from the table, we do not comprehend our blessings.

Your brother in gospel bonds, A. B. KLAR.

MISCELLANEOUS

District Reunion Program Committee

In the opinion of the Presidency, the district reunion should be under the jurisdiction of the district conference. The district president is the logical chairman of the reunion committee. As many others may be associated with him as the district may choose to elect, but it is well to bear in mind that large committees do not as a rule obtain results.

It is the custom in many districts to leave the question of program until the reunion is organized, ordinarily on the first day of the reunion session. At the meeting for organization some one is selected or designated to have charge of all meetings, to map out the program, etc. The planning for the actual program of the reunion should not be left to such a late date. Not only should the district president as chairman of the committee be authorized to make provision for the reunion, he should also definitely be authorized to arrange for a reunion program. The program then may be mapped out weeks and perhaps months in advance, so that it may be well thought out and arranged in an orderly manner.

It is the suggestion of the Presidency that the district president in arranging this program should do so in consultation with the heads of the departments, viz, the superintendent of the Sunday school, the Religio field worker, the district organizer of the Women's Department, the district chorister, and the bishop or bishop's agent. It will be well, we think, for district conferences and district officers to bear this suggestion in mind and make provision so that another year programs may be well worked out for each district reunion. May 29, 1922.

THE FIRST PRESIDENCY.

Reunion Notices

Western Colorado, at Durango, Colorado, July 14 to 24. Conference also. Expecting some prominent speakers. Cars will be provided for a visit to the Mesa Verde ruins. Meals served free. An urgent invitation is extended to all who can attend. Please notify the district president, J. T. Scannell, Durango, Colorado, R. F. D. 1, if you are planning to come. Send all reports to Jewell Harshman, district secretary, Cory, Colorado. Jewell Harshman.

Nauvoo, at Nauvoo, Illinois, August 18 to 27. The camp will be near the Nauvoo House, Mansion House, and the Old Homestead. A splendid opportunity to spend ten days on historic grounds and enjoy the spirit of a place made sacred by great sacrifice. Other information later. D. J. Williams.

Utah, at Malad, Idaho, August 18 to 26. We expect to have F. M. McDowell of Graceland College with us for at least a part of the time. We urge all of the Saints of the district to arrange their affairs so they can take advantage of these meetings. Begin to plan now to be there. M. A. Etzenhouser, president.

Southern Idaho, at Rupert, Idaho, August 18 to 29. Conference will convene the last Saturday of the reunion. All the Saints are requested to meet and help to make this reunion the best ever held in the district. R. C. Chambers, president.

Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27, in the city park. Good speakers will be provided. All the departments will have arranged interesting and instructive programs for the time allotted. A more detailed notice will appear later. All who are interested in securing tents for the occasion should write to D. M. Vredenburg, Woodbine, Iowa. Joseph W. Lane, Pisgah, Iowa, president. F. R. Schafer, Denison, Iowa, secretary.

Conference Notices

Northern California, at Oakland, August 4 to 6, corner of Sixteenth and Magnolia Streets. District officers will be elected and delegates to the General Conference will be selected at this time. Religio and Sunday School Departments will occupy August 4. On account of the financial strin-

(Continued on page 542.)

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS 541

A prize was offered by the Women's Voters League of Nebraska for the best paper on "How armaments will help our school." Brother Howard Elliott, the son of Elder T. J. Elliott, won first prize for eastern Nebraska. This is only one of three contests which he has lately won in the high school of Omaha.



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Children's Day Program

The schools wishing something not only interesting and effective in a general way, but which when concluded will leave definite impressions on the minds of the children and the audience, would do well to secure copies of the newly published cantata on sale at the Herald Office for 10 cents each, or 75 cents a dozen.

This was selected by the committee as the best of thirty-six papers submitted in a contest to get good material. Its music is mostly selected for present use from the church books, but the theme is original and satisfactory. The title is "Zion redeemed," and the author is Mollie Davis, of Independence.

The Acacia gives the list of those attending Graceland this year. For the college 109 names are listed; in religious education, 27; the academy, 86; commercial, 11; and studio, 99. This indicates a total enrollment of nearly 300, allowing for about 40 of the Studio Department who are taking work in other departments. It will be noted with interest that the collegiate department leads, and when to this is added the fact that the religious education class is composed of those having a high school training or its equivalent, the number of those taking collegiate work is encouraging.

Isaac Morley Whiting, who succeeded his father, Chauncey Whiting, as president of the Cutlerite faction of the church, died May 28, at Clitherall, Minnesota, aged eighty-one years. His first counselor, Emery Fletcher, was appointed some years ago to succeed him. The church membership, numbering about twenty-five, all reside at Clitherall.

Sister E. A. H. Gutzman, of Adin, California, writes expressing her thanks for the cloth sent her for quilt pieces, which some of the sisters sent her in answer to her request

(Continued from page 541.)

gency, the reunion committee of the Northern California District deem it unwise to hold a reunion this year. Cecil Hawley, secretary.

Owen Sound, at Owen Sound, Ontario, June 30 to July 2. Branch secretaries are requested to forward their yearly reports without delay. Sunday school and Religio business transacted at the same time and place. D. B. Perkins, president. J. H. Leeder, secretary.

Lamoni Stake, at Bloomington Branch, three miles north of Lamoni, Iowa, Thursday evening, June 15, continuing over Sunday, the 18th. Florence Heathman, secretary pro tem. C. E. Wight.

South Saskatchewan, at Bethume, Saskatchewan, North Plains Schoolhouse, July 6 to 9. Entertained by the Disley Branch. Otis A. D'Arcy, president. C. B. Bergersen, secretary.

Convention Notices

North Dakota, at Fargo, North Dakota, Tuesday, June 27. Sunday school convention. Gladys Darling, secretary.

Requests for Prayers

Sister W. A. Pierson, of Knox, Indiana, requests the prayers of the Saints for her mother, Mrs. J. B. Prettyman, who has been suffering since last February.

Addresses

B. H. Doty, 219 West Ninth Street, Traverse City, Michigan.

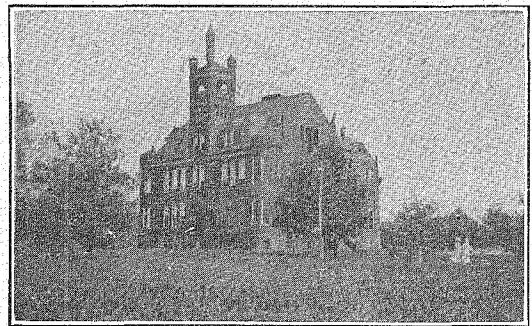
William Osler, 11012 University Avenue, Edmonton, Alberta, Canada.

for scraps that she might piece quilt tops for the various Homes of the church.

Brother W. R. Rush, of Baldwyn, Mississippi, Route 3, would like to get the truth before the people of his community. He writes that the people of that part are busy farming at present, but he thinks a night crowd would listen. If Brother T. C. Kelley or any other elder is passing through that way, he would be glad to have them stop.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, June 14, 1922

Number 24

EDITORIAL

The Trials and Consecration of Fifty Years Ago

In the dark days of the 50's and 60's many were lost. But some came forth through much tribulation to a consecrated service.

It is well worth our while occasionally to consider the conditions of the past with relation to the problems confronting us to-day. There are many in the church to-day who do not appreciate what the "dark and cloudy day" really meant.

Recently we were called to Lamoni to attend the funeral of Sister Alice C. France. She had been baptized in England in 1848 against the advice and wishes of her family. She was the only one of her family to join the church. She married and came to America in 1859 with the intention of going to Utah, but was met by some old English friends who had preceded her, and who on their return told her of existing conditions. That was indeed a day of darkness. She had given up her family for the church; she had left her native land and come as far as Omaha for what she believed to be the truth, only to learn that the church had gone wrong.

Shortly after they removed to Kewanee, Illinois, where she had a vision of our late President Joseph Smith and received assurance of the Reorganization. This good news, for it was indeed good news to the scattered Saints, was confirmed by missionaries, and they were baptized in 1867.

Thereafter both Elder Thomas France and his wife, Alice France, were devoted to the work of the church. He was president of the branch for some years in Kewanee and was active both there and in Lamoni in administering to the sick, in which he was greatly blessed. She helped with the singing, possessing a voice of unusual quality, and both of them kept open house. They also many times denied themselves and their own family in order to help their brethren and sisters, thus showing a deep spirit of consecration. Nor did they use their hospitality and help to others as an excuse, but fully kept the law of God, both temporal and spiritual, and regularly paid their tithing.

This very brief sketch by no means is adequate in a biographical sense. They are one out of many

who passed through that "dark and cloudy day." The great majority lost all confidence in the church and were never reclaimed. There are many thousands, if not half a million or more, in the Mississippi Valley, of descendants of those who were once members of the church, but who lost their hope, when after the death of Joseph and Hyrum Smith, the leading officers of the Quorum of Twelve went to Utah and there departed from the faith and brought in the abomination of polygamy and in other ways brought suffering on the honest in heart. Many lost all hope in religion. A few, perhaps five per cent, ultimately went to Utah and made the best of conditions as they found them. Many others became affiliated with the Reorganization and received it with great joy.

It is difficult for people living to-day to understand the greatness of the joy of these scattered Saints when the tidings went forth that "Young Joseph" had come forth as the leader of the church.

To those who have come up through tribulation, who passed through that "dark and cloudy day," there remains an experience that makes them feel their own responsibility for any course taken by the church and its officers. They feel it is not only their privilege, but also their duty, to know that which is being done, in order that they may give an intelligent support.

In the light of those conditions, the provision in Doctrine and Covenants 114, received in 1861, is more readily understood. With their great joy in the coming of "Young Joseph," there was still a caniness associated, so that they desired that he should approve himself by his life to the church. This was set forth in section 122: 5, received in 1894. It would be a mistake to call this attitude one of lack of confidence. It is true that it is not blind credulity, but it is based on the intelligent confidence and love, and a desire to support and a willingness to support, and it was so based in 1861.

Conditions have changed with the passing years. By 1894, and before then, the one chosen had fully approved himself to the church. But while conditions have changed, there still remains something of that spirit with the individuals who came through that time of darkness and with their descendants in the church of a responsibility to weigh the work un-

dertaken and to give, instead of blind credulity, their intelligent support. As Zion is in the land of Missouri, so do they desire, in the Missouri sense, to be shown.

Another fact of which it would be well for us to remind ourselves is the real brotherly love and spirit of consecration among many of the church fifty years ago. We think we are safe in saying that Elder France and his wife were as ready to consecrate or give their all for the benefit of the work of the church as are any of their children or grandchildren to-day, and probably more ready than many of their descendants are to-day. While the people then were relatively poor, while prices also were lower, there was an open hospitality and a willingness upon the part of more than one for self-denial to help others.

At General Conference there are many still living who remember how no price was asked for room or board; how facilities available were used. We might sleep all the men in one room and all the women in another room on the floor with as much bedding as could be found to spread over us. We have slept seven or eight in one room perhaps ten by eight feet, with just sufficient room to drop the outer clothing at one's feet and to crawl in.

There is a great work before us to-day. We possess a wonderful opportunity, but it is well to remember that there are many who have gone before who have given all for the church. And there are many who have gone before who have denied themselves and have truly preferred one another. An opportunity is offered us of equaling, if we cannot excel, their spirit of devotion, and in our greater wealth of to-day opportunity is offered us of better preparation in order that we may be able to make a more valuable consecration.

The Accuracy of the Book of Covenants

This book was the one approved by the church.

In a recent issue the Book of Covenants was called in question. It has been a source of continual surprise why our opponents will continue to attack that book, with the Book of Commandments, and yet continue to ignore the plain factors involved which have been set forth more than once.

Anyone who is at all acquainted with the printing business knows how readily errors, and even serious errors, will creep into the printed page. We have in the Herald Office people of unusual ability who watch themselves and the copy with the utmost care, and yet occasionally even serious errors appear.

It is quite true that the revelations were sent up to Missouri to be printed. The manuscript was approved, but those who had the work in charge agreed

that it was not completed and finished, and that which is more serious, that both in the *Evening and Morning Star* and in the Book of Covenants, serious errors had appeared.

This has been discussed several times in the SAINTS' HERALD quite recently. An article appearing in the HERALD for May 8, 1907, volume 34, page 404, by Heman C. Smith. Later on an article appeared on the Book of Commandments in the HERALD for June 17, 1914, volume 61, beginning on page 565, this also by Heman C. Smith. Again an article was printed in the HERALD last year, February 9, 1921, volume 68, page 125.

In each of these articles we may learn how these revelations were printed in the *Evening and Morning Star*, and in the Book of Commandments, how the press was destroyed, the copy scattered, how copies were preserved and some of them have been bound. But these copies, so far as we know, were incomplete and broke off in the middle of a sentence.

From the *Evening and Morning Star* we note the following statement made by Oliver Cowdery in a reprint published in Kirtland in 1834, since the earliest numbers were reprinted in that place. This statement in volume 1, page 16 of the reprint, is as follows:

On the revelations we merely say, that we were not a little surprised to find the previous print [Book of Commandments] so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying we cast no reflections upon those who were intrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations.—Editor of the *Latter Day Saints' Messenger and Advocate, Evening and Morning Star*, vol. 1, p. 16.

He further says:

We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.—*The Evening and the Morning Star*, vol. 2, p. 196 (reprint).—SAINTS' HERALD, vol. 61, p. 568.

While we are further informed that in the first print of the *Evening and Morning Star* he made the following statement:

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say that in the first fourteen numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscripts, but as we shall have access to originals, we shall endeavor to make proper cor-

rections.—Vol. 2, p. 384, *Evening and Morning Star*.—SAINTS' HERALD, vol. 61, p. 568.

These seem to be clear-cut admissions that the printed copy did not follow the original.

It is true that Sidney Rigdon wrote a letter on June 25, 1833, indicating a few grammatical errors and that this letter was signed by all of the First Presidency. But there appears no reason to believe that Sidney Rigdon changed the original revelations.

Because of this unsatisfactory first printing, a committee was appointed to give the matter careful attention, to the printing of the first Book of Doctrine and Covenants, to the reading of proofs and verification, and this volume was then presented to the church in general assembly and accepted quorum by quorum. The Book of Commandments was never accepted by the church as being correct; the Book of Doctrine and Covenants was. The Book of Commandments was never accepted by the leading officers of the church as being correct; the Book of Doctrine and Covenants was. The Book of Commandments was not even presented by the printers as being without serious error.

On the other hand, there remains only the statement of David Whitmer, made more than fifty years after the event, in his age, when he could not see how to write himself, and his statements were taken down by those opposed to the church.

We may note that the Book of Doctrine and Covenants received the indorsement of Joseph Smith, of Oliver Cowdery, of Sidney Rigdon, and Frederick G. Williams. This includes the president of the church, his two counselors, and one of the committee to have charge of the arrangements when published in the Book of Commandments. And he was immediately followed by the other two members of that committee, W. W. Phelps and John Whitmer. Each testified that the Book of Doctrine and Covenants was true.

There are some who are ready to assert that these men entered into a conspiracy. But the proof is not forthcoming. And if that was true in 1834, then their work was certainly discredited in 1833. While to accept their statement and honest acknowledgment that mistakes were made at the first printing, in not completing the manuscript, in the typography, in principle, and otherwise, is but to extend to them decent courtesy and respect.

We may note that the High Council of Zion, by Elder Levi Jackson, also bore testimony that the revelations in the book were true and the high council of Missouri accepted and approved them. David Whitmer was president of the high council of Missouri. So far as we have any record, he did not at that time, nor at any reasonable time subsequent thereto, challenge this unanimous vote. Nor did he

at any time in his life claim that his position personally or that of the high council had been misrepresented by Levi Jackson. The more charitable and reasonable construction to place upon his testimony is that in his old age he had forgotten the date of the appearance of the Book of Commandments and of the Doctrine and Covenants; that details over fifty years old were not clear in his mind.

The same subject was also discussed in the *Journal of History* for April, 1912. It is not true that the issue is one that the church has attempted to avoid in either particular. We do question the necessity of repeated reiteration of a few plain facts. The statement of David Whitmer was challenged during his lifetime, at once upon the appearance of his Address. The church has not been delinquent; nor do we desire in the least degree to avoid passing facts. But we do not consider that our freedom and love of truth require that we should give space regularly to our opponents for the sake of reprinting matters which have been fully discussed in our columns not once, but many times. S. A. B.

Ten Months of Church Finance

In the summary of the Presiding Bishop for the past ten months, July 1, 1921, to April 30, 1922, in last week's HERALD, showing where our dollar went, we notice first of all that if receipts for the ten months had been in proportion to the receipts for the previous year they would have amounted to over \$434,000. In fact, when we consider that the summer months are lighter, they were more than that for the previous fiscal year. This year the receipts were less than \$295,000.

The statement indicates quite heavy reduction in expenditure and if the receipts had been in proportion to the receipts the previous year there would have been a considerable margin of receipts over expenditures of some \$66,000. But owing to the heavy decline in receipts, the retrenchment proved not sufficient to balance, hence the deficit of operating receipts is shown, of nearly \$73,000.

It is interesting also to notice that over two thirds of the expenditures have been made for elders' families and elders' expenses for the ten months, and less than one third for the helping of the poor, for the church institutions, for office expenses, and stake expenses.

Yet there is indicated a reduction of nearly \$40,000 in the amount paid to elders' families over the pro rata for the previous year, a reduction of over 16 per cent; in elders' expenses the reduction is over \$49,000, amounting to more than 51 per cent. The general office expense, of all the general church offices and general church expense combined, shows a

decrease over the pro rata for the previous year of over \$19,000, a matter of 29 per cent. The stake expenses show a decrease of \$5,000, more than 30 per cent.

The amount paid to the aid of the poor, for the various homes, and for the Sanitarium shows a decrease over the pro rata for the previous year of \$16,000, a matter of 28 per cent.

In other words, for all purposes there is indicated a reduction of about \$133,000 over the pro rata expenditure for the previous fiscal year, July 1, 1920, to June 30, 1921, which is a reduction of over 26 per cent.

The outstanding factors are the retrenchment which brought the expenditure well within the receipts for the previous year; the fact that of the actual expenditures over two thirds were charged to elders' and elders' families expenses. Possibly the rumors of reduction of missionary forces affected the income. In any event, it is sincerely hoped by all who have the interest of the church at heart, that there will be no further decline in receipts, and that the further retrenchment recently made in releasing of men from the missionary force will soon be found unnecessary, and the forces of men on the firing line will soon be greatly increased as the demands on the church and the need of the world for the gospel of Jesus Christ would appear to fully justify.

Shall I Go to College?

The attention of our readers is called to the advertisement of Graceland College now running in the *HERALD*, and which will continue through the summer. With the close of the school year many of us are considering our plans for next year. Young people, many of them, will be anxious to try their spurs and go to work, but those who are older in years well know that there will never again be quite so good an opportunity for study and preparation for more effective work. Study is good in so far as it helps us to develop our natural powers and in so far as we are humbly willing to rededicate our powers to the service of Christ and his work.

The educational standards of the country are very much higher than fifty years ago. That which was sufficient to meet the situation fifty years ago is grossly inadequate to-day. The number of colleges, the number of students in college, is very greatly increased. The complexity of modern life has also greatly increased. The work before the church requires, in fact demands, trained men and women.

We do not mean that we want those who simply have book learning, who are able to repeat in some form the substance of that which they have read. We do need men and women who know what others

have tried and what they are doing, and we need them if we are to have men and women who can rightly appreciate the plan of the church as set forth in divine revelation. We need, in other words, a broad preparation and then the whole man or woman fired with the Spirit of our heavenly Father.

For success in the world, right preparation is becoming more and more necessary. For the work of the church the better prepared a man is, the better fitted he will be to cope with every situation that confronts him, providing always that he remains humble and full of love, possessing the spirit of charity and of wisdom through the Spirit of God.

We are receiving many letters from men in the mission field who are lacking in preparation, who clearly see that with better training more effective work could be done, and who see their own efforts limited because the members of the priesthood with whom they have to labor have not laid even an ordinary foundation.

One of our missionaries who is already a college graduate expresses himself to the effect, "Were I to have continued as a teacher in high school or college I certainly should have taken a degree of doctor of philosophy. Do I need less preparation or less training or less devotion as a teacher in the kingdom of God?"

The class in Religious Education offers an opportunity for the discussion of doctrines and of principles, and doubtless a beginning of that which the church will need to meet some of the serious problems which will come before us as a church. Many of the leading officers of the church, of the Presidency, of the Quorum of Twelve, of the Seventy, and of the High Priests have met with the class, sometimes for several days, and have discussed problems of mutual interest. The course of one year is hardly sufficient, but it does give at least a basis, and an effort is being made to make it more effective as rapidly as possible.

S. A. B.

At the top and climax of divine Revelation is Personality. God's revelation of truth, progressively disclosed through ages, came to its culmination in Christ, made its complete, luminous, and effulgent expression in a unique and peerless composite personality, Divine-human, and Man of Nazareth, in whom dwelt all the fullness of the Godhead bodily; a personality nowise explicable as a human evolution, a truly divine embodiment, and "stepping," as even Theodore Parker said, "thousands of years before the race of man."—William V. Kelley, in *A Pilgrim of the Infinite*.

Our business in life is not to get ahead of other people, but to get ahead of ourselves.—Babcock.

ORIGINAL ARTICLES

General Conference Auditorium

From different sections of the country we continue to have these questions asked, "When will be commenced the erection of the General Conference Auditorium?" and "What has become of the money contributed for the Auditorium?"

On the second page of the *HERALD* of June 21, 1921, we tabulated the amounts subscribed to this fund by the various districts with the following comment:

Doubtless, many expect that the active work of construction on the Auditorium would have been begun ere this. While the plans and specifications are being carefully worked out, prices of building material are declining, and it is hoped by the time the work is commenced the prewar level of prices will have been reached.

We desire to call special attention to page 592 of the Bishop's Number of the *HERALD*, June 21, 1921, in which the status of the Auditorium fund at that time is set forth as follows:

In view of the stringent financial condition caused by the general depression in business, the Presiding Bishopric deemed it advisable to exchange part of the special funds for Liberty Bonds from Operating Funds, rather than to borrow the money needed for current operating purposes and pay interest at perhaps 7 or 8 per cent. Other temporary, properly secured, interest-bearing investments were made out of the special funds, the income of which will, of course, be added to the fund. The investments made out of the Auditorium Fund are of such a nature that they can be liquidated upon short notice and thus will not in any way interfere with the construction of the General Conference Auditorium.

During its sessions in May, 1921, the Order of Bishops recommended that the building of the Auditorium be postponed for the following reasons:

1. General business depression.
2. Existing deficit for 1920-21.
3. Prospective deficit for following year.
4. Prospective reduction in the prices of material and labor.

In the *HERALD* of November 29, 1921, and the *Ensign* of the same week, there appeared an article from this office clearly setting forth the history of the whole matter and the reason why the building had not been begun. This explanation should be read in full, but for the convenience of the Saints we quote below the following paragraph therefrom:

The total cash collected for the building at this date is \$341,000. The payments on the pledges are falling due. Saints here and there have written us that on account of unemployment, falling prices of farm products, inability to secure money, they are temporarily embarrassed so that they cannot meet these payments. Others do not write, but cease paying, yet we know many of them have good reasons for so doing. However, we have faith in the Saints and believe that the pledges will be paid when possible, but, under the exist-

ing conditions, and for lack of sufficient funds to meet the ordinary expenses of the general church, we are not inclined to urge unduly nor to demand sacrifice unto hardship in this special undertaking.

In further answer to the question as to what has been done with the Auditorium money, we quote the following statement from an article entitled, "The financial situation in the church," appearing in the *HERALD* of December 6 and the *Ensign* of December 8, 1921:

In order to secure the necessary cash to meet this operating shortage, instead of disposing of our Liberty Bonds and other quickly convertible interest-bearing assets, we have borrowed from time to time the necessary cash from the Auditorium and other special funds by setting apart sufficient of such interest-bearing assets as will repay the loans, so that when it is decided to proceed with the construction of the Auditorium the money will be available for that purpose.

This action of the Presiding Bishopric in investing these special funds in general church assets which can be converted into cash when needed was endorsed by the recent Joint Council of Presidency, Twelve, and Bishopric.

That in the opinion of the Joint Council the policy of the Presiding Bishopric in investing special funds moneys temporarily in General Church assets during the present financial stringency should be approved and, further it is the opinion of the Joint Council that such policy should be continued as long as the need may exist because of the financial pressure.

From the foregoing it will be seen that frequent official consideration has been given to the Auditorium situation and the membership advised periodically through the church press.

To date there has been collected for the Auditorium \$399,683.02. Most of this money has been borrowed for the missionary and other operating expenses of the general church, but sufficient security has been set aside from the general church assets and placed in the Auditorium fund. These securities can be reconverted into cash at any time so that the money will be available when required for the construction of the Auditorium.

From a few sources we have received the suggestion that the erection of the building should at once be undertaken upon the assumption that if this were done sufficient means would be forthcoming to carry the work forward to completion, and besides the undertaking of this task would have a wholesome effect upon the receipts of the church in tithes and offerings. We submitted this phase of the question to a number of officials in different parts of the church, and the unanimous reply was that the action to postpone the work of construction was well advised and for the best interests of the general church. The following is representative of the sentiments expressed in the replies received:

It seems to me when the membership of the church are made acquainted with the fact that this has saved them thou-

sands of dollars, and that it has made it possible for the church to do much work which it otherwise would have been unable to do, they ought to feel very grateful that the Bishopric pursued this course. By using this fund instead of borrowing elsewhere, the church has saved itself considerable money that otherwise would have been paid out in interest. I do not believe the postponement of the erection of the Auditorium has seriously affected the payment of tithes and offerings. The terrible depression of the last two years is what not only has prevented the membership from paying tithing, but also has delayed payment of their Auditorium pledges. I am inclined to think the people who had tithing due have paid it, but the fact the receipts are so much lighter is due to the people having nothing to tithe. Our people are generally wage-earners, and the wage-earners have had a tremendous struggle to make a living during the last two years.

Thus the situation stands at the present. Next October the matter will be given further consideration and a representative expression obtained from the general church in conference assembly as to when to commence the construction of the building. We urge the membership to continue to make payments on their pledges as they are able to do without neglecting their tithing.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

The Covenant of Life

By A. M. Chase

Have we made a covenant, or are we simply trying to play the game, hoping for a margin of profit?

For some time now, every daily paper I have picked up has had as one of the items of news on the front page, something like this, "Another broker added to list of bankrupts," and with every addition to this long, and still growing list of failure, there are brought to our notice a multitude of clients who, hoping to gain wealth in the gambling on prices of our commodities and products, join in the lament of one of Will Carlton's characters, "My pocketbook's short, my countenance long."

The chance of obtaining earthly riches by an easier way than earning or producing has always appealed to humanity so strongly that the mere offer to guarantee a profit beyond the returns of legitimate business has never failed to bring numbers of individuals who are willing to "take a chance," no matter how small it may be when viewed in the light of reason and justice. The many who are found in these ranks seem to justify the saying, "There is one born every minute."

Gambling in Futures

Nor is it alone in the quest for earthly riches that we see this effort to "get rich quick," or, in other words, lay up treasures without giving an equivalent

in service, as represented either in the coin of the realm, or in honest toil. How many of us are inclined to trust to our church connection or declaration of faith to bring us safely into the triumphant kingdom of God?

The Lesson of Israel of Old

When the Lord called Abraham out from his father's house, the blessing which was to be his was to extend to "all the families of the earth." So, when he brought his posterity into the promised land, there was given them the opportunity to build such a commonwealth, that the world would get a glimpse, not only of the brotherhood of man, as shown forth among the tribes of Israel, but also an idea of the fatherhood of God: for in teaching this great truth, there must be the orderly process of exemplifying the unknown by the known. To this end were the checks and counterchecks placed upon business, so that every man should not only be alert in extending aid unto the poor, but every seven years there should be a partial release of debts, and in the year of jubilee—every fiftieth year—even the land would revert to the family unto which it had been assigned under the initial division of the commonwealth.

Under this administration of the covenant there would not be a necessity for the warning of Isaiah, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" But every generation would have its own opportunity for life and development, while those who so helped to maintain the balance of development in their national life would realize the faithfulness of the promise, "For this thing the Lord thy God shall bless thee in all thy works and in all that thou putteth thy hand unto." (See Isaiah 5: 8 and Deuteronomy 15: 1-11.)

This was to be the sure, legitimate road to earthly wealth and national blessing and prosperity: but it was also the road of endeavor, of honest toil and service, where they would reap the fruits of their own sowing. It was not an offer of "velvet," but of legitimate dividends from capital invested.

If this law had been carried out in the spirit, even the provision which permitted bondage for debt would have ultimately wrought for the uplift of the race: for among every people is to be found those who need discipline in real honesty and business acumen, and this would have been obtained in their obligation to pay—which our later laws of bankruptcy do not always impress—and in their association and service under those who were possessed of business ability; and from this service would they have passed out to independent effort with a new start in life, for—

When thou sendest him out free from thee, thou shalt not

let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy winepress; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. . . . It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

Israel's gamble with life turns out to be

*A Covenant With Death and an Agreement
With Hell*

By reading Jeremiah 34: 8-22 you will see that the nation had not kept this law, but even when they had been brought to an acknowledgment of their fault in this regard, and had consented to observe this requirement, "Afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and handmaids." Because of these transgressions Isaiah was told to, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The condemnation here declared did not come because the nation did not seek to worship God, for, "They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: They ask of me the ordinances of justice; they take delight in approaching to God." They seemed to think that by this approaching to God they would be entitled to his protection as a nation, while they absolutely ignored the ordinances of *mercy* which, always tempering judgment, would have proved a very *covenant of life* to the nation, and a source of light and blessing to all nations.

Let us read the prophet's description of properly keeping the fasts unto the Lord:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

And let us see further what the effects of this observance would have been: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer." Read this in Isaiah 58, and then turn to the same prophet's message as given in the 28th chapter; here the Lord lays bare the mistake they have made, and declares: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."

A reading of this entire chapter cannot fail to be interesting and profitable just here. Notice that even the many revelations of God to them were to make their fall more absolute and their breaking more sure; for where much is given much is required. As long as this nation sought daily to know the ways of the Lord, and then utterly failed to attempt to walk in these ways, the effect of this revelation of God was their condemnation. They had not been weaned from the ways of the world as they had learned them in Egypt when they were in bondage there, hence they could not learn or understand. Let us hear the prophet just here:

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little: for with stammering lips and another tongue will he speak to this people, to whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: *yet they would not hear.* [Italics mine.] But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; *that they might go, and fall backward, and be broken, and snared, and taken.* [Italics mine.]

The Lesson for Latter-Day Israel

We scarce need to quote Paul's declaration here that in all these things they were for our example or admonition (1 Corinthians 10: 11), nor yet Nephi's declaration that we may liken the words of Isaiah to all people (2 Nephi 8: 16), for we are continually witnessing to the world that like causes always produce like effects.

Life Unto Life or Death Unto Death

God's plan of revelation still remains the same: there comes to us "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little"; for never at any time, or unto any people has the Master given to know but in part, only as they have lived up to the ideals so revealed until they have been (like Enoch and his people of old) "glorified in light." The Master has declared that, "To him that continueth to receive, more shall be given; but unto whomsoever continueth not to receive, from him shall be taken away even that that he seemeth to have": and the warning is still pertinent, "Take heed therefore that the light which is in thee be not darkness"; for if, by ignoring the conditions given whereby Zion may be redeemed, we so grieve the Holy Spirit—the Spirit of revelation—that it is withdrawn from us, then is the way opened for the return of the Spirit of the world, and it will come so reinforced by other spirits of mammon, that the last end of this people will be worse than the first.

Our Covenant

In the baptism of Helam, as recorded in Mosiah 9: 44, Alma declared it was "a testimony that ye have entered into a covenant to serve him [Almighty God—A. M. C.] until you are dead as to the mortal body," and every time we partake of the Lord's supper we declare our willingness, not only to take upon us the name of Christ, but to, "always remember him and keep the commandments which he has given them" [us]. And the Master has warned us that only upon the conditions *that we do keep his commandments, have we any promise of eternal life, in the regeneration or the blessings of the gospel in the "life that now is."*

A Dependable Broker Doing Legitimate Business

If we have entered into this great adventure in finance, this account with the banking house of God, have we become wearied in well-doing, or fearful of the soundness of the concern with which we are attempting to do business? There never was a time when the opportunity to invest in this enterprise offered better returns, nor when the privilege of investment was more freely open to the Saints of God.

In the preface to the Doctrine and Covenants the warning is given that peace is to be soon taken from the earth, and it is for the church to prepare for this time of trouble; and in Doctrine and Covenants 107: 2 the statement and question is, "For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left?" And in this same section the Saints are admonished to send their treasures from far, that the Temple may be built in Zion.

If the call should again go out for this consecration for a physical temple, how many of us would make an effort to have a part in the building of this house unto the Lord? Is not the call to rally to the help of the church—the spiritual temple—the true tabernacle—that the work of building up Zion, and carrying the message to the nations of the earth be not hindered, of much greater importance?

The Bank Is Sound

Brethren, the bank is sound and the enterprise of building up the kingdom of God is a legitimate undertaking, whose dividends are sure to those who are willing to place their resources at the command of the King. The only question is, Have we been weaned from the milk, and drawn from the breasts of worldly ambition until we are willing to make our covenant effective by sacrifice? It is no longer a question of, "*How much thou requirest,*" but rather, "*How much can I invest, both in money and in endeavor?*" for we have been admonished that *now is*

OF GENERAL INTEREST

The Status of Education

Civilization has accepted the fiat that under democratic forms of government education is essential. Where the people rule, the people must be educated.

Yet there are still a great many people who regard education as a luxury, as a side show or appendage of the state. We at present in the United States have no minister of education in the President's cabinet. Britain has a minister of education, but that is not preventing the new economy proposals advanced by Sir Eric Geddes from ruthlessly slashing educational appropriations, wiping out to a great extent the great educational undertakings inspired during the illiteracy discovered during the war tests, and even to reduce teachers' salaries, making the profession even less attractive and less efficient than in prewar days. It is a hopeful sign, however, that these proposals have aroused a storm of public disapproval in Britain.

In this country, on the other hand, the illiteracy revealed by the war tests has shocked and inspired us to wider educational endeavor, not only in the individual States, but in Congress.

The idea of a state organized for the education of its citizens in the widest possible sense was worked out in Plato's "Laws." The outstanding feature of the suggested constitution was that the minister of education was also the prime minister—and in this country it would mean he was also the President. In fact, in Plato's ideal state, spiritual and mental education, the best intellects conforming to the best principles, would reign in all positions of authority. For Plato believed that intellectual development went hand in hand with moral development.

It may be some time before we can attain to any such ideal, but there isn't any question about the menace of ignorance and illiteracy in a democracy, and such an ideal is worth striving towards.

President Wilson, our schoolmaster President, may have proved a long way from being the ideal state leader, but he was a great man and he was an idealist. And he held office during the most disastrous upheaval the world has yet witnessed. Yet no matter what his failures, he will stand out in his

the hastening time, and the Bridegroom is at the door. Let us examine ourselves and make answer, like one of old, "Here am I"; and let that answer include a complete consecration of all we have and are, for the Master's service. May we be equal in our willingness and endeavor to do this, that we may enjoy the fullness of the blessing and power of God.

tory as the man who set the ideals of his country upon a pinnacle which commanded respect. Any country must be the richer and greater for such school teachers. And incidentally most of the great statesmen of the world have been highly educated men, notwithstanding the few notable exceptions.

If we admit that ignorance and illiteracy are the greatest menaces to a democracy, we must also concede that a higher standard of general education is the paramount remedy. The time has gone by when the argument could be offered that it is dangerous to educate the masses out of their "sphere." Such a view is held to-day only by the narrow and obsolete thinkers. We know now that education only raises those spheres to higher standards of efficiency, denudes them of their degradation, insures a greater perfection in the humblest of services. The only disgrace to-day is to be an ignorant servitor, in whatever "sphere" one finds one's self.

Once this attitude of mind is firmly established in the public cognizance, we may look to see the whole status of education and of the teaching profession raised to the highest level in national appreciation and of national responsibility. And we are gradually but surely working to that end. Elementary schools, high schools, universities everywhere report "crowded to capacity." Our own southern branch of the State University has turned away as many students as it accepted, a condition that should not be possible in an intellectually idealistic democracy. Moreover, the whole standards of teaching requirements are being raised. We no longer have "normal" schools for the training of our teachers—henceforth they will all be university graduates, whether their "sphere" takes them to the elementary or the high schools, or the little country school-houses. And they are nearly twice as well paid as twenty years ago, commanding the greater respect their abilities demand.

States everywhere are increasing their university capacities in response to an overwhelming public demand.—*Los Angeles Times*, January 31, 1921.

"The Bible, What a Book!"

One of the exquisite selections which Nina Salaman has collected in *Apples and Honey* (Doubleday, Page & Company) is a paragraph of rhapsodic prose by the poet Heine which even in translation carries the emotional exaltation of a great poem.

"The Bible, what a book! Large and wide as the world, based on the abysses of creation, and peering aloft into the blue secrets of heaven, sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity are contained in this one book. It is the book of God. The Jews may readily

be consoled at the loss of Jerusalem, and the Temple and the Ark of the Covenant, and all the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the Bible, the indestructible treasure that they have saved. That one book is to the Jews their country, their possessions—at once their ruler and their weal and woe. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they sat poring over this book, unconscious of the wild chase of time rushing on above their heads."—*Kansas City Star*.

The Great Ties of Life

In times of stress, it is a relief to refer back to the pages of history and find that most of that which is worrying us to-day is not new, but that the world has faced it successfully in ages past. And thus in the attack made upon the drama and moving pictures to-day, a parallel may be found after the commonwealth in England at the time of the restoration of Charles II. The same fight was then conducted and with similar arguments, by similar elements.

Macaulay, reviewing the dramatists of that period, states that public opinion was on the side of the reformer, so that a great and rapid change for the better appeared in all departments of lighter literature and a new race of wits and poets arose who generally treated with reverence the great ties which bind us together—love of family, of parents, of children, reverence for marriage and for loyalty to the state and religion and the church.

As *The Outlook* sets forth, this, after all, is the test. Those who would ridicule and destroy reverence for the great ties that bind us are, after all, the real social enemies.

Several clippings inform us that a week's healing mission was conducted by the Episcopal Church at Greeley, Colorado, the early part of May. This includes both an announcement and also news items stating the success of the effort. It is stated clearly that deaf people immediately testified that they could hear; those whose sight was poor claimed they saw clearly; the lame walked better and were confident that they would soon be made whole. The method used was the laying on of hands.

THE FORUM

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

Stewardship a Solvent for Poverty

By C. A. Smurthwaite

Stewardship would make for the unification of all classes.

The chief causes of poverty, speaking in an economic sense, may be fairly put into the following category:

1. The failure to base our economic standards on the teachings of Jesus Christ.
2. The failure to realize that we are all dependent upon on another; that when one suffers we all suffer.
3. The belief that it is perfectly right for us to secure for ourselves individually as much wealth as we can, regardless of the effect upon others.
4. The failure to organize for good while others organize freely for evil.
5. The idea that the purpose of work is merely to earn a living; therefore we all try to be smart enough to live without working, but out of the work of others.
6. Regarding labor as a commodity, something to be bought and sold.
7. The use of labor-saving machinery for personal profit rather than for wider and more economical service.
8. The use of automatic machinery whereby a man's economic foes may be those of his own household, the children.
9. Workers living in subjection to other people because they cannot get their bread and butter otherwise.
10. The discharge of workers when they become old, or sick, or otherwise incompetent.
11. The lowering of men's wages by the employment of women to do the work of men at lower wages, displacing men who ought to be husbands and therefore need higher wages.
12. The monopolization of land, making it difficult to own land and homes, resulting in the poor being forced to undesirable localities, and the ownership of natural resources by private corporations for private profit.
13. Lack of cooperation among the workers in the distribution of merchandise and for the creation of the tools and profits of industry.

What Stewardship Is

Ordinarily stewardship means "the office or duties of a steward; hence the duty of dispensing as an accountable person." The church corporate is the

steward of the gospel; the officers of the church are stewards of the church.

A steward is "a person intrusted with the management of estates or affairs not his own." So long as a person *thinks* he *owns*, he is not a steward.

It is recorded in 1 Chronicles 28:1 that David "assembled . . . the stewards over all the substance and possessions of the king." A true king merely symbolizes as his possessions the possessions of the whole people.

How a Steward Administers His Stewardship

The steward in Matthew 19:8 put some men to work at various times of the day and then paid them equal wages: they all needed alike and were therefore paid alike, so long as they faithfully performed the duties during the time they were called to work; and in answer to complaints the steward said he had the right to give them equally of what was his as the steward of the kingdom.

Jesus taught a similar lesson to his disciples in Luke 12:42. The wise steward was the man who was giving to the household their portion of meat in due season; and the unwise steward was the man who did not, but who used the food himself and would be punished.

In Luke 16 there is an account of the unjust steward who wasted the estate maliciously and was removed. The Master said that we cannot serve both God and money, and being stated in the hearing of the Pharisees (very religious people who were lovers of money) they sneered at Jesus, as similar people are sneering to-day at the protagonists of the principle of stewardship, meaning the just distribution of wealth on the basis of the "needs" and just wants of all.

In this same chapter of Luke Jesus teaches us that Dives went to hell because he kept Lazarus poor by refusing to listen to Moses and the prophets, whose counsels were in behalf of the poor and against the accumulation of wealth for personal purposes.

It is quite evident that the intention of Jesus Christ was that we should base our economic standards on his teachings. Our failure, speaking as individuals and as society, to use these teachings as our economic standards is the primary cause of poverty in the world. Were the principle of stewardship made basic, all mankind would have his "portion of meat in due season"; and there would be none using his product wholly for himself.

Universal Interdependency

That we are dependent one upon another, individually and socially, is amplified in our common experience, and the years since the armistice have shown this more abundantly probably than at any time

heretofore. All nations and peoples are interdependent; we are all one body, as Saint Paul puts it in 2 Corinthians 12: 26, and when one suffers we all suffer. It is becoming palpable to-day, if it never were before, that oppression of the people by the stewards of the world (rulers, employers, capitalists, etc.,) brings distress first to the people, then to the steward, a fact which Jesus taught in his parable of the unjust steward. We must get this fact into our consciousness and then we shall all forget ourselves in our work for others. The peoples of Europe were made first to suffer by the oppression of rulers and capitalists; then afterward the rulers and capitalists suffered. Had the rulers and capitalists (stewards) realized their oneness with the people there would have been no war, nor could there be, for war is always waged for individual and national aggrandizement. The "stewards" of kingdoms, governments, and business have regarded themselves as owners, rather than as stewards and rulers only, whose duty it is to rule and dispense justice (giving their households meat in due season).

The present standards of commerce and industry are violative of the spirit and teachings of Jesus Christ, being for private gain rather than for universal service, and making wealth for ourselves and demanding the right to use or spend it for our own pleasure and in any way we see fit.

Needs of Israel in the Wilderness

The duty of a steward is to administer his trust in harmony with the trust authority. The basic principle of "needs," as against private profit, is laid down in Exodus, chapter 16, where it is commanded that no man shall gather more of the "manna" than he shall need for himself and his family, and the sequel is told that, as is inevitable, there were some who did get more and some less than their needs, but when it was all measured out there was enough for all; none had anything left over and those who had little did not lack. It is a simple exposition of stewardship, where all put forth their best efforts to gather for the common good, a practical illustration of the Golden Rule in community welfare.

The Apostle Paul cited this basic example in 2 Corinthians 8, where he makes an appeal for aid for the poor Saints at Jerusalem, that the intention was not to bring distress upon the Corinthians and relief to others, but it was equalizing others' needs out of their abundance.

Using the terminology of this article, the Israelites in the wilderness and the Saints at Corinth were required to be "stewards" and to regard their possessions as in trust for the common weal.

Stewardship therefore conduces to the remem-

brance of the effect our business and industry will have upon others; for if they impoverish others while making for our opulence they violate the trust.

Stewardship means that, whether our business is individual or organized in the association with others, it is a trust in behalf of our employees and the community in which we operate. The first charge against a stewardship business is the compensation of all engaged in it, whether so-called owner or manager or hired help, on the basis of needs and just wants. There can be no differentiation. And in the event of a surplus being produced it becomes the property of the community, and so takes away the present natural incentive to exploit the workers.

Stewardship, being not for private gain but for the common good, is readily organized for the good of all, the selfish incentive being removed; which means therefore that good people would be organized freely for good and there would be little or no opportunity for organization for evil. Business organized for the purpose of service rather than private profit must inevitably overcome in competition any competitive business organized for private gain. It is a libel on the intelligence of intellect to say otherwise.

Stewardship means we would not work merely to earn a living, but because the work we do renders a service to the community which the community needs to have done. It places all forms of service on an equal footing, makes all of us professionals, diggers of ditches and engineers alike; exactly as a lawyer or a doctor, true to his professional instincts, gives his best service to his client and patient regardless of the fees involved, service being the motive, compensation being secondary. Labor thus would be removed from the commodity class, subject to barter and sale; for whether the steward should perform so-called menial or expert service it would be compensated for on the basis of the steward's needs and just wants.

Stewardship, not being interested in private profit but in the service to be given, would utilize labor-saving machinery for wider and more economical service and not for private profit. The use of automatic machinery could not therefore be employed to make foes of his own household, for the needs (food, clothing, education, etc.,) of children would probably require more money to supply them than would the needs of the father, even with his just wants added.

Stewardship would eliminate all the present subjection under which workers at present work. The worker would be working for the service he could render, alike with the manager or so-called owner. He would be subject to himself, his incentive being to give the highest possible service, for he would be

a co-steward and conjointly responsible for efficient service; otherwise he would lose his stewardship, as the unjust steward did in the parable.

Stewardship would abolish discharge for old age, sickness, or other disability, or the present results thereof, for their "needs" would continue to be provided for out of the stewardship, as a first charge against the business alike with "wages" of those actively engaged, and such service as they were capable of rendering would still be rendered until total disability should ensue.

Stewardship would abolish the lowering of wages to women, because all workers, male and female alike, would be compensated according to their "needs." A woman might get more or less than a man, but only because the difference in their "needs" required it.

Stewardship would correct the monopolization in land, because the land would be utilized by the steward for the common good, and the incentive for monopolization taken away, that of private profit.

Stewardship corrects the lack of cooperation among the poor for the possession of the tools and other means of industry, because a steward is trained in the duties of his stewardship, the tools provided, for there is no incentive to keep them from him, but rather the incentive is to provide them in order that he may take his place among the producers.

A great friend of the poor, a philanthropist, and an eminent speaker and writer on social economics, states that "those who wish to see the world redeemed from sin and vice and crime must start their work by finding out how to organize industry so as to insure all useful labor shall be considered honorable and of value." It appears to the present writer that the principle of stewardship fulfills this requirement. It changes the motivation from wages, or profit, to service. It makes all service honorable by compensating all service on precisely an equal basis, i. e., on the "needs" and just wants of each. A great English statesman of the early nineteenth century was once asked what he would do if he were a bootblack. He replied that he would be the best bootblack in London. That would be the motivation of the steward, whatever his service might be. It would no longer be "work"; it would be service, a pleasure. The writer already quoted in this paragraph further states: "We must so raise the status of the worker in our midst that he will at last begin to realize that his labor and himself are things of real worth and consequence to the whole community." Stewardship would do this. It makes the industrial "foot" as necessary as the intellectual "head"; it compensates them both on the same plane, that of needs and just wants.

Stewardship, as it appears to the present writer, it would seem, would make for the unification of all classes; would bring about the prime realization essential to the bringing in of the kingdom of God and of his Christ that we are all one people, all one in mind and heart, one in joy and sorrow, for sorrow must come under any form of social life, one in true fellowship and comradeship, not poetically or sentimentally alone, but in fact and very deed.

We trust the reading of this article will enable us better to realize why the Lord has laid it down in what we call "the latter days," that his law is: "appoint every man his stewardship . . . for it is expedient that I, the Lord, should make every man accountable, as stewards, over earthly blessings." That this may be done individually is evident, it is largely determinable by one's self; and that it may be done in association with others, and should be so done where association means greater efficiency and value, is explicit in the instruction "that ye shall organize yourselves and appoint every man his stewardship." (Doctrine and Covenants 101:2.) A stewardship can be made operative individually when a man is individually qualified and has the means at hand; or cooperatively in any business or industry where collectivity is essential or desirable; and in either event all who are associated in a stewardship shall no longer be mere employees, in subjection to other people because they cannot get their bread and butter otherwise, but responsible stewards notwithstanding their service may be given under the direction of a supervising steward; while the dignity of all is maintained in the giving of the best service it is within the power of each to give, not for himself alone, but for his fellow men.

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them."—Doctrine and Covenants 36:2.

"Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38:6.

Conquering Bad Habits With Good Ones

Judge Ben B. Lindsey, of Denver, urges that the only way to combat bad ideas in children is to crowd them out with better ones. Horace Bushnell preached a sermon many years ago on the expulsive power of a new affection. Centuries ago, Jesus told the story of a man from whom an evil spirit was cast out, but the swept and garnished room was not occupied, so the evil spirit came back with many others worse than himself.

According to Baptist, one may call it psychological or anything else, but even a little knowledge of boy nature will show the one method of conquering undesirable habits.

WOMEN'S DEPARTMENT

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

Home Craft Studies at Graceland

A copy of the *Graceland Record*, cataloging courses for the next school year, has reached our desk, with marked pages indicating the home craft subjects which are to be offered there. It brings a glow of gladness to our hearts to recognize therein the beginnings of conditions and opportunities which will, we trust, in the near future develop into those fuller and more special courses which, we feel, should be more generally included in the education of every girl.

The subjects marked we quote below, with the explanatory paragraphs connected with each, and ask each parent to thoughtfully consider their place and value in the education of their daughters.

General Psychology. This course will emphasize the more important features of the structure and functioning of the mind. While the chief emphasis will be placed upon those mental laws which are basic in teaching, many other possible applications of psychology will be considered. Students will be furnished mimeographed outlines of each topic covered and will have access to a score or more of the best textbooks in psychology available to-day. This work will be supplemented by lectures and experimental work.

Economics. A treatment of the theoretical aspects of economic life, followed in the second semester by detailed attention to economic problems which grow out of the complex relationships developed between the major economic groups.

Principles of Sociology. The relation of sociology to the other social sciences; the physical and psychical aspects of association; the process of socialization; social genesis; social values and social welfare.

Animal Biology. Lectures and laboratory work introductory to the entire field of animal life—structure, life history, physiology, ecology. The lectures deal primarily with the facts of evolution and the development and functions of the various parts of an animal. The laboratory work is given to a study of the structure of animals. Dissection will be largely supplemented by examination of microscopic slides and prepared specimens.

Chemistry. Inorganic. The lecture periods in this course will consist of written exercises, solving of problems, writing and balancing of equations, supplemented by class demonstrations. Also an introduction to the properties and characteristics of various elements along with fundamental laws and theories. Laboratory work consists of general experiments in which the various elements and chemical laws and theories are studied. Nine weeks of basic qualitative analysis is also given.

Chemistry. Organic. This course consists of one lecture period and one laboratory period of three hours per week throughout the year. It is a study of the chemistry of living matter; of substances formed by and from plants and animals. The work is presented problematically, with reference assignments to texts and treatises for research reading. An effort is made to present work of a practical nature in the laboratory.

Art. The aim of this course is to develop the power of observation and appreciation in art, together with its practical applications in the home. It will include a study of the great artists and their production, a course in color combination and design, with its application to home articles, such as pottery, china, stencils, enamel decorations, and simple household articles.

Story-telling. A study of childhood literature—fables, myths, folklore. Story-telling in the elementary school required.

Home Economics One-Year Course

Two recitations and three laboratory periods each week throughout the year. Ten-hour course. This course is planned to give the students a general insight into the field of home economics. It is offered especially for students who desire to take some home economics as a part of a general education.

Course I. *Foods and Cookery.* This course is planned to give the student a basic knowledge of the principles underlying the selection and preparation of foods. Emphasis throughout the course is on the study of the composition, care, and properties of foods, and also the fundamental laws of sanitation and nutrition. Problems in household management are also studied. In the laboratory work the aim is to inculcate the ideals of cleanliness, order, and accuracy.

Course II. *Textiles, Clothing, and Design.* The aim of this course is to prepare the student to deal with her own clothing problems. The selection of materials and the principles of garment construction are worked out through the planning and making of undergarments and a simple dress. A study is made of textile fabrics, especially of the modern manufacture and finishing of cotton, wool, linen, and silk, and their properties and values in relation to their manufacture the identification of materials, their names, prices, width, their use and value for clothing and household furnishings. Color harmonies and the fundamental design principles are studied to develop the student's appreciation of beauty as expressed in clothing and household furnishings. *Clothing, Choice, Cost, and Care*, by Doolman, is used as a guide in text in this course.

Two-Year Course

Two recitations and three laboratory periods per week through each year. This course is planned for students who want to specialize in home economics. Courses are equivalent to the courses offered in the first and second years in four-year colleges and universities.

First Year

Course I. *Selection and Construction of Clothing.* This course takes up the clothing problems of the college girl. The following topics are included: Study of textile fabrics; use and care of the sewing machine and its attachments; drafting and adaptation of patterns and the construction problems connected with the making of undergarments, cooking uniform, and a middy suit or Jack Tar dress. The manual, *Clothing for Women*, by Baldt, is used as a guide in this course.

Course II. *Elementary Design.* Exercises involving and lectures and assignments concerning: Lettering; the fundamental design principles; color theories and color harmonies with application to problems of everyday life.

Course III. *Food Preparation.* This course is planned to give the student a knowledge of the principles underlying the selection, preparation, and serving of food. The aims are: a mastery of the principles of cookery and their application to analysis and preparation of basic recipes; as well as development of a good technique.

Course IV. *Personal Health and Efficiency.* The work in this course is founded on basic scientific principles, so that the student may understand the reason for hygienic laws. Some of the topics included are: Pure water; proper nutrition; proper heating and ventilation; proper clothing; and adequate and suitable exercise and rest.

Second Year

Course I. *Household Problems.* This course is planned to give the student a general insight into the field of home economics and of questions that have to do with the modern home, such as sanitation, construction, and furnishing; hygiene, and general care of the house; modern appliances for cooking and housekeeping, and value and construction of budgets.

Course II. *Food Problems of the Household.* The aim of this course is to prepare the student to deal with the food problems as they present themselves in the average home. It includes the study of food and marketing, and purchase of food, the principles of the balanced diet, the nutritive value and the cost of the different food materials, the care of food in the home, and the equipment for its preparation and serving. Throughout the course meals are planned to meet definite conditions, prepared and served. It must be preceded by the courses in food preparation and household problems.

Course III. *Dressmaking.* This course is a continuation of the study of textile fabrics with reference to the construction and care of clothing. More extensive work in drafting, fitting, and designing of patterns is given. Students are required to make a lingerie blouse, wool skirt, and simple silk dress. Students provide material to the approval of the instructor. Selection and construction of clothing is a prerequisite course.—From Catalog Number of the *Graceland Record*, for April 15, 1922.

Is Home Craft a Means of Livelihood?

The article, "How shall we train our daughters?" was read as an educational feature of our group meeting to-day. We tried to see just how far-reaching the suggestions were. While we were all agreed as to the necessity for such a course, we failed to see how it could be used as a means of livelihood or a vocation. Perhaps we failed to grasp the full meaning, however. We fully agree as to the need of such teaching for our girls, but we are afraid our people could not afford to send their daughters to Graceland College for such a course of study, if it was meant as a vocation, as the openings for such are few.

We did wish we could just be able to converse face to face with some of the leaders of our department on this subject, and we certainly hope to hear more about it in the future.

Perhaps a word concerning our work in the city where "Fords" are made would be interesting. We have found the "group" system very much better than the old way. Splendid work has been done. At the district conference in Detroit recently, our city supervisor, Sister Emma Gannon, made a report of the work in Detroit which caused the priesthood to applaud and many eyes to fill with tears of emotion. Over 500 hours, or about 11 weeks, of service were reported, besides many other good things. Pontiac and Flint also made very good reports, showing much serious labor performed.

We are blessed—yes, that is the proper word—with a good, earnest worker and leader in the person of our city supervisor, and we hope that her health will permit her many years of service. We are finding quite a number of "lost" members through the efforts of our friendly visitors. We held a bazaar at Christmas time and made quite a bit over \$300. This money is used only for the needy, and now we are at work for the next bazaar.

We hope to see many thought-inspiring articles in the *HERALD* from our sisters, and we trust the time may soon come when all confusion and misunderstandings may be removed from the Women's Department, so that the sisters

needing advice may feel assured of an answer, which has not always been the case. 'Tis hard for us, so far away, and we do need help!

I pray for peace and unity in all God's great church.
DETROIT, MICHIGAN. NETTIE M. GAULT.

Training the Soul of Prime Importance

Having read with interest your article on "How shall we train our daughters?" and having two little daughters of my own, I feel it a pleasure as well as a privilege to express myself upon this subject.

As my oldest is just preparing to enter high school, it will be four years before I shall be confronted with this problem. However, it is already a thought occupying an uppermost place in my mind, and the burden of my heart is, How best may I train them?

When I think of the time when they are to go away to college, if I should be financially able to send them, it causes me to meditate seriously, wishing I might have the opportunity of placing them in a school where I could feel sure that, in addition to their regular studies, they were being properly trained for the responsibilities of life.

I have thought upon this many times, and have been thoroughly convinced that the usual college course is incomplete in that many of the essential things of life are left untouched and untaught. Then, when finding themselves face to face with the problems of everyday life, failure and incompetency are the result.

It would certainly be a great step forward in the matter of education to be able to send our children to school where not only the training of the mind but that of the soul, as well, is of prime importance. I would like to learn more about Graceland, and hope to have the privilege of reading more articles on the subject which lies so near my heart.

I am praying for a solution to this problem, "How shall I train my daughters?"
MRS. H. T. WINN.
CORDER, MISSOURI.

Leadership

The Leader as Chairman

The leader must frequently preside over meetings of various kinds, business sessions, councils, class meetings, lectures, programs, etc. Her conduct may be of such a nature, her leadership of such a high character, that she may carry a meeting through to a successful culmination, sending her people away with hearts aglow; or, her leadership may be of that character, indifferent, apathetic, that the enthusiasm of the speaker is squelched, a business session allowed to degenerate into a gossip society, a class meeting lose its dignity and value, and a program be a pronounced failure—all for want of a little thought, study, careful planning, and the usual amount of personality.

A good chairman is a rare find. Her attitude makes either for success or failure of her program. When we learn to rank initiative before superficial knowledge, and tact before brains, we may be able more successfully to choose the people who must preside at our sessions, and so have better results.

Often we read the statement, "Leaders are born, not made." Admitting this may be true in the larger sense, we must acknowledge that even born leaders must prepare for their work, and by experience fit themselves for their special service. How much more carefully then must the ordinary leader lay plans to "work out her salvation"! How much more seriously must she plan her work, study her problems,

try out her ideas, in order that she may come approximately near the standard set by the real leaders of the race.

There are several traits of character that a leader in her duties as chairman should possess. Let us begin with that rarest of all traits, tact, that core of politeness and good breeding which is evidenced in even the little things of life. Some one has termed it "that instinct of service that is an innate joy of doing something to make others happy."

Coupled with tact should be kindness and courtesy. The kindly soul has always time to be courteous, polite, and mannerly.

Next come two traits that must be linked together, each balancing the other. They are firmness and self-mastery. Firmness gives control of others, while self-mastery gives that inner strength which tells the world that intelligence guides, and not desire. Self-mastery comes through discipline. It means that a leader possessing it has found herself and realizes her power and her responsibility.

Personality is the next trait that is needed. Personality is that elusive something which goes out from one and touches another, bringing him into close touch and sympathy. The personality of a man or woman is his or her usual way of reacting to situations of life. It is an invisible electrical force that permeates the atmosphere and gives one a definite impression of another. Cultivate personality. Be unafraid, and not self-conscious. Assume an attitude of poise and power. Your confidence in yourself will command the confidence of others. Power can be developed through personality. It is worth obtaining.

Another fine trait in a leader is hospitality. The chairman should ever be a tactful hostess, welcoming those who are to help her through the hour's work just as she would welcome her guests in her home, not forgetting the word of appreciation at the close.

A chairman has many duties. She holds the audience in her hands. She must provide for them. She has her helpers to place, such as musicians, secretary, and other workers. She should be quick to welcome her speakers, singers, or others who are giving their services, and not allow them to suffer awkward and embarrassing experience through her oversight.

It is the duty of the leader to preside over the meetings. Putting off her duties on others is but a confession of her own inability. If a leader lacks faith in herself, doubts her own ability to meet the situation, why, how can the audience believe in her? So block your retreat, burn the bridges behind you, take heart of grace, and have faith in yourself! Practice the virtues we admire in others! Perhaps some of them will become part of us!

A chairman should not have other duties, such as playing the piano, looking after janitor work, etc. Such things should be delegated to others.

If the session is a business one, or a council, be sure all the workers are present and ready to take their special parts in the meeting. A study of parliamentary law will give you the general principles for conducting a business session.

If you are in charge of a lecture program, there are a few courtesies you should offer those who are giving their services to make your meeting a success. Remember that you are a tactful hostess. Speakers, musicians, should be welcomed, told where to put their wraps, introduced to other workers, consulted as to their preferences in arrangements, and accurate information obtained and given about their subjects and the part they are to play in the program. They should be given a general idea of the arrangements, just where their number is expected. Sometimes a speaker has a preference in regard to songs to be used, or sequence on program, etc.

Always invite speakers to seats on the platform, facing the people whom they are presently to address. There are reasons for these thoughtful attentions which need not be explained here.

Now we are ready to begin. The fifteen minutes of preliminary work is finished. The clock is striking the hour. The good presiding officer never wastes time. She has everything ready, her workers about her, and she is sure of her program. She steps on the platform and announces the song at once. The meeting proceeds in an orderly and systematic fashion. One after another, the numbers are introduced, each with some courteous, kindly phrase, recognition being given briefly at the close of a number when the work has been well done. Such comments should be brief. Do not talk too much, or allow others to do so. Keep the reins of control in your own hands. Do not let discussion lead the meeting away from the work of the hour. Remember always to be kind, even when firm. Sarcasm or temper are not traits of a good chairman.

Remain in your place, overseeing every detail of the meeting, all the time, until its close. Do not leave your chair, going about the room to see about other matters. Do not rise and interrupt a speaker in the midst of a talk. Never introduce a speaker while he is seated in the audience. A speaker needs to view his audience massed before him, a few minutes before beginning a speech to them, in order to estimate their levels of thought, that he may quickly establish a point of contact and sympathy between himself and them. Some of these points I have learned through painful experience, for I have seen discourtesies shown speakers by chairmen which would crush the enthusiasm of any of us, were we not sure they were offered unwittingly, and perhaps in ignorance of the effect produced.

Sometimes the unusual happens, something no one is expecting. A speaker fails to keep the appointment, or a musical number must be omitted. Substitute a round table, or give the time over to the discussion of some pertinent question. Draw out ideas which may lead to splendid plans for future work. The test of life is the unexpected. Rise to the occasion and without giving expression to deep disappointment, fill in the hour with profitable things. Only small souls are upset by the unusual, for they take it as a personal grievance. A great soul adjusts itself to whatever is, and finds in the happenings always a world of opportunity for growth and development.

One final word: As to yourself, be bold; as to God and his world, be teachable.

LULA SANDY.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley.

PART TWO

THE CITIZEN AND GOVERNMENT

CHAPTER VI

Civil Government

I. Suffrage and Elections

1. Popular cooperation in government.

a. Define: *citizen, voter.*

b. Selection and removal of officials.

c. Explain "the initiative, referendum, and recall."

d. Influence of public opinion.

II. Nominations for Elective Office

1. History of nominations.

a. Compare present system with that of former years.

LETTERS AND NEWS

A Blow at the Head

Synopsis of talk at Akron, Ohio, April 9,
1922, by E. G. Hammond.

The proclamation of the First Presidency appointing this day as a day of prayer and supplication throughout the church has reached us so late that we could not arrange for its observance as fully as might be desired. But as we had meditated a discourse for this morning along the lines indicated by the proclamation, we have decided to follow the suggestion of a brother to have a short talk leading up to the prayer service, concluding with that.

If it were not for this special service, and if we were undertaking to occupy the entire hour with preaching, we might announce the subject as "A blow at the head," and talk for a little while about killing things.

I know you agree with me that we don't like to kill things very well, and we are especially instructed to protect the birds that sing. Any boy that would harm one of these would at once be set down as bad and cruel. But there are other things, the killing of which does not seem repulsive to us at all.

If I should be going along the road with the smaller children and happen to see a rattlesnake run across the path, and should call any of you, I think the best boy among you would not hesitate to kill it, and you would come running with cudgel or hoe.

When you would reach us, and assume the responsibility of killing the reptile, I am sure there are none of you so lacking in common sense but you'd aim every stroke at its head.

Striking at Head in Slaughterhouse

Then again, there are other things which do not seem hateful to us at all, which our very existence seems to require us to kill. When we have company and would serve a good dinner we must kill one or two chickens, and even the least of you knows how you aim at the head.

Then there are the beeves I have seen killed wholesale. Once I was in the slaughterhouse at Union Stock Yards, Chicago, and what I saw would make your heart ache. They drove those fine, fat cattle along narrow aisles in which they could not turn, and a young fellow walked along the long platform above, swinging a hammer at the end of a long handle that reached down to where the cattle stood.

The guide that conducted us explained everything that was not immediately apparent to visitors, but when we came to this man with the hammer he offered no explanation of him, feeling, as we supposed, that everyone with only a little understanding would be able to recognize him as the Official Knocker.

You could not help despising him as he moved lightly along the platform, occasionally jerking himself to a stop as he selected his victim, and then, half turning aside his own face as if to see if he would be observed in his evil work, he would swing his hammer, and a fine animal would fall, quivering, quivering, dead.

We watched him as long as we could bear it, and as we turned away I asked the man who was with me how much it

the Christian men and women dominate in political affairs, or one in which the "machine politicians" rule? Give your reasons.

10. Send to your Secretary of State for a copy of the election laws of your State.

DORA YOUNG.

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- b. Legislative caucus.
- c. Primaries and nominating conventions.
2. Primary elections.
 - a. Direct and indirect.
 - b. National nominating conventions.
 - c. Preferential voting.
3. Importance of the direct primary.
 - a. Give one method by which public control of the party organization may be secured.
4. National nominating convention.
 - a. The work of the national committee.
 - b. Method of nominating a presidential candidate.
5. Party organization.
 - a. How it may aid and how it may hinder popular government.

III. Elections

1. Political campaigns.
 - a. Discuss: committees, money, literature, speakers, personal workers.
 - b. "Educational campaigns."
2. Holding an election.
 - a. Time of elections.
 - b. Registration.
 - c. Process of voting.
 - d. Counting the vote.
3. The short ballot.
 - a. Development of the Australian ballot.
 - b. Reasons for adopting a short ballot.
4. Who may vote.
 - a. Three practically universal requirements.
 - b. Give the history of (1) manhood suffrage, (2) woman suffrage.
5. Problems of elections.
 - a. Gerrymandering.
 - b. Proportional representation.
6. Efforts made to guard the purity of elections.
7. Responsibility and removal of elected officials.

Suggestions for Reading and Discussion

1. Do you wish to know:
 - a. When we nominated by caucus?
 - b. How the delegate convention method came into use?
 - c. The history of the primary?
 - d. What proportional representation may do for democracy?

Then read lessons one, two, and three of the Carrie Chapman Catt Citizenship Course, in *The Woman Citizen*, for April 3, 10, and 17, 1920.

2. "The direct primary weathers the storm," by Ralph S. Bouts, of Columbia University, in the *National Municipal Review*, June, 1921.

3. "The outline of an improved method of conducting elections," by the Committee on Electoral Reform, of the National Municipal League? It will be found in the *National Municipal Review* for December, 1921.

4. Did you vote at the last election?

5. Do you consider that voting on election day, serving on committees, campaigning, etc., are patriotic duties? Explain.

6. Write a speech on "Ideals in politics."

7. Do you think women should be prominent in political affairs? Give reasons for your answer.

8. If the entire citizenship of a county takes an active part in the politics of that county, will the effect be to improve or deteriorate conditions? Explain.

9. In which city would you prefer to live; one in which

would take to hire him to that man's position. And after some hesitation he rubbed his hands together thoughtfully and said, "I would want fifty dollars per hour, and would work three hours."

But the point we desire to hold fast to is that everyone, everywhere, and especially those who make a business of killing things, invariably strike at the head.

The Head of the Church

Now, we have a church organization made after the pattern in the heavens, and we learned last Sunday evening in a very beautiful argument that it has a head here on earth. And because it has a head we believe it to be a living institution.

Also, we have a district organization, and a branch, by means of which the benefits are brought down to us, and each of these divisions must have a head, if it is alive. It may be a mere figurehead, as I have said before in a different connection, or it may be an arbitrary blockhead, which would be deplorable, but each division must have a head if we get the benefits.

And I have heard you testify here of receiving benefits; how that some of you have been healed from dangerous illness. There was a man who is not of our number, who stood here the other day to testify, with great sincerity, that he had been sick and was suffering terribly. I had seen him. He was in an awful condition, feet drawn up high as his head and the electric fans going, and the doctors could not give him relief.

Then he sent for two of the elders who administered to him in the name of the Lord, and you heard him say that he was healed immediately.

But we are not left to this class of evidence alone whereby to conclude this a living church; we have another class.

You yourselves are witnesses that on many points wherein the world gropes in hopeless darkness over the mysteries of existence, of life and death, time and eternity, in these things you have light that the wisdom of this world can by no means approach. The great men of earth, the kings and the honorable governors, might with propriety sit at the feet of your children to learn many things. And by reason of these things, we can say again that this is a living church that can bear us these benefits.

Also, we have heard of an enemy that goeth up and down in the earth to prevent these good blessings, to accomplish which he must of course kill this institution, this church, and you may consider where he will strike.

The Lie as a Weapon

But I tell you that he will surely never use any such ordinary weapon as a stick, or a hoe, or a hammer. He has something more deadly than these, an article of his own manufacture and invention, with all rights reserved, and it is known everywhere as a "lie."

This is a most effectual and also a most peculiar little invention, with interesting properties. Perhaps the most peculiar feature of it is that there is lots of truth in it.

You will remember the one he used on Mother Eve, and that the strongest feature of it was truth—most of it true as gospel. "In the day thou eatest thereof ye shall become as gods, and be wise."

You have heard of liars going through a community, and the citizens discussing their report after them, saying, "Well, indeed there is a good bit of truth in it."

That's the kind the Devil uses; it always has a very good foundation, and the most of it is true.

The Devil is not a simpleton. You don't ever need to think that. He would never undertake to poison you by offering

you raw strychnine with a label on it. That is not his way. He would make a feast for you, invite guests of renown, prepare an excellent cake from the best materials that could be furnished, so that none are so wholesome, but within it he would conceal just one grain of arsenic, knowing that with all the fine things he gives you, you will swallow your potion of death.

Don't think he will ever use a lie that doesn't have truth in it.

That is one reason I never cared to defile my mind much with a study of the religions of this world, and theories of men. They have a good bit of truth in them.

The Demand Creates the Supply

Now there is another thing. We have marked our enemy as the maker of all lies, and I want to tell you he would never manufacture anything there is not a market for.

If no one wore shoes, there would be none made. If there were no demand for hats, there would be none produced. But there are those who seek after these things.

So it is among us: there are those who long for false reports, and seek false positions, and desire to have such things stirring, and it has been so in all ages.

You remember Paul spoke of cutting off occasion from those that *desired* occasion. And in the early day of this church we were reminded that there were those *who sought* occasion against one another, and I fear we have still a few of the same class.

Should the Devil make lies as high as the mountains, still they could do us no harm till some of us would hear and believe; but you know there is a proverb that speaks of those who will *give heed* to false lips, and Revelation tells of those who *love* and *make* a lie.

Notice the two classes, he that loves, and he that makes.

You have seen people that would be shocked at the intimation that they made a falsehood, but just let it get on the market once, and oh, how they will buy. And they will hug it to their hearts, and nourish it, and meditate on it, and enjoy it, and they will tell you that indeed there is a good bit of truth in it.

It is by means of this class that the deadly blow is dealt.

Now I do not want you to feel that I am undertaking to present any man, as the head of any division from the First President down, as being without fault. I think they all make mistakes. Of Joseph the Martyr the Lord said that he had committed sin; not anything very gross, I judge, but he was warned that if he did not make a better showing he would lose his gift, and become as other men. But the Lord doesn't kill a man for making a mistake, so long as he sins not unto death. If so, where would any of us be? But he forgives him, and gives him a chance to right himself. Then finally, after long patience and endurance, if he will not do the right, his candlestick will surely be removed.

Charity Required in Our Judgment

For my part, I have not always been pleased with the policies of the church, and with those at the head. I doubt if they have always been pleased with themselves. But I have always been somewhat willing, and am becoming more so, to show the same charity towards them that I would like to have shown me were I in their stead, and were I just as far in error as they are sometimes thought to be.

My inclination in this direction has been increased by a recent local occurrence, whereby I have been able to see how a false impression can suddenly encompass the whole earth, and mislead very good people. And when I see how nearly a thing can resemble the truth, and how much truth it can have and yet carry the deadly grain, I am moved to greater

confidence in those at the head, feeling the explanation of their side might make some difference.

Now I hope you will be able to find in these scattered remarks some justification for renewing our confidence in those at the head, and that in the light of this argument we shall be able at least to pray, that if there be those who are in error the Lord will convince them of the right, and draw them to it to establish it.

Before we change the order of the service, I feel to congratulate you that you have found your way into a living church, and I believe you have cause to rejoice.

A Dream

I have been studying whether I should relate a dream I had the other evening. I don't think these things should be spoken too freely, and am not sure this should be mentioned, but there is something in it I believe would encourage you, and believe I shall risk relating a part of it.

As I dreamed I found myself in the midst of a flock of sheep, the finest I had ever seen. They were clean, their wool white and fluffy, long and silken, and beautiful beyond description, only I could feel my fingers throb with a wish to grasp the fleeces and bury my hands in them, and the best and only interpretation I can get is that those sheep were the local flock.

They were to be transferred to fresh pastures, and there were two shepherds among them that went along the road with them, and when they came to the fresh pasture the flock fed heartily, and they did not owe their good fortune to the shepherds. They had not sown the grass, but it had sprung spontaneously from the sowing of a greater hand—His shower and sun.

Then the flock was gathered together again, and the two shepherds in the midst, and as they were talking together I saw a large, strong, male sheep whose wool was coarse, and thick, and bluish, and not fine like the others, and his nose was a little dirty, but he was not too bad at that. And all at once he raised his head, stiffened his neck, and pricked back his ears as he began to back off for a drive at the shepherds to give them a jolt.

The shepherds observed his preparations unmoved, but as he backed off the other sheep seemed casually to settle in closer about the shepherds so that coarse fellow could not make his run.

Do you see what that is?

Then I heard the men talking, and the one more experienced said, "They jolt one like everything, and bruise one's hips considerably sometimes." Then he opened his clothes and showed his hips and thighs all black and blue and blood-shot.

Afterwards I awoke, and as I meditated the matter there came to mind the scripture saying, "He was bruised for our iniquities; and with his stripes we are healed."

Now I hope we shall be able to endure these jolts like men, without showing anger; and that the sheep may stand close enough together to prevent long and damaging drives.

Commissioner Haynes insists that prohibition is a fact, not only through law enforcement, but because bootleggers cannot secure grain alcohol in quantities, so the stuff that is sold is 98 per cent poisonous, and either death or blindness is the result. This 98 per cent is arrived at by an analysis of all specimens they have been able to secure.

Brother F. S. Gatenby, of Clearwater, Nebraska, who is president of the Central Nebraska District, writes that if any of the Saints in that district would like to have any preaching done let him hear from you and he will try to furnish you with a speaker.

Macgregor-Glendenning Debate

Well, it's all over but the shouting, and now they're shouting. If you think the people of Maine are not enthusiastic in religion you're hugely mistaken. I never labored amongst a people where the sense of fairness predominated to such a degree.

Some few weeks ago while in Toronto, word came from the Twelve that my services were required in Jonesport, Maine, to diagnose the disorder of Adventism which had broken out in an uncontrollable way. Our people were challenged to debate.

Communicating with Elder O. L. Thompson, our local missionary at Jonesport, I assured him that I was delightfully willing to do what I could towards arresting the malady, providing he could assure me "a boiled lobster."

Accordingly the brother advised me that the lobster was ready, but that they would "defer the boiling" until my arrival.

The usual church propositions were fixed up, together with a proposition on the Book of Mormon.

The Adventist operation came first. It was under the ether for two days. Considerable probing and disemboweling had to be performed, for the subject was in an advanced state of decomposition. Things were jingling joyfully. The largest hall in town had been secured, and although it seated between six hundred and seven hundred, it was far too small to accommodate the crowds. Multitudes were turned away, notwithstanding all children under thirteen years of age were barred in order to make room for the grown-ups. They came from forty miles around.

Two hours and a half before time of starting each session, the people could be seen flocking to the debate. They came by autos and by boats while others availed themselves of shanks' ponies, carrying a trusty chair to assure a place of sitting. Such a spectacle, and coming, too, simply to learn who had the truth. What an inspiration to Latter Day Saints!

The first two evenings were taken up with an examination of the Adventist Church. My opponent, Reverend Glendenning, of Iowa, was under the necessity of affirming the practice, doctrine, and organization of his church as identical with that of the Bible. He had some task.

Well, it was a walk over. Never had an easier thing in my life. It will probably be ungraceful for me to recite our achievements, so will merely repeat the poetic expression of one of our Baptist sisters who, after attending the funeral, stated in emphatic tones to a personal friend, "Well, you should have heard it; the Latter Day Saints sent the Adventist Church straight to —!"

On the third night the Latter Day Saint proposition was up. We affirmed for our church that which the Adventists affirmed for theirs. H. A. Koehler, my moderator, and Brother O. L. Thompson were in charge of the opening exercises. For an hour they sang our songs together with the assistance of Brother Riley Beal and others. It was grand! They sang such songs as, "We thank thee, O God, for a prophet," and others of like precious faith. The Adventists inaudibly growled, but it was our innings and we were in for home runs.

The first evening on our proposition passed off pleasantly, save the expected display of wrath by my opponent. He is a veteran at sarcasm, which sometimes got under the skin of our red-blooded New Englanders.

The fourth evening dawned with a clear sky. There was nothing to suggest a storm hovering off the coast, but it broke in all its fury. The hall was jammed and the feelings were tense. Everything was breaking beautifully, and I knew that

we had our opponent in a "death grip" that would demonstrate his soul-sleeping theory to a nicety.

Glendenning started in. It was his last and only chance to introduce the polygamy question. Rules had been adopted that no matter considered new could be introduced in the closing speeches of either contestant. Of course he might bring it in on the next proposition involving the Book of Mormon.

He had not proceeded far in his argument when he shouted, "Joseph Smith was a polygamist and I'll prove it." We let him run for about five minutes, that his position might become clearly apparent to the public.

Thereupon we put across a point of order. Our point was that the proposition under discussion would not permit of any examination of the conduct of Joseph Smith; that polygamy was not the question.

The chairman (a nonmember), big minded and big fisted, saw our point and promptly sustained us. Our opponent, humiliated and chagrined, fought back like a cornered coyote. Proceeding with his remarks, he continued his vitriolic attack, only to be bowled over with another point of order. Nothing daunted, he tried it again, only to experience the same rebuff. By this time excitement was running high. "Have I no friends in this audience?" cried Glendenning, only to be responded to by a pair of twin voices female in sex and altitudinous in pitch, "Yes, Brotha." But the chairman had things in hand. As deputy sheriff he arose in his majesty and said, "Mr. Glendenning, you signed up to meet this proposition and you'll meet it or you'll quit."

Glendenning quailed. He was up against New England in its wrath. The country that had given birth to freedom was still ringing true to her ancient rock-bottomed principles of civil and religious liberty as templed on her rockbound coast.

Frontier lawlessness wouldn't go here, and he sat down, squalid and pale, declaring that he would not abide the chairman's ruling. Thereupon the chairman arose and declared the debate closed!

I may observe that both my moderator and myself publicly assured my opponent while the points of order were being raised, that we would meet him on the "Joseph Smith polygamy question," immediately after our proposition on the Book of Mormon was over. We guaranteed him every chance of getting his "slice of polygamous steak," but no! the facts are that the man had run out of "home-brewed assertions," and had nothing to offer but polygamous w(h)ine.

Well, it didn't go, and the man who boasted that he had "met our men eleven times," crawled and "kivered," jumping the discussion when it was but half over.

Funny things happened at the close of the debate. It then became every man's discussion and the ladies were as eloquent as the men. For a full hour they lingered. Some of the outsiders were anxious to put Glendenning out of business for his insulting remarks. Fully ninety-five per cent of that great audience were with us.

While the points of order were on tap, I defied my opponent to submit his objections to the audience, inasmuch as he was indisposed to abide the chairman's ruling. But, "No, sir," he shivered at the thought.

On the way home that night, one of the Adventist preachers narrowly escaped an immersion in the untempered waters of the briny bay. He had gotten into an altercation with some weather-tanned fisherman, who threatened to "throw him into the soup." He beat it next morning at 5 a. m. The previous evening poor old Glendenning, unused to the rocking of the boat, fell overboard, and was rescued little the worse for his pickling in a dry state. We can therefore truthfully report that up to date one immersion has resulted from the debate, although in this case very little of "remission of sins" took place.

We are continuing services in the same theater building owing to the immensity of the crowd. It was packed last night.

In conclusion I wish to say that a full measure of credit must be assigned our progressive young missionary, Elder O. L. Thompson, who for over a year has been holding down the situation in Jonesport and the regions round about. He has endeared himself in the hearts of all and is surely delivering the goods.

Elder Koehler has helped immensely with his singing and as moderator, as well as in preaching the word.

The utmost harmony prevails in the branch, presided over as it is by Elder W. E. Rogers, a man of experience, who ever displays a fatherly spirit unto all.

Am enjoying my stay hugely among this humble people; a people who in their quiet, unostentatious way show the meekness of a lamb, and when aroused, the strength of a lion.

Well, we've had our lobster all right, and boiled, too.

Sincerely in the struggle,

DANIEL MACGREGOR.

The Recent Joint Council Meeting

[At the request of the editors, Elder John W. Rushton prepared the following letter giving his impression of the recent joint council meeting.]

The recent sessions of the joint council, the First Presidency, Quorum of Twelve, and the Presiding Bishopric, which began on the 28th of February and closed in the afternoon of May 16, may not be very easily appraised so far as concrete expression may be concerned. Perhaps at no time in the history of the Reorganization have critical issues accumulated in as threatening a manner as at the present time. The world conditions morally, politically, and financially, are so well known to all that it is unnecessary to catalogue them to impress the church generally with the menace they constitute to the stability of all departments of life.

However, we may emphasize the fact that the war which engrossed the attention of the whole world for the period of five years could have no other effect than general demoralization in which the spiritual idealism characteristic of Christianity necessarily was driven into the background, and all that goes to make up a brutal state was requisitioned in order to carry on the conflict. Not only the accumulated treasures of all nations engaged therein, but practically the whole of civilization representing the labors and gains of countless generations were thrown into the conflict, and the strength and prowess of nations both of the present and the future were commandeered; even the unborn was placed under mortgage so that the accumulated debt must press heavily upon the shoulders of the race for many years to come. To expect that the church would escape the pressure of the consequences of this world madness would be unreasonable.

Whatever may be said by way of criticism of personal desires or policies, and however wise the proposals as to what should have been done may be, it is objected that none of these afterthoughts could help in the meeting of the situation which at present confronts the church. It was with this deep sense of responsibility resting upon the council that the men met together in the council chamber at Independence on the first day. It was because each one felt the need of more than human wisdom and skill that the first session was devoted to earnest prayer invoking guidance, illumination, and control by the Holy Spirit.

The tension which was manifested during the course of the sessions was not caused by personal feelings or of individual desires for mastery, but because it was sensed that upon this

association and the outcome of the several meetings the immediate future, at least, would depend. The council was also well aware of the numbers of church members who were impressed with the importance of the situation and how anxiously all were looking for relief and solution of the urgent problems, and under the consciousness of the church confidence and expectation, every man sought to say the right thing in the way that would be most nearly representative of his own conscience and understanding of what Christ expected of him. Whatever acerbities developed during the discussion of the many matters presented, such were never outstanding features of discussion but always were incidental to the main subject, and the brethren ever were willing to overlook and forgive any trespass upon personal feelings because of the deep sense of the importance of the work which was pressed upon them for attention.

Several times during the course of the sessions pause was taken for special prayer, and on one occasion in the midst of these meetings nearly one week was spent in meditation and prayer in order to stand back, so to speak, from the immediate contemplation, and in the spirit of reflection endeavor to envisage the whole of things.

However much it may be regretted that a catalogue of concrete results which will appeal to the imagination cannot be presented which crystallizes the work of the council, yet it may be said without exaggeration that there was developed a spirit of unity, mutual understanding, and personal appreciation of each other which provides a foundation for future work making for the benefiting of the church at large.

We feel sure that the church at large appreciated the situation referred to and will rejoice to know of the results of the joint council sessions in this increasing good will and unity of purpose, from out of which the course to be taken will evolve and find crystallization in the coming General Conference.

It is our sincere hope none will excuse themselves in discharging their duties either morally or financially in these duties stressed, because of any misunderstanding or criticism which may obtain, but that all will rally whole-heartedly to the assistance of the cause which to each one is the biggest thing needing our attention.

May it please God to clarify our vision, strengthen the faith, deepen the convictions, and widen the horizon of the church consciousness; and in the passion for the saving of souls and building up of the kingdom may all be stimulated and nerved for the coming days. JOHN W. RUSHTON.

Independence

The Stone Church and Enoch Hill celebrated Children's Day on June 11. Second Independence and Walnut Park expect to celebrate it June 18. Also, we are informed that Liberty Street Church will have a Children's Day program Sunday morning, the 18th.

At the Stone Church the services consisted of the usual Sunday school session; a sermon by the local superintendent, Elder A. L. Sanford, at 11 a. m.; the baptism of thirty children at 2 p. m. Those officiating were A. L. Sanford, R. V. Hopkins, M. T. Williams, Walter W. Smith, N. Carmichael, Elder Stephenson, and Joseph Luff. Elder Luff baptized his grandson who is also the grandson of W. D. Bullard. Three confirmation services were held shortly after the baptism, that in the upper auditorium in charge of Walter W. Smith; in the lower auditorium, R. V. Hopkins; and a third service was held at Liberty Street at which seven were confirmed. The baptisms thus included some from other portions of Independence than the Stone Church.

The evening service was given over to an entire program by the children, a cantata entitled, "Messengers of summer," originated for the occasion by Mrs. A. L. Sanford and Mrs. J. T. Westwood.

President F. M. Smith is reported to be en route home and is expected to arrive sometime between June 15 and 20.

Apostle J. A. Gillen spoke at Second Independence in the forenoon and Elder A. M. Chase in the evening.

Bishop R. T. Cooper who, with others, is attending the Benton Law School, is just advised that he has the highest general average for the Sophomore Class in the year just closed. Last year he had the second highest general average and won the first prize in Domestic Relations.

Thomas Carr, who is appointed to the Isle of Pines, called at Independence on his way east.

The following patients entered the Sanitarium for the week ending June 10: Joe Sponeich, Sugar Creek, Missouri; Mrs. Wilma Cook and Baby Cook, Guy C. Spurgeon, and Miss Emma Elkington, Mount Washington, Missouri; Howard Jones, Marshall, Missouri; Mrs. Effie Akers and Baby Akers, Wallace, Kansas; Hyla Pendergraft, Lamoni, Iowa; Miss Mildred Collins, Atherton, Missouri; Master Theodore Dieckmann, Levasy, Missouri; the following from Independence: Harry Martin, jr., F. A. Inman, Mrs. Vera Davis, Mrs. Velma Morales and Baby Morales, and Mrs. J. W. Chapman. X-ray patients: Mrs. George Robb, Blue Springs, Missouri; Mr. Leroy Colbert, Chetek, Wisconsin; S. Embrey, Grain Valley, Missouri; and Mrs. J. W. Luff and Leona Thompson, of Independence.

The newly organized band will make its debut next Sunday evening on the church lawn at the preaching service to be held outdoors at that time.

Graduating from the Junior College of Kansas City on the 9th were Aubrey Glines, son of Sister Dora Glines; Evan Fry, son of Bishop Charles Fry; and Wayne Smith, son of Walter W. Smith. These three received the degree of A. A., Brother Wayne being accorded the highest honor among the men. He was accorded the same honor in the William Chrisman High School and also in the grammar school at Philadelphia.

On the evening of the 9th the Kansas City Conservatory of Music held its graduation exercises and among the number graduating was Sister Pauline Becker who was accorded the degree of Bachelor of Music, the first degree granted by this school, although they have had a charter for this privilege for eight years. Sister Becker is very liberal with her services for the local church work, officiating in choir and orchestra renditions constantly in addition to teaching a goodly class of private pupils.

Sister Walter W. Smith and sons Wayne and Dudley have this week opened an open-air vacation school on the lawn of their home and the lot next door, where for the next six weeks they will give a course in athletics, hand work, and swimming. This will include the making of various articles of handcraft, such as hammocks, baskets, balls, kites, etc. They opened with twenty-one pupils, and others from six to fourteen years of age are welcome. A nominal charge is made for the instruction rendered.

The seminar of the Independence Institute of Arts and Sciences held the last session of the year at the home of Henry C. Smith June 1. The seminar is composed of those who have a college education or its equivalent, and has offered an excellent opportunity for the exchange of ideas and research. Its purpose is to encourage advanced educational work. As a rule the meetings have been held at the office building, and in the last three sessions the hours devoted to study have been followed by a half hour of a social nature.

The radio sermon from Central Radio Company Sunday evening was by Elder A. B. Phillips.

The open-air pictures on the church lawn Saturday evening were accompanied by a radio program consisting of numbers from the studio of the Central Radio at Kansas City and numbers broadcasted by other sending stations. An amplifier made it possible for the entire large audience to hear everything. The radio station back of the Stone Church, which is carrying the radio work between Independence and Lamoni announced through its instruments on Friday that daily programs, market reports, weather forecasts, the time, etc., would be sent out from the local station amplifier. The writer heard the announcement distinctly two blocks away, with the amplifier perched on a platform at the station antennae tower.

On next Sunday afternoon at 4.30 a photographer from the *Kansas City Journal* staff will take a picture on the Temple Lot of all cradle roll children for publication in a Sunday issue of that paper. All mothers of children under four years of age are requested to have them there at that time. We have as a church the largest aggregation of such children for a city of the size in the United States.

Kansas City Stake

The recent stake conference, held May 21 and 22, was full of interest. The weather was beautiful and the attendance at Sunday school and eleven o'clock services good. Patriarch F. A. Smith delivered the discourse at this hour, laying the foundation for a constructive sermon on the subject of "Sonship" (John 1).

At 1.30 p. m. the elders' quorum discussed the fifth day of the creation. The prayer meetings for both the old and young were held in the main auditorium and north room respectively. A lively interest was shown in both by prayer and testimony.

At 4.15 the Women's Department held forth in the main auditorium, addressed by Brother E. D. Moore, of the HERALD staff.

At the same hour the priesthood were in session in the north room. They were first addressed by Doctors Harrington and Green, of the Independence Sanitarium, emphasizing the need of an annex to the Sanitarium. The present institution now is a hospital and overcrowded. The stake officials will go into the merits of the matter so that, if it is decided to build as suggested by these brethren, the Kansas City Stake may have the privilege of helping build and maintain the project.

Apostle J. W. Rushton then made a short address, getting before the ministry of the stake a plan whereby they could enter into missionary work in Greater Kansas City. The plan as outlined is similar to that adopted in Zion. Some seventy-five immediately gave in their names to assist in speaking, singing, tracting, and the use of automobiles. As a missionary effort had already been arranged for at Mount Washington by Amos T. Higdon, it was thought advisable to adopt the new plan at once at that place. The work preliminary to carrying on meetings as suggested provides for a personal house to house tracting effort, with at least two "follow-ups." In this way every home in Greater Kansas City will be visited at least three times during this effort.

A song service was held, commencing at 7.30 p. m. and continuing until 7.45. Brother J. W. Rushton then addressed a fine audience on the subject of "The body of Christ," speaking of the kingdom of God as a social ideal. Those familiar with Brother Rushton's method of declaring himself know that every feature of his discourse was driven home to each receptive heart present.

At the business session at 7.45, Monday night, the financial report of the bishop showed: receipts, \$12,313.55; expenditures, \$10,312.48; balance on hand March 31, 1922, \$2,001.07.

The stake council recommended the following brethren for ordination: R. L. Bishop and Wallace Eskridge to office of elder and Edward Baker as priest, which recommendations were adopted and ordinations provided for. Alma R. White, on recommendation of the joint council, was presented to the conference to be ordained as high priest and member of the stake high council. It was approved.

The following changes in pastorates are noted: Grandview, C. D. Jellings, with L. W. Hayes as associate pastor; Chelsea Park, J. A. Harrington, with A. W. Sears as associate pastor; Second Kansas City, J. Harry Paxton, with F. A. Evans as associate pastor.

Women's Department report showed a total of 692 calls made to the needy, shut-ins, and sick. They also distributed 400 church papers and loaned 200 quarterlies.

Repairs to the amount of \$1,700 were ordered for Central Church.

An organization of the young people known as "The young people's association of the Kansas City Stake," whose purpose is to support the various church activities and whose directing committee, composed of C. D. Jellings, Robert Crane, Emma Thomas, T. B. Dunn, R. L. Bishop, Harry Oldfather, and Blanche Tucker, was placed in nomination by the stake presidency and ratified.

The resolution passed at the February conference, requiring the membership in attendance at the Sunday service on conference Sunday to come fasting, was by motion annulled.

The bishop was instructed to purchase for each church needing them, an Inspired Translation, Book of Mormon, Doctrine and Covenants, and communion sets.

Sister F. P. Hitchcock, 2652 East Thirtieth Street, correspondent for the Women's Department, desires to advise all supervisors to report their news direct to her.

Paul M. Hanson delivered the morning discourse at Second Church on Mothers' Day.

Northeast Church reports two baptisms on May 7.

The Stake Sunday school convention will be held June 25 at Central Church, with business session at 8 p. m. on June 26.

Council Bluffs, Iowa

Two-day meetings have been arranged for Hazel Dell, Underwood, Boomer, Crescent, and Carson. Hazel Dell, May 27 and 28; Boomer, last Saturday and Sunday in July; Underwood, the second Saturday and Sunday in September. At these meetings the time on Sunday from 10 o'clock to 12 will be used for departmental work.

On May 17 Brother and Sister Samuel Harding, who have spent their lives in Council Bluffs, started for their new home in Hamilton, Missouri, where he takes charge of mercantile employment. On May 9 the Saints to the number of about fifty gave them a surprise and presented them, in the name of the branch, with a Book of Mormon in the best binding as a memento of respect and love from the Saints among whom they have labored and worshiped. Word has been received that they have arrived safely and are busy at work. The loss of this branch will be a great gain to the Saints at Hamilton.

The ministry of C. J. Hunt last Sunday in this branch was much appreciated. He was bubbling over with enthusiasm and gave words of encouragement that will do good.

It has been decided by the reunion committee for the districts of Pottawattamie and Fremont, Iowa, and the Northeastern Nebraska to hold the reunion for the year 1922 in

Prospect Park, Council Bluffs, the same place where it was held last year. Everything bids fair for an interesting reunion. We learn that Brethren W. W. Smith, church historian, and T. W. Williams, of the Twelve, are to be present and will render the help they can. With the local help in these districts we look for a profitable gathering.

Previous to the reunion it is anticipated that an intensive missionary effort will be made by the membership and ministry in the city and adjacent missions. Following the reunion it is thought that a series of tent services will be held and we are expecting that T. W. Williams will be in charge.

God has very graciously granted the moisture that was so much needed in southwestern Iowa, and there is cheerfulness in the efforts at seeding and cultivating.

We are pleased to report the rapid improvement of Brother B. S. Lambkin. It is a marvelous recovery for the serious accident that he met. Brother Fenn, of Carson, is now at the hospital in this city suffering with gall stones and gall bladder troubles. He, too, is improving, and it is thought will recover without an operation.

Central Chicago

April 28 to 30 all services were conducted by the young people. Religio was the opening service on Friday evening and the program consisted of six talks on the past and future of the church, as follows: "Preparation," by Lucy Lockard; "Organization," by Wallace Lester, followed by song, "Organize my church and kingdom"; "Period of growth," followed by male quartet, "Speed away"; "Dark and cloudy day," by Marie Yates, followed by solo, "I came to the spot where the two Martyrs lay"; "Reorganization," by Gene Keir; song, "Go on in faith"; "Zion," by William Keir, followed by the Zion Builders' song.

Saturday evening was given over to a social by the young. Sunday services began with an early morning prayer meeting. At 11 a. m. the subject was "The work of the church as seen by the youth from three sides," by as many speakers. "Pastoral," by Alf Lester; "Economics," by Harry Jowett; and "Missionary," by William Murray. Evening service was consecration service; sermon by H. P. W. Keir. Both choir and orchestra furnished splendid music for all services. There was a splendid spirit of consecration throughout and we certainly feel such a devoted band of young people augurs well for the future of our church.

None who heard these talks and listened to the music at these services could fail to see the spirit of consecration that actuated these young people and combined with their youthful zeal and enthusiasm. It makes us feel assured that when the burden of carrying on this great work in the future devolves upon them they will be ready and qualified to carry it forward, perhaps better than we of to-day are doing.

Certainly this spirit of preparation in the young makes our hearts rejoice, and not alone from our own branch but from all over the church we hear these reports, and surely we can feel that no matter what may happen to the world in these troublous days, God's work is marching on and in due time Zion will be redeemed.

HATTIE K. BELL.

Mrs. John Shotton, of Stonington, Illinois, formerly Mrs. Frank Sharrock, of Rich Hill, Missouri, is convalescing in the Missouri Baptist Sanitarium, room 319, division 3 A, Saint Louis, Missouri, and will be pleased to have any Saints or elders visit her, as she is a stranger in the city and far from home and loved ones.

MISCELLANEOUS

Notice of Meeting of United Order of Enoch

The annual meeting of the membership of the United Order of Enoch is called for 2.30 p. m., June 29, 1922, in the Stone Church, Independence, Missouri. The successors to the Board of Directors are to be elected and the meeting will be open for the transaction of any and all business that should properly come before the regular annual meeting of the membership of the order.

By order of the Board of Directors.

R. T. COOPER, *Secretary*.

INDEPENDENCE, MISSOURI, June 9, 1922.

Requests for Prayers

Sister Martha Carter, of Fulton, Iowa, desires the prayers of the Saints that she may be restored to health. She has nervous prostration and has been in bed three years.

Sister Elizabeth M. Willsey of Lake City, South Dakota, asks the prayers of the Saints for their adopted son, four years old.

Quorum Notices

Toronto-Owen Sound Quorum of Elders, at Hamilton, June 25. All members are expected to report either by letter or in person. The entire branch services of the day will be in charge of the quorum officers. A good program interspersed with music will be provided. Your presence will benefit us mutually, and Hamilton Saints are noted for their hospitality. Come. Ernest Rowett, secretary. M. J. Crowley, president.

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Brother Morris Williams, of 5 Llewellyn Street, Garden Village, Gilfach Goch, near Bridgend, Glamorganshire, Wales, as chorister of the Wales District.

For him we urge the loyal support of all the musical forces of this district.

ALBERT N. HOXIE, *General Director*.

ARTHUR H. MILLS, *Secretary*.

Two-day Meetings

At Elkton, Michigan, June 24 and 25. Saints are requested to bring baskets. Remember the dates and come worship with us. William M. Grice, president.

Reunion Notices

London, at London, Ontario, July 1 to 10. Speakers: Apostle Gomer T. Griffiths, Dora Glines (field worker for Women's Department), A. Max Carmichael, and Agnes McPhail, Canada's first lady member of the Dominion Parliament. Write Frank Gray, 612 Dundas Street, London, Ontario, for particulars. Frank Gray.

Northern Wisconsin, at Chetek, June 23 to July 3. Meals: breakfast, 15 cents; dinner, 25 cents; supper, 20 cents. Tents with straw floors free. Speakers, John Garver, Bishop Keir, J. O. Dutton, W. A. McDowell, and Brother F. M. Cooper. The best reunion ever held is before us. Will you be there? The Lord spoke in 1921, telling us if we would prepare and meet together in 1922 he would bless us as never before. Come, camp ten days; devote these to God's service that he may bless you. Order tents early that they may be ready for you. Leroy Colbert.

Southern Idaho, at Rupert, Idaho, August 11 to 20. Change of dates necessary because of conflicting with Utah District. Conference will convene on the last Saturday of the reunion. All branches are requested to have their reports sent in time for conference. Plan to meet with us and make this reunion the best ever. Apostle J. W. Rushton and F. M. McDowell will be with us; also R. L. Fulk and E. A. Davis. R. C. Chambers, president.

Seattle and British Columbia, at Centralia, Washington, August 11 to 20, in a new city park about a mile west on

paved road. Ample auto service has been arranged for. Dining tent will be in operation on the usual cafeteria plan, and a rest room provided. Tents: 8 by 10, \$2.75; 10 by 12, \$3.50; 12 by 14, \$4.50. Order from J. M. Terry, 3625½ Second Avenue Northwest, Seattle, Washington. So far as possible, springs and mattresses will be provided at a low cost; advisable, however, for everyone to have ticks. Early notices of your requirements will be advantageous to all concerned. It is expected that Brethren John W. Rushton of the Twelve, F. M. McDowell, field worker, and T. C. Kelley will be in attendance. The suggestive reunion program, as contained in the HERALD for May 3 and subsequent issues, will be carried out so far as practical. Conference, Tuesday, 18th. All branch clerks are requested to send in their statistical reports for the six months' period ending June 30 upon blanks furnished them. Send promptly to the undersigned. All who have done missionary work within the district during the above specified time are urgently requested to send their reports promptly after June 30. Branch presidents send in spiritual reports in the usual manner. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Central Michigan, at Pinconning, on the shores of Saginaw Bay, August 11 to 20. We are hoping to have the cooperation of each young Saint in this district towards helping to finance our reunion. One branch has already raised one hundred twenty-five dollars, and we hope all will strive to do equally as well. Some are having contests to see who can raise the largest amount of vegetables by August 10. Now is the time we must be busy if we have ample supplies. There will be several trains a day on the Michigan Central and Detroit and Mackinac, also the M. Ten road running through this place. Tents can be rented reasonably and everyone is invited to come to help make our services beneficial to all. No charges for meals. Send funds to Miss Grace Doran, 204 Curtis Street, Bay City, Michigan. Tents at following prices: 7 by 9, \$3.35; 9 by 9, \$4.05; 10 by 12, \$4.75; 12 by 14, \$6.20; 12 by 16, \$6.90. Those desiring tents make arrangements with secretary not later than July 25. Otto Bartlet, secretary, Sterling, Michigan. Matthew Umphrey, president.

Southern California, Convention Park, July 28 to August 6. Tents, 8 by 10, \$3; 10 by 12, \$3.75; 12 by 14, \$4.50; 14 by 16, \$6. There will be a charge of one dollar for putting up and taking down of tents, and drayage. Double springs and mattress \$1.25, single 75 cents, tables 30 cents, chairs 25 cents. All orders must be in by July 15. Prominent speakers will be in attendance including, Brethren F. M. McDowell, Pitt, Rushton, Barmore, and Savage. Full program will be sent to each branch. Semiannual conference will convene August 5. Come and make this the best reunion ever held in this district. David E. Dowker, district president, 2911 South Western Avenue, Los Angeles, California.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Washington, Idaho, and British Columbia, at Coeur d' Alene, June 16 to 26.
 - Northern Wisconsin, at Chetek, Wisconsin, June 23. to July 2 (494).
 - North Dakota, at Fargo, North Dakota, June 24 to July 2 (516).
 - Mobile, at Sans Souci Beach, Alabama, July 1 to 9 (516).
 - London, at London, Ontario, Springbank Park, July 1 to 10 (397).
 - Minnesota, at Duluth, July 9 to 15.
 - Western Colorado, at Durango, Colorado, July 14 to 24 (541).
 - Portland, at Portland, Oregon, July 22 to August 6 (494).
 - Massachusetts, at Onset, Massachusetts, July 24 to August 9 (445).
 - Independence, at Gudgel Park, south of Independence, July 27 to August 6 (469).
 - Southern California, at Convention Park, California, July 28 to August 6.
 - Toronto, at Lowbanks, Ontario, July 29 to August 14 (350).
 - Alabama, at Pleasant Hill, near McKenzie, Alabama, July 29 to August 6 (373).
 - Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397).
 - Western Oklahoma, at Eagle City, Oklahoma, August 4 to 14 (247).
 - Chatham, at Erie Beach, Ontario, August 4 to 14 (271).
 - Kirtland, at Kirtland, Ohio, August 10 to 20 (319).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Graaville S. Trowbridge, Business Manager.

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

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- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397).
- Central Michigan, at Pinconning, Michigan, August 11 to 20 (469).
- Eastern Iowa, at Maquoketa, Iowa, August 11 to 20 (469).
- Southern Idaho, Rupert, Idaho, August 11 to 20.
- Utah, at Malad, Idaho, August 18 to 26 (541).
- Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
- Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319).
- Central Nebraska, at Inman, Nebraska, August 18 to 27 (516).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

Our Departed Ones

CROWELL.—George Edward Crowell was born September 28, 1850. Married on October 19, 1872, to Sarah Churchill, daughter of a pioneer family of Saint Louis. Baptized December 16, 1893. Died May 29, 1922. Leaves wife, two children, ten grandchildren, and one great-grandchild. Sermon by Elder Hampsen.

CONN.—Sarah Ann Conn was born July 16, 1860, at Gorrie, Ontario, Canada. Baptized at Saskatoon about a year ago and removed to Vancouver about a week later. Died at Vancouver, May 18, 1922. Leaves husband, three sons, four daughters, and eighteen grandchildren. Funeral from Mount Pleasant Undertaking Parlors. Sermon by Isaac McMullen, assisted by Samuel Pope. Interment in Ocean View Cemetery.

DUTTON.—Audrey Bell Dutton was born May 27, 1881, at Porter, Wisconsin. Baptized September 29, 1895. Married Jasper O. Dutton, June 27, 1906. Died in the hospital at Janesville, Wisconsin, May 22, 1922, after a long siege of suffering. Leaves husband, three children, her father, four sisters, one brother, and many relatives and friends. Funeral from the home, at Evansville, Wisconsin, in charge of B. C. Flint. Sermon by W. A. McDowell.

FRANCE.—Alice Carter France was born at Pemberton, England, December 7, 1834. Baptized November 4, 1848. Married October 28, 1855, to Thomas France. They were both rebaptized into the Reorganization April 27, 1867. In 1859 they came to this country intending to go to Utah, but stopped near Omaha and returned to Kewanee, Illinois, where they resided until 1886, at which time they removed to Lamoni. Of their eight children, three, Alfred, Thomas, and Martha, passed away in childhood. Died June 2, 1922. Leaves five children, eighteen grandchildren, twenty-two great-grandchildren, besides many friends. Funeral sermon by A. Carmichael.

Playgrounds

The past ten or fifteen years have seen a growth in the recognition of the need of parks and playgrounds in cities and towns. The movement is not a sudden fad, but has been tested out for over fifteen years and is proving so successful that we now favor its extending even to small cities like Lamoni, Iowa.

The parks, in the sense in which they are established in large cities, and open breathing spaces, are not needed in the rural towns, but there is the need of supervised play not only for young people but there should be more facilities for proper exercise by those older in years. And this is not entirely or adequately secured at the woodpile, or by cutting the grass, because while these give sufficient exercise they lack in the social element and the contest of play.

In Independence the city council has voted a bond election to be held the 11th of July for the purpose of purchasing the land now used for a fair ground for some \$30,000 and allowing a margin of \$10,000 for equipment. Independence has no parks at present. This is to supply both a park and playground. The land lies immediately east of the land purchased by the church which will be used by the Independence reunion. The church has already made provision for outdoor play in tennis courts and in a baseball ground and is attempting to provide also for the smaller children. After all that is a very vital factor—playgrounds for the small children.

This idea is well expressed in the efforts in Saint Louis of the P. A. P. A. Club, What are you doing for your children? The very suggestion of Papa calls at once to mind the need of our children, and Papa is the provider. What are you doing for your boy? This at once attracts the interest, which is rather increased when one remembers that P. A. P. A. is the abbreviation for Parks and Playground Association.

Some attempt has been made to utilize the school grounds, but in nearly every case such grounds are too circumscribed and do not give space for grass and trees, and in fact exclude the children from immediate contact with Mother Earth. Real parks are an insurance of the health of the people.

Time When

There has recently come to our desk a leaflet illustrating day by day the Passion Week. The author, William Frederick, claims that Jesus was crucified on Wednesday, that Thursday was the Passion Sabbath, and that Christ rose before sundown on Saturday. To accomplish this, he changes the reading of the twenty-eighth chapter of Matthew to read: "Late on the Sabbath as it was getting dusk toward the first of the week." This, of course, is changing the text of the Scriptures, which renders it "as it began to dawn towards the first day of the week," and in this Matthew agrees with the other evangelists who make it the first day of the week—early in the morning.

Raising Money by Fasting

We note that the Utah Church has a method of raising funds. The principle laid down is that each member of the church should fast the first Sunday of each month, that is to fast for two meals, a full twenty-four hours. They ask that the money thus saved be turned into a general fast fund. They have estimated that if the whole United States will practice that for one Sunday each month and turn the money over for the benefit of the poor, it would raise at least \$21,000,000.

"It might be interesting to those interested in boys," writes Sister F. C. Mesle, of Sherrill, New York, "to know that one of our Saint boys, Orville Comfort, who lives here in Sherrill, was recently made an Eagle Scout, the first in this place. Orville is also a credit to the church—more credit, perhaps, because he holds on and assists in the work when he is the only boy of his age in the branch."

Render Effective Service

You aim to live a life of service. That is a splendid ideal. Industries and trades are calling for laborers. Here is an opportunity for service immediately.

BUT STOP! CONSIDER!

The desire to render immediate service is praiseworthy, but it is "effective" service which finally counts.

"The Highest Possible Efficiency" Is the Goal

which students should ever keep in mind. Thousands of the captains of industry pass out of the ranks of business each year to be replaced by younger men. Thousands of jobs are vacant, calling for men. On the other hand, thousands of the unemployed are clamoring for jobs. The trouble is, so many of the unemployed are unwilling to prepare. The world needs production, but most of all

The World Needs Educated Leadership

There never was such a demand in the industries, in business, in the trades, in the professions, in the homes, in the schools, in the church, in public service, for men and women whose preparation enables them to direct and lead. More and more the world's leadership is being left to educated men and women.

Money Spent for an Education Is a Good Investment

For every dollar you put into your college education, the school or the state puts in two. This shows how urgently the world is demanding the educated or trained man. The public believes in education and is willing to pay for it.

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Anyone can be an unskilled laborer. Only the few are doctors, engineers, experts, executives. The difference is education.

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THE SAINTS' APOSTOLICAL

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

long you have
abines he shall
Jacob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, authorized July 21, 1921. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Independence, Missouri, June 21, 1922

Number 25

EDITORIAL

An Ultimate Standard Is Needed

Those who have made much progress in the world, in looking back over their lives will realize that they have set an early goal and then attained it, or even drawing near to the earlier goal have set a further goal, and so as they have progressed have restated new goals and have continued to advance.

Because of the relativity of human knowledge, because of these observed facts of progress, because our idea of God changes as our knowledge increases, some would question whether there is an ultimate reality or an ultimate moral standard.

It is quite true that as we view the history of the people we find instances of customs observed which would not now receive the approval of modern ethics. Taking a short look there appears to be progress certainly, and a change in custom and moral ideals. But that does not change the fact that there is fundamental right and wrong and an ultimate standard of justice, however imperfectly we may apprehend that standard.

The fact that we cannot fully apprehend God now, the fact that as we progress in years to come our idea will be changed, is not a source of discouragement. We should hope that our ideas would change, and would progress nearer to the truth. If we could fully apprehend God now, he would then be no greater than the concept of a man. But because we cannot know him perfectly is no reason why we should not learn all we can and progress line upon line, precept upon precept, knowledge upon knowledge. For what is there that we do know perfectly? We do not know just why a tree grows, but that is no reason why we should not study and learn all we can of how it grows and that which will conduce to growth. Because we do not understand fully the source of life even in a blade of grass is no reason why we should refuse to study agriculture. Because we apprehend God only in part is no reason why we should not learn all we can of his nature and learn more and more to associate with him as is our privilege.

But the grave evil and the fundamental evil of the idea of a progressive ethics with no ultimate stand-

ard is the weakening of all moral standards. We know that style of dress, in men as well as in women, the style of hair, etc., changes from generation to generation and sometimes decade by decade, and year by year. We know that customs are modified in the long term of years. Hence we will say that much that is now proposed in the name of religion will in time be done away with, so why not be ahead of our time?

Baptism is therefore called in question and even the marriage relationship. But unfortunately the discussion will not end with theory but becomes the expression of a desire for a different practice. Polygamy is therefore sometimes suggested, that with a better grade of people perhaps polygamy might be permissible. But such ideals, whether consciously recognized or not, have their basis in a conscious or unconscious wish for a different practice. Therein lies the gravest danger in the assumption that there is no ultimate standard of morality, that present standards of right and wrong are called in question and then violated. So immoral practice follows on the excuse of "progressiveness."

We are surprised at times to note how clearly the Bible foretells just such a condition. "Know ye not that in the latter days perilous times shall come and men shall be lovers of their own selves . . . having a form of godliness but denying the power thereof, . . . ever learning but unable to come to a knowledge of the true." (2 Timothy 3.) Truth is the fundamental.

But in the latter days, there will be those who will be ever learning, ever progressing; yet they will present a form of godliness but will deny the power thereof. They will be continuously progressing and learning but unable to come to a knowledge of the truth. "From such turn away."

There is not, dear friends, any soul of mortal man, which, in youth and irresponsibility, can endure possession of supreme power over men, without becoming filled with foolishness, the greatest of diseases, and thereby bringing upon him the hatred of his best friends and the speedy loss of his dominions.—Plato's Laws.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.

Illegitimacy in America

Of late the statement has been many times repeated that there are 70,000 illegitimate children born within a limit of a year, and of these 40,000 have young girls for mothers. It is interesting, therefore, to note in the annals of the American Academy of Political and Social Science a summary for twenty-eight States of reported illegitimacy from 1915 to 1920. These States show a very slight increase or none; .1 of 1 per cent for Alabama, Indiana; of .9 of 1 per cent for Missouri; of .5 for New Hampshire and Texas, but a decided decrease in Maryland, Massachusetts, and a slight decrease in South Dakota, Nevada, and among Negroes in Maryland. It must be remembered, however, that for white people these increases and decreases are based upon figures of .8 of 1 per cent to 2.4 per cent in 1915 of all births. Maryland shows a decrease from 2.4 per cent to 1.7 per cent; Massachusetts from 2.3 per cent to 1 per cent; Minnesota from 2 per cent to 1.8 per cent.

Of twenty-one cities, sixteen show a decrease from 1915 to 1920 and some quite a marked decrease. On the other hand, Saint Louis is stationary at 3.7 per cent and Kansas City leads all of the other large cities by an increase from 6.1 per cent to 13.6 per cent. It would seem in this that the immorality is both larger in Kansas City than in any other city and the percentage of increase is also decidedly larger than that for any other city for the like period.

Further light is thrown upon this matter in the statistics shown that the infant mortality rate for infants born out of wedlock is fully three times as great as for those born in wedlock. In Boston in 1914 the infant mortality in wedlock was 95 per 1,000 against 281 per 1,000 of infants born out of wedlock. In Baltimore in 1915 against 95.9 per 1,000 infant mortality born in wedlock there is set forth 315.5 per 1,000 of those born out of wedlock.

International Sunday School Convention

The sixteenth International Sunday School Convention convenes June 21 in the Convention Hall in Kansas City. Several of the general officers of the Sunday school have been enrolled as delegates and will attend, including A. Max Carmichael and Floyd M. McDowell of the general superintendency, from Lamoni; E. D. Moore, general secretary; S. A. Burgess, of the consulting board; Mrs. R. S. Salyards, quarterly editor; R. S. Salyards, church secretary; Walter W. Smith, church historian, and wife; A. L. Sanford, superintendent of Sunday schools in Zion, and wife; and several others from Independence.

The program includes some very educational exhibits by publishers of Sunday school supplies with opportunities to consider the special advantages of each.

The speakers are men and women of international renown who have subjects teeming with interest not only to Sunday school specialists, but all concerned with religious education. Sessions will begin at 10 a. m. and continue practically all day and evening.

The discussion rife in the press some time ago over the appointment of William Jennings Bryan to a place on the program was decided in favor of having him deliver the closing address. It appears that there was a mixup because of the merging of two separate organizations causing a change in program. This merger took place in Chicago the middle of February and affected the Sunday School Council of Evangelical Denominations, representing over thirty communions, and the Executive Committee of the International Sunday School Association representing sixty state, provincial, and national units. The merged body is called the International Sunday School Council of Religious Education and will attempt to combine research in religious education with the practical work of the Sunday school. Whether the merger shall be approved is one of the questions before this convention.

Underweight Delusion

Probably a good many of our readers have been troubled at times by the problem of underweight. Common sense should have taught us, as it has some of us, that it is good health that is important and not the matter of height and weight.

To those who have been troubled, it is of interest to note the article in *The Outlook* for March 15 by Charles K. Taylor. He states that instead of taking one average weight we should rather take five average weights, any one of which may be perfectly healthy. For example a boy five feet tall may be slender, with an average weight of 77 pounds; slender medium, with an average weight of 82 pounds; medium, what is mis-called the average, 90 pounds; medium heavy, 98 pounds; or he may be heavy, around 106 pounds.

The important factor is good health. One who is naturally stout may be weak and still be well over the average weight for a slender person. It will be noted that these figures vary a matter of 30 pounds for the one height, but that is scarcely of passing significance, because the great question is, Is the boy healthy and strong for his type of build?

Common sense has long ago taught us that there are different types of people and that they cannot be all thrown together as a general average. Perhaps

in the course of life the heavyweights, through their very ponderosity, will gain the most attention. But even this does not permit, let alone require, that those who are slender shall or may become stout.

The West as Seen in 1820-52

Kansas, Nebraska, and all western States were thought to be a vast desert similar to Sahara.

The *Missouri Historical Review* for January contains several articles of interest. The first fifty pages discusses the constitutions and constitutional conventions of Missouri, laying a basis for the constitutional convention which is soon to meet. Pioneer life in southwestern Missouri is continued, and also the followers of Dudan, and Missourians abroad.

A short article on traditions, concerning the Missouri question, is of particular interest in setting forth conditions existing at the time Missouri became a State in 1821. The Missouri Compromise included Missouri, Arkansas, and part of Oklahoma, of the Louisiana Purchase and slave States, while Iowa, Minnesota, the Dakotas, Montana, Kansas, Nebraska, Colorado, and Wyoming were included, in whole or in part, in the territory to be free. But the real significance is that all of the above free territory, or practically all of it, was considered to be desert. The Great American Desert was supposed to reach from near the Missouri River, and to be practically as extensive as the Sahara Desert in North Africa. Zebulon Pike had declared that these great prairies would be an advantage to the United States as they would restrain our citizens from rambling further west, hence would tend to an intensive building up of the eastern country.

Major S. H. Long, in 1820, also pictured the West beyond Missouri as uninhabitable, while he declared that between the Mississippi and Missouri large tracts are often to be found exhibiting scarcely a trace of vegetation, while the mountain regions he declared to be destined to be the abode of perpetual desolation because of its barrenness and physical disadvantages. In fact, he declared that the territory intervening, east of the Rockies, bore a manifest resemblance to the desert of Sahara. This is repeated in 1849, and again in the geographies of 1852, which indicates that the Nebraska country is but little better than a desert, and that Dakota and Montana resembled Nebraska, but gradually the desert shrank. By 1867 western Kansas remained, and by 1877 only the Bad Lands of Dakota were left.

It is curious that even to-day a trace of these ideas still exists; that Kansas and Nebraska are dry States, especially in the west, and practically deserts

without adequate rainfall. To the contrary, it appears that eastern Kansas has a greater rainfall in the six months, April to September, than any other section except that on the Gulf. It equals in rainfall other States in the Mississippi Valley, as Iowa, Illinois, and Michigan, for the year, but exceeds these States during the summer months.

Even western Kansas, during the summer months has three fourths the rainfall of Iowa for the same period, and an amount according to a recent Government report, approaching that of other States in the central section.

In 1820 to 1852 Missouri and Illinois were considered the frontier; beyond that was only the desert, with buffaloes, wild horses, and Indians. Even as late as 1850 and 1860, this territory was still referred to as the Great American Desert. We have heard old-timers so refer to it as they related their experiences in crossing the plains. S. A. B.

The Spirit of Consecration

One of our missionaries, Elder George W. Thorburn, learning that the months of June, July, and August were the slow months financially, has suggested to the Bishop that he cut their allowance down to \$25 for those three months. He wrote to the Bishop as follows:

"Since getting your letter my wife and I have been talking the matter over, and as you said that June, July, and August were slow months financially, we concluded to make a special effort to relieve the Bishopric; so for the months of June, July, and August, cut our allowance down to twenty-five dollars. If a hundred more of our missionaries can do the same it will help relieve the situation some."

On this the Bishop made the following comment:

"Just think of what the result would be if a hundred thousand people should catch the spirit of consecration as this noble servant of God and his wife have."

Questions and Answers

Question. What may we understand to be the difference between "The 'sin' of the world" and "The 'sins' of the world"?

We are frequently confronted with the statement that Christ died for the "sin" of the world and not for the "sins" of the world, but referring to the Book of Mormon, Nephi says he saw the Lamb of God lifted up upon the cross and slain for the "sins" of the world. (1 Nephi 3: 19; 3: 5; and 2 Nephi 13: 1.) We read of the Lamb of God who should take away the "sins" of the world. In Mosiah 8: 1, we read of the atonement that God himself shall

make for the "sins" and iniquities of his people. In Doctrine and Covenants 53: 2; 46: 5; and 54: 1, the statement is that Jesus Christ was crucified for the "sins" of the world. In more than twenty different texts in the Bible the word *sins* is used in this connection; about the strongest of which is found in 1 John 2: 2. "And he [Jesus Christ] is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world." Against all these instances of this word *sins* in the plural, there occurs one text only found in John 1: 29 where he says of Jesus, "Behold the Lamb of God which taketh away the *sin* of the world."

Does the church put any different construction on these two words? If so, please tell us.

Answer. We know of absolutely no such distinction as is referred to in this question. As the writer points out, Christ died for the sins of the world and we have usually heard it so presented. There may be much speculation, as "In Adam all die, so in Christ shall all be made alive." Through this fall of Adam the world was cursed. It groans and is to be freed from sin and receive the celestial glory, but much of this is speculative in its nature.

S. A. B.

Special Offer on Ensign Subscriptions

Arrangements have been made to take subscriptions at this office for *Zion's Ensign*, to be sent to nonmembers, at the special rate of 75 cents a year. This will be effective with subscriptions beginning July 1.

There should be a wide response to this liberal offer, as a means of supplementing missionary work. Perhaps there is no more effective way of reaching a family than to have the missionary paper of the church make fifty-two visits with its persistent message of gospel cheer and soul-satisfying discussions of various aspects of the plan of salvation.

The missionary work of the church must go. Though the personnel is reduced so far as actual men in the field is concerned, there must be no abatement of our efforts. We who have been warned must warn our neighbors. Can you think of a more effective way than to send the *Ensign*, in lieu of personal work?

Freewill Offering

From many fields come expressions on the part of the Saints of their desire to help maintain the operating funds of the church by not only paying their tithes, but also making special offerings. One district is trying to have every member give not less

than ten cents a month. Those who can give a dollar are invited to do so, but no one should give less than ten cents.

From Madison, Wisconsin, H. W. Woodstock writes the Bishop that a few weeks ago he made an appeal to the Saints to help meet the operating deficit for the current year. He called their attention to the fact that one dollar from each member would meet the operating deficit for the current year ending June 30, and he writes that excepting a very few, all responded. He expects to have such a special offering, or dollar day, about three times a year in the branch. This is, of course, entirely in addition to the paying of regular tithing.

Such expressions as the above show at least the good will and desire of the Saints to help.

Faith Needed for Healing

Doctor Rachele S. Yarros, of the United States Public Health Service, is reported as urging at a health institute held in Kansas City, Kansas, recently, that there is a great need for a return of faith in healing. The faith for which she pleads is that in the old family doctor, concerning whom she says:

He was not bothered by the unnumbered ailments that science has discovered, but he doctored his patient with a success that often shames the modern specialist.

He was untutored in comparison to the prodigies graduated by your medical colleges nowadays and knew nothing about psychic complexes that are a bane to physicians now. Psychology, except as a word, was unknown. Yet he diagnosed cases with marvelous exactness, because he was intimately acquainted with his patients. He knew the family history and was a friend and advisor. He was present at marriages, births, celebrations, and deaths, and unconsciously assimilated the psychology so necessary to diagnosis.

And though his pillbag might have brought hysterics on a modern stickler for sanitation, and he often was slovenly, his patients had unlimited faith in him and responded to treatments. He was a social service worker and did the work modern doctors have no time to do.

The old-time doctor's drugs cured many ills, but faith was his best medicine.

We hear much discussion at times among physicians as to the value of faith healing, but it may well be questioned whether any great percentage of cures result without the intervention of faith. It may be the faith of the child in the parent; it may be the faith of the patient in the physician, but faith is a tremendous factor in the restoration of health. The representative mechanism is part of humanity. Is it not reasonable to suppose that if it is acting by the Spirit of God and the faith be in God rather than in some other human being, the results will not be any less satisfactory but the assurance of things hoped for will rather be increased?

ORIGINAL ARTICLES

Gospel Stewardship

By James F. Keir

Stewardship recognizes the supremacy of God and his ownership of all things. It includes the use of spiritual, mental, and physical powers, as well as material possessions.

(Sermon preached from the Central Radio Company station at Kansas City, Missouri, June 4, 1922.)

The aim of every church is to increase the sum total of human happiness. Happiness comes from within. It is the result of a contented mind. The higher our ideal and the closer that we, in our own lives, can approximate that ideal, the greater will be our happiness. It is for this reason that we point the unhappy sinner to the Lamb of God who taketh away the sins of the world. He represents our highest ideal—perfection. Happiness can be built only on virtue, and must have truth for its foundation. Happiness cannot exist where sin reigns, hence the clarion call of this church is first, last, and all the time:

Repent Ye! Repent Ye, for the Kingdom of Heaven Is at Hand!

Much of the unhappiness, misery, and woe in this world is caused by the inequalities that exist. The motivation of our present economic system is selfishness. Every business transaction has for its end, gain for personal enrichment. There is no limit to which men may go in amassing fortune. They may go on and on and on while countless millions suffer from hunger and privation. This is one of the anomalies of our much-boasted age of enlightenment and civilization. Think ye, that the Christ who declared that he was "no respecter of persons" could approve of such a system? Shall the church sit supinely by and make no effort to solve this problem which so vitally affects human happiness? If she turns a deaf ear to this wail from humanity, for justice, she shall be weighed in the balance and found wanting. I know of no other religious organization that is trying to give to the world a remedy for this social maladjustment.

The Reorganized Church of Jesus Christ of Latter Day Saints hopes eventually to give to the world a practical demonstration of economic freedom. This shall be brought about by the law of stewardships. We speak of stewardships in a much broader meaning than that which is ordinarily applied by our religious contemporaries. The dynamic of this order of life is love, in contrast with the present motivation of selfishness.

The first great command given by God to the children of men is, "Thou shalt love the Lord, thy God, with all thy heart and with all thy might and with all thy strength." The second is like unto it, "Thou shalt love thy neighbor as thyself."

Stewardships offer to men the opportunity to demonstrate their love for others. They might be defined as follows:

Stewardship is the attitude of mind in which the individual holds himself in his relation to society of which he is a part. Recognizing that as an individual his self, talents, possessions, and opportunities are to be used, not for personal enrichment or aggrandizement, but as a means through which he can function for the welfare of the social group. Not individual acquisition for personal profit beyond his needs, but so that social betterment may result from his functioning.

Again it might be defined as follows:

Stewardship is a status or relation, and arises out of the recognition by an individual of the supremacy of God, his ownership of all things, and the confidence reposed by God in man in conferring upon him spiritual endowments, mental abilities, physical powers, material possessions (the legal title to which may or may not be vested in the individual), and the corresponding responsibility and willingness to use, and the use of and the accounting for such powers and blessings to the realization of God's purposes in man.

In other words, we are to consider that whatever wealth has come to us as a result of our activities does not belong to us, but to God. This idea harmonizes with the statement of the Psalmist: "The earth is the Lord's and the fullness thereof." We are only stewards. God intrusts us with the responsibility of managing this wealth.

The financial returns from the stewardship shall be applied as follows:

1st. To the supplying of his immediate needs and just wants.

2d. The payment of the tithe of the increase, that the gospel may be carried to the nations of the earth.

3d. Out of the remaining nine tenths he shall supply himself with an inheritance which shall be sufficient in size and value, the earnings from which shall be sufficient to amply provide for the needs of himself and family.

4th. Thereafter as a surplus is created he shall annually, not only pay the tithe of the increase, but also consecrate of the surplus.

From the foregoing you will note that nothing is taken from an individual which he needs; but, having supplied his needs, his surplus or that of which he has no need, flows into the common treasury of the group or order of stewards, of which he is a

member, that others who are industrious, willing, and worthy, and who have skill but who lack capital, may be placed in a position so that they, too, may not only supply their needs but be able to make their contribution to society.

Political organizations have from time immemorial sought a cure for the existing economic evils, but thus far have failed and will continue to fail until the element of selfishness is eliminated from human hearts.

In 1919 the British Labor Party placed a plank in their political platform in an effort to direct the surplus of the people for the common good. I quote from the Social Service Bulletin for December, 1918. The caption to this plank reads as follows:

The Surplus for the Common Good

One main pillar of the house that the Labor Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good. It is from this constantly arising surplus (to be secured, on the one hand, by nationalization and municipalization, and, on the other, by the steeply graduated taxation of private income and riches) that will have to be found the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises, for which we shall decline to be dependent on the usury exacting financiers.

Of this one thing we feel sure, that no effort to cure our economic ills by political measures or legislation will be successful. We must reach the seat of the affections, create a deep-seated love of justice and a reverential regard for God, ere we shall solve our problem. Religion must be the cement of our social and economic fabric.

Under the system of gospel stewardship, there is no stifling of initiative nor the submerging of our individuality. Each is required to provide himself by his own thrift and industry with the things which he needs. He shall have an opportunity to give expression to his ability to its fullest extent, that thereby he may increase his capacity by the exercising of his talents and judgment, and thus be able to make a larger contribution to society.

Regeneration and not legislation is the key that unlocks the door to economic freedom, where increased happiness may be found.

Have the courage to appear poor, and you disarm poverty of its sharpest sting.—Irving.

Hope is the real riches, as fear is the real poverty.—Hume.

Small pleasures, depend upon it, lie about us as thick as daisies.—Jerrold.

Go after two wolves, and you will not even catch one.—Russian.

THE FORUM

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

The Coming of Christ

By J. J. Cornish

Including a discussion of the "last generation" and "the end of the world." In two parts—part one.

Predictions of Prophets Fulfilled

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—Deuteronomy 18: 18, 19.

Those who are familiar with the Bible will recognize these as the words of Moses, a reference to the fulfillment of which is found in Acts 3: 22, 23; 7: 37, 38.

Isaiah, also prophesying of him, said:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6. (Luke 2: 10, 11.)

The third witness declares:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5: 2. (Matthew 2: 6.)

This was all fulfilled in the first coming of our Savior in the flesh.

To Come in the Meridian of Time

Man of Holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time.—Genesis 6: 60, Inspired Translation. (See Genesis 5: 43; 7: 53; Jude 14, I. T.)

When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance.—Doctrine and Covenants 36: 9.

The Lord said when he was here on earth, and before the destruction of the temple and the scattering of the Jews, that the days of vengeance were near at hand.

Days of Vengeance

For these be the days of vengeance, that all things which are written may be fulfilled.—Luke 21: 21, I. T.

For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. Now these things he spake

unto them, concerning the destruction of Jerusalem.—Luke 21: 22-24, I. T.

Christ Came in the Meridian of Time

Wherefore the almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets who spake as they were inspired by the gift of the Holy Ghost.—Doctrine and Covenants 17: 5. [And again in the revelation given January, 1831, the Lord said]: Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.—Doctrine and Covenants 39: 1.

I believe this will be sufficient to prove that our Savior came in the meridian of time. Shall we now figure a little?

From creation to Christ	4,004	
		Meridian
From Christ until now	1,922	
From now until Christ	82	
The millennium	1,000	
The little season	1,000	
	8,008	

According to the best account we have, our Savior was born 4,004 years after the creation, but as stated in our Bible helps, the Jewish idea is that it was even 4,000 years after creation. Should that be true, then our figuring would be thus:

From creation to Christ	4,000	
		Meridian
From Christ until now	1,922	
From now until Christ	78	
The millennium	1,000	
The little season	1,000	
	8,000	

The bottom row of figures is twice as much as the top row, at which time Christ came. Hence we have proven by the word of the Lord, and the best figures we have that our Savior came in the meridian of time.

But some may say, especially those who have preached and prophesied, and interpreted their dreams and visions to mean that Christ must come in this generation, beginning 1830, that I am mak-

ing the 82 years too far away, and that the "little season" will not be one thousand years.

Very well; whatever you wish to deduct from the "little season," you *must* add to the 82 or 78, whichever you choose from now until the coming of Christ, to make it come out right. You could not put it on the millennium, for that must be 1,000 years; no more, no less. You must not add it to the 4,004, or 4,000, for that is fixed so far as we are concerned. Although Ussher does not say that 4,000 or 4,004 is absolutely correct, yet it is given to us as their best figures. (Hales figured it more; others less.) Neither dare you add it to 1922 (from Christ until now), for the church when first organized in 1830 acknowledged it as follows:

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April.—Doctrine and Covenants 17: 1.

More Facts and Figures

The Lord created the heaven and earth in six days, and rested on the seventh day from all his works which God created and made. And since the Scriptures show that a day with the Lord is as a thousand years with man, we will figure up the time the next Lord's Day will commence, as that will be the Sabbath rest, or millennial rest, with the Lord and his people. Because of transgression Israel could not enter into God's rest. (Hebrews 3: 18, 19.)

Paul says:

So I swear in my wrath they shall not enter into my [God's] rest.—Hebrews 3: 11, I. T. So we see that they could not enter in because of unbelief.—Verse 19. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. [Sabbath rest, margin].—Hebrews 4: 1.

Instead of "For unto us was the gospel preached," the Inspired says, "For unto us was the rest preached." (Hebrews 4: 2.) Thus we see the sabbath rest of a thousand years was preached to ancient Israel, as well as to the Saints in Paul's time, and it is surely time we Latter Day Saints were preaching it, too.

There remaineth therefore a Sabbath rest for the people of God.—American Revised, Hebrews 4: 10.

Evidently the Apostle Paul has reference to the sabbath of rest during the millennium. And beautifully does this coincide with the statement of the Apostle Peter wherein he is speaking of the coming of Jesus Christ:

But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day.—2 Peter 3: 8, I. T.

David says:

The Lord also tells this church the same in 1831 as follows:

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.—Doctrine and Covenants 64: 5.

Let us believe him, then! His ways are right all together. This side of the one thousand years is to-day—to-morrow is the millennium.

Cruden says:

Sabbath is also taken for eternal rest and felicity in heaven, where the spirits of just men are made perfect. . . . for they will be with the Lord and enjoy an eternal Sabbath.—Hebrews 4: 9.

There remaineth therefore a rest to the people of God. *In the Greek*—a keeping of the Sabbath.—Cruden.

Thus, then, the next seventh day with the Lord will be millennium—the seventh thousand years with man.

Shall we figure again?

From creation to Christ	4,004
From Christ until now	1,922
From now until Christ	82
The millennium	1,000
	7,008

Or, as the Hebrews have it:

From creation to Christ	4,000
From Christ until now	1,922
From now until Christ	78
The millennium	1,000
	7,000

Thus the figures are in harmony with those of the meridian of time hereinbefore mentioned.

Some of those who read this may say they do not believe this theory because the sun was to rule the day, and the moon to rule the night; therefore it is just days and nights of twenty-four hours each. Yes, but most of God's creative work was finished before there was a sun or moon! There was no sun or moon or stars until the ending of the fourth day—God's days—there was no man yet! That theory is (as I see it) worthless.

God arranged matters so that when he placed man on the earth the sun was to rule the day, and the moon to rule the night for him, whenever God was ready to create him. Then, God rested on the seventh day.

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; . . . and I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.—Genesis 2: 5, 6, I. T.

After that, man was made, perhaps in the beginning of the next day (God's day) after the "sabbath rest." Then another six thousand years with man to toil and labor—the seventh thousand—the millennium—God's sabbath again.

Let Peter speak again right here:

But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 Peter 3: 8, I. T.

Let the reader please go back and look over the last figures again.

But some may ask, "Why are you doing any figuring at all when you are not sure that those figures are correct?"

I am not depending on figures as they are given to us; but, as Christ did come in the "meridian of time," I am justified in finding out with the best figures available how near it is. And you may figure how far others have gone astray in figuring that he must come in 1843, 1844, 1872, 1873, 1875, 1895, 1905, 1924, 1927, 1930, 1932, 1955. And Samuel Ralston 2016; also Professor Young's sun theory 3314. With, "Millions now living will never die."

Do Not Know When the Time Is

I am sorry to think that so many in and out of the church have appointed about the time, when there is so much recorded telling us that we will not know when the time will be. "Nor shall they know until he comes."—Doctrine and Covenants 49: 2. And most of whom have turned to Daniel and John the Revelator for the principal proofs of their arguments, which, without the proper key, and depending upon our own faulty interpretations, are proven to be the two most unreliable, superficial, and questionable books in the whole Bible. And yet no doubt these same books will, when the time of their unfolding shall come, give us the most profound and intellectual understanding of the future. My proof for this is as follows:

Daniel was commanded to shut up the words of the book "until the time of the end."

For at the time of the end shall be the vision. . . . Wherefore shut thou up the vision; for it shall be for many days. . . . And I was astonished at the vision, but none understood it.—Daniel 8: 17, 26, 27.

Books Sealed Till the End

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: . . . And I heard, but I under-

stood not: . . . Go thy way, Daniel: for the words are closed up and sealed till the time of the end.—Daniel 12: 4, 8, 9.

Some say when the gospel came was the time of the end; I say the gospel restoration was merely the beginning of the end.

But many who figure and finally settle on a time for the end to come are very ready to tell us that "the wise shall understand" (Daniel 12: 10), then go on to tell us when the time will be, but fail every time!

The wise Daniel, who had those visions, did not know; neither do we.

As for the revelations of Saint John, the Book of Mormon plainly says:

Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that vail of unbelief . . . And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people.—Ether 1: 109-113. (Doctrine and Covenants, 90: 1.)

Then, dear reader, will we understand.

So, then, when we read Daniel or John the Revelator's writings, anything that looks clear to our minds, and is in harmony with other writers of the Bible, we may safely teach; but that which we read that seems mysterious, and upon which no other prophet or writer speaks, let it alone! "Because it is yet for a time appointed."

When his work was accomplished, Jesus returned to the Father where he was before, leaving a promise to his dear disciples, "I will come again." (John 14: 2, 18; Acts 1: 11; 1 Thessalonians 4: 16, 17.)

What the Lord Said to His Church

Before this church was one year old the Lord told the prophet that we would not understand much about Christ's coming until the New Testament be translated, and in it the time of the signs of his coming would be made known. Ah! Then no wonder the many failures and mistakes!

And now, behold, I say unto you, It shall not be given unto you to know any further concerning this chapter [Matthew 24], until the New Testament be translated, and in it all these things shall be made known, wherefore I give unto you that you may now translate it, that ye may be prepared for the things to come.—Doctrine and Covenants 45: 11.

If "in it" all these things shall be made known, you will not obtain that knowledge from any other book but the Inspired Translation of the Bible.

"As I showed It Unto My Disciples"

Watch closely; see how the Lord is urging us on to listen to the instructions he is about to impart to the church.

Hearken, O ye people of my church [all of us], and again I say, Hearken, . . . Hearken, O ye people of my church, and ye elders, listen together, and hear my voice, while it is called to-day. [To-day, the day before the millennial day.] . . . Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old; and I will show it plainly, as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, . . . I will show you how the day of redemption shall come, and also the restoration of the scattered, Israel.—Doctrine and Covenants 45: 1, 2.

Then to obtain this knowledge, we know where to go, don't we? Where he will "show it plainly."

First of all (as I have gone over it several times) I will tell you how you will come to an understanding quickly. From verse 4 to about 27, of Matthew 24th chapter, Inspired Translation, the Savior is telling them of the things that will happen in their time, and on to the end of that generation. Their question is:

Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews.—Verse 4. [I abbreviate.] And Jesus answered: Take heed. False Christs. Deliver you up. Kill you. False prophets. Iniquity abound.

When you, therefore, shall see the abominations of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place.—Verse 12.

Now the question so often asked, "What is the abomination of desolation?" From any other Bible we could not tell, but in the Inspired he has just told it. "Concerning the destruction of Jerusalem," that's what it is!

Then flee to the mountains. Get off the house—flee—never mind your clothes. Woe to them (under certain conditions). Greatest trials and tribulations the Jews ever passed through. Days shortened.

This does not mean now—at that time and generation only—as evidenced from the following: "Behold, these things I have spoken unto you concerning the Jews."—Verse 21.

All of which took place in that generation. (Doctrine and Covenants 45: 3.) The Master uttered those words in the year 33, and the destruction took place in the year 70 (thirty-seven years after), when 110,000 Jews were destroyed in that whole siege, 97,000 were carried away captive, and 11,000 perished for the want of food (Josephus), and the balance were scattered among all nations.

Then the gospel was preached among the Gentiles from generation to generation, but was open for all people who would obey. To the Jews first, one generation only, and now in the latter days it is reversed. It came from heaven (Revelation 14: 6) to the Gentiles first, and will be preached to them from generation to generation (we are in the third gen-

eration now), and when the proper time comes it will go back to the Jews. And when they begin to accept it, and those signs and wonders begin to be shown forth, that generation will not pass until Christ comes to reign a thousand years.

"So the last shall be first, and the first shall be last."—Matthew 20: 15.

And after he (Christ) has manifested himself unto the Jews and also the Gentiles, then shall he manifest himself unto the Gentiles, and also unto the Jews. And the last shall be first, and the first shall be last. (1 Nephi 3: 199, 200.) And the law as given to us is, "Firstly, upon the Gentiles, and then upon the Jews" (Doctrine and Covenants 108: 3) for these last days.

Signs in the Sun, Moon, and Stars

Coming down to Matthew 24: 28-55, the Savior calls their attention to our time and on to the last generation. They ask: "And what is the sign of thy coming?" (Verse 4.) His answer: There will be wars, rumors of wars, nation against nation, famine, pestilence, earthquakes, iniquity shall abound, etc. And again (this age like unto that):

And again, this gospel of the kingdom [we have it] shall be preached in all the world, for a witness unto all nations, . . . And again shall the abomination of desolation [another destruction at Jerusalem], spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days [referring to the same war, Zechariah 14], the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation . . . shall not pass away until all I have told you shall be fulfilled.—Matthew 24: 28-35.

Those signs have not appeared yet, neither will they appear for many years to come.

Mark, in chapter 13, tells it just the same as it is recorded in Matthew. Thus we discover that there will be another destruction at Jerusalem, maybe more, after the Jews are gathered in sufficient numbers to build their city and temple before the sun, moon, and star signs will appear. There may also be other wars there.

If we would but look at the wording of those scriptures we should readily see that it is all in the future.

After the next destruction—"immediately after the tribulation"—sun, moon, and star signs. Verily I say unto you, *This generation* is the last.

How Long Is a Generation

A single succession in natural descent, as the children of the same parents; hence, an age. The people of the same period, or living at the same time. A family; a race; progeny; offspring.—Webster. By some of the ancients—100 years; others 33 years or 30, and even 20.—Cruden. American Popular Dictionary, same as Webster. Patriarchal age 100 years; subsequently as other civilized nations 30 to 40 years.

THE SEMINAR

The Problem of Progress

By Lonzo Jones

The author's hope of the future for society lies in social structures built around a definite "purpose" to fulfill a given "function," bound together by a common religion.

(Read at a gathering of the new Greek letter society, the L. D. S. Society, at Graceland College.)

Professor Ellwood, of the University of Missouri, defines civilization as "the creation and transmission of the ideal values by which men regulate their conduct; the transmission from age to age of the ideals, customs, beliefs, and knowledge by which men have found it possible to conquer nature and to live together in well ordered groups." Whether civilization as thus defined is increasing or decreasing from age to age constitutes the problem of progress. To it we turn for discussion in this paper.

It was no unusual thing ten years ago to hear our public orators declaiming the rapid strides civilization had been making in the last few years. And those of us who are still optimistic and are enjoying the fruits of the inventions and scientific attainments of the past few years still look with pride

—William Smith's Bible Dictionary. 33 years.—Lees. From Abraham to Christ 42 generations.—Bible, Matthew 1: 5. About 47 years to a generation—more in Abraham's time—less in Christ's time.

So we are safe in saying 33 years to a generation in our age: yet, we must hold the word *generation* elastic. One generation is as long as any person lives, if it is a hundred and fifty years or more; but from generation to generation—a succession of generations—we must take the average age of man, which is at present thirty-three years.

We (like Job 42: 16) might "see four generations," yet live only one generation. I can live (in the present life) only one generation, yet I saw my grandfather (1), father (2), myself (3), my children (4), my grandchildren (5), and great-grandchildren (6). Yet I live only one generation.

And still we find many in and out of the church preaching that the signs in the sun and moon were fulfilled in 1780, one hundred and forty-two years ago! Over four generations past. And yet, the Lord says to the church, in 1830, "The sun *shall be* darkened, and the moon *shall be*," etc. All in the future! (See Doctrine and Covenants 28: 4; 33: 2; 45: 6; 85: 24.) All of those references prove clearly they are *still* in the future!

(To be concluded.)

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upon what we term the progress of our age. Since we have the heritage of all past ages, I am not sure but that we do stand higher in the plane of progress than any previous age, whether or not we are able to maintain our equilibrium at all times.

But the war has struck a new chord, the insistence of which makes it almost dominant in the refrain we now hear. Even the most enthusiastic orators and the most optimistic citizens are forced to take note of the barbarous reversions of the war and post-war periods. The inhuman slaughter of the war, the barbarous methods used by both contending sides, the selfish diplomacy at the peace table, the reactionary attitude and narrow provincialism of our own Senate, are a few of the wider social evidences of such reversions. The ever insistent war between labor and capital, the race riots and lynchings, the divorce evil, and the increasing number of robberies and holdups are evidences in a narrower field. Evidence in a still narrower social field, but more widely representative of the masses of the units which compose society, is found in the jazz music, the cheek to cheek dancing, the sensational movies, the sensuous appeals in advertising, and in the constant disregard for chastity and the higher virtues.

Meaning of Progress

These reversions are so evident that no sound-thinking, public-minded citizen can escape them, and even the blind enthusiast is forced to recognize them. On every hand the questions are being asked: "Have we made so much progress over the civilization of our forefathers? Are we further advanced? Just what is progress? How can it be determined and guaranteed?" Unless we are willing to yield our sustaining optimism to the drab pessimist, and unless we are willing to struggle blindly through the chaos that is now in evidence, we must face these questions and answer them to the best of our ability.

Chesterson says, "Progress can be conceived only by one with a cast iron code of values; of creeds and dogmas; one almost infallible." Kant says that only by fixing our eyes upon a goal can we give direction to our efforts. Spencer speaks of progress as the "change from incoherent homogeneity to rather definite, coherent heterogeneity." Sumner defines it as "social power," stressing the idea of production. Carver, Giddings, and Ward are not essentially different in their definitions. All of them define progress in a materialistic sense.

Doctor Case speaks of progress as "More of the good," and defines "the good" as "happiness" or "that which all men seek." An attainment of more of the good, or an increase in the quality of the good would indicate progress. He also defines it in what

he terms a cynical way as "Movement in the direction I want society to go."

Todd, after recounting several definitions and commenting upon their failure, attempts an orientation of his subject by a discussion of the "criteria of progress." This he sums up as follows: "The criteria of progress may be summarized as industrial, humanitarian, educational, and institutional." He summarizes the "tests" of progress as the population, the vital, the economic, and the moral. He then spends many chapters in a discussion and criticism of the different interpretations of progress to which sociologists have subscribed. These he classifies as the materialistic, the biological, the institutional, and the idealogical.

After this long discussion, Todd finally sums up his own conclusions in the last two chapters of his book. He sees the hope of social progress in "social service" rather than in "social exploitation" for selfish ends. He thinks the ideal can be established through a process of social education. He would make that education not one of theory alone, but a thoroughly practical one as well. With such an ideal he would bring to bear the forces of the materialists, of the biologists, of the institutionalists, and of the idealogists in its accomplishment.

I consider Todd's greatest contribution to be in the next to the last chapter, where he discusses the hope of progress. He says society must lift itself by its own bootstraps. For any progress to take place, it must be done by man's *consciously* directed efforts. He thus emphasizes the necessity of a *consciously set goal* and the struggle towards it.

Hope of Future Under Three Heads

Doctor Case sees the hope of the future in three different lines of endeavor: First, increased production; second, more equitable distribution; and third, more adequate appreciation of the goods of life and relations. I think in these three points, properly adjusted and related, he has struck the nail squarely on the head. Neither one alone can guarantee progress. The first we have had with a minimum of two and three for the past hundred years—one may almost say since time began. But it has been speeded up since the beginning of the nineteenth century, and under the influence of American individualism and unbounded opportunities has reached its maximum. The second of these has been cried for during the past thirty or forty years, with an ever-increasing strength, until at the present time it occupies the forum of social discussion, finding expression in industrial wars, Bolshevism, Guild socialism, and direct actionism. The third is just now being heard in the faint whisperings of a few idealists and religionists, despite the fact that it was repeatedly

spoken of by the Master of Life nearly two thousand years ago.

While Professor Patrick, in his book, *The Psychology of Reconstruction*, discusses the first two of these points emphasized by Doctor Case, he despairs of hope in those directions. The third of these points he indirectly refers to, but overlooks in summing up his conclusions. Like Todd, he sees the hope of the future in education, reiterating the slogan of Socrates, "Knowledge is virtue." While there is no denying the value and the indispensability of education as the *instrument* of progress, it is by no means the keystone. There must be the ideals towards which to educate—towards which to strive.

G. D. H. Cole sets forth in his book, *Social Theories*, his ideal of the future in a society reconstructed on a *functional* basis. There is value in his contribution, in that he forces upon our attention the only excuse for any societal organization, namely that of the function it is to fulfill. (Cole discusses function, or purpose, from an objective standpoint, while Professor Patrick gives more space to the subjective causes, or instinctive causes for social organizations.) While these discussions emphasize the form and excuse for society, they do not attempt to define the nature or content of society.

Definition of Social Progress

I should like, in the next few paragraphs, to set out in brief outline my own idea of social progress, and point out how I think it might be attained. First, I want to define social progress and in the definition will be indicated my concept of it. I would define social progress as follows: Social progress is the conscious movement of society towards definite goals or objectives, upon which the members composing the society are harmoniously agreed, and towards which they collectively strive, even at the sacrifice of selfish motives, which goals, even though they appear as fixed positions, when attained prove to be merely new vantage grounds from which new objectives can be viewed, and which furnish a base for operations towards the attainment of the newer goal.

It will be noted that the words *conscious*, *goals*, *objectives*, and *agreed* are used as though it were possible for society to have a conscience, a mind, and a will. In other words, my definition seems to indicate that society is in possession of such attributes as are clearly recognizable in a self-willed and self-directed individual. These attributes are usually denied to society by psychologists and sociologists. But so long as they are denied to society it is useless to talk of "social progress." True, social groups move often without conscious directions, just as many human beings *drift* through life without a purpose—

and just as it is claimed by the mechanical evolutionist that our forebears progressed. But the best that is claimed by evolutionists of this type is that life evolved by chance variation and natural selection, from the single celled animal to man—a complex being capable of many reactions, and self-directed. For such an evolution millions upon millions of years have been required. Even then, with so much depending upon "chance," there was as much likelihood of failure as of success.

For society to evolve in the same way would require another series of ages, equally as long. It would also involve as great a likelihood of retrogression as progression. Would anyone sponsoring a plan of social progress consign it to a scheme so uncertain? The individual can be said to progress only when he is moving towards consciously sought goals. He may be *moving* without the aid of a goal, but such movement is not measurable nor recognizable except in relation to some other object. If such be true of the individual, it cannot be denied to the group. To be assured of movement, either progressively or retrogressively, it is necessary for thirty or sixty or a thousand individuals, moving as a group, to have a standard whereby to determine their movement.

How Is Goal Determined?

Even though there may be no doubt as to the necessity of having a goal, there may be a great deal of skepticism regarding the manner in which the goal is to be determined by the group. It is at this point that the arguments of the various writers on the subject diverge, some agreeing with McDougall that the group has a super-mind, external to that of the members composing the groups, while by far the greater number seem to hold that the group mind is determined by the minds of the individuals composing it. To me, it seems that the group mind is made up and the objectives set by the very forces which drive or draw men together in social groups. It may require the foresight and ability of a leader, a seer, or a prophet to point out the objective and crystallize the group mind, but the objective is set for them when they recognize the force which draws them together. This holds true for the warring tribe driven together for safety; for the pastoral clan banded together for mutual aid in protecting and caring for their flocks; for the labor union formed to secure shorter hours and better pay; for the industrial or manufacturing corporation organized for economical production of goods; or, for the religious body bound together by common desires for worship. The objective is set in each instance, and the attainment of it is the "function" for which the society is formed, of which Cole has so much to say.

Must Have the Will to Do

Having such an objective consciously recognized, it is necessary to move towards it by consistent effort in order to progress. The individual who plans big things, but lacks the will to put them across, is merely building "castles in Spain." The same is true with a society. As Browning says, "The will is somewhat." How the will power of a social group is to be aroused presents another knotty problem. But it seems to me that the will of a social group need not be considered essentially different from that of an individual. Each situation faced plus the individual's powers of meeting it, determines his decision, or will in each instance. Just so with a social group. Each situation plus the society's machinery for handling it, determines the will of the society. If it faces a situation for which it does not have the proper machinery, it must will to let it alone, or face defeat, or create new machinery sufficient for that particular situation. (I mean by "society's machinery," its organization and structure.)

In any social group, the first essential element is the "appreciative" referred to by Doctor Case, and only so long as the appreciative is kept keenly alive will there be any real social motive and social bond. The second essential is the *distribution of responsibility* to the several members of the organization for the *production of the goods or services* for which the society was organized. The last element is the *just sharing of the goods accruing* to the group by such united action. (By "appreciative" referred to above, I mean a keen appreciation of the goal for which the society was organized, and of the purposes it attempts to achieve.)

The paragraph above includes the three essential elements presented by Doctor Case, plus the "distribution of responsibility." It also includes the contribution of Cole in the "appreciative" which requires an awareness of the "function" of the society.

Education's Part in Progress Not Integral

The solution presented by Todd and by Professor Patrick—that of education—while an element vital to the success of the social group, is not an integral part of either function or structure in society. Having given the conscious goal of a society and the organization whereby to attain it, education furnishes an effective instrument by which the ideals of the society are disseminated and promulgated and by which the machinery is adjusted and perfected.

The difficulties in social progress encountered after these integral elements are provided, lie in three directions: first, in the persistence of the structure of society after the function for which it was created no longer exists; second, in a society at-

tempting to function in fields for which it is not equipped in structure; and third, in the lack of co-ordination between smaller societies, thus preventing a harmonious union in a world order.

Analysis of the Difficulties

The first two of these difficulties are probably the greater, though at first glance the latter would appear to be so. The persistence of old organizations after the function for which they were organized has died out is not an unusual phenomenon. When this is the case, we have on our hands a lot of empty shells or mere rituals, or forms to which no meaning is attached, and from which no efficacy is drawn. The worst trouble encountered from this standpoint is the waste of energy due to the adherence to dead forms, and in the dead drag which such adherence attaches to further forward movements. This represents the point where an objective is gained, but is regarded as a *final end rather than as a new base from which to operate in the attainment of a still further advanced position*. Anyone who has attempted to introduce a reform measure into a fossilized society can appreciate how such adherence militates against progress.

The second of these difficulties—that of attempting objectives for which the society is not equipped—is equally disruptive. Besides being a failure themselves, such-attempts usually run counter to societies organized and equipped for that purpose, and thus deters them, if not actually thwarting their purposes. These two difficulties are fruitful of wars and contentions, and result in a waste of time and effort.

To prevent these difficulties from arising would entirely foredoom the third; and properly to meet the third would mean the elimination of the first two, for the lack of coordination is a result of in-harmonious relationship between societies. At which end to begin, in order to eliminate these difficulties, is a problem. It would perhaps be best to attack both ends at once.

The first two of these difficulties can be overcome by sane revision, or entire abolition of a social structure when new functions are forced upon it, or when the function for which it was created no longer exists. When revision is made, and a new function is assumed, such functions should always be in harmony with the machinery of the society assuming them, or the machinery should be so changed as to meet the requirements of the new functions. To minimize the difficulty of making the revisions, or the entire abolition of a society, provisions should be made at the time of organization for just such measures when the emergencies requiring them shall arise.

The third difficulty—lack of coordination—can be met only by a strong thread or bond of *common* interest to all the social groups, binding them together, and by a *common ideal* towards which all the social groups are working, to which each consciously contributes a vital part, and in which they all blend harmoniously.

What that bond shall be is hinted at by Doctor Case when he says we must develop the “appreciative” side of man’s nature; and is pointedly referred to by Professor Patrick when he says, “We can be united by a great world movement in religion.” As I view it, herein lies the hope of the future—in a great, world-wide, soul-satisfying religious movement. Religion is the great affective, or “appreciative” or “ideal forming” element in the life of man and society. It is the one thing that grips and binds the souls of men into one harmonious whole, and furnishes for them their common objective. A discussion of the applicability of religion to the social problem is a broad subject, and deserves a paper in itself. To this I hope to turn in some future paper, but to follow it further here is beyond the scope of this paper.

For me, then, the hope of the future for society lies in social structures built around a definite “purpose” to fulfill a given “function,” bound together by the bonds of a *common religion*, which furnishes for them their “common ideal,” towards which they each *consciously strive*, and for the accomplishment of which they joyfully contribute even to the sacrifice of the smaller groups when their function has been fulfilled, or when their machinery is not adequate to the task they are attempting.

Remedy for Immorality Is in the Home

A clipping from New Zealand indicates anxiety in general circles concerning a lower moral tone and the waning of home influence. The remedy is suggested to be found in education.

It is interesting to note, however, that the world has passed through several such crises heretofore and that if one tenth of the marriages fail, nine tenths of them do not end in divorce. Certainly we should reduce the ten per cent of delinquencies, but not lose sight of that which has been preserved.

The solution suggested is one in which we can all most heartily accord, that the cause of purity will be best advanced by more definite teaching about the reverence due to the body as the temple of the Holy Ghost. The remedy is in the proper spiritual and moral recognition of the work of the church.

WOMEN'S DEPARTMENT

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

Home Craft for Girls

In a former article in this column called, “How shall we train our daughters?” no attempt was made to specify, or adequately outline, the special courses desired in a curriculum for girls. We did wish, however, to get some of our parents to thinking the matter over, and to make some sort of a decision and selection for themselves which might better meet the acknowledged situation. From the numerous replies that have come to our desk, we are led to feel that a gratifying amount of interest is being taken in the subject by the readers of our column. Parents are awakening to the need for more specialized teaching for potential mothers and fathers—those who, in a few years, will be molding the destinies of our Nation as they develop and train, for good or ill, the plastic bodies and receptive minds of their children.

That thoughtful parents are wanting and demanding of our schools certain most necessary subjects to supplant many that have little or remote connection with the most probable responsibilities of parenthood, is a most encouraging sign. It has been pointed out that three fourths of American women marry, and most of these become mothers. What proportion of American men marry and become fathers we are not prepared to say, but certain it is that there is an equal number of mothers and fathers in the country, and, just as certainly, the responsibilities of that mutual parenthood should be equally divided. We hope to see the time when our sons shall be taught to carry efficiently, honorably, intelligently, and successfully their portion of the duties and privileges of parenthood, as well as our daughters to be prepared and trained for their part of the task.

Whatever may have been the necessity for a girl to earn a livelihood prior to her marriage, at least it must be conceded that utter ignorance of the laws which govern home making and mothering is not apt to spell success for the matrimonial venture which succeeds her business career. *If* all mothers were qualified to give their daughters the necessary instruction; *if* all had the desire and the time to do so properly, systematically, and thoroughly; and *if* every daughter felt responsive to such teaching and training, problems along this line might vanish as the dews of night before the rising sun. But alas! As we find the matter to-day, most mothers are not prepared to give a scientific basis for their home craft, and most daughters are not willing to receive it at the hands of their mothers—even if both could find the time in the midst of the whirlwind pace of to-day!

“The business of life,” says Doctor G. S. Hall in an oft-quoted but wonderfully basic passage, “is the transmission of the sacred torch of heredity undimmed to future generations. This is the most precious of all worths and values in the world.” If we cannot give our children a better heritage than we received, let it at least be as good and true and worthy. The generation which preceded us lived simpler; there was much less complexity, and mother and daughter spent much more time together. Because to-day is a day filled with a multitude of attractions and allurements which draw the children early and often from the fireside of home and the companionship of their parents, we, the parents concerned, will surely have to take a more positive and aggressive stand upon many matters, in order that we may make up to our children some of the losses which they are suffering in the less simple life they are living. In other words, since the customs of to-day make it more difficult for us to have nat-

urally a close and intimate companionship with our children, we must definitely plan for and obtain that desired companionship if we would overcome the handicaps and make good the losses accruing.

What we should like to see included in the education of our young people is not only those practical subjects which will make them adaptable and efficient in the affairs of life, but that there shall be also ingrained into their characters an appreciation of the spiritual character of life, the unity of all its forms, the interdependence of every atom in the universe, the relation between to-day with its opportunities—its deeds whether good or evil—and all eternity, and a knowledge of divine laws, their potency and immutability. In other words, it is not enough for a girl to know how to make a white sauce, to roast meat, or to make a dress, important as it is for her to know how to do them well; but she should know that her loyalty to her Maker, her oneness with all the universe, her right to be counted a citizen of the spiritual kingdom, depends upon her mental attitudes towards even these homely tasks and every other incident of her life. The material things of life are but the vehicles for expression of the spiritual life within the individual. The young mother who places the proper values upon the means and processes and materials of her home life will be the one who will appreciate the more eternal values of the spirit—the one who will appreciate the confidence and love of a little child, who will see in its eyes a reflection of its divine origin, its immortal life. Is it not worth while to give our girls this appreciation, teach them the sacredness and beauty of motherhood, and how to properly care for children and train them for the kingdom of God? Surely the task is not light, nor is it trivial. It is one over which to pray, and for which to prepare as fully as possible.

It may be some time before many of these needs shall be fully met in any of our educational institutions, but it is most gratifying to reflect that so far as ideals are concerned, so far as deep devotion and consecration to the welfare and spiritual development of our young people are concerned, our own church college cannot be surpassed. If Graceland is not prepared, at the present time, to present courses which shall include the specialized child training, child care, and child welfare which the mothers of to-morrow will need in order to fully and properly estimate their parental responsibilities, at least we may feel sure that our girls at Graceland will be placed in an environment conducive to the development of that which is highest in their natures. And as the demands shall increase, gradually there will be made available many more of the studies and research we desire for them. It is "up to you," the parents of the girls of our church, to help bring about these opportunities. As you may help your girls to decide what courses they will take in the pursuit of their higher education, you may guide them towards these most desirable and useful subjects, and so far as you decide to utilize the college opportunities offered by the church, and to send your young people to Graceland you have contributed definitely to the progress and development of the body as a whole. Successful prosecution of any of the projects launched by the church is a factor in the success of the entire organization.

A. A.

From the Heart of a Plain Countrywoman

Mother Nature, in the beauty of her ten thousand flowers, worships God in his "first temples," all newly decorated, washed with spring showers, and painted with golden sunshine. It is the time of loving, of joyous awakening!

The sunbeams dancing through the open door of the farmhouse reveal dingy walls and soiled, faded curtains. And the

housewife sees and sighs: "Not this year—and I wanted it so much!"

Did you, too, want a new spick-and-span, blue-and-white kitchen, and a new rug and gay cretonne curtains for the living room? So did I. And you can't have them? Neither can I.

But we must have a change of scenery—it's springtime! Shall I tell you what I'm doing?

First, I pinned my duster over my broom and swept down all the cobwebs in out-of-the-way corners and wiped the dust off ceilings and walls. Then I found a can of white paint and retouched the woodwork. Mine isn't the polished kind that can be varnished, but it's astonishing the difference a can of paint can make in the looks of a room! I even painted my old cupboard and washstand inside and out. Now I can easily wipe the dust off the shelves and keep the outside spick-and-span as well.

I need a new comforter for the children's bed, so I am using for it my old curtains that hung in the opening between the rooms. My old white window curtains are getting "holey," so I'll just launder them carefully, tie in a bundle, make sanitary in the oven, and then put them in the medicine box for use in case of accident or sickness.

I'm going to take a few yards of very thin unbleached muslin, trim with plain hemstitching, or perhaps embroider a simple design in colors, combine with a bit of gingham in harmonious shades, and there are my new curtains!

Now, suppose we sit down for a few minutes in our dear little room, so fresh and bright in its new dress, and do a little mental housecleaning! Let us sweep the cobwebs of disuse from our minds, brush away the dirt of envy and discontent, and destroy any filth that gossip or slander may have left. Let us disinfect our souls thoroughly with the sunshine of love and service, hang the white curtains of charity at the windows, open wide the door of tolerance and sympathy, and bathe our very beings in the vision of a new day dawning on the mountain of our hopes and desires.

"Dwell deep, my soul;

The little things that chafe and fret—

Oh, waste not golden hours to give them heed.

The slight, the thoughtless word do thou forget.

Be self-forgot in serving others' need.

Thou faith in God through love for man shalt keep—

Dwell deep, my soul, dwell deep."

F. W.

Suggested July Program for Locals

Business Session.

Music.

Roll call: Tell of some of the things you remember best in your childhood bedroom.

Reading the minutes.

Report of committees.

Unfinished business.

New business.

Study Hour.

Lesson: The Bedrooms.

1. Modern ideas of sleeping rooms.

a. Fresh air.

b. Simplicity in (1) furniture, (2) decoration.

2. Reasons for simple decorations.

a. More restful.

b. Easily kept neat and orderly.

3. Wall covering.
 - a. Kind.
 - b. Color.
4. Rugs.
5. Draperies.
6. Pictures.
7. Lighting.
 - a. Natural.
 - b. Artificial.
8. Connection with rest of the rooms.
 - a. On first floor.
 - b. Distance from kitchen.
 - c. In least disturbed portion of the house.
9. Influence of proper rooms for children.

C. D.

Social Hour.

For the social hour in our July meeting, why not emphasize the thought of needlework? Most of us like to have on hand a bit of fancywork for the leisure hours on the porch, or when a friend drops in for a little visit. We could bring this work with us and exchange patterns and ideas. So many simple but elegant things are used nowadays for furnishings, which require little outlay in money, but add such a touch of beauty to our homes. Especially is this true of the curtains, draperies, dresser scarfs, and other pretty things which may properly and tastefully be used in our bedrooms. An exchange of new and clever ideas, a description of some articles recently seen in the shops, or a talk by a local decorator or designer would add to the pleasure and profit of our afternoon.

A. A.

The Bedrooms

In recent years we have been giving much time to the study of hygiene and all that would promote health. Especial attention has been called to the necessity for cleanliness and fresh air. The sleeping room should have enough window space to give sufficient light and plentiful ventilation. In order to have the most pleasing effect for those who occupy the room, one should use simple, but tasteful furnishings, for all these things have an effect, ultimately, upon health.

Simple furniture makes much less work for the busy housewife than do the elaborate types, as it requires less dusting and care in cleaning. This is also true in decorations, in walls, rugs, draperies, and pictures. Then, too, the sleeping room should be a place where one may relax and find a restful atmosphere. This is best produced by orderliness, simplicity, and harmony of coloring in all the articles in the room. Many a good woman sweeps, dusts, cleans, and frets until no room offers a restful haven at the end of her day's work.

Some of the most tasteful furniture is the less ornate, rich type of polished woods, in which the grain of the wood is its greatest decoration.

The walls may be hand decorated, in homes which can afford it; or tinted, or papered in a plain or striped paper, in delicate tints. No large flowers or highly colored paper is appropriate in a bedroom. Stripes should not be used in a room with high ceiling, as they accentuate the height; nor should a drop ceiling be used in a room with a low ceiling, as it makes the room seem too low and crowded. In a small room, especially, large flowers or figures of any kind make the room look smaller and give one the feeling that the walls are crowding him. In sickness this effect is most pronounced and has often been so serious in its effect, and caused such nervous tendencies in patients, that the latter have had to be removed to rooms where glaring figures and colors were lacking, and the confused mind could rest.

The rugs in the sleeping room, as in other rooms, should be in harmony with the colors of the walls and draperies. Usually the hardwood floor, with varnish or wax finish, and the small rugs, which can be easily removed to be dusted and to clean the floors, are most sensible. Especially is this convenient in case of sickness, when one must sterilize and dust the floors daily.

Too much drapery, or too heavy, is not desirable, as it excludes the light and is a dust retainer. In a sick room draperies should be removed entirely, as should all superfluous furnishings.

Pictures should be few, and restful. "Daniel in the lion's den" is not especially soothing, or conducive to sleep, especially to a child. Something with beauty and restfulness is more desirable.

The window space in these rooms should be sufficient to give a great deal of sunlight, as it is more sanitary and cheerful than when a room is gloomy. Artificial light must be regulated according to the needs of the occupant. Students, or those who read much, find the student lamp most convenient. At any rate, only one, high, central light is not sufficient, except merely to light the room for sleeping purposes only.

It is well to locate one bedroom on the first floor in a two-story house, as in case of older people, sickness, or where there are children, one often needs a rest room conveniently located. It should, however, never be situated near the kitchen, where the odors of cooking and gas or coal smoke penetrate, making the atmosphere disagreeable and sickening at times.

If in the city, it is often quieter at the rear of the house. Where one has but a one-story building, a sleeping room or porch where, during the spring and summer, vines or flowers peep through the windows, luring the birds to our window side, is most cheerful and adds an artistic touch to the monotony of many wakeful hours, or days of sickness.

Most of our homes now consider that the "boys' room" needs its touch of the artistic, as well as does the sleeping rooms of the other members of the family. Boys, as well as girls, need the refining influence of a tasteful room. How many of us look back and see the walls of our old home bedroom, with its touch of this or that which will never die in our memory! After all, the sleeping room has a great place in the life of each of us; and truly, why should it not have? Is it not here we first saw the light of day; and have we not sat beside our dear ones in hours of pain, as well as during the joy of convalescence? So let us see to it that it is as pleasing and cozy as any room, for in it we spend practically half of our lives.

CHARLOTTE DRYDEN.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley.

CHAPTER VII

*Other Means of Popular Control***I. The Work of the Political Parties**

1. The importance of party activities.
 - a. The political party as an organ of government.
2. The permanent party committees.
 - a. How each committee is chosen.
 - b. Work in connection with primaries.
 - c. Finances.
3. The parties and public office.
 - a. Dangers from the machine.
 - b. Appointive positions.

- c. Bosses and rings.
- d. The independent voter.
- e. The partisan voter.

II. The Appointment of Public Officials

1. Methods and needs in appointments.
2. Removals.
 - a. Their use and abuse.
3. The spoils system.
 - a. Need of trained public servants.
4. Development of civil service reform.
 - a. Civil Service Commission Act, 1883.
 - b. Changes under Presidents Cleveland, Roosevelt, and Taft.
 - c. Three groups in our national civil service.
 - d. Civil service reform in States and cities.
 - e. How vacancies are filled.
5. The problem of civil service, public control, and good government.
 - a. Need of selecting best men as appointive officers.
 - b. The problem of securing good government.
6. The initiative.
 - a. Its definition and history.
7. The referendum.
 - a. Its use prior to 1900.
 - b. Its modern use.
8. Use of direct legislation.
 - a. Extensive use in the State of Oregon.
9. Advantages of direct legislation.
 - a. A check upon constitutional conventions and the legislature.
 - b. An education to the people.
 - c. May prevent official corruption.
 - d. Influence of the initiative on legislatures.
10. Defects of direct legislation.
 - a. Direct legislation versus representative government.
 - b. Advantages of legislation by competent legislators.
 - c. How direct legislation injures the legislature and decreases responsibility.
11. The recall.
 - a. Its advantages and disadvantages.
 - b. The recall of judges and judicial decisions.

Suggestions for Reading and Discussion

1. "Overthrow of The Tweed Ring," by E. Benjamin Andrews, from Andrews' *History of the Last Quarter Century of the United States*.
2. "The Spoils System," chapter 2 of *Division and Reunion*, by Woodrow Wilson.
3. Speech of Vice President Marshall, just before concluding his duties as presiding officer of the Senate. *The Washington Star*, March 4, 1921.
4. *Doctrine and Covenants*, section 128, paragraphs 7, 8.
5. What is the difference between the Republican and Democratic parties at the present time?
6. Who are your representatives, from the two dominant parties, in the following committees: ward, township, county, state, and nation?
7. What do you think is the worst abuse of political parties in general?
8. Do you think the government of a village or city ought to be controlled by partisan politics? Give reasons for your answer.

DORA YOUNG.

LETTERS AND NEWS

A New Vision

The course in religious education brings a new outlook on life.

"Where there is no vision the people perish." (Proverbs 29: 18.) When he wrote these words, the ancient writer gave expression to one of the basic truths of life. The people in the world to-day are perishing because of this lack of vision.

Every new truth, every ideal of value that men have to-day, has come through men of vision. They acquired this vision through study and devotion to the interest of their fellow men to the extent that they were willing to sacrifice their lives in service. The world to-day is in great need of such men.

The world at this time is calling for a religion of the present. A religion which will be a panacea for all the existing ills among the nations of the earth. We believe we have that religion. It lacks something, however, to make it stand above all other religions of the world; i. e., more men and women of vision, men and women of consecrated intelligence who sense the importance of our message and are filled with a burning desire in their souls to take it to a dying world. This is a great and honorable task which is offered to the present generation, that of forming in the minds of the coming generation a new view, a new evaluation of life, a greater appreciation of service this church offers them.

It is only through the development and well-directed use of our talents we can expect to evangelize the world and establish the social order for which we are hopeful. The larger and more complex our social machinery becomes, the better trained must be our engineers. One social writer has said, "Religion is basically the observance of the law of God in the orderly use of all our material and spiritual powers."

The course in religious education at Graceland offers to the young man and woman of this church an opportunity of training for this service.

As workers in religious education, we are continually called upon to deal with people. That a thorough knowledge of the nature of those with whom we labor will tend to more efficient service, is self-evident. A field for the acquiring of this knowledge is opened up in the course in psychology—a study of the laws governing the working of the human mind and the best methods of teaching it. Surely this will enable one better to present the message of life.

Through the study of sociology, one is given a broader comprehension of the responsibility of the individual to society and society to the group.

We are in great need of a clearer understanding of the history of our own religion, and at the same time a more tolerant view of the history of the religions of other peoples.

These studies, with a thorough course in English, contribute to those who take the religious education work in Graceland College a clearer vision of the ideals towards which we, as a church, are striving.

I believe we are safe in saying that unless there is a renewed vision, a renewed consecration to our work, and a new and clearer understanding of all the facts and forces of life among our people, this church cannot succeed in its stupendous task. We need a new view of our relationship as individuals and as a church towards the people of the world. This knowledge of the interdependent life of men will reveal the worth and meaning of life and will supply it with direction and power.

This course (speaking from my personal experience) increases one's willingness to serve and gives to one the ability to apply that service for the welfare of his fellow man.

THOMAS S. WILLIAMS.

Further Reports on Macgregor-Glendenning Debate

From letters to the Quorum of Twelve by several of the brethren at Jonesport.

May 25, 1922.

The fight is on! Two sessions have passed into history, Monday and Tuesday night. There was no session on Wednesday night as the opera house was in use for permanent appointment by the proprietors. Activities will be resumed to-night (Thursday).

The Adventist Church proposition, "Resolved, That the Advent Christian Church is in harmony with the Bible in doctrine, organization, and practice" has been examined. To-night the proposition for the examination of our church will be taken up. "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in doctrine, organization, and practice."

Thus far there is no doubt that we have carried the day, according to public sentiment. Brother Macgregor in his dignified manner, and his forceful ability, has made a splendid impression with the thinking people. Mr. Glendenning has been preaching soul-sleep of the dead most of the time. Twice during the discussion thus far he has tried to leave his proposition and attack the Book of Mormon, but he has had immediately to come back, when he was called to a point of order. He is continually telling the audience to just wait until he gets on to our proposition; then he says he is going to have some fun.

Brother Macgregor has vividly shown up the foundation, origin, doctrine, organization, and practice of the Adventist institution, showing the evolution of it, its changes, and its fickleness. Glendenning was wont to deny that Miller was the founder of his institution, but later he was forced to admit it.

Everybody is talking. The excitement is running high. The vital part of the discussion is yet to come.

O. L. THOMPSON.

May 30, 1922.

Well, the big debate is over. It closed sooner than was expected. It was to have lasted until Tuesday night, but it closed Friday night when about half through Friday night's discourse. It happened on this wise:

The opera house was packed! About seven hundred people were in attendance. Elder Macgregor led off with the affirmative, replying to some of the arguments made by Mr. Glendenning on the previous night, and then going on with the affirmative. During the opening singing and Brother Macgregor's discourse, the Reverend Glendenning paid no attention to what was going on, but was faithfully pondering over material and collecting data for a final shot, which he hoped might prove fatal to our cause. His turn came at last; he talked about five minutes upon preliminaries, and all at once he jumped from the main issue and said, "Joseph Smith was a polygamist and I can prove it." He picked up a book and began reading very rapidly purported testimonials given in support of the contention that Smith had many wives. Brother Macgregor asked for the name of the author, which Glendenning seemed reluctant to give. He turned to the audience, making some sneering remarks about the request of Brother Macgregor, but this was a rule in the propositions, and after talking a few minutes, Brother Koehler, who was

our moderator, said, "You haven't told us yet who the author is." Glendenning, then, with the face of a devil, sneeringly said, "It's Shook's." Then he went on haranguing, and Brother Macgregor came to his feet on a point of order and said that the gentleman was not talking on the proposition when railing on the character of Joseph Smith. The chairman agreed, but Glendenning proceeded, until three times he was called to order in about five minutes. Then the chairman said to Glendenning, "Do you intend to stay on this proposition? If not, you'll quit." He refused to abide the chairman's ruling, and the chairman said, "Open those doors and the crowd disperse!" Then came a whine from Glendenning, "I'll abide by it," but it was too late, and the debate closed. He was as white as paper, and trembled like a leaf.

Elder Macgregor is remaining for a time here holding meetings with good interest. The church is to be dedicated Sunday.

O. L. THOMPSON.

June 5, 1922.

I am spending my time in Jonesport assisting Brother Macgregor in the meetings. I had the privilege of leading one more precious soul into the kingdom Friday afternoon—a fine lady.

The church was dedicated here last evening, Elder Macgregor preaching the dedicatory sermon and Elder J. F. Sheehy offering the dedicatory prayer. The building was packed to the limit. It was a wonderful event in the history of Jonesport Branch. Elder Macgregor baptized seven people in the afternoon, and they are to be confirmed to-night. A splendid interest is being shown now. The debate seems to have caused a spirit of investigation.

O. L. THOMPSON.

May 28, 1922.

The debate has passed into history. I think there can be no doubt but what it was a complete victory for us, although it ended very abruptly. The consensus of opinion among both saint and sinner was, that if the sheriff had not stopped it when he did there would have been a riot. People were in a boiling mood when he commanded the doors to be opened and warned everyone to pass out orderly and say nothing. However we could not consistently evade the challenge for the debate, and I am glad that Dan was here to meet the issue. I believe that he will do much good here. Further, let me say that Dan was absolutely consistent in his statements of Millerism. His manly way took with the consistent outsider.

I preached in the Saints' church in the morning and at Beals in the afternoon. At night I assisted Dan, who had a congregation of six hundred in the rink. If found necessary I may stay here and help him out. If not, I shall go to Kennebec. Feeling good? I should say.

H. A. KOEHLER.

June 10, 1922.

It was a glorious event. Unusual power was present. We are now reaping the results. Thirteen baptized to date, twelve of whom are heads of families. More baptisms to-day and to-morrow, which will run us over the twenty mark. Splendid crowds, keen interest, and I am feeling glorious.

DANIEL MACGREGOR.

June 13, 1922.

During the past week we had the privilege of leading two more fine people into the waters of baptism, and these with the twenty-three which Brother Macgregor has baptized to date make twenty-six baptisms following the recent Macgregor-Glendenning debate, and many more prospects. Things are moving here in rapid order.

O. L. THOMPSON.

Elder and Sister Ellis Are at Work in the Islands

Perhaps a line or two from the Society Islands' Mission will not be amiss, and will be appreciated by those who are especially interested in foreign missionary work.

We left San Francisco on the 3d of March on board S. S. *Tahiti*. Several of the Saints of the San Francisco Branch were at the wharf to bid us adieu as we left the homeland for this far-away mission. We watched them as long as natural vision kept them in view—until we were carried out towards the Golden Gate, and finally through it to the vast open sea.

The kindness of the Saints all along the way, Independence, Pueblo, Oakland, and San Francisco, will not soon be forgotten. Such kindly associations and remembrances help to keep one's spirits up when thousands of miles from home and among a people so foreign in many ways to us.

What a wonderful voyage across the Pacific we had! How fascinating and alluring ocean travel is! And those wonderful sunrises and sunsets, only to be seen on the Pacific after we reach the tropics. One could not possibly stay in his berth after 5 or 5.30 a. m., for those sunrises were gorgeous. Words cannot describe them, hence we do not make the attempt.

On the morning of the 15th we were up bright and early to see Tahiti in her morning glory, with her mountain peaks towering to hundreds and thousands of feet without even haze, fog, or cloud to close out our view. As we neared her shores we could see her ravines, deep gulches, and fruitful valleys, with their tropical foliage so dense in growth that entrance without an ax is next to impossible. We could see streams of smoke rising skyward by which we knew the native inhabitants were preparing their morning coffee. Point Venus, with her lighthouse, stretched out and almost touched our bow, and while we stood there on board, a modern steamer nearing an island where primitive people with all their native tendencies once lived and roamed unmolested by foreign foe, I thought of the first men and women who, not more than a century and a quarter ago, came to this same island on sailing vessels from our mother country, England, and placed their feet for the first time on shore near this same point, and where, too, many of them fell in service to humanity—martyrs to and for the cause of Christian liberty, in contradistinction to idolatry and all her kindred evils. One could not help but offer in silence a prayer that he be given strength and be able to righteously represent his God and church in leading such a people from darkness into light, that the lives of those before us, in a general way given for a common cause, be not in vain, but that we with the greater light might be able to lead our native friends farther than those first missionaries were able to do.

We finally reached the pass, entered it, and then anchored in the lagoon near the quarantine station, where our passports and vaccination certificates were examined by the port doctor and chief of police. At last we were permitted to go ashore on the mail boat—a launch that came out to take our mail to the post office—as another steamer was anchored at the wharf and it would be some time before our steamer could dock. We were met on shore by several old-time friends, the missionaries, and some of our native Saints. According to custom, we were escorted to the mission church, where we were formally welcomed by the Saints who had gathered to greet us. No excuses were permissible, so we preached that night at 7.30.

We are entering again into our work of the mission and hope to be able with the help the Lord has promised and alone can give, to push, with the help also of our associates, the work of the Lord ahead in these distant isles.

After a little over six weeks' stay in Tahiti seeking an equilibrium, and getting the mission house (number 1) and yard in shape, we left Tahiti on the morning of the 5th on board a 210-ton, three-masted schooner, for this island, Makatea. We reached here the next morning before daylight, and after daylight were put ashore, where we were met by some of the Saints who were looking for us, they having been apprised of our coming by wireless a few days before.

At present we are very comfortably located in a three-room house with a porch on three sides. We are fortunate in having a one-burner oil stove to do our cooking on. That, with our dining table, is on the back porch, while the front porch is used for our library. Our house stands about ten feet from the ground, on posts, giving us ventilation underneath, thereby making it more healthful, especially in a tropical climate like this. We are only about one hundred feet from the seashore, where the restless, yet very calm sea to-night, rolls up and breaks on the reef, which is very narrow in this island. This is a most beautiful spot for a week or ten days' stay.

We expect to leave here in a few days for either the island of Tikahau or Rairoa, where we will be for several days, and perhaps weeks.

We are both well and feeling fine in our work. The tropical heat is gradually taking some of our flesh away, but it does not affect our health.

Not being able to write to all our friends in America, we take this means of letting you know of us, and our address for which many of you asked.

Yours for service,

MR. AND MRS. C. F. ELLIS.

PAPEETE, TAHITI, Box 44, Society Islands. Via San Francisco, California.

Blue Laws and Personal Liberty

"Those who rave about personal liberty mean personal license to do as they please, unrestrained by any law."

I recently read a speech by a certain congressman in favor of a bill to abolish blue laws because they deprived people of their personal liberty. What he called blue laws were the Eighteenth Amendment to the Constitution, or prohibition, together with the laws made to protect the Christian Sabbath and the laws against gambling and immoral resorts.

As if the laws against social degeneracy are not already low and rickety enough. This man, who is but the mouth-piece of many others, would abolish the bars altogether. But I believe there is still enough of the ideals of our Puritan fathers among us to prevent such a bolshevik revolution from good morals; though it is hard to realize the fact with pastors of the staid old Presbyterian Church urging the installing of modern dance halls by the churches as per the clipping which I inclose.

As I look back over the years which my life covers, and compare the gulf that separates the present religious thought with that in which I was brought up, I feel almost despairing for the young people of the present and future. And to the question of how such transition came about, I think that I can trace it to the desecration of the Sabbath, the Lord's Day. Recalling to mind the strictness with which that day was honored in the time of my youth, and viewing the disrespect in which the day is treated now, I believe that I am correct in considering it the entering wedge to all the moral laxity now.

Early Ideals on Sabbath-Keeping

My mother was of Puritan descent and she possessed a

very tender conscience regarding the Lord's Day, the Sabbath of the Lord as she had been taught. No work was done then that could be done before or after. We children were never allowed to run about or play on that day. Memory recalls a day when we became so tired of confinement of the house and keeping still while father read from some solemn book like Flavel's Method of Grace that we—I and young sister and brother—stole out doors to play in a make-believe wagon driving to church. We were frightened by the shaking and falling of a large board from no visible cause. With one accord we all started for the house when sister said it was a warning because we were playing on Sunday.

Again, memory recalls a Saturday night spent with a couple of girl friends whom we were to accompany to church on the morrow. One of the girls was putting some finishing touches to a new dress. The old people retired to bed, admonishing the girls not to sit up so late as to break the Sabbath, and several times the mother called to us, "Girls, do go to bed; I'm so afraid you will break the Sabbath." Those people were Presbyterians, and the idea of dancing at any time or place would have been a shock to them indeed. And now a pastor of that same denomination advocates a public dance hall by the church and under the church superintendence! Can anything better illustrate the change in the moral and religious status of the people.

To-day baseball games and other games are in order, and there is running, shouting, cussing—anything but the remembrance of the Sabbath day to keep it holy.

God Enjoins Sabbath-Keeping

If our ancestors erred in strictness, they erred on the side of right, and they honored the Lord in giving to America a Christian Sabbath. In the latter-day revelations the Lord directed how that day should be spent. See Doctrine and Covenants 59: 2 which reads:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For, verily, this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. . . . Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments to the Most High, confessing thy sins unto thy brethren and unto the Lord. And on this day thou shalt do none other thing; only let thy food be prepared with singleness of heart."

Jesus rested in the grave on the seventh day—the Jewish Sabbath—after he had finished his great work of our redemption. He arose on the first day, bringing in the new order of life everlasting to those who follow in the regeneration. This wonderful work is signified in our baptism whereby we are buried with him and arise to walk in newness of life. Surely we have reason to remember the Lord's Day, to sanctify it and keep it holy.

Let us remember, too, that those who rave about personal liberty mean personal license to do as they please, unrestrained by any law. I believe that there are yet too many real Christians who try to live in conformity with Christian ideals for such license to be permitted.

ELEANOR WALDORF KEARNEY.

Reunion workers will be interested in a new play just off the press entitled, "The opportunity of the Sunday school," by Margret Davis. It is especially desirable for evening presentation by those in charge of Sunday school work. Simple in motif, few chief characters (ten) and requiring about three quarters of an hour for production. It is on sale here at 10 cents each, 90 cents a dozen.

Two-day Meeting in Southern Canada

In Amherstburg, Ontario, the most southern part of Canada, we held our two-day meeting, June 3 and 4, under the direction of Brother W. Leverton and the other district officers, also Elder J. Pycock. Starting at 8 p. m. Saturday with Brother Pycock and Brother S. Phillips, field worker for Religio, in charge, we received much instruction along the line of social recreation work.

On Sunday we had a feast of good things, commencing at 9 a. m. with prayer and sacramental service. Officiating officers were: Brethren S. Lamont, J. Pycock, J. C. Dent, W. Leverton, and W. Andrew. We had ten prayers, twenty-nine testimonies, nineteen hymns, and one baby blessed. There were seventy-seven in attendance, which included Saints from all the surrounding district.

Following a short recess, the eleven o'clock meeting opened with Elder J. Pycock as the speaker on the subject, "We are laborers together with God," also touching on "Am I my brother's keeper?"

A basket picnic was the order for 12 o'clock, when the inner man was amply provided for by the Women's Department, the Oriole Girls satisfactorily acting as waitresses.

At 2 p. m. the priesthood held a gathering from which the local members received much instruction and benefit. At the same hour, departmental work was held in charge of Brother D. Clapworthy, Sunday school worker, and Sister R. Woods of the Women's Department, and Brother Phillips for Religio, all of whom answered queries along the line specially engaged in.

Three o'clock found us again in a preaching service. Brother J. C. Dent was the speaker on the text, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and "But let a man examine himself," emphasizing the thought of tithing and offering.

The last service of the day was at seven o'clock with Brother W. Leverton speaker, dealing with "this gospel of the kingdom."

Altogether we spent a happy and busy day in the service of the Master and trust much good was accomplished. The Saints were greatly edified and go forward from this our first gathering of this nature with renewed energy and determination to let our light shine.

A. E. AIRRISS.

Good Conference at Butler

(Extract from letter of Edward Rannie to First Presidency, June 13, 1922.)

When I last wrote you my "weekly letter" I was at Butler, Missouri, where I remained until the 12th instant. Our conference commenced on Friday, in our missionary tent, because the branch has no meetinghouse. Their regular place of meeting is in a country schoolhouse. The tent was set up in the city. The attendance was only fair, not so large as at other conferences. The weather was extremely warm and the farmers were extremely busy, and it is largely a farming community of Saints.

The conference was enjoyable and profitable so far as relates to the spiritual meetings, and so also was the social side of the gathering. Brother William Patterson, of Australia, was sent to us from Lamoni as a substitute for Floyd M. McDowell. Our brother fitted into the work in every place that we tried him. As a soloist he charmed the people with some fine renditions. As a Sunday-school teacher he made a good fit and charmed the young people with his interesting way of presenting things. His preaching was excellent and fit well into the needs of the people. At a picnic given by the

young people he did his part well, and a feature that added much to the enjoyment of the young was the introduction of a number of Australian games. He has mastered an art that seems to have gained the strongest foothold in America, that of eating ice cream. We were all glad that he was with us.

We Need the Sanitarium

Whilst reading the Sanitarium number of the HERALD I was pleased to see so many statements made by the several writers which confirmed those which I have held for some time, and especially to see this part of the church work being brought more to the front. It has not been my privilege to see this building known as the Sanitarium, where I am sure much good has and will be done in relieving those suffering in mind and body, but I have spent a great deal of time in two hospitals since I was wounded.

One of the articles in the special number, written by J. W. Peterson, impresses the writer very much. I have spent some twenty-two months in hospitals among other wounded soldiers, and have often wondered what it would be like to be attended to by doctors and nurses such as we learn of in this Sanitarium of the church. I would have liked very much to feel that I was in a building where the Spirit of God was made manifest through "consecrated workers," and where things that were distasteful to one desiring to serve God could not be seen. I agree with Brother Peterson that mostly the nurses and doctors in other hospitals are not God-fearing people, yet some have proved themselves "angels of mercy" in watching over the writer. Whilst these few stand out as monuments of everything that is good, yet others—a large percentage—were quite the reverse.

In viewing my experiences in other hospitals I realize that my spirituality decreased until I was almost spiritually dead. The Sanitarium run by the church, where one can have the "peaceful association of kindred spirits," where one's spirituality can be increased, is one to be desired.

I pray for those in charge of this institution, that the ideals they have in view may be realized, and that the articles penned by the several brethren on behalf of the Sanitarium will prove effectual in bringing home to the membership of the church the great needs of this institution which is worthy of their support.

J. W. FOSTER.

Independence

The opening service of the outdoor meetings of Sunday evening on the lawn at the Stone Church was preaching by T. W. Williams with music by the new band. The attendance was good. Elder Williams leaves soon for his home in California.

Children's Day exercises were observed Sunday at Second Independence and Walnut Park in the evening; at Liberty Street in the morning. At the two first-mentioned new cantatas produced by members of the Pen and Ink Club were tried out with success, one of them being "Zion Redeemed," recently published, and which has sold well this season. Perhaps the next edition will be revised somewhat to include improvements which seem advisable.

At Second Independence seven were baptized and at Walnut Park there were ten. Girls have predominated everywhere except at Walnut Park, where the number was equally divided.

An interesting trip was taken on Saturday and Sunday by about forty persons made up of the members of the Sunday school church history class of Walter W. Smith, with their friends. Five of the autos carrying the party left on Saturday and five on Sunday morning, taking the route (after crossing at Kansas City) which the Saint took when leav-

ing Jackson County in the thirties into Clay and Caldwell Counties to Far West. They drove to Cameron and from thence to Far West, having a number of interesting experiences viewing the historic ground, which will be reported in detail by one of the party.

Elder F. T. Mussell, president of the Northeastern Missouri District was taken ill during the conference at Macon, June 10, and had to be hurried to the Independence Sanitarium where he is under treatment and getting along favorably.

Elder R. D. Weaver, lately appointed as missionary to Kewanee District, was stricken while in his field with appendicitis and brought by Brother Wentworth Holmes, sr., to the Sanitarium, where an operation was performed and he is now getting along very nicely.

We learn here that Brother Herbert S. Salisbury, of Saint Joseph, has been appointed state patriotic instructor for the Sons of Veterans by the commander of the Missouri Division at Saint Louis. He was the speaker on Memorial Day before the Grand Army of the Republic and the American Legion at Seneca, Kansas.

The radio sermon Sunday morning was by S. A. Burgess, on "The universal search for truth." The air is so jammed Sunday evenings that the morning hour of 10 a. m. has been chosen for the summer.

Elder A. H. Mills, secretary of the Department of Music, has opened a studio in the Battery Block, Independence, where he teaches piano, harmony, and counterpoint. In his announcement and prospectus he says: "The writer anticipates the growth of this present venture towards the definitely organized school, which is now in contemplation; and when developments warrant, competent instructors in voice and violin will be associated. It is anticipated that this present effort will prove the germ and eventually the foundation of a properly established and creditable school of music in Independence." Elder Mills has, with a number of the ministry, in the interests of economy withdrawn from full-time participation in church work and will give his time primarily to this musical work. He has nine years of special training in piano, harmony, and counterpoint, and is the composer of a number of our well-known church hymns. For several years he has edited The Staff in the HERALD, and has traveled extensively in the interests of the Department of Music.

An added improvement to civic conveniences lately has been the opening of the newly constructed Natatorium by the Criley family, Brother Frank Criley in charge. It is the largest swimming pool in the county, not excepting Electric Park. There are three hundred lockers and the water is constantly sterilized and tested by the latest machinery constructed for such purposes. The location is convenient—Lexington Street, near the Pacific bridge in the west part of the city. We commend the management for its policy of Sunday closing.

The motion pictures shown Saturday evenings on the church lawn at the Stone Church are very popular. Perhaps the committee may never secure pictures that reach their ideals nor those of all the people, but they are to be commended on their earnest efforts to provide something wholesome in this line to be supported by popular subscriptions. Each Saturday evening, beginning at dusk, these programs are furnished for perhaps as many as two thousand people free of charge. Those who are not able to pay are not required to do so. Those who feel so disposed help more liberally to make up for those who cannot.

Early in the morning of the 18th Elder Alfred White of this city, passed away, after taking sick about ten o'clock the previous evening. He is well known on his own account, also as the brother of Elders I. N. and D. C. White. The funeral is announced for Thursday morning at the Stone Church.

The following patients entered the Sanitarium for the week ending June 17: Mrs. W. H. Eliason, Lamoni, Iowa; F. T. Mussell, Des Moines, Iowa; Catherine Hunt and Gladys Harris, Greenwood, Missouri; R. D. Weaver, Traverse City, Michigan; William Patterson, New South Wales, Australia; Bessie Hutchins and John Everett Powell, Lees Summit, Missouri; Mrs. Mabel Ross, Chetek, Wisconsin; Mrs. Etta Oldfather, Kansas City, Kansas; and the following from Independence: Mrs. Sarah Faler, Mrs. Ammon White, Mrs. Elizabeth Moody, Mrs. Pearl G. Sherman, Clifford L. Nesbitt, Ralph Wittmann, Mrs. Mildred Ziers and Baby Ziers, T. J. Sloan, Miss Frances Fassnacht, Mrs. Mabel Christy, Mr. and Mrs. S. A. Reeve, Mrs. D. A. Galvin, and Mrs. Emma Atkinson. X-ray patients: Arthur Nelson, Kansas City, Missouri; and Lucas Choplin, Mrs. Louis Witte, Mrs. Pearl Lavery, and Thelma Vione Betts, of Independence.

Missionary Appointments

It will be noted that only a partial list of missionaries has yet been published. There are other names to follow. The names published total 187, of which 6 are superannuated, one on leave of absence, leaving 180 appointed to active service. Of these, 32 men and 12 women are sent abroad, across the seas; 136 are sent to fields on the American Continent. It will be seen from this that the foreign missionary list has been increased, especially since the above does not include, as in the past, any native appointments in the South Sea Islands.

"Elmer E. Long, of Lamoni," writes J. E. Steele, from Omaha, Nebraska, "has recently closed a six weeks' series of meetings in our South Side Branch, which has been a wonderful good among us. Brother Long's ability to expound the truth has certainly been edifying to the members of the household of faith, besides adding six through baptism.

"Our Sunday school has just finished a contest which caused a great deal of interest and rivalry among the classes. Sister Emma Moran's class, Number 4, won by a large margin. The contest was an automobile race from New York to Zion and San Francisco to Zion—mileage being given on certain merits. This contest was very successfully executed under the direction of our superintendent, Sister Rena Powers, and has instilled no little enthusiasm in our school."

"The Bay Cities' second annual rally day came with another record-breaking crowd," writes G. M. Hawley, of Oakland, California, "representing practically all of the leading branches in northern California. Oakland, the chosen site for this year, demonstrated her ability to handle large crowds with little confusion. Such an airing of ideals and ambitions! A central and permanent resort in this locality for incoming and outgoing missionaries was one of the aims mentioned by our executives. Headed by our very able brother, J. D. White, Oakland bids fair to lead the West in hospitality and the spreading of the work."

Brother G. T. Griffiths writes from Columbus, Ohio, that Brother Paul M. Hanson visited that place over Sunday, the 11th. During his stay they visited the Serpent Mound in Adams County, and the great Fort Hill in Highland County, Ohio. Brother Hanson came on to Independence and Brother Griffiths planned to leave on the 17th for New Philadelphia, Akron, Cleveland, Kirtland, Toledo, thence to London, Ontario, to attend a reunion from July 1 to 10. He has four other reunions to attend, so in common with the rest of the apostolic quorum will be quite busy during the summer season.

MISCELLANEOUS

Cook Wanted

For the Kirtland reunion, August 10 to 20. For further particulars, write to J. D. Lewis, 103 South River Boulevard, Independence, Missouri.

Information Wanted

Anyone knowing the address of Matthew Scott, Peter Ramsey, and William E. Harris please write to Ella M. Crouse, secretary, Osborne, Kansas.

Requests for Prayers

Sister D. Orr, of 124 Grand Avenue, Ottumwa, Iowa, requests the prayers of the Saints on the first Sunday of July. This sister has been a sufferer for the last ten years, has recently undergone an operation and must remain in bed two more months.

Pastoral Notices

To the Saints in Central Illinois; Greeting: As I have been appointed to labor in your district as supervisor and as this is a new field to me, I request the cooperation in my work that will help me get acquainted so that the openings made by other missionaries may not be lost sight of. If the Saints knowing where such places are will notify me at Pana, in care of Brother Charles Mose, I will gladly make it a point to visit them. Mrs. Sparling is traveling with me and in any place that may need help in Sunday school or any part of the Women's Department, she will be glad to cooperate with the district and local workers in that line.

Your coworker,

HENRY SPARLING.

Correction

In our issue of May 31 we published on page 506 a poem entitled "His hand is over all." The author's name is given as Mabel K. Smith, which is a mistake, the writer being Mrs. Alice M. McBride, of Independence.

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Elder James Schofield, 112 Fernley Road, Spark Hill, Birmingham, England, as chorister of the Northern District of England.

For him we urge the loyal and earnest support of all the musical forces of the district.

ALBERT N. HOXIE, *General Director.*
ARTHUR H. MILLS, *Secretary.*

Conference Notices

Northern Wisconsin, at Chetek, reunion, July 1, a special conference to elect delegates for General Conference; by order of Presidency. Mary Mair, secretary.

Central Texas, with Central Branch, near Hearne, July 29 and 30. Sunday school program will be rendered on Friday night preceding. Please send all branch and ministerial reports to the undersigned not later than July 20. Sheldon Armstrong, secretary, 56 Vida Avenue, Houston, Texas.

Alberta, at Ribstone, July 7 and 9. Conference and Sunday school convention. All nonresident Saints should try to be present. W. H. Chandler, secretary.

Holden Stake, Knobnoster, Missouri, June 24 and 25, 1922. The business formerly coming before the branches is now transacted in the stake conference, and we request a good representation from the different churches in the stake. It is desired that the elders' quorum select a president at this conference and we urge attendance of all elders in the stake. A member of the Quorum of Twelve will be in attendance. Conference will convene for business 10.30 a. m. the 24th. Holden Stake Presidency.

Reunion Notices

Nauvoo, at Nauvoo, Illinois, August 18 to 27. Prices of tents: 12 by 14, \$7.75; 10 by 14, \$6.75; 10 by 12, \$5.75. Double cots, \$2.25; single cots, \$1.75. Send orders to H. F. Broman, 1107 43rd Street, Burlington, Iowa. Money should accompany all orders. D. J. Williams.

Minnesota, at West Duluth, July 8 to 16. Near Polk Street Hotel, at 31 South Fifty-third Avenue West. Take a West Duluth or Ariel Bridge car going west and get off at Main Street. Cafeteria service, or board yourself. Some furnished rooms, others for those who bring bedding. Speakers: Bishop J. F. Keir, J. F. Garver, William Sparling, and J. E. Wildermuth. Gospel sermons, prayer meetings, departmental meetings, district conference, and recreational features. Take a vacation and renew your spirituality together.

Eastern Colorado, at Colorado Springs, August 19 to September 3. Tents: 10 by 12, \$4.50; 12 by 14, \$5.50; canvas and spring cots, \$1. Those who order first will get the best cots. Meals at cafeteria on grounds. Eastern Saints planning trips to Rocky Mountain playgrounds and National Parks should plan to attend this reunion at Colorado Springs, the center of the Pike's Peak region. Place orders with R. S. Salyards, jr., 920 North Cedar Street, Colorado Springs, Colorado. R. S. Salyards, jr.

Northeastern Illinois, August 24 to September 3. C. A. Edstrom.

Massachusetts, at Onset, July 24 to August 9. Prayer meeting, 8.15; Institute work with classes, 9.45; preaching, 11; recreational activities in the afternoon; evening preaching, followed by social and other interesting features. Besides the ministry of the district, President F. M. Smith, Apostle J. A. Gillen, and Elder Daniel Macgregor will be in attendance. Reunion located on the shore with salt water bathing available, conveniently reached by steam and electric cars. With abundant recreational facilities at hand, and a program for spiritual, educational, and social uplift of all, the reunion should be one of the best ever had. Those desiring further information should address the chairman of the reunion committee, E. L. Traver, 287 Powder House Boulevard, West Somerville, Massachusetts.

Pottawattamie and Fremont, Iowa, and Northeastern Nebraska Districts, at Prospect Park, Council Bluffs, August 11 to 20. One block from the end of the Harrison Street car line. Tents: 10 by 12, 3-foot wall, \$3.50; 10 by 14, 6-foot wall, \$6.50; 8 by 10, 3-foot wall, \$2.75. Cots and tables each, \$1; chairs, 10 cents; tents erected, extra charge of 25 cents. Send all orders to bishop's agent before July 25, with cash accompanying. Make your decision and send your order and money without delay. Address J. A. Hansen, Weston, Iowa.

New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6. Grounds may be reached from Philadelphia to Reeder Station on the New Hope branch of Pennsylvania Railroad. From New York to Lambertville, New Jersey, on the Delaware Valley division. From Scranton and Buffalo to Lambertville, New Jersey, via Delaware and Lackawanna Railroad and Pennsylvania Railroad, Delaware Valley division. All Saints expecting to visit in the East during the coming summer are cordially invited to attend this reunion. Rates are: Tents, \$11, including board floors and lights; cots, \$1; weekly meal ticket, \$8.40. The Presidency informs us that we shall have the pleasure of having with us Apostle J. A. Gillen, Elder Daniel Macgregor, Sister Dora Glines, Elder A. Max Carmichael, and possibly President Frederick M. Smith. We expect to have a fine reunion and would urge all who can make it convenient to enjoy it with us. John Zimmermann, jr., chairman.

Central Texas, at Hearne, July 31 to August 6. Arrangements will be made to take care of the departmental work. Special notice will be given later regarding tents. Albert J. Banta, president.

Western Oklahoma, at Eagle City, August 4 to 14. Those wishing tents should write Lester E. Dyke. This year promises to be the best reunion we have ever had in this district, as we have heard from almost all of the branches and many express themselves as ready to come. All should prepare to

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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stay the ten days, bring tents and bedding and do not depend on finding places to stop with some of the Saints, since there might not be room for all. Bring your musical instruments and help swell the orchestra, also your songbooks and everything that enters into making of a real live reunion. We are looking for you. Lemuel D. Dyke, secretary.

Des Moines, at Runnells, Iowa, August 11 to 20. Speakers: Paul M. Hanson of the Twelve, Walter W. Smith and wife, A. E. Warr, and Asa Smith of the missionary force, also local workers, and we expect a patriarch. This reunion will be one of the best. We are expecting a large attendance. Request all who can to be present at the first session, prayer service, Friday morning at 10 a. m. Order tents and equipment of E. G. Beye, Rhodes, Iowa. Henry Castings, chairman.

Kewanee, at Galva, Illinois, August 11 to 20, 1922. All of the Kewanee Saints are asked to help make it a success, and those who are able are asked to contribute freewill offerings to meet expenses. Tents are ordered for all. No direct charge to be made, but those able are invited to assist. It is hoped that this will be a "reunion" of all the Kewanee Saints, in deed and in truth, and that the method of conducting the reunion upon the plan of "no charge" for anything but "pay as you are able" will prove such a blessing that all who desire will be able to attend. The departments will be represented and in charge of able men and women. R. C. Russell will attend and it is expected to have Evangelist F. G. Pitt and wife present, as well as others. Further details will be published later. Those expecting to attend may write Elder George Sackfield, Matherville, Illinois, or Harland Cady, Millersburg, Illinois. By order of committee.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Washington, Idaho, and British Columbia, at Coeur d'Alene, June 16 to 26.
 Northern Wisconsin, at Chetek, June 23 to July 2 (494, 564).
 North Dakota, at Fargo, June 24 to July 2 (516).
 Mobile, at Sans Souci Beach, Alabama, July 1 to 9 (516).
 London, at London, Ontario, Springbank Park, July 1 to 10 (397, 564).
 Minnesota, at West Duluth, July 8 to 16.
 Western Colorado, at Durango, July 14 to 24 (541).
 New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6.
 Portland, at Portland, Oregon, July 22 to August 6 (494).
 Massachusetts, at Onset, July 24 to August 9 (445).
 Independence, at Gudgel Park, south of Independence, July 27 to August 6 (469).
 Southern California, at Convention Park, July 28 to August 6 (565).
 Toronto, at Lowbanks, Ontario, July 29 to August 14 (850).

Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
 Central Texas, at Hearne, July 31 to August 6.
 Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397).
 Western Oklahoma, at Eagle City, August 4 to 14 (247).
 Chatham, at Erie Beach, Ontario, August 4 to 14 (271).
 Kirtland, at Kirtland, Ohio, August 10 to 20 (319).
 Northeastern Kansas, at Netawaka, August 11 to 20 (271).
 Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319).
 Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
 Central Michigan, at Pinconning, August 11 to 20 (469, 565).
 Eastern Iowa, at Maquoketa, August 11 to 20 (469).
 Southern Idaho, at Rupert, August 11 to 20 (564).
 Utah, at Malad, Idaho, August 18 to 26 (541).
 Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
 Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319).
 Central Nebraska, at Inman, August 18 to 27 (516).
 Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
 Eastern Colorado, at Colorado Springs, August 19 to September 3 (350).
 Northeastern Illinois, August 24 to September 3.
 Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

Our Departed Ones

NEWMAN.—Sarah Leona, daughter of Fred and Margaret Newman, was born at Hiteman, Iowa, October 29, 1921. Died at the home of her grandparents, Mr. and Mrs. Samuel Davis, May 16, 1922. Funeral from Saints' church in charge of William Wilson. Sermon by D. T. Williams. Interment in Hiteman Cemetery.

NEWMAN.—Margaret Wolfe Newman, daughter of John and Sarah Wolfe, was born at Cedar Mines, Iowa, December 5, 1896. Baptized July 28, 1915. Married Fred Newman June 29, 1921. Died May 29, 1922, at her home in Hiteman, Iowa, after an illness of six months. Her one child, Sarah, preceded her a few hours. Funeral from Saints' church in charge of William Wilson. Sermon by D. T. Williams. Interment in Hiteman Cemetery. Leaves mother, stepfather, three brothers, and one sister.

BEANE.—Ella May Mandsley was born at Iron Hill, Iowa, December 26, 1870, and died May 29, 1922, at the City Memorial Hospital, Maquoketa, Iowa. Married Owen Milton Beane in 1893. Baptized in early life. Leaves husband, three sons, and one daughter. Funeral sermon by John Heide. Interment in Mount Hope Cemetery.

SCHMID.—Marjorie Pearl, daughter of Cecil E. and Pearl Schmid, was born in Atchison, Kansas, June 13, 1920. Died in the Noyes Hospital, Saint Joseph, Missouri, June 2, 1922, after an operation to drain an abscess on the lungs, superinduced by pneumonia. Besides her father and mother, little Marjorie leaves one brother, Lowell. Funeral from Saints' church at Fanning, Kansas; interment in Mount Olive Cemetery. Sermon by Samuel Twombly, assisted by Frank G. Hedrick.

GOODE.—Joseph Goode was born at London, England, April 17, 1850. Died at Lamoni, Iowa, April 1, 1922, after a brief illness of two and a half hours. Short services at the home of his daughter, Mrs. F. M. McDowell. Sermon by Eli Hayer, assisted by Columbus Scott. The body was taken to Tabor, Iowa, the former home. Funeral sermon at Tabor by Brother Lambkin, assisted by Brother Pierce. Leaves wife, two daughters, three grandchildren, three brothers, and one sister. Interment in family cemetery at Tabor.

WILSON.—Virginia J. Wilson, daughter of George S. and Josephine Wilson, was born at Levering, Michigan, January 16, 1910. Baptized September 1, 1918. Died April 13, 1922, at Walker Hospital, Cheboygan, Michigan, after an operation for appendicitis. Funeral services from her home in Cheboygan. Sermon by A. E. Starks. Interment at Bliss, Michigan. Leaves parents, three sisters, and three brothers.

ANDERSON.—Emma Locine Whiting was born at Silver Creek, Mills County, Iowa, March 8, 1853. Married Edwin B. Anderson April 5, 1870. To this union were born eleven children. Five sons and four daughters are living; also forty-one grandchildren, one great-grandchild, two brothers, and three sisters. She was baptized into the Cutlerite faction of the church in 1863, at Manti, Iowa, and in 1864 moved with them to Minnesota. Joined the Reorganization March 5, 1884, at Clitherall, Minnesota. Died June 10, 1922, at Independence, Missouri. Funeral sermon by F. A. Smith. Interment in Mound Grove Cemetery.

Conference Minutes

GALLANDS GROVE.—At Cherokee, Iowa, June 10 and 11, presided over by district presidency, Bishop C. J. Hunt associating. Reports from branches indicate an encouraging spiritual condition. Enrollment, 1,014. Bishop's agent reported receipts from February 1 to June 1, \$1,717.89. Officers elected: E. R. Butterworth, president; C. E. Anderson and C. W. Winey, counselors; Lena M. Talcott, secretary; E. L. Edwards, treasurer; C. E. Anderson, bishop's agent; J. D. Talcott, chorister; E. L. Edwards, librarian. Motion prevailed granting the district presidency and secretary, together with the branch presidents, the privilege of selecting delegates to General Conference. Albert Haynes, of Cherokee, was recommended for ordination to the office of teacher. District presidency authorized to provide for the ordination. Ordained at the Sunday morning prayer service by S. T. Pendleton and A. R. Crippen. Preaching during conference by C. J. Hunt, S. T. Pendleton, J. B. Barrett, and L. V. Butterworth. Attendance was large throughout, Mallard Branch attendance being almost 100 per cent. It is indeed encouraging to meet with the new members and note the earnestness with which they have entered into the service. Conference adjourned to meet next time at Mallard, time left to district presidency and president of Mallard Branch. Lena M. Talcott, Arion, Iowa.

Graceland Graduation

Graceland College has just completed her twenty-seventh year and celebrated by granting the degree of A. A. to thirty-three young people, of whom twenty-six are eligible for a state teachers' certificate, and one of whom graduated in oratory; diplomas to eleven in religious education, to seventeen in the academy, to four in shorthand, and two in the business course, besides certificates to five in the preparatory department, a total of seventy-two.

The baccalaureate sermon was delivered by R. V. Hopkins, pastor of Zion, on Sunday evening, followed on Monday evening by a graduate recital by Miss Florence Juergens, and on Tuesday evening by the Lamda Delta Sigma banquet at which R. V. Hopkins delivered the address. Wednesday evening the commencement exercises were held with President Elbert A. Smith as the speaker of the evening.

Sister Mirtie B. Keith writes from Texas of her love for the gospel and the difficulties she has in trying to get others about her to see the light as it has shone into her life.

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The President

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Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICE REORGANIZED OF LAW

"There shall not any man among you have it be one wife; and concubines he shall not have."—Book of Mormon, Jacob 2: 36.

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Number 26

EDITORIAL

A Lawgiver

When the Dutch ambassador to Siam, several decades ago, told the court concerning the rivers of Holland, how they froze in the wintertime, and how men and even horses could walk and drive over that which had formerly been flowing water; and when he told them concerning the snow fall, they set him down for a common liar.

Lack of experience may prevent us from knowing the truth, no matter how plainly one who knows may seek to declare it.

One who has never seen the Grand Canyon of the Colorado in Arizona could hardly be made to realize its tremendous proportions and beauty. Walking along the earth one suddenly finds a rift at his very feet. But such a rift! thirteen miles across, more than a mile deep, with mountains a mile high in the bottom whose summits do not appear above the rim! A view of fifty miles or more, with the setting sun, makes glorious the multicolored rock, a spectacle which is quite impossible to picture in mere words, and which no painter has been able to adequately reproduce.

On a very much smaller scale, there appears in Yellowstone Park a canyon three miles long, somewhat similar in color, the Grand Canyon of the Yellowstone.

But even in some of the more ordinary affairs of life, a mere word picture, or even a photograph, could not ordinarily present, so it could be seen, so great a spectacle as some of our American cities.

Again, one may insist upon proof of invisible things. But there are many problems in mathematics which cannot be proven to the one who is not as yet well grounded in all the fundamentals of that science, including high school and college work. Because it cannot be proven to such an individual, it does not thereby follow that it is only a guess. There are problems even in the social sciences, which to some are clearly demonstrated, but which some writers find quite incomprehensible. A basis of knowledge, as well as reasonable openmindedness, is necessary upon the part of the learner before truth can

be made manifest. This is true in other departments of science, in chemistry and biology, including botany and zoology. It is true in psychology. It is not surprising that it is not less true in spiritual things.

There are some who will insist that it is only a guess and will persistently turn their backs upon essential knowledge, because while with their lips they affirm openmindedness, in fact they do not want to learn and know lest such knowledge change their present predilection.

But knowledge of spiritual things is not simply a guess, even though many who have specialized in mathematics, in chemistry, or in social sciences are not sufficiently developed to perceive the evidences of divinity.

It is rather startling how few of those who are most critical of religion ever stop to analyze the alternative. To deny God, it is not sufficient to set up a brotherhood of man, for the brotherhood of man and social justice is a most essential and ever present element of primitive Christianity. But if there is no God we are forced then to the conclusion that everything depends upon chance rather than upon fundamental law and a lawgiver.

If such an explanation be true, the first cell of life was a tremendous miracle, but having that one cell, the development therefrom of intelligent man, who builds, who plans, who thinks and dreams, who with limited eyesight has extended his seeing far beyond the keenest sighted animal; who, hard of hearing compared with many of the animals, has extended his power of hearing manifold beyond the keenest animal hearing, is indeed marvelous. Then if man is only the result of chance, how great is that miracle of godliness that he should have made and perfected an idea of God among widely scattered peoples with such similarity and uniformity in many details.

Evidently if man has happened once he can happen again and again, but the credulity to believe that once a man has been formed, that he will continue to produce always and unchangeably after his kind, not by a fundamental law of an intelligent lawgiver, but purely by the law of chance, is to a mathematician to declare a credulity far exceeding that required to believe in an intelligent ruler of the universe. The probability that man, starting his new creation with a single cell, that cell will follow without law or law-

giver the whole road of evolution clear up to become another man, is to express a thought that by the law of probabilities is almost infinitesimal. But when that is repeated, not once, but manifold times, when in fact millions and billions of instances occur, and this genesis still continues always the same, it testifies so strongly to a fundamental intelligence, or law-giver, that it would seem that even the wayfaring man, though a fool, need not err.

In ancient times it was written, "The fool has said in his heart, There is no God." That is well expressed when examined in the light of scientific knowledge, of technical facts, as well as the common sense of the man of the street to-day. Yet that is only one of the factors deserving our consideration, that uniformity of law, not only with man, but evidently the same law governing with all in nature.

S. A. B.

The Lord's Supper; Renewing of Our Covenant

The Lord's supper is not only in remembrance of the sacrifice of Jesus, but also gives to us an opportunity to renew our covenant. In baptism we have secured a remission of sins; in his compassion for us, he has given us this further opportunity to make reconciliation. But as remission of sins in baptism must be preceded by true repentance, so must this renewal of our covenant also be preceded by fruits meet for repentance, a turning from wrongdoing, a resolving to do that which is right, and a restoration or an undoing of the wrong so far as we are able.

Before baptism we are not called upon to disclose all of our sins before the church. We should make reconciliation and restoration, however. On one occasion, Jesus directed Zaccheus that he should repay fourfold. In the Lord's supper, we should not make public confession of our secret sins. They are known to God; our sin is against him, and it is to him we should make our confession, and in prayer seek help to put aside our evil desires and to choose that which is right. Sometimes it may be well to confess our sins to an officer of the church to receive his help in prayer and in council in helping us to overcome; but if so, such confession should be kept most confidential. Such confessions are only for the purpose of helping the individual.

It is not proper, as we sometimes have seen done, for these secret confessions to be presented to the church and forgiveness asked, so that which was before private becomes public property. The great purpose is to help one to a better living, to make easier the path of righteousness and not the complying with an outward form.

If one comes to the altar and learns that he has

injured any, he should go first and make reconciliation with the one who is injured. The same is true if others have injured us. We should make a decided effort to bring about a reconciliation. It is on this principle that confession must be made to the injured spouse in the case of first offense of adultery. It is not necessary, nor is it proper, to present such personal offenses to the branch and ask the church for forgiveness, as it is not primarily the place of the church to grant such forgiveness. That belongs to the individual who has been injured. Adultery, however, if known publicly, is a further offense.

Public confession should be made of public wrongdoing; that which is known and which has brought disgrace directly or indirectly upon the church. This might arise from secret sins which have become public property. It may arise from personal offenses which have led to a public evil or have become a matter of public knowledge and report. The forgiveness of the church is for this public offense. It does not take the place of our humble prayer and confession to God for our sins. It does not take the place of our personal efforts for reconciliation or confession to one whom we have personally injured. The church accepts the confession and forgives, if it chooses, the public offense against the church.

It is a wonderful thing that this plan has been given by which we may renew our covenant after such offense. An opportunity is offered whereby we may again renew the covenant we have made before our heavenly Father and the church, and thereby receive anew a remission of sins, and anew the Spirit of God to help us to righteousness.

S. A. B.

The Right Kind of a Gang

Professor Athearn, in the International Sunday School Convention, in illustrating that the gang spirit is not from biological instinct but is the result of social training and can be directed by the home or church, related that he belonged to a gang and they tried to make him use tobacco.

His father had never presented a chart on the amount of nicotine in a pound of tobacco or how many dogs could be killed with a cigar. He had none of the splendid statistics of the effect of nicotine or tobacco on growing boys. His father had not even forbidden him to use it. But he had heard his father, who was a physician, tell his mother several times that as far back as he could trace, no Athearn had ever drunk intoxicating liquor or used tobacco.

So, while they tried to force the tobacco between his lips he held his mouth locked shut, and over the shoulders of the boy who was holding the plug of tobacco he could vision father and his father's father

and his great-grandfather, etc., clear back to Adam. He belonged to a bigger gang—the gang of the Athearns who had never used tobacco, and he would not be the first to go back on his gang.

There are two splendid points in that story: One, the value of affirmative teaching instead of the negative teaching of "Don't"; and instead of emphasizing the evils of wrongdoing, setting forth an ideal of doing right.

The second point is the substitution of the church or family as our gang and the ideals of the church or of the family or both instead of the ideals of the alley.

The International Sunday School Convention

The sixteenth International Sunday School Convention is being held in Kansas City, Missouri, June 21-27. So far as we are informed we have nineteen delegates: A. M. Carmichael, C. E. Wight, and D. T. Williams from Lamoni; Mr. and Mrs. R. S. Salyards, Mrs. Minnie Scott Dobson, and Edna Christiansen from Saint Joseph; E. D. Moore, Mr. and Mrs. A. L. Sanford, Mrs. Tessie Smith, Miss Marcella Schenck, James F. Keir, Mr. and Mrs. Walter W. Smith, C. B. Hartshorn, Mr. and Mrs. S. A. Burgess, and Arthur Allen from Independence. We are not informed whether delegates have been appointed from other places or not.

In addition to the seventeen general sessions held in Convention Hall there are a number of special meetings being held every afternoon except Wednesday and Sunday. There are two sessions of music and pageantry, two concerning Sunday school buildings and equipment, two on Sunday school publicity, two on teacher training, two on the teaching of religious education in colleges and seminaries, one on week-day school religious education, one on the daily vacation Bible school, one on house visitation, one on community training schools. There are three sessions each in the general departments of Sunday school work, the children's department, the young people, adult, and school administration. There are five meetings at 8 a. m. of field workers and three of directors in religious education. This is in addition to the meetings of the executive committee and special committees of the assembly. There are exhibits of Sunday school work of the World Sunday School Association and of Sunday school material and supplies.

This makes it an unusual opportunity for all who are interested in the religious training of children, whether it be in the Sunday school, in church school, or Bible school, in day school for religious education, or in our colleges and universities.

Many of Our Sunday School Problems Similar

It is quite evident that most of our problems are similar to those which confront other Sunday school workers and church workers. We are human beings, our children have the like natural ambitions, desires, inhibitions, and instincts as have other children. Their mentality and physical natures need our earnest and careful consideration. The principles of child psychology and of adult psychology, of sociology, of economic and other social sciences and problems are only rightly understood in the light of the experience of others. It is only then that we are best able to appreciate that which is presented by the church of Jesus Christ. The problems of pedagogy, of methods, materials and supplies, of teaching, the arrangement of Sunday school buildings and equipment are basically in common with other church and Sunday school workers.

Further than this the teaching of the word of God in the Holy Scriptures or Bible is the fundamental basis of by far the greater part of our Sunday school teaching, and especially is it the basis of our teaching of children. Jesus the Christ is the only name given and the only name that shall ever be given whereby men may be saved. The tremendous work of research that has been done in archæology as well as in the Scriptures is a field open for us, if we will, upon which we may start to build the special work intrusted to us. It is for this reason that we think that the International Sunday School Convention is of interest not alone to a few Sunday school workers, but is of interest to the whole church. We must recognize the necessity of Sunday school buildings, of classrooms, of special instruction for children and young people as well as for adults. We do not teach our young people and children by insisting on having one preaching service. The teaching must be adapted to their age and ability to receive.

Church Problems Are Also Largely Similar

Further than this, the problems that are confronting us as a church are very largely the problems of the world to-day. Our difficulties are not for the greater part peculiar to ourselves but they are rather in common with others. The breaking away from old standards, the emphasis between youth and age is one that is being considered everywhere by thoughtful people. The Master prayed not that we should be taken out of the world but rather kept from the evil which is in the world. The moral problem confronts us as citizens as well as Sunday school and church workers, and if we are to help to heal a sick world we must first note what is the trouble, the disease from which it is suffering. Or in a different simile, if we are to talk to them we must know their language.

Biology and the Sunday School

It is quite true that Sunday school work to-day, as Doctor Athearn emphasized on the opening day, is quite dominated by the biological theory and by the offshoot of public school methods. But since our Sunday school work is also affected by these same elements it is well indeed that we should learn how far they are being out-grown. Because we recognize the truth of Doctor Athearn's statement that the danger to-day does not lie in the field of physical science, so much as in the field of psychology and philosophy, including education; because we recognize the fallacious teachings and principles of education and of psychology to-day, is no reason why we should reject the whole study of psychology, education, and philosophy. Rather should we carefully weigh and consider, prove all things, hold fast to that which is good.

It is certain if we are to do the work of the future we must have not only training for teachers but rightly trained teachers of religion. A well-trained public-school teacher is not necessarily a well-trained Sunday-school teacher.

It is true that as a church we have a peculiar problem, but the teaching of the life of Jesus Christ, the introduction of the life of the Master into our lives is after all fundamental. We have our own methods of accomplishing economic justice, we have our own field of teaching, but that field is best founded on a sound knowledge of the Bible, of biblical criticism, of educational principles, of educational criticism, and of psychology, both of the child and of the adult.

Our teachers and thinkers are already imbued with many of these ideas. It is well that we should keep up to date and that we should make a more earnest preparation for the work before us.

We do not attempt to give a verbatim report but do print herewith the impressions and notes taken, a resume of various speeches. It is of interest to note that the opening day far exceeded the largest registration of any preceding Sunday school convention. By noon on the opening day over 6,200 had been registered as in attendance. S. A. B.

The needs of the small Sunday school were especially discussed by a state official at one of the sessions of the International Convention at Kansas City. He was addressing one of the conferences held in various parts of the city and asked for a show of hands of those who were in charge of schools with more than five hundred members. A surprisingly large number of hands were raised. Then all in charge of schools with three hundred or more pupils. Many more hands went up. Very few in charge of small schools were there, which is too often true of our own conventions.

A Resume of the International Convention

A summary of the International Sunday School Convention, giving some of the principal points made and a brief summary of some of the leading speeches.

Wednesday, June 21, at 10 a. m. Doctor O. W. Warmingham, of Boston University, conducted the Bible hour which he continued for the first four morning sessions. The opening address discussed the finality of Christ. Religion is fundamental to humanity. Jesus is the central figure of Christianity. He is the same yesterday, to-day, and forever.

Doctor W. O. Thompson, president of the International Sunday School Association, also president of the Ohio State University, reviewed the past four years and the increased difficulty in meeting the problems of peace. The world has come to believe its chief problems are material, industrial, and economic, and many are relying entirely upon the organization of these departments. But even more fundamental is the need of the church for religion.

Some have considered the church an appendage to society, and declining in influence. The facts are, the banks, business men, commercial interests, and all other organizations have been pushed to the limit to maintain their balance, but the church has maintained its attendance, the Sunday school regained its lost members due to the war, benevolence funds have increased, and the outlook to-day is as bright as it has been for a generation.

The discussion between science and religion has again cropped up. We had hoped it was settled, but it seems each generation has to pass through a childhood stage.

The big issues before us are the evangelization of the youth and the religious education of the children.

The value of the Bible is not based on its literary value, nor as a textbook in history, philosophy, science, or criticism. Its central truth is Jesus the Christ as the redeemer of the world. The central purpose of religious education is to bring to the world a knowledge of the redemption that is in Jesus the Christ; therefore, it has a definite aim, the evangelization of the world. If we can succeed in teaching the Bible to the coming generation, the moral quality of our civilization is assured.

Changing World Order

Doctor Charles Sheldon, editor of the *Christian Herald*, and author of *In His Steps*, next spoke at length on the changing world order. He emphasized the many things that are a matter of our everyday life now, which were not in the world in the time of Jesus. Our social structure is in the melting pot. There is taking place social and political and economic reconstruction. But with all of the changes

there abides still Jesus of Nazareth, the same yesterday, to-day, and forever.

The only thing that could have stopped the world war and its murders was the real living of the principles of Christ, "Good will toward men." One thing that has been accomplished is that war is no longer thought of as noble, but only as horrible. We have lived to see the closing of the saloon; we hope to see the end of the battleship.

But if it is to be done, we must be willing to pay for religion. Parents will pay \$8,000 to \$10,000 for a university education for their children. They pay out thousands of dollars for the common school education of their children, whereas \$1 is expected to provide the religious education of a child. Religious education must be strengthened. To do so the churches must pay.

Spiritual Literacy and Illiteracy

In the afternoon J. C. Robertson, of Canada, discussed spiritual literacy and illiteracy. We become spiritually literate when we grow in knowledge of God. It is difficult to find standards to measure spirituality or rather to apply them when found, but the home is of first importance. Every home has a religion, but that religion may be the making of money, dress, pursuit of pleasure. How many homes place first the principles of Jesus Christ? Probably less than half. In how many of these homes is the idea presented in a definite way?

More helpful books have been prepared in the last five years for parents than in the preceding fifty years. In Canada the community results are lower; towns schools are lower than the home. The school work as such has not yet accomplished the results it should. Church attendance is as high as forty years ago, but the attendance is less than half the population.

The Sunday school is of incalculable value as an agency to secure spiritual literacy, but only a small percentage of the teachers are trained and a very small percentage of fathers and mothers are prepared to teach their own children.

Doctor D. W. Kurtz, president of McPherson College, Kansas, spoke on the same subject very eloquently. There are three great fields of spiritual literacy:

1. All babies have inherent spiritual capacity, but not literacy.
2. There is a field of people who have absorbed some of the ideals of the church, but are not consciously cultivating spirituality.
3. People who profess Christianity but who are immature.

The ideals of the world are largely materialistic. Politics is pagan. All economic problems are reli-

gious problems, but when Marx said that all history is economic he was mistaken. We have made too much of economics. The great war between capital and labor will never be solved so long as each has the wrong philosophy. There are the same conditions here now as in ancient Rome. Professor Ellwood's *Reconstruction of Religion* defines paganism aright as greed for power, selfishness, and the like. Where such exists there is spiritual illiteracy.

The religion of nature, the morality of nature, tends to sensuality. This affects much of the literature and thought of the past fifty years as well as our newspapers of to-day, hence the public ideals are largely pagan.

The idea held by some that educated people are too wise to believe in God is not true. All men of big souls who have not specialized too young believe in God. The list is a long one. But when you get a little "nubbin" of a teacher he will try to prove there is no God. "Some people want me to prove God to them," said Professor Kurtz, "but I would not believe in a God that was so insignificant that I could prove him to such minds."

We do not prove life—we live it, he continued. We do not prove love except by loving. Great people know that living is more than mechanism and that back of this world is God. We need a lot of Joshuas and Calebs, with a big vision. Turn on the light and get rid of darkness and terror.

Moral Situation

Chancellor E. H. Lindley, of the University of Kansas, on the moral situation in America, emphasized that there are black squares, but there are also white squares that make for righteousness, as on the chess board. The causes of our wrong moral conditions to-day are first a breaking away from restraint and convention. Not only the conditions of the war, but those that antedate the war; second, an increase of knowledge among the young people. The number of graduates of high school is vastly increased and has thus increased the field of knowledge. This knowledge also stimulates to high adventure. This will ultimately be one of the great blessings and will give us victory. But for the present, it includes a great junk heap of those who have found knowledge before they have developed discipline.

Third. The new world and a spread of democratic ideals in national and home life. To many this means, "I am as good as you," a claiming of right without corresponding realization of responsibility. Christian democracy says, "You are just as good as I am." In the late war the black men in uniform were fighting for their country and were treated as equals; they came back to the old inequality.

Fourth. There is the lack of leadership and the false doctrines of instinct and desire. One leader (not great) said, "I never step out until my people voice a desire. That is a great fallacy. Too many men in public have their ear to the ground and even down to the grass roots, as they say in Kansas. Great results are not achieved until we have a truly great leader who speaks out and the people recognize their true desires.

Fifth. Again a cause of upheaval is the ancient feud between age and youth which is agitating us to-day.

To be moral means to have an equipment of right habits, incentives, and standards, and that life is good which leads to fulfillment of our best tendencies. For this there is needed first, self-respect; second, the spirit of good workmanship; third, the feeling of responsibility; fourth, the sense of loyalty. In some homes we have too much of mother, too much of father, or too much of children, a sort of a child soviet. We need a consciousness of the state; but above all we need God consciousness.

The Outlook for Christian Education

Professor Walter S. Athearn is chairman of the department of education in the school of Religious Education and Social Science of Boston University. He is one of the leading teachers to-day in religious education. He spoke on the "Outlook for Christian education to-day," and emphasized especially the errors in the views held at present with regard to religious education.

And I if I be lifted up will draw all men to myself. Education is an introduction of control into experience. In the past many methods were used to introduce control. We used to believe it was done by rehearsal: "Practice makes perfect"; "Much writing makes a writer." Yet it was found in the old copy books that the first line was fairly accurate, but the writing grew poorer and poorer to the bottom of the page. This shows that much writing does not make a good writer. Nowadays the original copy is so attached that it is moved down the page and covers up the imperfections in the line above. This proves that practice under criticism does make perfect, as the last line of the page is the best. Each line is an effort to approach the standard.

The Way of Progress

The old law of natural selection was very profound. Those things that live do not die; those that die do not live. Little was said about survival. Then came the great doctrine of adjustment and swept the country. Now we recognize the race is not pushed up by blind biological laws, but is lifted up by the mind, the mental life of the race. If prog-

ress ever comes in the future, it will come as in the past, not by processes of breeding or by adjustment, but by stimulating great ideals. So will there be prophets and teachers of the race.

Race Recapitulation

The theory of race recapitulation has dominated the Sunday school literature to a very great extent. A large part of the literature of boy and girl organizations is based on that now thoroughly exploded theory.

The theory is: He is born just a little animal; a brute. "Feed the brute." He is a candidate to become a human being. He should be given a chance to develop. Let it live a full animal life and by and by it will be gradually changed to a savage. Let it live a full savage life; give it bows and arrows and a tomahawk and let it run out into the woods and learn to build a fire. Finally it will evolve into the Greek stage; then the Roman stage; the Germanic; the chivalric; the stage of Queen Elizabeth, etc.; until finally it will reach the Puritanic stage and sprout a soul just about the same time as he sprouts a mustache; after which he will evolve into the modern stage of initiative and referendum.

Eighty per cent of all boy and girl club literature is based on that theory, that a child is born without a soul.

No Gang Instinct

There is no more a gang instinct than there is a women's group instinct. It is merely an expression of social impulse. The gang in the back alley is not caused by a biological process going on inside, but is the result of a social impulse. The church and home can determine the kind of a gang.

Our conduct is on the basis of our internal ideals and the business of education is to control the internal imagery.

Religious education is an introduction of control in terms of the great ideals. Christian education is to introduce control into our experience in terms of Jesus the Christ. Christian education must give a Christian view of the world, a Christian view of the soul, a Christian view of society, etc. There arises the problem of organization, whether a strong central government or loose control of state's rights.

Our Christian education cannot be founded on some biology or psychology, nor the pedagogy of the public schools. There are men who would analyze prayer into psychic atoms and say there is no such thing as prayer. To the scientific methods there must be added the outlook and the inlook of metaphysics and philosophy (religion).

A further danger to Christian religion is borrowing from public education. The absurd idea of sex segregation in the Sunday school was borrowed from

the public school just as the public school was throwing it into the waste basket.

Education Now Too Biologic

Education has been a great borrower. It was dependent first upon astronomy to solve the mental life from the stars. Now it seeks its evolution from biology. We are trying to biologize the human mind out of existence. Public school education is too young a science to be reliable. Public school education is not dealing with as wide a range as religious education. The public school deals oftener with the psychology of behavior, but not with the psychology of emotion. It is not correct to suppose training which makes a good public-school teacher will make a good Sunday-school teacher, because the current texts for public education are based on behaviorism, the doctrine of satisfiers and annoyers.

Here is my biological organism: Certain things satisfy; other things annoy. When we want to gather up all the annoyers we say they are of the Devil. The Devil is simply an algebraic symbol for all annoyers and possesses no reality.

So we take God of heaven as the algebraic symbol of those values which are satisfying. We pray to an algebraic symbol that has its only value in the mind. That brings us to the fatherhood of God and the brotherhood of man.

The grave danger is not in the departments of science in the university, but in the departments of psychology, philosophy, including education. Psychology to-day is held in bondage to the laws of biology, but there is a school arising now to pull psychology loose from biology.

Yet the literature for religious education is shot full of project making. And in our church colleges to-day there is thirteen times as much for the training of public-school teachers as there is for training of religious teachers. All philosophy must be seen in terms of Christian philosophy. The social unrest is due to the fact that church colleges have not given adequate consideration to the special problems of religious education. There is a tendency to substitute technique for content. The world cannot be saved by pedagogy.

There is a tendency in religion for voluntary leadership; we need trained leadership.

The Fine Arts in Religion

Perhaps as a church we have in our efforts to get away from meaningless ritual and hollow form in our worship, swung too far. Friends and enemies tell us we let our sociability run too far, and as a result we are noisy and irreverent.

At least it will pay us to think seriously about this. However, we ought to consider not only check-

ing on our faults in this regard, but also methods for improvement.

Some of our people have done a fine work in this regard, but they deserve more universal support from the rest of us. If we knew better, we might do better—might be more responsive.

Those of our members who were privileged to see and hear Professor H. Augustine Smith, of the Boston University, in his demonstrations and lectures at the International Convention at Kansas City, came away enthusiastic over improving this part of our worship, especially the singing of our hymns, and the public participation in the services. He conducted two sessions of special conference on "Fine arts in religion," large audiences attending at a church in south Kansas City.

Here were discussed "Worship in the different departments of the Sunday school," "How to get the most out of hymn singing," "Making a hymn book live," "Preparation for special day programs," "Pageants and dramatizations," "Costuming, lighting, rehearsals," "Art masterpieces in stereopticon slides and wall pictures," "Correlation of picture and music."

Professor Smith has the happy faculty of throwing his entire graceful personality into his discussions until one feels inspired with the utter simplicity of the entire proposition of expression and ashamed of the awkward and uncouth ways in which we often approach God in our services. The discussion of getting the most out of hymn singing, especially in our Sunday schools, made one wish we might somehow attain a higher plane in this part of our worship. While none of us like a sermon about each verse of the song we are about to sing, and all of us dislike having a song service degenerate into a singing school, we do appreciate having our song leaders know their business and appropriately help us understand more of what to do.

Our own collections of songs—most of them by others than our members—could often be profitably supplemented by the addition of others, of which there are now a number of excellent ones available.

Pictures for the school and home were presented in classified display. Professor Smith does not indorse the use of the customary black and white pictures so generally used, preferring color work which faithfully reproduces the work of the best artists. While these are a little more expensive he would if necessary use fewer of them for the much better effect to be gotten. Those shown are not generally seen in this part of the country, but may be had from eastern houses.

Pageantry (in which field we have made commendable strides) was urged as one of the finest modes of expressing our deeper feelings. He urged

that we surround pageantry with a consistent religious atmosphere, allowing nothing of a trifling nature to interfere with our highest religious expression. Rehearsals should open with prayer and the entire production developed to give expression to our finest motives and actuating beliefs.

Illustrated songs were also demonstrated, using the stereopticon for an aid to congregational singing. The work of our Graphic Arts Bureau has given us a good start in this direction, but it should be widened to include illustrated songs, many of which we could well handle distinctively.

The handling of the congregational singing of the vast audience at Convention Hall gatherings by Professor Smith was a stirring spectacle. From them he was able to get effects hardly imaginable by those who have not participated in the large community "sings" which have been popular since the war. With a minimum of instruction he by meaningful gestures was able to arouse or suppress at will, and all for some definite purpose.

Church Buildings and Equipment

Two conferences were held at one of the churches on better building ideals and equipment that allows church schools to function more effectively. Doctor H. E. Gralle and George Ernest Merrill were in charge of the discussion on church planning, which included new structures and remodeling. These men have collaborated on a newly published book on Church Planning which is built around the interesting argument that we ought to provide sound-proof classrooms for our class work rather than be content with one room, or even rooms with movable partitions.

Mrs. Maud Junkin Baldwin, speaking on equipment, insisted that the need of the child is the law of the church. Thousands of church communities are breaking the law, but it still remains the great factor in our lack of progress. Our own comfort is incidental to the actual needs of the children in our care. She effectually shook her audience loose from the idea that "whatever has been must be." If we have been blind to our responsibility in this matter it is time for us to open our eyes and see that we are required to provide the right environment for our children and their teachers.

She quoted one tight-fisted superintendent as saying that when the children did not come the school saved money, as the Sunday school papers were not given absentees. "Don't try to punish small children for absence," she said, "for if you half way do your part they will come."

The whole matter of equipment was interestingly gone over and convincingly discussed. The habit of some treasurers of trying to build up large balances

in order to boast of having money on hand, was disapproved. We ought to consider our money as of no earthly use except for spending, she said, and therefore should spend it cheerfully and as wisely as possible, with the needs of the children first in mind.

Slogans for Schools

The walls of the lobby were covered with placards which artistically presented some very effective ideas in the way of slogans, some of which read as follows:

"They are never still a minute."

"Two out of every three persons under twenty-five years of age attend no religious schools. What of the future?"

"Service for others is the seed of missionary interest."

"Impression without expression means a lost lesson."

"Upon the Sunday-school teacher rests the responsibility for leading the pupils to Christ."

"Church prevention is wiser than court prevention."—Judge Ben Lindsey.

"The place of the child in the church determines the place of the church in civilization."

"Children are molded unconsciously by their surroundings."

"The child's stairway to God: Beautiful room. Adequate equipment. Graded lessons. Helpfulness. Reverence. Worship. Personality of teachers."

The Anglican Church in New Zealand in the Christchurch Presbytery expressed themselves frankly against church raffles or guessing contests. It certainly is most unseemly that when gambling of all kinds is forbidden and prohibited by law that it should be permitted in the name of or on behalf of the church as a raffle.

One of the most inspirational features of the International Convention is the children's exhibit in which a thousand features delighted the soul, inspiring one with the valuable phases of expressional work for children. Everything from the tabernacle in the wilderness to model Sunday school rooms are there, most of them made of surprisingly simple materials but strikingly realistic. From seeing these exhibits one begins to wonder why he has not thought of doing some of those things with the children long ago—but perhaps more important: is inspired to go and do them now. Guides are furnished to show one through the rooms and explain the items.

ORIGINAL ARTICLES

Budgets

By Benjamin R. McGuire, Presiding Bishop

Budgets are not a fad, but a necessity in any well organized institution. The purpose of a budget is to determine the income and how that income shall be spent, instead of running without any definite financial program.

In making a budget for a city or state, it can be determined with almost mathematical precision just what the income will be, as the tax is prorated according to the assessed valuation of the property, and if the owner fails to pay the tax, the property will be sold by the state for taxes.

In church finances we can only be governed by the law of averages. We can estimate that under normal conditions the increase in our tithes and offerings will be at least equal to the average annual increase for the past ten years. The fact that our membership is increasing each year and that older members understand the temporal law more perfectly warrants us in expecting an upward trend in our receipts. But, after all, we depend upon the free will of the people to supply the funds. We cannot coerce, neither would we want to do so. But the fact that we have no way of providing for a sure and definite amount of receipts calls for the creation year by year of a reserve fund, upon which we can draw when we have panics or periods of depression such as we are now passing through.

We should not spend every dollar that we receive every year for present needs, any more than an individual should. We consider people unwise who live from hand to mouth; who spend their dollars as fast as they receive them. Shall the church be less wise? This suggestion, if acted upon, would call for an item in each year's budget showing cash set aside in a "reserve fund." Such a fund should amount to approximately ten per cent of our total receipts from tithes and offerings.

History, we are told, repeats itself, and the past discloses that these periods of depression come about every twenty years. By setting aside ten per cent of our receipts annually we would eventually have a fund available that would tide us over even a complete failure in receipts for two years.

Such a fund might well serve a double purpose. It could be, not only an emergency fund, but during the times of normality the earnings therefrom might be used for the maintenance and development of some of our institutions, such as the Sanitarium, college, and homes, until such time as we shall cre-

ate a permanent endowment fund for these worthy endeavors.

Ever since our connection with the bishopric, we have sensed the need of provision being made for a reserve fund, and we hope the day is not far off when something can be done along this line.

It is interesting to note from the following tabulation how closely the various departments have come to living within the budget appropriation for the fiscal year, July 1, 1921, to June 30, 1922, remembering that these budgets were made up about sixteen months ago:

Comparative Statement of
**BUDGET APPROPRIATIONS FOR 1921-22
AND ACTUAL EXPENDITURES FOR
Eleven Month Period ended May 31, 1922**

Item of Expense	Tentative budget for year 1921-22	Average budget 11 months	Actual Expend. 11 months	Balance average budget	Bal. of budget ap- propriation For full yr.
Administration Exp.					
Presidency Office	\$ 7,000.00	\$ 6,416.65	\$ 6,990.34	\$ 573.69	\$ 9.66
Bishopric	25,000.00	22,916.65	20,175.88	2,740.77	4,824.12
Quorum of Twelve	1,600.00	1,521.65	1,656.35	134.70	8.65
Publicity Dept.	8,000.00	7,333.29	3,813.11	3,520.18	4,186.89
Statistician	3,300.00	3,025.00	4,241.53	1,216.53	941.53
Auditor	1,600.00	1,466.65	1,224.67	241.98	375.33
Architect	2,000.00	1,833.30	1,918.96	85.66	81.04
Historian	1,850.00	1,695.84	2,440.75	744.91	590.75
Patriarch	600.00	550.00	72.04	477.96	527.96
Health Dept.	500.00	458.32	548.20	89.88	48.20
Music Dept.	500.00	458.32	50.00	408.32	450.00
Women's Dept.	None	—	834.64	834.64	834.64
Church Secretary	170.00	155.83	5.00	10.17	165.00
Librarian	100.00	91.64	—	91.64	100.00
General Office	4,500.00	4,125.00	4,388.40	263.40	111.60
General Church	3,000.00	2,750.00	3,616.16	866.16	616.16
Total	\$59,780.00	\$54,798.14	\$51,976.03	\$ 2,822.11	\$ 7,803.97
Stake Expense					
Independence	\$ 4,020.00	\$ 3,685.00	\$ 4,713.51	\$ 1,028.51	\$ 693.51
Kansas City	3,000.00	2,750.00	2,751.16	1.16	248.84
Lamoni	3,685.00	3,377.90	2,717.93	659.97	967.07
Holden	950.00	870.84	1,146.62	275.78	196.62
Far West	1,733.00	1,538.58	966.32	622.26	766.68
Total	\$13,388.00	\$12,272.32	\$12,295.54	\$ 23.22	\$ 1,092.46
Minst. Exp. and Aid					
Fam. Allowance	\$260,000.00	\$233,333.33	\$221,180.89	\$17,152.44	\$38,819.11
Elders' Expense	40,000.00	38,666.67	55,266.33	18,599.66	15,266.33
Aid Extended	30,000.00	27,500.00	24,135.43	3,364.57	5,864.57
Total	\$330,000.00	\$302,500.00	\$300,582.65	\$ 27,417.35	\$29,417.35
Institutional Exp. and Additions					
Graceland Adm.	\$20,000.00	\$18,333.34	\$21,511.40	\$3,178.06	\$ 1,511.40
Relig. Educ. Class	None	—	5,153.54	5,153.54	5,153.54
Holden Home	10,000.00	9,166.67	8,583.99	582.68	1,416.01
Saints' & Lb. Homes	15,000.00	13,750.00	7,169.75	6,580.25	7,830.25
Children's Home	11,000.00	10,083.34	4,200.00	5,883.34	6,800.00
Saints' Home Farm	—	—	—	—	—
Sanitarium	21,130.00	19,369.16	2,385.25	16,983.91	18,744.75
Chil. H.—Soc. Isls.	—	—	264.92	264.92	264.92
Total	\$77,130.00	\$70,702.51	\$49,268.85	\$21,433.66	\$27,861.15
Grand Total	\$480,298.00	\$440,272.97	\$414,123.07	\$26,149.90	\$66,174.93

Figures in black face type represent Budget overdrawn.
*Expenditures not budgeted.
†Less offerings received from Saints and friends, \$38,312.13.
**\$3,159.90 of this item is the College Day collection which was forwarded to college by Presiding Bishop, and which, when deducted, would show them within their budget.

From month to month a statement similar to the above is prepared by the Presiding Bishopric and a copy filed with the Presidency, so that at all times our finger is on the financial pulse of the church; and by the further aid of charts, which help us to visualize the situation, we are able to know whether the financial trend is healthy or otherwise.

Under the heading of Administration and Stake Expenses are included all of the expenses and clerical help incident to the operation of the department, with the exception of the family allowances and eld-

ers' expenses of the General Conference appointees in charge of these departments. This policy is followed, as a large part of their time is missionary in its character.

However, in the following departments the family allowance is charged to the department and included in Administration Expenses, Publicity, Statistician, Auditor, Architect, and Women's Department.

Under Family Allowance note that \$17,152.44 is left unused in eleven months, out of average budget appropriation of \$238,333.33, due to the fact that a reduction was made in the allowances July 1, 1921, and again January 1, 1922, and also by the release of some of the missionaries.

Owing to existing business and financial conditions, some of the improvements that had been planned at the Saints' Home, Children's Home, and Sanitarium have been postponed, thus leaving a part of their budget unused.

On the whole it will be noted that while some departments have overrun their budgets, that the total amount spent for the purposes scheduled for the eleven months (\$414,123.07) is \$32,413.00 less than had been anticipated.

It is the aim of the Bishopric to guard carefully the expenditure of every dollar that you contribute to the Master's cause. If at any time there are questions upon which you would like additional light we shall be glad to answer them.

INDEPENDENCE, MISSOURI, Box 256.

The Farmer Unprotected

The farmers for the Northwest have a serious bill of complaint because of the loss incurred by underweighing and undergrading of their wheat at the elevators. This has constituted systematic cheating. Many efforts have been made to meet the situation, and finally an act was passed in North Dakota providing that the buyer must be licensed and that the grading must take place under conditions within the farmer's supervision. This law, however, before the Supreme Court of the United States was held unconstitutional by a vote of five to three, as interfering with interstate commerce.

The *American City* for April states that a great majority of the cities of America appear to be spending more than their receipts. This is the result of a review of 156 cities, and the conclusion is that they are badly in need of proper budgeting.

The talent that is buried is not owned. The napkin and the hole in the ground are far more truly the man's property.—Babcock.

OF GENERAL INTEREST

"What Lack I Yet?"

(Matthew 19: 16-23.)

To that pointed query of the young man who came to him, Jesus replied, "Come, and follow me." (Verse 21.) It is recorded that the young man went away sorrowful because his possessions were great. (See verse 22.) He who came to the Master of men anxious to do something to guarantee for himself eternal life (see verse 16) when he found that it meant giving up his own choice way of living in his "great possessions," turned down the call of Jesus to follow him. He went away sorrowful, because there waged within him a battle. Should he give up what he was doing, or should he refuse the "call"?

We want to call particular attention to the fact that he was a "young man" (see verse 20); that he was good, having kept the commandments from his youth up (verse 20); that he was a man who had done things; who possessed great wealth. He was, no doubt, a vigorous young man, who was making good but who by the workings of the spirit in him felt that he lacked something, that he had something else to do. Under the impulse of that spirit he came to Jesus, who in the inspiration of his insight knew God's will concerning him, and told him, "Come and follow me." He recognized that call to be sufficiently authentic that it caused him to sorrow. He went away perplexed, with that call ringing in his ears. Should he give up his business and his wealth and answer the call? Or should he turn down the call and stay with the business at which he was already making good?

Jesus is still asking for men to "follow him." He needs ministers. He needs ministers who are willing to sell "their goods" and "follow him." Men and women who will decide to give up all else to the ministry of Christ. The church is calling for that type to-day. In the January 18 issue of the *HERALD* a call for "young" men and women to enter the religious education class at Graceland for next year was issued by the president of the church. Some have answered; many more are needed. We are republishing that "call" in next week's *HERALD*. Watch for it. In the meantime ask yourself, "What lack I yet?"

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.—Mark Twain.

Give too much sail to a ship, too much food to a body, or too much power to a soul, and all is up.—Plato's Laws.

THE FORUM

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

The Coming of Christ

By J. J. Cornish

Including a discussion of the "last generation" and "the end of the world." In two parts—part two.

Times of the Gentiles

I will give you one more irrefragable evidence, and in harmony with all preceding evidences: "And the disciples asked him saying, Master, when shall these things be? And what sign wilt thou show when these things shall come to pass?" Luke 21:7. (Inspired Translation.) And he said (I abbreviate): False Christs; wars and commotions, nation against nation; kingdom against kingdom; earthquakes; famines; etc. Hate you; kill some. "And when you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

And they [those at that time in Jerusalem] shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. Now these things he spake unto them concerning the destruction of Jerusalem.—Luke 21:5-24.

Everything the Savior has mentioned, from the fifth to the middle of the twenty-fourth verse, refers to the Jews and Jerusalem at the time he was with them, and on to the destruction in that generation. They do not belong to us or our time!

Take now your pen and make a little cross in the middle of the 24th verse, after the period at the end of the word *Jerusalem*, and what he says from the center of that verse to the end of the 36th verse belongs to us in our time and on to the last generation, and does not refer to the people of the time and generation in which he lived. Two different periods, then, and the generations that will be living when those signs will come to pass.

And then his disciples asked him saying, Master, tell us concerning thy coming.—Verse 24. And he answered them and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, like the sea and waves roaring. The earth shall be troubled, and the waters of the great deep. . . . [This the Savior repeats with emphasis.] Verily I say unto you, This generation, the generation *WHEN* the times of the Gentiles be fulfilled, shall not pass away until all be fulfilled.—Luke 21:25, 32, Inspired Translation.

Now you can see, can you not, that the signs in the sun, moon, and stars are not to take place until the *times* of the Gentiles are fulfilled? And they

are not fulfilled while the Gentiles hold control over Palestine or the Jews; neither until the Jews have built their city and temple in the Holy Land—the land of their fathers. After all that Jesus says, "Verily I say unto you, this generation, the generation when the *times* of the Gentiles be fulfilled, shall not pass away till all be fulfilled."—Luke 21:32, I. T. In harmony with Matthew and Mark.

There is a difference between the *time* of the Gentiles, and the *times* of the Gentiles.

There was a *time* (1830) when the gospel came to the Gentiles, and many thousands obeyed it, and have passed over on the other side, and the *time* is now when hundreds of thousands are rejoicing in the angel's message; but the time will come when "a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the *times* of the Gentiles be fulfilled."—Doctrine and Covenants 45:4.

That generation has not come, and will not come until the signs appear in the sun, moon, and stars. To this agree the words of Paul:

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

There was also a time when the Romans "*tread*" them down; then other nations; finally the Turks "*tread*" them under foot. The Allies have spoken; the Turks are driven out, and the British have been made their protectorate, but they are Gentiles. By and by that country will be turned over to the Jews. They will build their city and temple; then another *time* of treading down will take place, before all of the *times* are up.

Two More Prophets Yet to Come.

And that "blindness in part" will remain until two prophets stand up in Jerusalem and prophesy for three years and a half. Revelation 11:3-12. At that time the Gentiles still *tread* down the city. "For it is given unto the Gentiles; and the Holy City shall they *tread* under foot forty and two months."—Revelation 11:2.

Sure! Those prophets will not attempt to deliver their message until there are a sufficient number gathered to receive or reject their message! That message will likely be the gospel of peace and salvation, together with prophetic warnings relative to their "abomination of desolation," if they do not repent and accept the same. "Surely the Lord God will do nothing, until he revealeth the secret unto

his servants the prophets."—Amos 3:7, Inspired Translation.

The *times* of the Gentiles are not up then, are they? And the sun, moon, and stars, signs that the Master speaks of, have not taken place, for that comes after the treading down. They must gather there and build that city and temple before it can be trodden down. And after the treading down and destruction come, the signs will be given of the sun, moon, and stars. (Matthew 24:3, 34; Mark 13:37, 38; Luke 21:23; Joel 2.) At which time Christ will come to stop the war then raging. Mount of Olives splits, causing a great valley. Though the spoil has been divided, he stops the war. Gentiles suffer. Terrible plague, etc. (Zechariah 14.)

After all that has taken place, those who are then living will be in the last generation that will not pass until all be fulfilled, or last generation preceding the millennium. (Matthew 24:35; Mark 13:39; Luke 21:32, Inspired Translation.)

Learned men and commentators tell us that the two prophets (Revelation 11) are the "Old and New Testaments." Yes, I know, but let a twelve-year-old boy and girl who have been brought up in the truth and who are living accordingly, have it read to them in that light, and they will, before they are through with the fable of the "Old and New Testament," make those gentlemen look silly.

Some who read this article may say, "But Brother Cornish, you said to let Daniel and the Revelation alone. Why are *you* quoting the Revelation?" But I did not say that we should not use the Revelation or Daniel. I said, "But that which we read that seems mysterious, and upon which no other prophet or writer speaks; let it alone." But upon this the Prophet Joseph Smith was asked: "What is to be understood by the two witnesses in the 11th chapter of Revelation?"

Answer: "They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers."—Pearl of Great Price, page 35.

After the killing of the two prophets; and treading down; and destruction; and dividing the spoil (Zechariah 14) will appear the signs as before stated. Then that generation of Jews will obey, the Gentiles become blinded, last generation.

Sun, Moon, and Star Signs

Joel says: "Israel will gather; the Lord be with them; Send them corn, wine, and oil," etc. Some have the gospel; sons and daughters prophesy. "Afterwards," the "sun shall be turned into dark-

ness, moon into blood, before the great and terrible day of the Lord come." (Joel 2.)

Those who live in that generation—when those signs appear—will see fulfilled the statement of Jesus:

And upon the earth distress of nations with perplexity, like the sea and the waves roaring.

Men's hearts failing them for fear, for looking after those things which are coming on the earth.—Luke 21:25, 26.

That condition prevails some time after the sun and moon signs.

Then, he "that will not take his sword against his neighbor, must flee to Zion for safety."—Doctrine and Covenants 45:13.) But we must have a Zion to flee to. Also a Jerusalem. The gathering must be before all this. Those places must be established first. "For in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2:32. "Let them, therefore, who are among the Gentiles, flee to Zion. And let them who be of Judah, flee to Jerusalem."—Doctrine and Covenants 108:4. All this in a generation to come when those places of refuge are built up and established. Hear the matter:

Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind, yet, it will not fully compare with the time when the sun shall become black like sackcloth of hair, the moon like blood, (Revelation 6:13,) and the stars fall to the earth as these appeared to vanish when they fell behind the trees, or came near the ground.—History of Joseph Smith, *Millennial Star*, volume 14, page 583.

"I Come Quickly"

Because it is recorded in the scripture, "Behold I come quickly," thousands think they are justified in advocating the idea that he will be here soon, wherein the Savior was speaking of that which will take place after the end of the "little season," and judgment. (Revelation 22:7, 12.) So much has been said and written that our children in after days, I fear, will be compelled to admit: "Surely our fathers have inherited lies."

If those who have been fooled and deceived in the past, and up to the present, and who will be in the future, would reflect, they should see at a glance that the darkening of the sun and moon in 1780 occurred generations ago, and cannot possibly be brought in as evidence of the last generation that should not pass before the coming of the Master.

Many who dispute with me ask, "Of what are they signs?" I answer: "They may have been signs of the latter days if signs at all." They certainly are not the signs referred to by the Savior which must take place after the next trouble at Jerusalem.

"Even at the Doors."

When I concluded to write, and if possible have published in our official paper, the HERALD, what the word of God said on this subject, the mail came, and within the *Ensign*. Glancing over the headings, I saw "Signs of the end," the first paragraph of which reads: "One observing the events fast following each other in rapid succession can but realize that a crisis is at hand. Such an one will agree the coming of Christ is near, even at the door."—*Ensign*, vol. 34, No. 11.

Of course all should have a right to their views, but let us look over the teaching of Jesus Christ and see if we are justified in saying that Christ is so near that he is at the present time "even at the door."

Mark records the words of our Savior:

And again shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled [next destruction]. And immediately after the tribulation of those days [in the future], shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . Verily I say unto you, this generation in which these things shall be shown forth, shall not pass away till all I have told you shall be fulfilled. . . . For the Son of Man shall come; and he shall send his angels before him with the great sound of a trumpet, and they [the angels] shall gather together his elect from the four winds, from one end of heaven to the other. . . . So likewise mine elect, when they shall see all these things, they shall know that he is near, even at the doors.—Mark 13: 37-46; Matthew 24: 33-42.

No one ever saw one of "these things" yet. But the people who may be living in the generations to come, who see all these things, they shall know and be justified in saying that he is near, even at the door.

No one living has seen the next destruction at Jerusalem, because the place and city are not yet built. The gospel must be preached in all the world. We have had it on earth almost one hundred years and have not as yet gone to half of the nations of the earth. Has anyone heard a "great sound of a trumpet"? No. Did you see the angels gathering the "remainder" of his saints? (Luke 17: 37, 38; Mark 13: 44.) No. Did you see an angel at all? No. "When they shall see all these things they shall know that he is near, even at the doors." (Mark 13: 38-46; Matthew 24: 35-42.) May the Almighty help us to understand.

Only those who live at that time, and see all these things will be justified in saying that he is "even at the doors."

We must stand by the words of our Savior: "And whoso treasureth up my word shall not be deceived." (Matthew 24: 39; Mark 13: 43.)

Constantly when talking to Saints about this matter, I am asked, "Well, if you are right, what about all those patriarchal blessings and revelations

wherein so many have been promised that they should live until Christ comes? I answer that it grieves me to be compelled to say that those who have made such predictions must be responsible for them. God will never give revelations to anyone in this age which contradict the revelations which he has given in any other age. Many to whom such were made, are dead. Dear reader, do not bring them up to offset or to disprove the many evidences that have been given by the apostles and prophets and our blessed Master himself; and place in lieu thereof the statements of men, who, if they had known His coming was so far off would never have uttered such words.

Zechariah said of the time of the trouble that would come at Jerusalem, in which the Lord will come:

And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley.—Zechariah 14: 4.

Have We Harkened?

Our Savior has said,

Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—John 5: 39.

I fear that we have not been true or faithful to the instruction he gave us; and by reason of our neglecting to do so we have erred, as he said to the Sadducees: "Ye do err, not knowing the scriptures." (Matthew 22: 29.) And to his disciples: "For as yet they knew not the scriptures." (John 20: 9.) In fact we are more to blame as Latter Day Saints than are the people of the world, because we have all the books that make all these things plain to us, some of which the people of the world have not access to. Hence, a greater blame attaches to us than to the people not of our faith. Eleven months after this church was organized, the Lord urged us to "hearken" and "listen" to his word upon this very subject:

Hearken, O ye people of my church, to whom the kingdom has been given, hearken ye. . . . And again I say, Hearken unto my voice, . . . Hearken, O ye people of my church, and ye elders listen together.

How could the Almighty call louder, and make the request more urgent from his written word? But we were not sufficiently willing to "hearken," or "listen," and study his words. Therefore we were left in the dark. See how plainly he says he will show it unto us:

Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old; and I will show it plainly, as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my com-

ing, . . . I will show you how the day of redemption shall come, and also the restoration of the scattered Israel.—Doctrine and Covenants 45: 1, 2.

Christ's First Coming

As a people we must look at predictions of the prophets relative to the second coming of Christ in a way Israel should have looked at his first coming, or we may make similar mistakes.

For the second coming we read: "I will come again, and receive you unto myself." (John 14: 3, 28.) "Come as a thief." (1 Thessalonians 5: 2, 4; 2 Peter 3: 10.) "Come to temple." (Malachi 3: 1.) "So come as ye see him go." (Acts 1: 11.) "Behold, I come quickly." (Revelation 22: 7), etc.

Israel did not understand the prophets. No doubt one believed one way, and another looked at it in another way; and the final outcome was the rejection of the Messiah when he did come. We must be careful or we will be likewise confused.

Micah 5: 2 said he should be "born in Bethlehem of Judea"; fulfilled in Matthew 2: 5, 6; Isaiah 7: 14, "born of a virgin"; Matthew 1: 22, 23. No doubt some laughed and scoffed at that idea, and declared that it would be some other way. One might say he would be an Egyptian, for—"When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea 11: 1. Another: "The Lord whom ye seek shall suddenly come to his temple."—Malachi 3: 1. And: "He will come as a mighty deliverer."—Zechariah 14: 1-5. Still others: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah 9: 9; Matthew 21: 5. All of those scriptures were true; but while some of those prophecies refer to his first coming, we know they refer to different times of that advent.

The coming as a mighty deliverer no doubt refers to the future; but the coming as the babe of Bethlehem was over thirty years before he came to Jerusalem "sitting upon an ass, the foal of an ass."

Thus are cited two different periods of his first coming. So must Latter Day Saints be studious. "And whoso treasureth up my words, shall not be deceived." (Matthew 24: 39; Mark 13: 43, I. T.)

His Second Coming

The prophecies concerning his second coming are as vague and dim as those of the first advent, and also denote different periods of time. Yet, perhaps they are as plain as the Almighty wants them to be, for he will be inquired of by us. As a church, then, we must study carefully the prophecies concerning the second coming, or we will make like mistakes as did Israel. History often repeats itself.

Of his second coming we read: "I will come again." (John 14: 3.) "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) But again: "Behold the Lord cometh with ten thousand of his saints," (Jude 14) will likely be at another time from "come as ye have seen him go." When he comes to "Zion" will not be the time he stands upon the "mighty ocean" or upon the Mount of Olives. (Doctrine and Covenants 108: 5.) "Behold I come quickly" (Revelation 22: 7, 12) will be over a thousand years after "the day of the Lord so cometh as a thief in the night." (1 Thessalonians 5: 1-6.)

We should be more anxious to be ready for his coming, be among those who "shall be looking forth for the signs of my coming, and shall know me." (Doctrine and Covenants 39: 6.)

When that destruction at Jerusalem (mentioned above) shall occur, in the midst of that battle, Christ comes and fights against those nations as when he fought in the days of battle.

As he stands upon the Mount of Olives, it cleaves in twain, making "a very great valley" to which the Jews may run for refuge. The battle being over, they rally around their "Mighty Deliverer" and ask concerning the wounds in his hands. "Then he shall answer, Those with which I was wounded in the house of my friends." (Zechariah 13: 6.) So, as it was over thirty years from the time Christ's birth prophecy was fulfilled, to the time of the fulfillment of the prophecy indicating his triumphant entry into Jerusalem, perhaps it may be fully as many years between the time Christ stands on the Mount of Olives until the time he comes with ten thousand of his saints; for after he is recognized by his own people on Olivet, comes the conversion of the Jews to his gospel, in accord with the prophecy that says:

The last shall be first, and the first shall be last.

For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord, shall not prevent them who remain unto the coming of the Lord, who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.—1 Thessalonians 4: 15, 16; Zechariah 14: 5; Jude 14.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—Doctrine and Covenants 85:28. (1 Peter 3:17-20; 4:6.)

End of the World

The end of the world does not take place at the coming of Christ to reign a thousand years, but after that reign is ended Satan will be let out of his bond-

age with all the hosts of hell, and they will go out to deceive the world once more. So the end will not be then. The Lord says:

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season and the end shall come, and the heavens and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both man and beast, the fowls of the air, and the fish of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of my hand.—Doctrine and Covenants 28: 6.

Watch closely the next paragraph:

And Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years; and then he shall be loosed for a little season, that he may gather together his armies; and Michael the seventh angel, even the archangel, shall gather together his armies, even the host of heaven. And the Devil shall gather his armies, even the hosts of hell, and shall come up to battle against Michael and his armies; and the Devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb; this is the glory of God and the sanctified; and they shall not any more see death.—Doctrine and Covenants 85: 35.

Let us now take a look at the millennial period, which we have learned is of a thousand years' duration. After the war what is left of the nations are supposed to come up to Jerusalem annually to worship. Those who refuse "upon them shall be no rain," said the prophet. Should the ministers of the gospel go among those nations proclaiming the glad tidings of salvation, what a mighty influence for good will flow among them while Satan is bound! Afterwards, when he is loosed and goes out to tempt the nations once again, how long do you suppose that little season will be? Will it take years or hundreds of years for Satan to overcome that good influence emanating from all the brightest and best preachers of righteousness, who ever lived upon the earth, with Jesus Christ at their head, flowing from Mount Zion and Jerusalem, and plant in the minds of the nations the idea that there can be success in battle against Jerusalem under his leadership?

Having succeeded in getting them in that frame of mind, how long, think you, will it take to make preparations for war, and train his soldiers gathered in from the "breadth of the earth"? (Revelation 20: 9.)

After the defeat of Satan's army, when fire comes down from God out of heaven (as in other days of battle) and devours them, comes the judgment. The lost tribes, with the others being judged by the twelve apostles sitting upon their thrones, from Adam down to the end of the millennium shall be judged according "as his work shall be." It will be

an immense undertaking, and that apostolic court will be in session a long time (with us, but "a little season" with the Lord), as well as the saints who are to assist in judging the world. Can it be done in the eight-thousandth year? the Lord's "little season" and to-day, agree? Please look back at the meridian of time statements, and figures. Then cometh the end of the world, for "the destruction of the wicked is the end of the world (Matthew 24: 4; Mark 13: 9). "Time shall be no longer." (Revelation 10: 6; Doctrine and Covenants 85: 35.) Then "new heaven and earth."

The Eighth Thousand Years

In giving the figures for the "little season" as one thousand years, viz, the eighth thousand years, that the reader be not misled, I would say, I do not suppose the little season to be one thousand years. But that it takes place inside the eighth thousand years.

When Satan is out of prison and goes to the four quarters of the earth, deceiving the people, perhaps it will be hundreds of years before they are deceived and blinded to the wholesome environments that they have enjoyed during the thousand years' reign. But, finally, according to prophecy, they will be "deceived." Then the Lord says:

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season.—Doctrine and Covenants 28: 6.

This is the beginning of the "little season," which continues while Satan gathers his armies together and Michael likewise gathers together his armies; and then cometh the battle of the great God." (Doctrine and Covenants 85: 35.) Then after the little season, cometh the last acts before the end, such as, last resurrection—hunting up the record of names—last general judgment period, (Doctrine and Covenants 85: 29, 35; Revelation 20: 7-15,) these all with the "little season" to be enacted during the eighth thousand years—end of this world:

Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of man when he shall come clothed in the glory of his Father.—Luke 21: 36, Inspired Translation.

Although a person may have a theoretical conviction that public good should take precedence of private advantage, yet, if he subsequently finds himself an absolute and irresponsible ruler, he will never be able to stand fast by this conviction, . . . but his mortal nature will continually drive him to the pursuit of personal advancement and private gain.—Plato's Laws.

That which some call idleness I call the sweetest part of my life, and that is my thinking.—Felsham.

WOMEN'S DEPARTMENT

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

A New Supervisor

Sister Glines apprises us of the appointment of a new supervisor for our Young Women's Bureau, to succeed Sister Mary Steele whose health is not permitting her to carry the responsibilities longer. This new officer is Sister Addie Belle Chappell, a graduate of this year from Graceland College, and she comes to our department very highly recommended by those who have known her best, as one specially qualified for the position she has accepted.

The work which is before the head of this bureau, combined as it is with that of directing also the activities of the girls of the Religio Department, we consider to be exceedingly important. Just as the hope of the church and of the Nation must rest with the children, just so will the children gradually merge into girls and boys, young men and maidens, and the problems which attend their careful guidance and instruction become more complex. The desired solution, upon which depends so much of spiritual value, will most likely be reached by one who has made the needs, the conditions, the methods and materials a special study, and who is consecrating all her talents and powers to that end.

It is a hopeful sign that our church recognizes to the extent that it does the importance of proper leadership for the young. It is for us, the membership at large, to fall in step, and try to carry out in our local branches, the plans and ideals presented to us by those appointed to supervise these interests. They can do but little after all, if we fail them, for they are not the ones to come personally in contact with the objects of their labor. Local leaders should be chosen most carefully, for none can measure the height, breadth, and depth of their influence upon our young people. We should then try to help and encourage in every possible way. We should support every worth-while measure which is introduced in the effort properly to guide and mold the "hope of the church," if we would attain the high objective in view. A membership of young people, clear-visioned, pure of thought and desire, high-minded and intellectual, spiritually-inclined, expressing itself through sound, vigorous, capable bodies—is this an ideal too high to be realized, do you think? No; a thousand times no!

So let us get behind these devoted leaders of our young people. Let us, as parents and teachers interested in all phases of the development of our children, shake off our indifference and *get busy!* Let that dream of a tennis court, a gymnasium, basket ball, or other longed-for equipment, *come true!* Do not we see in physical activity a most wholesome outlet for pent-up energy? Do not we see, in the program of the Oriole Girls or the Temple Builders, an avenue through which our dear daughters may reach a most desirable social womanhood; one in which their longing for companionship and group activity shall be most happily combined with a definite development towards the highest spiritual ideals?

Sister Chappell will have Graceland College as headquarters for her work. This plan affords a splendid opportunity for her to train many who come from all parts of the world so they will be able to go back to their branches specially qualified as leaders. Since the general director of the boys of the church is also at Graceland, this plan affords a very happy combination of effort, thought, and purpose, and can but result in much definite good. Sister Chappell

has a position for the summer with one of the leading Chautauqua bureaus of the country, as a reader and story-teller.

To Sister Steele, our outgoing supervisor, we say good-by with many happy and appreciative memories. The mothers can but feel a certain regret that it was necessary for her to give up the work, for one and all have felt the direct influence of her devoted interest in the girls of the church. The high quality of her ideals, the consecration with which she pursued her work, and the intense sympathy and interest with which she heard and considered every appeal, has endeared her to us. Consolation is found in the thought that her cooperation will always be available, and that, while unable to carry the heavy responsibilities of general work, her splendid talents and enthusiastic spirit will undoubtedly find expression in local ways.

We bespeak for her successor the same appreciative goodwill and hearty support that was accorded the outgoing officer. With faith and unity and devoted energy, let us all move forward and upward in a steady, unmistakable swing towards the accomplishment of divine purposes. A. A.

Daughters and Mothers

Miss Jessie Towne, dean of girls in Omaha Central High School, whose long experience with girls of the "flapper" age qualifies her to speak with understanding on the subject, says the girls of to-day "are just as good and perhaps a little better than those of yesterday."

With her main statement *The Bee* is in full agreement. Also, we agree with Miss Towne that, if these girls do now and then something they should not, they are not entirely to blame. This is not to be taken as an excuse for misbehavior, but it is not fair to blame a girl when she is thrown entirely on her own resources, and allowed to shift for herself along a mighty dangerous course.

Girls are good by nature, and will remain good if given a fair chance. But girls are flesh and blood, full of life and vigor, and out of the very exuberance of nature are frequently brought into trouble. The flapper's lip stick, and rouge pot and powder puff, her goloshes and the like, are not signs of depravity; they merely indicate that the girl doesn't know what she is doing. Here is where mother's part comes in.

It is not enough to inform young folks of certain fundamental facts. Those are essential, to be sure, but tell them some other things they ought to know. Let an inexperienced girl bedaub her face with cosmetics, and then let her wash it clean, get a good night's sleep, and show her how much better job nature can do of painting her cheeks than she can do for herself. Teach her that good health is a prime requisite to having a good time in this world; that rouge and powder and the like are but artificial devices resorted to by those whose beauty has suffered from distress, either of disease, dissipation, or neglect, and intended to deceive and not to enhance the natural loveliness of a young girl's face. She will soon see the difference.

Let her understand that happiness, here and hereafter, depends on keeping mind and body healthy; do not immure her in a cloister, nor put her into the mollycoddle class, and she will come through all right.

Some mothers selfishly neglect their daughters, some thoughtlessly; some respond to a psychological aspect, but all can afford to keep on good terms with the girls in their charge. And when mother and daughter are on terms of cordial intimacy, the flapper trouble will answer itself.—
Editorial *Omaha Bee*.

A Training in Neatness

Do you, Mrs. Housewife, in your busy workaday world, take time to inculcate neatness in your children? It is a habit, after all, this trick of being neat. Were one able to live alone in a home always, perhaps this habit of neatness would not be so essential to happiness, but in the world of to-day, where all must live in some sort of homely everyday contact with the other, cultivating the habit of neatness and orderliness is quite next to godliness.

A married woman wrote me a letter the other day, and in it she states that the one handicap she had all through her business days, was a lack of training in neatness.

Her mother failed, she says, to plant in her mind, as a child, the reasons for carefully wiping out the bathtub after a bath. She had never been trained to replace in good order such common toilet articles as soap, the talcum, the bath mat.

If mother did not find time to do it, it was not done at all. To quote her own words—"our bathroom was (next to our bedrooms) in constant disorder, and the sad part of the whole thing was the fact that we did not imagine for a moment that this was a shortcoming.

Playing the role of a wife and mother is a big task. And it is unfortunate that we still have among us women who believe that they are going on some sort of a vacation when they give up the "business" job for the job of homemaker and child trainer.

Where one of the partners in marriage is a neat person with a sense of orderliness, and the other lacks this training, there is more or less unhappiness. An orderly woman told me that she wished her husband had some one big fault instead of perpetual untidiness. Yet this man was a fine fellow as men go. But his mother had never taken the time to tell him that one does not drag one's clothing off at night and leave it on the floor to be stepped into next morning.

Teach your children neatness. Remember that you are passing on to them one of the best bits of training a mother can give.—Loretto C. Lynch.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER VIII

Civil Liberty and Public Welfare

I. Individual Rights and Social Progress

1. Give two purposes for which government was created.
2. Show the relation existing between individual liberty and social welfare.
3. Name the four classes of rights mentioned by the author.
4. Discuss the close connection between civil and political liberty.

II. Our American Bills of Rights

1. Constitutional protection through bills of rights.
 - a. History of, in America and England.
 - b. National bill of rights.
 - c. State bills of rights.
2. Freedom of speech, press, and petition.
3. Religious liberty in America.
 - a. Development of religious toleration.
4. Constitutional rights of a person accused of crime.
 - a. General provisions.
 - b. Specific safeguards.

III. Safeguarding Modern Social Rights

1. Freedom of action.
 - a. Further need for protection of our rights.
2. Rights of workers and of women.
 - a. The living wage.
 - b. Freedom of contract.
 - c. Property rights of married women.
3. Safeguarding of savings and homestead.
4. Protection of health and life of individuals and society.
5. The new social constitution.
 - a. Society must be protected first.
 - b. Define the new social constitution.
 - c. Trace the modifications that have occurred in the older constitutions with reference to this subject.

IV. Administration of Justice

1. Our courts.
 - a. Humane attitude towards accused.
 - b. Right of accused to defend himself.
2. Use of the jury system.
 - a. Advantages and disadvantages.
3. General defects of our judicial system.
 - a. Delays and heavy expenses in criminal trials.
 - b. Need of fewer technicalities.
 - c. The courts and politics.
 - d. Justice for the poor.
4. The necessity for an upright judiciary in a republic.
 - a. Character of judicial duties.
 - b. Need of knowledge, character, and judicial temperament.

V. Punishment of Offenders

1. The enforcement of the law.
 - a. Influence of public opinion.
 - b. The work of the city police force.
2. Punishment of adult criminals.
 - a. Forms of punishment in the past.
 - b. State prisons.
 - c. Local penitentiaries.
3. Prison reform.
4. Juvenile courts.
 - a. Special judges.
 - b. Probation.

Suggestions for Reading and Discussion

1. *Property Laws of Interest to Women*, by Elizabeth K. Read, Price, 10 cents. Educational Section New York League of Women Voters, 37 West Thirty-ninth Street, New York City.
2. "Shall we have a free press?" by Charles Kerr, a Kentucky jurist. In the *Outlook* for January 1, 1919.
3. "The Federal Judiciary," by J. Allen Smith, Chapter V, *The Spirit of the American Government*.
4. Article III, and the first ten amendments of the Constitution of the United States.
5. What has your State done towards prison reform?
6. Are there police women in your town? Discuss the question of need for such an officer.
7. Are your dance or amusement halls chaperoned or watched by women? What are the advantages of such provision?
8. In your opinion, would it be well to have women judges for cases affecting young girls? Give reasons.
9. Do you think judges should be elected or appointed? Why?
10. If a man is sentenced to a fine and has no money to

pay the fine, do you think it is better to put him in jail in place of his fine, or to let him work and pay his fine in installments? Why?

11. Subject for discussion: Resolved, That economic interests should be subordinated to human interests.

DORA YOUNG.

Higher Towers

Wielding the tools of being great,
 Man strains to build
 And when his hands are stilled,
 Do they await
 Yet higher towers to try his skill again?
 —A workman with still nobler fellow men?
 Is this what he shall be, or rotting ground
 No more a part of color, motion, sound?

Man's swift mind swings the world around!
 But like the puny flower,
 Each in his hour,
 Man must be buried in the ground
 And from his own decay
 Rise to new day;

He must be prisoned in the earth
 Of grief, and after pain, find birth

Again in glory and in mirth.
 Then, truer still, may he be one
 With light and sun.

But there are graves where man must go
 Slain by remorse, and for a while
 Must hide from life, till he shall know
 That after pain, in God's own smile
 He shall arise, his soul
 Joyous and whole.

So with small griefs that slay,
 So with the little deaths of every day.

And so with that death we fear and dread
 But why, then, should we fear? The dead
 Who take their place beneath the sod
 Are only on their way to God.

—Mary Carolyn Davies, in *Good Housekeeping*.

If After Kirk

"If after kirk ye bide a wee
 There's some would like to speak to ye.
 If after kirk ye rise and flee,
 We'll all seem stiff and cold to ye.
 The one that's in the seat wi' ye
 Is stranger here than ye, may be.
 All here ha'e got their fears and cares,
 Add your soul unto our prayers!
 Be you our 'angel unawares'!"

—Selected.

"The Saints of Knoxville and Pershing," writes Sister Erma Fee, from Knoxville, Iowa, "were organized into a group on Sunday, May 21. Brother Henry Casting of Des Moines, and Brother McDonald, of Runnells, officiating. There were not sufficient officers to make a branch, therefore a group was organized. The officers are as follows: George Orr, leader; Jessie Roberts, treasurer; Lydia Dixon, chorister; Erma Fee, secretary."

LETTERS AND NEWS

Glauner-Harris Debate

A three-night debate was held in the Reorganized Church between Elder William Glauner and Elder Harris, of Utah. The question debated was, "Resolved, that Brigham Young was the legal successor of Joseph Smith; Elder Harris affirming.

The second night it was: Resolved, that Joseph Smith was the legal successor; William Glauner affirming.

The Bible, Book of Mormon, and Book of Doctrine and Covenants were the books to be used. If any other books were used they were to be accepted on their merits. Elder Glauner used the three books, with some references from the early church literature, also some Utah literature. Elder Harris based his arguments upon the works of B. H. Roberts.

At the close of the debate Elder Glauner favored continuing, but Elder Harris declined. The meetings were well attended and good interest was shown. The best of feeling prevailed between the speakers.

CHARLOTTE F. CONDIT.

A Flying Start

President Elbert A. Smith has helped us to learn a very helpful lesson from the story of the prodigal son. He tells us that when the young man "came to himself" he was in a strange country, and in the most unlovely and unpropitious surroundings, but that his start for home had to be made from that place. In the nature of things this must be so. No matter to what heights of attainment or of service we may aspire, we must start from the place we are in when our decision is reached. This holds good for intellectual attainment, and for ability to serve the church, just as much as it does in the other fields of endeavor.

Some years ago I was at a sports meeting in England, where one of the chief attractions was the attempt to reduce the world's motorcycle record for five miles. The event was reached towards the middle of the afternoon, and amid breathless excitement the racer started out. Twice he went round the course before the judges began to time him. During those two laps he went at what was apparently his greatest possible rate, but on inquiry I found that he was merely working up to his maximum speed. He was getting a "flying start."

Another memory which comes back to me is that when I was quite small, I frequently played games, or started to do some little task, only to find that my experience would teach me that I could have done better had I tried another way. On such occasions I had a habit of saying, "Let us start again." I always liked a flying start.

About two years ago I was appointed to the mission field. This had been the ambition of my life, and I had made such preparation as I could under the existing circumstances, much as had the racer before he appeared on the track. In spite of this I very soon found that there was much that I needed to know, many attitudes which I wished to cultivate, in order that I could run my race with the power and endurance demanded if I were to be successful.

Like the prodigal, I started from where I was. I did the best I could, but I found that for so important a work as the winning of souls for Christ I needed specific training. Some one had said that the successful man makes his failures the installments of success, and I found that if I were ever

to be successful I was paying for it on a very much drawn out installment plan. Then came the opportunity to come to Graceland.

Within a few weeks England was thousands of miles away, the threatening heaving of the sea was for me a thing of the past, New York was a memory of hurrying men and towering skyscrapers; I was in Lamoni, in Graceland, and in the association of the happiest and most consecrated group of young people I had ever known.

The work of the year was heavy, for everyone realized the need for intensive preparation, but it was pleasant. The personal interest of instructors and other students gave a zest to study not found elsewhere. The course was mapped with the idea of giving needed information, but that was not the primary object. The studies and the whole life of the college tended towards the central aim—the making of men. I think that that is what stands out in the work of the year. Every activity was developmental, and emphasized the fact that our religion touches life at every point. The prayer meetings in the college chapel are hours never to be forgotten; and the interest of the whole college fraternity in one who was ill, betokened a spirit of brotherhood which will rank high among the causes of future success.

So we came to commencement, my first commencement—for we do not have this idea in operation in England. Our diplomas said that we had graduated from the one-year course in religious education, but that conveyed but little to those who had not been through the course. Our instructors could tell what grades we had made in English, in psychology (which is so human when you meet it at Graceland), in three or four other studies, but above and beyond these things we had gained an outlook on life and service which could not be measured or graded. As we sat in the Brick Church, and listened to the commencement address of President Elbert Smith, I thought that the judges were timing us. We had commenced.

One of the things I had learned was to look on the beautiful, the true, and the virtuous; and so I frequently look back now to the things in my life from which I can get pleasure and sustenance for the coming fights. So I now look back on the many new endeavors I have made, on the many new leaves I have turned, but I think that of them all the most promising was my coming to Graceland. After my preparation I may make a spill round the next corner, but at least I am assured that Graceland has given me a flying start.

FRANCIS EDWARDS.

A Deplorable Condition

I am grieved more than I can tell you when so many tell me that they cannot afford to take the *HERALD*. The articles are very high class and very instructive. . . . It is not only the poor who do not read, but I find that those who are intelligent and high up in authority are often delinquents. I often say, "Did you read such and such an article in the *HERALD*?" Then they look a little ashamed and say, "Well, I have not seen a *HERALD* for two months."

Such conditions are deplorable. God says, "My people perish for lack of knowledge." If our people would spend just a few minutes every day reading the *HERALD* instead of wasting too much time on ironing and dusting and on frivolous things, then we could come up higher. I have no patience with the modern woman doing such a lot of unimportant work when such good reading is thrown to one side.

(From a letter to Presiding Bishopric by an aged sister.)

Ambitions and Actualities

Do you remember how, when we were just youngsters, we used to imagine the things we would be and do in the world when we grew up?

Did you ever want to drive a delivery wagon, so you could ride around all day? Or perhaps your ideas were ambitious, and you really wanted to ride on an express train at probably sixty miles an hour!

Every boy, of course, at different stages in his career has wanted to be a policeman, so that he could boss people around; and an Indian, so that he could show his bravery; and a soldier, so that he could wear a gorgeous uniform and a sword and everything and hear people say, "Here he comes."

A little later in life our ambitions began to take firmer root in the social soil and we wanted to be lawyers, judges, bankers, financiers, congressmen, and senators: and of course, each of us had a subconscious sense of a far-away possibility that he might be president of the United States some day, and have the world taking off its hat to him.

And then we had to go to work in a store and factory and office, and the deadly drudgery of doing just little everyday things began to wear away the fine edge of our ambitions. It began to be driven into our minds and hearts and souls that, after all, everything is just a succession of little things joined together, and life is made up mostly of the hard work of doing these little things.

Do you know I believe that the trouble with most of us was just that we didn't use our good common sense when we got a chance to put our dreams alongside the facts of life: we wanted the prizes of life which we saw in the grasp of others who were not any more alive than we, but we let hard work at the beginning scare us away instead of spurring us on. We didn't size up the situation to see that hard work is not a bar, but a gate if only one owns the key. That key to the gate of success is efficient training. The world to-day is demanding specialized individuals to occupy different positions of life. The church is calling to-day for educated and trained men and women. If Zion is to be redeemed it will call for the use of the best talents we have, because if it were not so God would not have commanded us to "seek learning by study and also by faith" (Doctrine and Covenants 85:36). I do not decry the necessity of personal consecration, but how much more valuable would that consecration be if it were coupled with intelligent service. God has given us but the fundamental principles, and intelligence will be required if we are going to carry them out. We have too long assumed that a man is sure to be a successful farmer, or business man, or salesman, merely because he is a Latter Day Saint; but, no matter how consecrated he may be, he must be possessed of expert ability.

Where can we get that efficient training? In Graceland College one will find a college that will meet all the requirements of an ideal college for the actualization of the potential possibilities of the individual. Not only is the mental and physical make-up of the person being fully expressed, but the spiritual side as well, for nowhere can we find a more devoted and consecrated faculty who have the spiritual welfare of the students at heart. I have visited several typical colleges of the country and in none can I find the spirit of brotherhood and good fellowship as prevalent as in Graceland. Not only would a person be made at home in Graceland, but the individual encouragement given by the different members of the faculty spurs one on to success. One cannot help but feel the individual responsibility of carrying on the fight for better social and industrial conditions when one comes in

contact with such a consecrated body of men and women.

Do not let the ambitions of youth die away into silence, even though for years and years we don't hear anything but the sound of our own shoes striking the stones as we march along.

But let the echo of the call to success, the martial music of ambition ever come back to you in memory, as you walk to work, or ride in the cars, or while you sit at your desk. Bring it back!

Bring it back and let it ring in your ears to spur your soul on to make you be the man you can be if you will through efficient training.

Now I judge from the fact that you are a reader of this letter, that you are not one who hasn't heard the call to success for years and years, and if you are not, I know you will want to pass the word along anyhow, and that you will find it only too easy to think of some one who needs it. Let him read it.

PRESCOTT A. FOO.

Nauvoo Conference

The conference of the Nauvoo District met with the Burlington Branch, Saturday and Sunday, June 17 and 18, 1922. The district presidency and Elder Orman Salisbury, of Council Bluffs, were associated in the direction of the conference.

At the business sessions the entire official personnel of the district was reelected, with the exception of Elder W. H. Gunn who was succeeded as secretary by C. R. Gunn. This was made necessary by the increasing demands of the work at Fort Madison upon the time of Elder Gunn. Much time has been wasted at various conferences by the appointment of a presidency at each successive gathering. It was decided to eliminate this by the provision that in future the district presidency would take charge of conference activity. A committee was also appointed to consider the advisability of printing all reports to conference. It is suggested that by so doing all such reports will be made accessible to those interested in them, and that much valuable time will be saved.

Saturday evening Elder J. L. Parker showed the Saints the need for their preparation, that the church, the Bride of Christ, might be ready to meet her Lord at his coming. Sunday morning Elder Orman Salisbury addressed the priesthood, outlining the seven steps vital to the successful presentation of the message. The address was in itself a splendid commentary on the value of that which was presented. In the evening, Elder Salisbury preached for the Saints, discussing with them the "Success Road," and inciting all to enter therein. During the Saturday afternoon session talks were given by Prescott A. Foo and F. Henry Edwards, who were entering upon their work in the district as conference appointees. On Sunday they again addressed the Religio for a few minutes, Brother Foo also singing in the Hawaiian tongue.

The outstanding feature of the conference was the ordination of eight young men to the priesthood. At the morning service on Sunday, Elder Salisbury gave the sacred charge to those about to assume this responsibility, and then two elders, two priests, a teacher, and a deacon were ordained for service to the church in Fort Madison, one priest for the work in Rock Creek, and one priest for that in Ottumwa. There was encouraging presence of the Spirit during the setting apart, and we felt that with these additions the work in these places will be enabled to move forward to the more efficient accomplishment of that which is its purpose.

Adjourned to meet at reunion, August 18 to 27, at Nauvoo.

PRESS COMMITTEE, Per F. H. E.

Progress in Hilo

So much has happened in Hawaii within the last year that we have hardly had a chance to tell the story. Last fall, after Brother Etzenhouser left for the coast, we were all made glad to have Brethren McConley and Davis, with their families, pay us a visit. Both these families were very much loved by all the Saints of the islands here, as they had done former missionary work in Hawaii. Hilo being small, and just a little off their route, did not see as much of them as Honolulu, but we were glad they were able to give us as much attention as they did.

A few weeks ago we were again blessed, with a visit from Brother Savage. He having spent much time among the Polynesians of the South Seas felt right at home among the Hawaiians. He made even a shorter trip to Hilo than the others, staying but four days, during which time we kept him busy, but he seemed to enjoy it as much as we did. All three missionaries preached some splendid sermons and gave us much instruction and encouragement.

Brother and Sister Hull have been in Honolulu over six months, but as yet we have not had the pleasure of meeting them. We have been looking forward to a visit with them, but as the steamer rates are still very high, we have been trying to avoid any traveling expenses that are not absolutely necessary. From all reports, they are doing an excellent work in Honolulu.

This year we have been making a special effort among the young. As superintendent of the boys' department, we have been putting forth considerable effort in getting the boys and young men of the community interested, through various channels. We gave them a course in salesmanship and at present are giving a course in wireless. Every Saturday and Monday afternoon we meet on our playground for recreation. We have a fine lot and some very good equipment, including baseball, indoor baseball, volley ball, basket ball, croquet, flying rings, rope vault, pole vault, javelin and shot put.

This season we have had two track meets and one match game of indoor baseball. The first track meet was among our own boys, and the last with the Japanese school near here. We won this meet by a score of 33 to 102 and the ball game by a score of 14 to 20. The Religio is giving the boys' department a Chinese dinner to-night in honor of their victory.

We are not making the play part first in importance, but try to have the church, Religio, and Sunday school assume that place. Our young must and will play; therefore, if we supervise that play on our own grounds we know what kind of company they are keeping and that all their sports and recreations are clean and wholesome.

All departments of the work here are in very good condition, with the exception of the prayer meetings on Wednesday evenings. They have never been as well attended as we would like to have them, and on account of ill health on the part of several of the faithful few, for some time the attendance has not been too great. The priesthood is at present working on a plan to improve this condition. Other such problems have been met and overcome and we have hopes that this one may be also.

Very sincerely,

GOMER J. REEVES,

Among the visitors at the International Sunday School sessions on different days were noticed several members of the Quorum of Twelve, U. W. Greene and Paul M. Hanson, also several others of Independence and Kansas City.

www.LatterDayTruth.org

Independence

On National Hospital Day various committee workers circulated tags in Independence and approximately \$750 was raised for the purpose of establishing a free bed in the Sanitarium. It has been estimated that this amount will support such a bed for a period of a year. Recently the physicians of Independence held a meeting and elected Doctor G. L. Harrington president of the physicians' staff, composed of all the doctors of Independence. With the secretary, Doctor C. E. Nickson, and Doctor Charles Keown, composing the executive board, they will pass on all cases to be allowed to the hospital to determine whether they are charity patients or part-pay patients. The children's free bed is something the community has long needed, and it is hoped that ere the fund is exhausted it will be extended by other donations.

A considerable number of our people have been attending the sessions of the International Sunday School Convention at Kansas City the past few days. Those not registering as delegates are able to secure admission by the payment of a small sum at the door. Since most of the sessions are educational rather than technical, most of the business being done in committee, one gets a maximum of information and enthusiasm from attendance.

President F. M. Smith has returned to Independence and is busily engaged with his office work.

The Auditorium Orchestra, directed by R. T. Cooper, played on Saturday evening a number of selections at the International Sunday School Convention at Convention Hall and on Tuesday evening (27th) they were to play, associated with the Montgomery Ward Orchestra, to support a large chorus under direction of John R. Jones.

At the Saturday evening rendition the audience was very generous with its applause and the *Kansas City Star* gave full credit with the name of the church, listing in detail the numbers played.

On Monday evening before the pageant the Independence Oratorio Society sang some numbers and supported the pageant.

From Lamoni we noted A. Max Carmichael, C. E. Wight, and D. T. Williams. Sunday Elder Carmichael preached at the Stone Church in the morning and Elder Wight on the lawn in the evening.

The Independence reunion has been officially called off. It seems that a very limited number were ordering tents, since the grounds are accessible by street car and auto to all Independence people, and those in charge were convinced that without campers on the ground the reunion could not function.

The following patients entered the Sanitarium for the week ending June 24: Mrs. Ada Carter, Kingsville, Missouri; F. B. Riley and Miss Stella Martin, Kansas City, Missouri; Mrs. Fred Majors, Appleton City, Missouri; Mrs. S. P. Carpenter, Kingston, Missouri; Charlie Gilbert, Buckner, Missouri; Mrs. Leona Brown and Baby Brown, Mount Washington, Missouri; and the following from Independence: Mrs. Cora Murdock, Baby Galvin, Mrs. Iantha Wheeler, James Cochran, Baby Marion F. McCallen, Mrs. Maude Kidder, Orpha Marie and Katherine Masten, Master Loyal Chrestensen, and Baby Gene Edmund Custead. X-ray patients: Doctor W. W. Hobbs, Raytown, Missouri; Mrs. G. Graham, Leeds, Missouri; and Mrs. R. W. McCurdy, A. B. Phillips, Mrs. H. L. Eckert, Carl Thompson, and Roy Gould, of Independence.

Indian Camp Meeting

Why not spend your vacation with the Indian Saints at Redrock, Oklahoma? Come and camp with us and enjoy the

outdoor life and help out the meeting with your spirituality. Send five dollars to the undersigned for which a tent will be ordered for you. Grocery supplies will be on the grounds—you do the rest. Date July 20 to 30. A. H. Christensen, Redrock, Oklahoma.

Toronto, Ontario

[The following is summarized from a letter by W. F. Clifton, local publicity agent at Toronto.]

Mayor Maguire, of Toronto, addressed the young people at the Religio on the evening of June 9. He gave some good advice on obedience to parents and stated that success very largely depended on our attitude in this regard. He was clear on the standing of our church in the community and remarked that otherwise he would not be addressing them.

The publicity given the church through newspapers during the recent theater efforts by Daniel Macgregor have been very good for the church, and no doubt appealed to the mayor.

Not long ago the Religio had an address by Sister Agnes McPhail, member of the Canadian Parliament, on methods of legislators at Ottawa. She is a member of a little branch north of Toronto.

Recent visits and sermons by T. W. Williams and Paul M. Hanson were much appreciated.

A Pilgrimage to Old Far West

In the Mount Zion Sunday school there is a class of young people, their ages run from the early twenties to the early thirties, who four years ago started the study of the history of the church, using for their text the volumes written and compiled by Church Historian Heman C. Smith.

The writer had the highly appreciated honor of being chosen its first teacher, and was much interested in seeing its numbers increase from the original eight or ten until seventy-five and sometimes more presented themselves each Sunday to hear a short lecture and make some queries, showing the deepest of interest.

Notwithstanding the thorough organization of the class and the division of the work, this number is unwieldy in an open Sunday school room, and the class naturally asked to be divided. Just before this I had learned that Walter W. Smith was available for teacher, and I recommended to the class that he be asked to teach them, which he consented to do, and has been with them now for about a year.

This class never has been satisfied with the ordinary, and in organization, study, and social activity has always developed new schemes, methods, and lines of activity, which is one of the reasons why the class shows an almost irrepressible tendency to grow in numbers.

They early conceived the idea of visiting some of the scenes of the activities of the early church, outside those of Independence with which they daily come in contact. Having reached in their study that period of history where the Saints were removed to Ray and Caldwell Counties during and because of the terrible persecution in Jackson County, this class has recently been pressing upon their officers the fact that if they could but visit these scenes it would aid them in stamping upon their memories historical facts.

Consequently it was arranged to meet on the temple lot in Old Far West on Sunday morning, June 18, and those of the class who cared to make the pilgrimage were aided to secure automobile transportation, and a party of more than forty, in automobiles, successfully made the trip and presented

themselves at the spot made sacred by the sacrifice of effort and property and life by the Saints of the thirties of the nineteenth century.

Several cars left Independence on Saturday afternoon and evening, driving to Cameron, where there is a flourishing branch of Saints, who cared for the visitors in the most hospitable and fraternal manner until after the session of the Cameron Sunday school the next morning. The remaining pilgrims made the trip of about eighty-five miles on Sunday morning (what an impossible thing this would have been in 1834 to 1838, and yet how easy to-day), presenting themselves in Cameron in the early forenoon, and at the historic spot of Far West in time to hear a sermon by Thomas A. Ivie delivered in the church just across the road from the old temple lot. Here is a thriving rural congregation and Sunday school of about one hundred members, meeting regularly under very favorable environment, to all appearances. As guide to Far West from Cameron, the party was in charge of Brother Sherman Sloan, who also rendered the class much additional and appreciated service.

Promptly at the close of the worship service in the church, all the pilgrims and the bulk of the regular congregation repaired to the temple lot, standing in the depression which once was an excavation for the beginning of the temple, and upon the beautiful ground immediately surrounding.

The teacher and historian, Brother Walter W. Smith, called the officers of the class, and the president, Brother Charles J. Cox, announced that Sister Madge Nesbitt would lead the singing of hymn 35 from the Saints' Hymnal. Prayer was offered, and the teacher then pointed out the historic places under our eyes, among them being the sites of the city, the schoolhouse, the temple, residence of Joseph Smith, Shoal Creek, and some others. At the close of his short speech all boarded their cars and traveled west to the old cemetery, now a cultivated field adjoining the district schoolhouse. Here another service of song and prayer, and a further delineation of historic happenings was enjoyed, and the party lingered for a time, being loath to leave these places made sacred by human sacrifice and devotion.

Deliberately the cars were again loaded, and the start for home was made, some stopping at one place, some at another, for lunch, a short visit with friendly Saints, or the contemplation of some beautiful pastoral scene, these peaceful farms of gentle slopes and small creeks, clumps of forest and fruit trees and sleek kine and sheep and swine, making up an attractive country in which we are glad to see the Saints settling steadily, deliberately, surely, so that they may become a real strength and support to Zion, besides living a most ideal rural life.

Between the services at the temple site and at the cemetery, some paid a short visit to the late home of Sarah Kerr, the daughter of John Whitmer, an aged woman and the last of the family, then lying a corpse on a corner of the same section of ground where lies the old corner stone of the temple, laid by Alpheus Cutler on April 26, 1839, under the trying circumstances depicted in chapter 18 of the second volume of the History of the Church. The respects of the church for the departed were paid by Brother Smith. Her funeral occurred during the afternoon.

The return to Independence was a very pleasant ride of from three to five hours, just as the drivers chose, or as the comfort and convenience of the pilgrims suggested. The route being the Cannon Ball Trail, continued the atmosphere of the pilgrimage, for it lies very nearly the same as the old trail followed by the Saints when they plodded the road in sorrow from Jackson County to Caldwell, probably taking as

MISCELLANEOUS

Notice of Appointment

By the concurrence of the Presidency and Twelve, Mrs. A. M. Chase has been appointed to the Fremont District as an unordained missionary.

The appointment of Elder C. E. Jones has been changed from Portland objective, local, to Portland District, missionary.

Mrs. Thomas M. Carr has been appointed to the Isle of Pines, unordained missionary.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Elder Fred Gregory having resigned as president of the Alberta District, the Presidency hereby appoints Elder William Osler as his successor, subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Addresses

Prescott A. Foo, in care of J. Layton, Mansion House, Nauvoo, Illinois.

F. Henry Edwards, in care of J. Layton, Mansion House, Nauvoo, Illinois.

Reunion Notices

Redrock, Indian reunion, at Redrock, Oklahoma, July 20 to 30. Write A. H. Christensen, Redrock, for tents. All Saints, Indians and white people, are invited. Come prepared to board yourselves. Earl Bailey.

Sperry, seven miles north of Tulsa and three miles south of Sperry on paved highway, August 4 to 14. Write George A. Kelley, 722 Petroleum Building, Tulsa, Oklahoma, for tents. Anyone coming on the train to reunion, go to Sperry and come out on bus or take bus at post office in Tulsa. Boarding tent on grounds. District conference held here August 7. Earl Bailey.

Spring River, at Joplin, Missouri, August 4 to 10. Expecting U. W. Greene of the Twelve, Walter W. Smith, church historian, and a representative for the principal departments of church work. Information concerning tents, etc., will be published later or can be secured by writing to John C. Virgin, 114 South Roan Street, Webb City, Missouri. Programs issued later. G. E. Harrington, president.

One-Day Meetings

Michigan, at Houghton Lake, July 4. Those coming bring full baskets. Matthew Umphrey.

Pastoral Notices

To the Saints of Western Oklahoma and the Panhandle of Texas; Greeting: The appointments appearing in a recent HERALD reveal the fact that we are permitted to continue our labors with you for another year. I trust this arrangement will tend to forward the work of the church in our territory. I feel confident that you will continue your usual good record, therefore I once more urge upon you the necessity of renewing your efforts so that your good services may serve as a beacon light to all who sit in the valley and shadow of

many or more days for them as it took hours for us, compelled to leave Zion, but accompanied by the comfort of the Spirit of God and the promise that faithfulness to the gospel would insure a return of the Saints to the promised land.

Surely this was a pleasant atmosphere in which to close a profitable trip through a beautiful and bountiful country. And what a way to impress the memory with the facts of history!

RICHARD J. LAMBERT.

death. It is within your power to become a greater blessing to mankind than heretofore you have been, and I trust we may be able to labor together to this end.

If we are to achieve the best ends, we must of necessity put forth the best efforts. The law of compensation holds good in this matter. We cannot get something for nothing. We have in past years labored together pleasantly, and I feel sure that the present year should be one of success. It will of course require an earnest, persistent, and concentrated effort to enable us to reach the mark that is set us by the Lord Jesus, and it is to this excellent ideal that we should be striving most diligently.

There is much to be done if we will achieve the ideals and excellent work that is mapped out for us in the gospel. One thing that is important and that should be considered is that all are required to be helpers in the cause that is intrusted to us. Let each one do his or her part, the thing that he or she can do, and we shall be able to advance the good work in our field. I shall need your hearty and undivided support, because the field is so large that without the aid of all of you I would be unable to do that which will meet the present needs. But with your cooperation and the help of God I will be able to bring results.

Let us not forget our obligations both in a moral and in a financial way. May God in his infinite goodness bless you in your work, and may the loyalty you have shown in the past continue to adorn your good conduct in the work. Let our motto be, "I will do my best," and then go to work with one might to accomplish the thing which is intrusted to us. Let me hear from you regarding the needs of the work in your respective localities, and I will give you all the assistance possible.

J. E. VANDERWOOD.

To the Saints in the State of Washington, Including That Part of Idaho and British Columbia Incorporated in the Spokane and Seattle and British Columbia Districts; Greeting: The undersigned has recently been appointed by the joint council as missionary supervisor for the above-named territory.

This is written by way of an earnest request for the cooperation of every member and friend of the church in the work of prosecuting missionary activities among the people of the territory assigned us.

Effective assistance can and should be rendered by individuals and also by groups, branches, Sunday schools, Religios, etc.

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

"The field is white already to harvest, therefore whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting life in the kingdom of God; yea whose ever will thrust in his sickle and reap, the same is called of God; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God qualifies him for the work."—Doctrine and Covenants 11: 2; 4: 1.

The above excerpts contain a few thoughts that should call forth serious reflection. All are called to the work of spreading the glad news. None in the church are exempt. The call is of God. Whatever our vocations may be, whether in the ministry or in the affairs of the men of business and of work, everyone is not only permitted, but enjoined, to thrust in his sickle and reap while the day lasts. The night cometh when no man can work. To every faithful worker is given the heartening promise that thereby he may treasure up everlasting life for his soul in the kingdom of God. Faith, hope, charity, and love qualify one for the work. Without these qualifications success is impossible of attainment. (See Doctrine and Covenants 11: 4.)

Comprehending these things, who would be so indifferent as to fail to qualify for the work to which he is called? Or being called and qualified, who would be so careless or apathetic as to follow the example of the man who "was afraid," and hid away his talent instead of improving it by use, till at last it was taken from him? Who would like to have the Lord of the vineyard say, "Why stand ye here all the day idle?" Who wants to be among those who stand "idle in the market place"? (Matthew 20: 3.) Surely there are none.

THE SAINT'S HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Who does not wish to be a laborer "with God"? Talk about labor unions! Here is a labor union worth while.

"For we are laborers together with God."—1 Corinthians 3: 9.

Whosoever will thrust in his sickle and reap with God the same is called of him. How can we do it? First, Study to show thyself approved unto God, a workman (not idle man) that needeth not to be ashamed. (2 Timothy 2: 15.) Giving no offense in anything, that the ministry be not blamed, but in all this approving ourselves as the ministers of God . . . by pureness, knowledge, long-suffering, love unfeigned, word of truth, and the armor of righteousness. (2 Corinthians 6.)

Complete consecration of time, talent, and temporal possessions, as the law of God directs.

In many other ways, all of which cannot be catalogued. Neither is it essential to do so. Let us find something to do to help spread the gospel story.

Helpful, constructive criticisms will be welcomed. Unkind faultfinding, if any, will be given little or no consideration. Parading the faults or mistakes of others, or over praising their virtues, will never build up the kingdom of God nor establish his righteousness. Avoid both.

Please write me as to any opportunity for missionary work in your locality. What are the prospects? What help can you give? Can you assist in preaching, tracting, or otherwise?

Finally, brethren, in the words of Paul, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

In gospel bonds, T. C. KELLEY.

Mission address, South 717 Green Street, Spokane, Washington.

Home address, 316 South River Boulevard, Independence, Missouri.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Northern Wisconsin, at Chetek, June 23 to July 2 (494, 564).
- North Dakota, at Fargo, June 24 to July 2 (516).
- Mobile, at Sans Souci Beach, Alabama, July 1 to 9 (516).
- London, at London, Ontario, Springbank Park, July 1 to 10 (397, 564).
- Minnesota, at West Duluth, July 8 to 16 (589).
- Western Colorado, at Durango, July 14 to 24 (541).
- Redrock, Indian reunion, Redrock, Oklahoma, July 20 to 30.
- New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6 (589).
- Portland, at Portland, Oregon, July 22 to August 6 (494).
- Massachusetts, at Onset, July 22 to August 7 (445, 589).
- Southern California, at Convention Park, July 28 to August 6 (565).
- Toronto, at Lowbanks, Ontario, July 29 to August 14 (350).
- Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
- Central Texas, at Hearne, July 31 to August 6 (589).
- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397).
- Western Oklahoma, at Eagle City, August 4 to 14 (247).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 589).
- Sperry, seven miles north of Tulsa, Oklahoma, three miles south of Sperry, August 4 to 14.
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319).
- Northeastern Kansas, at Netawaka, August 11 to 20 (271).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Pros-

pect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
 Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
 Central Michigan, at Pinconning, August 11 to 20 (469, 565).
 Eastern Iowa, at Maquoketa, August 11 to 20 (469).
 Southern Idaho, at Rupert, August 11 to 20 (564).
 Utah, at Malad, Idaho, August 18 to 26 (541).
 Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541, 589).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
 Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319).
 Central Nebraska, at Inman, August 18 to 27 (516).
 Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
 Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
 Northeastern Illinois, August 24 to September 3 (589).
 Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

Our Departed Ones

MULLIN.—Eri B. Mullin was born April 10, 1841. Married Martha Harber about 1863. Baptized December 7, 1870. Lived in Ray County, Missouri, most of his life. Arranged and financed a grove meeting on his farm in the early seventies near Georgeville, Missouri, that was attended by several of the leading men of the church at the time and is now often referred to by many who live in that locality. Died at Independence, June 5, 1922. Funeral at the Wilds Church Cemetery, conducted by L. F. Ferguson.

WHITE.—Alfred, son of Almon and Mary Burk White, was born at Lawrence, Ohio, February 20, 1837. Baptized February 24, 1868. Ordained an elder, March 24, 1868; a high priest, April 24, 1901. Married Elizabeth Trussell, June 20, 1861. Died at Independence, Missouri, June 18, 1922. Funeral from the Stone Church; sermon by Joseph Luff, assisted by W. H. Garrett. Leaves wife and three of their six children, John D., of Berkeley, California; Alma R., of Kansas City, Missouri; and Leonard N., of Independence. Leaves also ten grandchildren and three great-grandchildren, four brothers, and three sisters.

CONSTANCE.—Grace Marion Bean was born August 23, 1864, at Norridgewock, Maine. Baptized December 23, 1894. Married William B. Constance April 11, 1897. Died at her home in Cameron, Missouri, June 6, 1922. Leaves husband, one son, one daughter, two sisters, and four brothers. Funeral from Saints' church at Cameron. Sermon by J. W. Roberts. Interment at Delano.

GARNER.—Mary Jane Cazaly was born in Pennsylvania, February 5, 1851. She came to Lamoni in 1882. In the spring of 1892 she went to California where she married Daniel Garner, July 4. Two children were born, Clara Hildegard, and Althea Udoris who died in infancy. Mr. Garner died in 1897, after which she returned to Lamoni, where she died May 25, 1922. Leaves daughter, Clara, and many very close friends. Baptized April 11, 1875, and ever remained faithful to her covenant, and accomplished much good among neighbors and friends. Funeral sermon by E. E. Long.

Conference Minutes

WESTERN MAINE.—At Stonington, June 10 and 11, with A. Beggs in chair. H. A. Koehler was chosen to preside over the conference, associated with the district presidency and John F. Sheehy. All branches reported. Ministerial reports were read. Bishop's agent's receipts, \$831.41; expenditures \$831.41. Officers chosen for next term: Archibald Beggs, president; Henry R. Eaton, vice president; Sister L. J. Eaton, clerk; H. R. Eaton, bishop's agent and treasurer. A good crowd attended in spite of bad weather. Much interest was shown. Speakers: J. F. Sheehy, H. A. Koehler, and Orval Thompson. Adjourned to meet at Vinal Haven, Maine, in August. L. J. Eaton, clerk.

FREMONT.—At Tabor, Iowa, June 10 and 11, 1922. N. L. Mortimore elected to preside. Branches reporting were Shenandoah 114, Hamburg 28, Bartlett 34, Glenwood 71, Thurman 144, Tabor 72. Fourteen of ministry reported. Bishop's Agent C. W. Forney reported amount on hand February 25, 1921, \$25; receipts to June 1, 1922, \$1,794.25; paid for aid to poor \$10; B. R. McGuire, \$1,809.25. Auditing committee reported books to be correct. Auditorium fund collected and remitted to Bishop, \$5,285.25; amount unpaid, \$1,240.75. Budget collected, \$73.10; paid out, \$53.66; balance, \$14.44. The findings of the elders' court was approved and ordered that the name of Simon Beckstedt be stricken from the records. Officers elected: N. L. Mortimore, president; H. N. Pierce, assistant; C. W. Forney, secretary; Bernice Rhode, chorister; Ethel I. Skank, librarian. A resolution on district record at page 31 pertaining to ordination of men to Aaronic priesthood was rescinded. A motion to ordain William Kuykendall to office of priest prevailed. N. L. Mortimore, R. E. Pratt, and W. M. Leeka were elected tent trustees. The district budget was continued another year as of last year. The district Sunday school elected Sister Jessie Vance superintendent for another year, with Gladys Barber secretary. A motion to rescind resolution on district record at page 52 to have but one conference a year prevailed. Moved to have two conferences a year; carried. Voted to have next conference the second Sunday in September, 1922, the place being left to the district officers. Preaching by H. M. Liles, H. N. Pierce, W. H. Walling, and N. L. Mortimore, with a prayer service, Sunday school, and Religio in addition on Sunday. C. W. Forney, secretary.

LITTLE SIOUX.—At Magnolia, Iowa, June 10 and 11. J. W. Lane and F. A. Fry in charge. Present enrollment of district about 2,000. Bishop's agent's report showed amount collected during past quarter in tithes and offerings, \$2,974.97. It was provided by motion that in the future each branch president within the district make report to conference of the actual attendance at the branch meetings and the number of absentees, together with a sketch of the reasons in general for nonattendance. The conference concurred in the recommendation of the Sioux City Branch for the ordination to the office of elder of Clement Streeter, sr. Also recommended to the Missouri Valley Branch the ordination of Earl Hirst and

Marvin Fry to the office of teacher, upon recommendation of the pastor of that branch who had not as yet presented the matter to the branch. J. W. Lane was elected president of the district for the ensuing year, who chose as his associates, C. B. Woodstock and F. A. Fry. Ada S. Putnam was chosen as secretary; C. S. Van Eaton, treasurer; Olive McLean, member of library board; and W. R. Adams and R. W. Travis, auditing committee for all financial accounts that are subject to audit. Delegates to the General Conference were chosen, together with alternate delegates and provision made for the selection of other delegates to fill quota should these not be present at the conference. Delegates will be notified of their appointment. J. C. Crabb, A. H. Parsons, Charles F. Putnam, and T. A. Hougas were the speakers during the conference. The attendance on Sunday was very large and a good spirit prevalent. Adjourned to meet at Moorhead in October. Ada S. Putnam, secretary.

✱

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THE SAINTS' HERALD

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall be no man save it be one wife; and ye shall have none."—Book of Mormon

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Number 27

EDITORIAL

No Monopoly in Religion

One speaker at the International Sunday School Convention declared that there is no monopoly in religion. No church has a monopoly. He went further and stated that while men differed he expected that there would be differences of organization. Another speaker suggested that we agree to differ but also agree to work together.

It is true that there is no monopoly. Our heavenly Father is the father of all living, and Jesus is the light that lighteneth every man that cometh into the world. But there is of necessity a standard of truth and of right. There are therefore degrees of approximation to that truth. We recognize within our own church that the processes of growth will cause a variety of opinion. But the Spirit of God, when it is truly received, will guide us into all truth.

There have been schoolmasters—the Mosaic Law, and doubtless many others. There are doubtless approximations of various kinds to the divine plan to guide and prepare those who will, to the fullness of the gospel of Jesus Christ. Our heavenly Father reaches after the prodigal and the sinner by his Spirit and by his ministers, and blesses those whose purposes are good.

But that does not mean that there is no standard of truth; that there is no authority in the church of God. If there is authority it must be given from God. If there is a God (and we know that there is), then of reason there is revelation. So there is no doubt of the authority, since his church is directed by his Spirit. There is therefore a right way; there is therefore a way recognized of God.

The teaching of this church differs from many others, since we recognize that the honorable men of the earth will enter the terrestrial glory. Even sinners enter the celestial glory after they have suffered for their sins, if they have truly repented of their sins.

But the sons of God, those who learn of him, who fully take upon them his name here, these sons and daughters enter the celestial kingdom, where they continue to minister to those of the terrestrial.

There is, therefore, no threat of hell fire to those who do not agree with us. It is the promise for those who truly love Christ and are willing fully to take upon them his name. To this extent there is a monopoly, in that there is a crown of the work of God on earth and he has called a people to be a nation of kings and of princes unto him, to minister for others, not to hold a monopoly.

But that being true, how great indeed is our responsibility!

S. A. B.

Redeeming the Church Colleges

In his masterly address at the recent International Sunday School Convention, Walter S. Athearn, professor of religious education at the Boston University, asserted that only one sixth of the students attending church colleges get any sort of religious education in the school curriculum. This thought was assented to and emphasized by various other speakers throughout the convention in the idea that there should be more definite teaching of religious education by educators, and that there is no more logical place for it than in colleges maintained and supported by the churches.

Professor Athearn further went on to say that departments of philosophy ought to specialize in the philosophy of religion; that departments of sociology should specialize in the social theories of Christ.

His views on the degenerating influence of biology on the entire educational system were interesting and convincing in so far as his time would allow him to prove his points. For instance, he discussed the problem raised by so many people about the study of psychology wrecking religious beliefs. He said very vigorously that psychology itself was not at fault, but it was the barnacles of biology that had become attached to it that did the harm. Biology ought to be hammered loose from psychology, he insisted, for it was not fair to have a self-respecting subject like this degraded by the conception that man was born just an animal—a little brute.

That the literature of religious education is "shot full of biology" was a further assertion of this virile exponent of clear religious thinking who is a wonderful pedagogue yet says pedagogy alone will not

save souls—who is a master of technique yet emphasizes that we stress it too much.

We are reminded, in considering his statements, of the place our church held so long in the educational world: a religious college that did not teach religion. But gradually we came to ourselves as a church. Bible classes were organized and successfully conducted, and finally a class in religious education organized, which has been attracting to it more and more attention.

In the outward form we may be counted as progressive in this field at least. We rejoice in the fact. However, we must not be blind to the fact that the texts to be had for a broad study of the subjects now considered are practically all, if not all, impregnated with the biologic concept of origins and development of man. Further than that, many of the texts for school children of all ages from the first grade up are built around the idea that man began existence as an animal and that all our progress is from the primitive and barbaric up. A child is asked what he would do if he lived in a cave and had to catch a wild horse, or if he lived in tree houses and had to find food—the inference being constantly held out that since we all came up that way we must appeal to the primal instincts first, and when a soul is finally acquired, analyze, and so far as our animal natures will allow, educate it.

There is an inarticulate feeling throughout this church and other churches that there can be no middle ground in this matter. There is conflict, very real and very positive, between those who accept the biblical account of the origin and progress of man and those who avowedly deny the creation of Genesis, consequent fall of man, atonement of Christ, and all that is involved in it.

The presumed neutrality is but a delusion. It is wrong in effect because wrong in principle. It is related of a certain colored brother that he was much exercised over having been born with a dark skin rather than a white one. He could but wish he had been white and earnestly and persistently asked God to tell him why he had been thus discriminated against.

Finally, so the story goes, he was told that at the time of the great war in heaven when the hosts of Lucifer were on one side and the rest of heaven on the other, a certain number sought to be neutral. They would take no sides, and as a result these spirits were punished by being given black skins for their bodies as they entered this sphere.

We are not concerned here with the orthodoxy of this incident. We are concerned with the principle, which is similar to God's denunciation of the church at Laodicea: "Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke

warm, and neither cold nor hot, I will spew thee out of my mouth." (Revelation 3: 15, 16.)

Other churchmen are debating it vigorously. Some, it is true, inclining their ears Darwinward, are protesting that it is a dead issue, that no well-informed persons nowadays believe in the Adam-and-Eve story and the "folk tales" of the Bible. Yet it is a very-much-alive issue.

In our own church we must face it. In our own college and schools we must consider what we will do about it. Perhaps there is no need that the church legislate on such matters, for legislation does not change methods of thinking nor raise ideals, but there is need that we consider all that is involved in the issue and discuss it frankly and without heat. Education has enough to suffer without having to bear the burden of atheism on its calloused back. Those who stand aside and see the spiritual wrecks in the path should be helped to realize that education in its true sense is not to blame, but that some of the "ologies" that have crept in need to be dragged out into the clear light of day and required to give an account of themselves.

A potential (but as we have said, inarticulate) majority stand dumbly by, wondering what to do and why some one does not do it. These people are told rather often that until they have read many heavy books on biology and the related subjects they are not in a position to discuss the subject. They are not in a position to do so, but still protest in a mighty, wordless appeal which is wrung from hearts that are loyal to the truth. Those who have read the books and heard the lectures have in addition usually acquired a facile use of words and unusual terms and are able therewith to overwhelm, if not to convince.

The most harm is done by the army of camp followers of science, the Pharisees who make pretense and would sit in Moses' seat. They destroy faith but give us nothing with which to replace it. They are confused themselves and would confuse others by a smoke screen of allusions and insinuations.

On the other hand, towering minds in the fields of science believe in God. They have faith in the Creator of all and in the immortality of the soul. They are not accepting without question the verdict of biology as to the origin of man.

So we ought to consider who speaks as well as what is said. Men like Sir Oliver Lodge, one-time president of the British Association for the Advancement of Science, William Bateson, later president of that association, and men of that type who have gone far into real research, are much less arbitrary than some just-arrived high-school teachers who have read a half dozen books and heard a few lectures.

What is the remedy? A disposition on the part of all to get down to the fundamentals involved and see where we are being led by our theories and attitudes.

From whom did we get our ideas of evolution, and from where did they get it? Was their hypothesis or guess any better than others?

Is our attitude against evolutionary ideas and all that grows out of biologic conclusions based on mere impulse and resentment at overturning of our previous habits of thinking, or are we well-founded in the reasons for our faith? How well could we discuss our faith with one who did not believe the Bible, but was open to conviction? (Remembering that to say to such a person, "It says in the Bible . . ." means no more than to inform him that, "It says in the Koran . . ." He is more interested in why it is in the Bible—what principles of truth are involved.)

No mere closing of our eyes in pious attitude, no drawing aside of ecclesiastical robes lest we be contaminated, will insure progress. We must have an active faith in God. We must sound the depths of our souls, search the heights of heaven with our earnest, impelling prayers. We must test the fiber of our intellect and come out from our experiences clear-brained and pure-hearted, ready to face the problem and solve it, not for ourselves alone but for the many others who falteringly hesitate, not knowing which way to turn.

E. D. MOORE.

Church Organization

Doctor Barclay stated that there is no divinely authorized form of church organization. He ignored entirely the fact that Christ chose twelve apostles; that these apostles evidently had definite duties; that when Judas died another was elected to fill his place; that there are some twenty apostles listed in the New Testament.

He also ignored the fact that Jesus sent out seventies. He referred to the fact of the seven evangelists, of the elders and pastors, but did not quote 1 Corinthians 12:28: "God hath set in the church first apostles, secondarily prophets," etc. Deacons are also provided, and we note that when the Apostle Paul had a discussion with his churches the matter was taken up to Jerusalem and James rendered the decision.

It is quite true that in the New Testament organization did not receive the primary consideration. Then, as to-day, it was recognized that results are of vital importance. The first four books, the gospels, are of the life of Jesus. They are principally concerned with that and with his special teachings and not with the form of church organization. Yet we note that Judas held the bag; we note that there

were twelve apostles; we note from the Acts of the Apostles that the quorum was refilled from time to time and that other officers were appointed with specified duties.

In the Old Testament there are some directions with regard to official duties, but these are not exhaustive. In the New Testament there is provision for a presbytery, for priests, and for many other officers. The greater part of the New Testament is taken up with epistles, with letters written for specified purposes and to discuss specific problems. It does not include a constitution of church organization.

But because it is principally composed of such letters, because the balance of the book outside of such letters consists chiefly of the life of Jesus, and that the two remaining books are the Acts of the Apostles and the Apocalypse, it does not follow that there was no church organization. There were numerous officers specified. What were the duties of these officers? Have we the right to take them out of the church and to build up a purely human organization for the work of God?

Is it not more logical to suppose that when God set in the church apostles and prophets, evangelists and teachers, elders and bishops, and deacons and seventies, that he had a purpose in so doing? When he declared that we have a great high priest, even Christ, and refers to the order of the high priesthood, is it too much to infer that an order means more than one and that God set these officers in the church for a purpose?

We are living in an age of surgical operations, but where surgeons differ, where they do not see eye to eye. We should be a little slow to lop off those parts which God has established as part of the living organ. Of course, if we are discussing that which man has added, we can remove it as readily as we can a glass eye, or our clothing, and with as little danger and damage.

If we do not know as fully as we should the duties of those God set in the church, would it not be well to follow the advice of James to the church:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1:5-7.

If we believe in a living God, and we do, surely he is as ready to help us to-day as in ages past, and instead of inferring erroneously that there is no organization to the church of Christ, why not rather seek to learn?

We must learn to bear and to work before we can spare strength to dream.—Phelps.

The International Sunday School Convention

Brief summaries of some of the principal addresses.

The Genius of Protestant Christian Education

(From an address by Professor N. E. Richardson, Professor of Religious Education at Northwestern University.)

The existence of any church is justified only by service to humanity. Our aim is progressive, of vital religious experience.

No sacerdotal manipulations can take the place of personal knowledge of the word of God. Christianity is not only individual but also a social aim. Christian education seeks to control conduct in everyday living, not merely to arouse sentiment toward a future life.

Any religious institution that is not able to adapt itself to its environment becomes useless and has to resort to artificial methods. It depends on the anchor rather than the propellers. This law of adaptation is seen in the attitude of Protestant church leaders towards science, modernists, socialism, and the like. Protestant education accepts the devout scientists, for not all scientists are religious and most religious men are unscientific. The best in both classes are both religious and scientific. There are pedagogical principles in the Bible which can be rightly essayed only by those who have studied child psychology.

Protestantism does not fear mistakes in thought. It would rather be efficient than infallible.

We must have a department of research. The motive of Christian education is evangelical. This evangelical motive can find expression in a program of religious education as well as in the Bible.

There must be first, conversion from over-indulgence to self-sacrificing attitude for the love of Christ; second, from unsocial to social; third, from inartistic to love of the beautiful; fourth, from irreverence to an attitude that is reverent; fifth, from intolerance to a spirit of tolerance. There will always be a number of different Protestant churches as long as men differ.

[Doctor Richardson emphasized, as did others, the progressive character of Protestantism. This we have referred to elsewhere in the editorial columns, or shall so refer. But there surely is an ultimate reality. We should progress, but that progression must only be nearer to God. No doubt Professor Richardson would agree with this statement.]

The Church and Religious Education

(A brief summary of address by W. E. Raffety, editor in chief of the American Baptist Publishing Society.)

At the recent Baptist National Convention we had the old Chinese motto, "Agree to differ; resolve to

love." Doctor Raffety, who was speaking on the church and religious education, made a considerable review of existing conditions in America, the large number of murders and other crimes as compared with London and Great Britain, including immorality, profiteering, politics, capital and labor, divorces, and other like conditions. The church must meet this condition. We cannot exist as a nation half pagan and half Christian. In carrying out this work we first need organization. He referred to this organization of Sunday schools and of denominations as perfected at this convention. Second, it is essential that we have a great army of trained teachers and officers; third, a curriculum of religious education; and fourth, we must have more time. The public schools have thirty hours, especially in the country school, while we have thirty minutes on Sunday. The church must meet more and must give more service. Fifth, we must have educational buildings and equipment.

Bite off more than you can chew, then chew it; plan more than you can do, then do it. Hitch your wagon to a star; keep your seat and there you are.

A Comprehensive Program of Education, Secular and Religious

(By Hugh S. Magill, field secretary of the National Educational Association and recently elected General Secretary of the International Sunday School Council of Religious Education.)

He discussed this subject from the standpoint of the public school, with its democratic principles, to prepare all people to bear the responsibility of citizenship in a free government. The forefathers of our country recognized that the only way to raise standards is to raise the character of the citizenry that make up the government.

He discussed the early schools which taught in order that one could read the Bible; the objection to maintaining public schools being that to tax all would be illegal for those who did not have children. Conscientious men contended that school laws were illegal. But the courts held that preservation of free government depended upon the right character of citizenship, and that hence the public school was justified.

The good citizen must be physically fit, mentally fit. Man to-day is suffering from loose and careless thinking. Too many people guess and guess wrong.

Third, vocational fitness is necessary for supplying the family; fourth, social; fifth, moral. It is impossible to preserve individual morality—it is difficult if not impossible to preserve national morality—without religion. He referred twice to Washington's farewell address on the importance of religion. If we are to have finally spiritual fitness, religious

education, we must have trained teachers. We should have a system of religious education so outlined that it would command the highest respect of all engaged in the field of education.

Civilization's cities are not built out of brick and mortar without men and women with ideals. The hope of the city and the country is in the right training of our children.

A late daily paper published a little editorial on "Why not try Christianity?" It discussed the chaotic condition of civilization to-day and said the only hope lay in trying out in a definite way the fundamental principles of Christianity.

Standards and Measurements

Professor W. W. Charters, of the University of Pittsburgh, spoke on "Standards and measurements." He stated that he proposed to take us from the pilot house where we enjoy broad vistas, down to the engine room where we could watch the machinery. If our ideals are to find expression, it must be because we provide the machinery and work out our theories Sunday by Sunday, day by day.

There are two movements in education, the theory of education, its long history and great ideals; on the other hand, the practice of education which is not greatly influenced by educational theories. Theory has been superficial in influence, except in two or three points, because theories fail to provide missionaries, books, educators, and teachers. So the old methods continue to function somehow.

We are facing the problem of practical living, asking, What are the problems of the young of this age? We cannot disregard the heritage of past generations, but how much of that heritage is of use to help us to live the broadest life to-day. Educators are developing a ministry, measuring material, deciding what shall be taught; measuring a teacher to decide what they shall be taught, etc. When this school is through there will be a merging of theory and practice in some degree at least.

Religious education must become functional. It must be carried into the classroom. It should go out and establish research; lead out, for it is not merely secular education.

Unfortunately there is no uniformity of effort. The Sunday school young people's societies, Y. M. C. A., Y. W. C. A., etc., have organized, each carrying out its own aim.

The standard of selection should not be to cover the Bible once in a year, but to cover the needs and problems of this generation and use the Bible to that end.

Organization for Religious Education

The department of religious education is evidently divided into five sections. The first concerns itself

with standards and measurements; the third with the lessons; the fourth with organization; the fifth with teacher training.

Friday morning the work of organization for religious education was discussed. Doctor W. C. Barclay discussed the organization of the local church. He stated that there is no definite organization for all church work. The New Testament gives us no definite plan of organization. Occasionally we see developments as the church emerges from simple fellowship. As an instance, seven men were chosen to administer to widows. James 5: 14 provides for elders, and in the pastoral epistle bishops and pastors were listed. The New Testament writers were not interested in setting forth the form of organization, simply gave it incidentally.

The word *organization* belongs primarily and essentially to biology. The lowest forms of animal life have practically no organization. The higher up the more complex it becomes; organization is functions by which the body serves its ends.

The church exists for social ends, the establishment of the kingdom of God on earth. Organization should function efficiently; otherwise it fails. When forms fail they should be permitted to lapse; nay more, a surgical operation should be performed. This task is difficult for us to perform. It is difficult to see eye to eye, but the growing conviction is that religious education is the chief function of the church. The church should be organized for educational efficiency. They have not been so organized in the past. They are thoroughly organized to hold property, raise money for necessities, but not for religious education.

The church has a Sunday school, but Sunday school is not the church. It has not been incorporated into the organization. In how many churches do the Sunday school officers report to the church as the trustees report? There should be no detached units of organization. We should examine our aims and methods to secure these ends through affiliation. It is impossible in a living organization, a body firmly knit together, to have detached units. There should be no separation between Sunday school and church instead of loosely affiliated as is too often the case to-day. There should be a unified program also of week-day and Sunday functions. Subsidiary organizations in the church should conform to these principles.

All of the organizations must be tested by the child and fashioned to the child; not the child adapted to the plan.

Hours With the Children

Miss Minnie E. Kennedy emphasized that there must be a definite plan or aim. There must be unifi-

cation of organization—Sunday school, junior organization, junior mission. You have a plot of ground. One man plants potatoes, another comes along and plants corn, another cabbage, etc. What kind of a crop? The child mind needs reiteration; talk the same on week days as on Sunday. There must be unification.

Doctor Percy R. Hayward, of Toronto, spoke on the young people. Between twelve and twenty-five years of age, there are four great outstanding characteristics. In proportion as the church meets these four outstanding needs its value to the young people is determined.

First, there is a nurturing and solidifying of physical life. There is a corresponding need for athletic activities, recreation; not stuck on as line and bait to bring young people to a place where we can squirt sermons and prayers at them through ecclesiastical atomizers.

Second, they reach intellectual maturity.

Third, there is an expanding of the social nature that should be built up and glorified. There is a necessity for vocational choice.

Fourth, an inherent and practical enforcing of the religious nature. There is a corresponding need for the church to appreciate these outstanding characteristics and meet these eternal needs. The church has not taken adequate account of these needs.

The awakening of life in the youth is a splendid illustration and worthy of consideration.

There is a new ideal in the church on Sunday school equipment. In visiting a church building which cost a quarter million dollars, we went all through and failed to find one spot where a boy or girl could do anything but sit still and look pious.

Second, we need an enlistment of new trained leaders.

Third, a wholesome, comprehensive program to include all sides of life.

Adult Department

Charles Darsie, of Saint Louis, says the adult department is comparatively little developed at present compared to what it should be. It is little more than a preaching service so far, but we need to train the adult to carry on the educational program. They should accept Jesus Christ and enlist for service. They should be trained and we should emphasize objective Bible study. They should enlist in the special service for which they are fitted. Our Bible study should be with an object in view, not the aimless controversy so common. We must make them feel that Bible study is necessary to the Christian life. We must provide for the small adult division for the small Sunday school. At present it is more

than any other undeveloped. Organization is secondary to intensive work but should not be neglected.

The average church of to-day has a working force of less than twenty-five per cent of its members. The rest are merely onlookers or well-wishers, if they have not already degenerated into a backsliding or backbiting class.

The Local Church as an Agency of Training

Mr. J. S. Armentrout, of the Presbyterian Board of Publication, spoke on the local church as an agency and emphasized that the fundamental work must be done there because the local church has already started a program of training. It must itself provide its own leaders and teachers in the church and community. The fundamental work should be given in the church school even though the church school cannot give all the training necessary.

I believe the Sunday school has failed to-day more than in any other respect in giving such limited leadership training to the young people. It is in the position of a beggar and asks anybody, trained or untrained, to go in and teach. It should prepare leaders.

The training class should be an annual affair beginning in October of each year. It should take the best of our young people of the senior group; young people of senior high school age. They should be promoted regularly into that department and it should be the best room in the hall, the very choice of young men and young women.

Community Agency

Mr. L. F. Smith, chairman of the International Children's Division, discussed community agency. We must supplement the church school with many community agencies, including a community teacher training of all denominations with one good leader. Also, there is the week-day school of religious education, which is already doing good work in Saint Louis, training for leadership in daily vacation Bible classes. The Y. M. C. A. and Y. W. C. A. have done much to provide leadership for cradle roll, beginners, and primaries. It is organized on the basis of the regular school. We have two million teachers in our Sunday schools, which means an average life of two to three years, meaning a turn over of about 800,000, so we must have a strong faculty.

We are surprised to note the busiest men are willing to help as a rule. These many people coming together for a common purpose give fellowship and strengthen the weak school and also the weaker denominations. It must be a real school and the responsibility must rest on the whole community.

Church-Wide System of Leadership Training

(By John F. Shackford, superintendent of teacher training, Methodist Episcopal Church South.)

Jesus started by selecting a group of men and training them to represent him and teach his word to the world. Therein lies the importance of religious education. The church is facing this world-wide task to-day, the Christianizing of the world and bringing the world under the spirit and mind of Christ. How can it be done? The process is essentially educational, for the minds and hearts of children are educable.

The task is to get the leaders of the church to face the facts. First, church colleges should make preparation of leaders in religious education. That should be one of the chief contributions and that is a chief reason why they exist. Second, we should have leadership and demonstration schools. Third, there should be established a system of education, standardized and supervised. We must make an effort to capture the men who are the natural leaders of the church.

Overheard at the Convention

There are quite a number of men who keep the Sabbath faithfully—and anything else they can get their hands on.

There are a great number of the good old ordinary common people in this convention that the Lord loves. It was quite noteworthy that the convention was not one of extremists or highbrows, but was one of mothers, of workers and liver and doers.

The mother had expected the entire family home for lunch, so in true Missouri style had prepared hot biscuits. But only one boy came home. The rest were kept at school, so he ate and ate biscuits until his mother said she feared he would burst. "Well, just give me another biscuit—and get out of the way." This shows the child attitude toward life.

Some hymns are great statements of faith. Paul and Silas sang. Martyrs have died singing great hymns.

We must try to get the dynamic into our church music; make it mean what it says.

Advice to public speakers: Stand up to be seen, speak up to be heard, shut up to be appreciated.—Daniel A. Poling.

There are at present sixteen expeditions in one department of research in the Arctic regions, to the jungle regions of South Africa, and digging in the

foundations of cities, but the greatest adventure is the adventure of the Christian life.—Daniel A. Poling.

The difference between South America and North America is that South America was settled by men seeking gold; North America was settled by men who came to find God.—Daniel A. Poling.

Some one has said if a speaker ever ceases to be nervous before his speech he is losing his power. By that test I am about to make the most powerful speech of my life.—Bishop E. H. Hughes.

Herald Read in Every Home

In a late issue of the HERALD there appeared a letter from one of our good sisters expressing her profound regret that the HERALD is not more generally read. We join with her in this regret and have tried to do what we could to insure a wider reading, as the HERALD is the official organ of the church and hence the official means of communication by the general officers to the church. It is also an open forum for the discussion of our problems.

It may interest some of our readers to know that occasionally some one sends in an extra subscription for the HERALD for the benefit of worthy Saints. This fund is naturally small. We are anxious to make it as useful as possible, and enable those who want the HERALD, who will read it, and who are really worthy, but unable to subscribe, to have the privilege of access to its columns.

The Board of Publication cannot itself arrange for these free subscriptions for the simple reason that, if they attempt to do so, the expense would have to be charged against all of the other subscriptions, and the price therefor would have to be raised. They prefer to keep the price at a minimum and let those who are able pay more, if they choose, into this fund for the benefit of worthy church members who are not themselves able to subscribe.

This problem of providing for the worthy Saints is indeed one that belongs to the church, to the financial department of the church, rather than to the publishing house.

As we have emphasized before, the publishing house is anxious to reduce the cost of periodicals and will do so just as soon as the number of subscriptions will justify our doing so. The editorial work, the work of composition and proof reading, the work of make-up and putting it on the press, is just the same whether we publish eight thousand or twenty thousand copies.

We are glad to help in any way we can to see that the HERALD is received by all those who will appre-

ciate it, but the problem of those who are able to subscribe and do not, who are not interested, and those who receive it and do not care to read, is beyond our power to answer. We can only hope for the support of the church also that the HERALD may so fulfill our needs that all will feel the necessity of receiving it and reading it, so that our slogan may be justified, "A HERALD read in every home."

S. A. B.

On Threshold of Important Discoveries

An American who enjoys the friendship of leaders of thought both here and abroad was speaking of his recent visit to three of the world's greatest scientists.

I found all three of them in an attitude of reverent expectancy. They seemed almost afraid to put into words the possibilities that are throbbing through their minds. But, in effect, each one of the three said to me this: "Modern science is assuredly on the threshold of discoveries that will outclass everything that has gone before. Our instincts tell us that they are coming, and soon. Human life is going to be profoundly expanded and enriched."

The gentleman concluded his report with an illuminating sentence. "Each of these three great men warned me solemnly," he said, "not to quote him by name."

The thoughtful reader may well ponder for a moment. It is startling to be warned that we are stepping into a period when the most familiar aspects of our daily life are about to undergo vast and far-reaching change. What are these developments which scientists feel rather than see, and in whose impending presence they have a sense of almost religious awe? And why, when they have news of such importance to humanity, are they so reluctant to give voice to it?

The second question is the more readily answered of the two. Scientists have learned their lesson; they know how every new idea must beat its way into being against the cynicism and the sneers of the thoughtless. Can you blame them for not arraying themselves against the one greatest obstacle to human betterment—the total lack of imagination in ordinary men and women, the stolid inertia and smug self-satisfaction of the closed mind?

Robert Fulton ran afoul of that depressing refusal of humanity to have faith in its own possibilities of progress.

"When I was building my first steamboat the project was viewed by the public either with indifference or with contempt as a visionary scheme," he wrote. "The loud laugh often rose at my expense; the dry jest; the wise calculation of losses and expenditures; the dull but endless repetition of '*Fulton's Folly*.' Never did a single encouraging re-

mark, a bright hope, a warm wish cross my path."

Samuel Morse, working eagerly to perfect the telegraph, encountered the same deadening doubts and sneers. "Up to the autumn of 1837 my telegraph apparatus existed in so rude a form that I felt reluctance to have it seen," he confessed. "I had no wish to expose to ridicule the representative of so many hours of laborious thought."

Moral Conditions

In the statistics printed from time to time concerning the moral conditions in the country, the editors of the HERALD have no desire simply to set forth the facts of evil. To do that would accomplish but little good. To get people to realize the extent of the evil, would do comparatively little good unless people generally are aroused to the need of watching their own doorstep. It is not a question of some one else's son or daughter, but that we should watch and care for our own, and that we should inform ourselves with this end in view that we may give them real help in avoiding the danger which threatens.

It is with that purpose in view that we shall print very soon short items showing the conditions throughout the world, and America in particular. It seems a disgraceful thing to consider how low America ranks on account of the large number of divorces. We see scattered items which have not been verified, of two divorces to each three marriages, or of some city that for a year reports more divorces than marriages. It is quite refreshing, then, to pick up a paper and read, as we did once recently, that a certain city reported for the fourth time no divorces. That means that for four years there has not been even one divorce in that locality.

But on the other hand, there are several large cities having an extremely high percentage, as well as rural counties, in which the divorce evil is most prevalent.

Freedom is a good thing if not abused. The Lord gave us our free agency in the beginning, and it continues even until now, and will continue. But that free agency means responsibility, even though it be individual responsibility. The lessening restrictions in clothing have been followed by, at times, a seeming carelessness of deportment which is well expressed by a recent writer in the most striking heading, "Girls marked down cheap." He refers, of course, to those who do not consider their bodies the temples of the living God and who are careless, it may be, with small favors, or seemingly minor familiarities.

Success comes only to those who lead the life of endeavor.—Roosevelt.

ORIGINAL ARTICLES

Equality

By James F. Keir

"The establishing of this lofty condition means an evolution of our present economic system. We must not expect any mushroom developments."

There are three indispensable stones in the foundation of Zion—unity, righteousness, and equality. "And the Lord called his people Zion, because they were of one heart and mind [unity—J. F. K.], and dwelt in righteousness; and there was no poor among them [equality—J. F. K.]" None of these stones can be eliminated for each is a necessary concomitant of the other. They will develop concurrently.

Possibly under the prevailing conditions we should stress the need of unity. An effort to create it is the first step towards righteousness and equality. Unity is singleness of purpose in the direction of right. It means the doing of nothing that would delay or hinder the purposes of God. It requires that we shall sow the seeds of faith and confidence in God and in men, instead of the seeds of doubt and suspicion. It requires that we shall look for the good in others, and as weaknesses are manifest that we shall look charitably upon them. It means that "we shall stop talking where we stop knowing."

Unity can exist only in the life of the prayerful. Unity is an ideal of Christ. He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." It cannot be preached into people any more than loyalty can. It must be the outcropping of an internal condition and a result of our attitude towards one another and towards God. In the ratio that unity exists, righteousness and equality will develop.

Equality a Necessity

In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3.

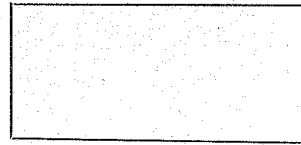
For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.—Doctrine and Covenants 77: 1.

We should not place a strained interpretation upon the texts which refer to equality. When we have the correct interpretation of any text, there will be complete harmony with every other text. The above quotations in regard to equality only stress its importance. There is not the slightest intimation that it can be worked out instantly or that it means an equal distribution of property, either in size or value.

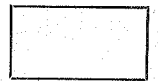
Equality Defined

Before equality can be brought into existence we must have a common understanding as to what we mean when we talk about it. Otherwise, we will have confusion and discord. Equality, as defined by Webster, is "an agreement in quantity or degree as compared." From this definition it is obvious that we are not confined to quantity in order to determine whether things are equal, but it may be measured from several different standpoints.

For example: a pound of absorbent cotton is equal to a pound of brick—not in size, not in value, but in weight.



1 lb. cotton 60c



—EQUALS— 1 lb. brick 2c

Gospel Equality

What then shall be the basis upon which we shall determine gospel equality?

Shall it be value? No.

Shall it be size? No.

Gospel equality shall be measured in terms of needs and just wants, and shall be brought about by the law of stewardships.

When unity and righteousness prevail it will give you and me little concern whether Brother Brown's inheritance is 80 acres or 160 acres of land, or whether it is worth \$10,000 or \$20,000. The question which will concern us will be, "Is it adequate to provide amply for his needs?"

This was the plan by which they undertook to establish equality in Christ's time. Then, you will remember, they had all things common. This did not mean an equal distribution of wealth or property, as some have thought, but we read in Acts 4: 35, "distribution was made unto every man according as he had need." If the needs of one were greater than another the portion which he received as an inheritance would necessarily have been greater.

Brother A may be sick, nigh unto death, having no appetite and consuming practically no food. Do you think he would complain of inequality if one doing hard physical labor in the cold frosty air of winter would consume a large juicy steak? or would the healthy outdoor worker complain because he did not have the constant attention day and night of a trained nurse and a physician, with sick room necessities at hand, simply because Brother A is thus supplied?

The Family Pie

When the pie is cut it is quite customary for the grown-ups to have a larger portion than the six- or

eight-year-old child. Wisdom commands this procedure. This is equality. It is according to their needs and just wants. But if there is not enough pie to go around, father would be supremely selfish to say, "Well, give me my portion and let the children go without." That would be inequality. But if all will reduce their portion commensurate with the supply we preserve equality.

Beware of Selfishness

Stewardship presents an opportunity to give and not to get. True it is that the purpose of stewardship is to help establish equality by helping those who need help. But the thing that moves us in our desire to be stewards should not be the wish to get.

The disposition to get without giving is selfishness and has no place in the religion of Christ. Selfishness is just as despicable in the poor as it is in the rich. The rich must learn to impart and produce. The poor must learn to produce and impart. There must be equality of effort in production, each contributing in proportion to his skill and strength.

Inheritances Equal

Inheritances are closely identified with the question of equality. The law provides that after paying our tithing we shall carefully husband the remaining nine tenths until we supply ourselves with our inheritance. This inheritance is to be of sufficient size or value, that the earnings from it will amply provide for our needs. We are speaking now of a steward who is managing an individual stewardship. Section 51: 1: "Appoint unto this people their portion [an inheritance] every man *equal* [not in size! not in value!] according to their families, according to their circumstances, and their *wants and needs.*" For this he was to receive a deed, in fee simple, not gratis, but in return for its equivalent.

On the point of an inheritance being arranged according to needs, this agrees with section 42: "Every man shall be made accountable unto me, a steward over his own property [his inheritance], or that which he has received by consecration, *inasmuch as is sufficient for himself and family.*"

(Doctrine and Covenants 58:7.) Martin Harris was told that he was "to be an example unto the church, in laying his money before the bishop of the church. And, also, this is a law unto every man that cometh unto this land [Zion] to receive an *inheritance*, and he shall do with his moneys according as the law directs." What then does the law direct? It directs that we shall—

1st. Pay one tenth of our increase.

2d. Provide ourselves with an inheritance from the nine tenths.

3d. Consecrate of our surplus.

In proof of this we cite the command given Mar-

tin Harris in Doctrine and Covenants 18:5; "Impart a portion of thy property; yea, even a part of thy lands, and all save the *support of thy family.*" He was not to impart all but a portion. That which he imparted was his surplus; that which he retained was his inheritance and this was to be *sufficient to provide* for his family.

By this program equality will exist, because,

1st. The inheritance of all shall be alike. Not in value, not in size, but adequate to meet their needs.

2d. All shall be doing the same thing, i. e., consecrating of their surplus.

Killing Incentive

It would be fatal for this church ever to adopt a program that would kill initiative or destroy incentive. We are not living under Utopian conditions, nor are the hearts of all men filled with the love of God. We must deal with human nature as we find it. Our interpretation may sound harsh to some, but is it more so than that expressed by God himself? "By the sweat of thy face shalt thou eat bread all the days of thy life." "The idler shall not eat the bread of the laborer."

Stewardship is not a device by which we avoid labor or responsibility, but a plan by which we can better direct our efforts—"The idler shall have no place in Zion."

Men should be impressed with the fact that they must provide not only for their present needs but for their future as well. One of the strongest incentives operating in the lives of men is the desire to own sufficient to provide for themselves in a day when old age or ill health comes upon them. This certainly is a laudable ambition. We want to harness this ambition and say to such a man, We will help you to do that, but having done it, by the help of the consecrations of others, in turn you will consecrate of your surplus. We want you to do for society the thing that you want society to do for you.

Joy Killer

The idealist will say that we must supplant this selfish desire with love. That sounds nice, but we must start from where we are. If I am in Independence and want to go to Boston I cannot start from Chicago. I must start from where I am. We must deal with human nature as we find it and not from the standpoint of what we think it should be. Perfection will not be reached in a day, neither will equality.

Let us be practical. Kent, in his commentaries, page 329, says concerning equality, "A state of equality as to property is impossible to be maintained, for it is against nature; and if it could be reduced to practice, it would place the human race in

a state of tasteless enjoyment and stupid inactivity, which would degrade the mind and destroy the happiness of social life."

Helping the Poor

Doling out charity as a method of reaching equality is a miserable way of helping the poor. The better way is to help them to help themselves. Give them tools with which to work. An expert carpenter could do only crude work with inadequate tools. Under the law of stewardship, those who are worthy, industrious, and willing may be aided by supplying the tools (capital, etc.) by which they may be able to give expression to their ability, that they might thus be able not only to care for their own needs, but to make their contributions to society.

No Economic Revolution

The establishing of this lofty condition means an evolution of our present economic system. We must not expect any mushroom developments. Great reforms take years for their accomplishment. We may have to begin in a small way and demonstrate, not only to the world but to our own people, that the plan is safe, sane, and conservative and that under it all people can be happy and prosperous.

But let us begin.

Opportunity is now open for individuals to conduct their business upon a stewardship basis, and as the plan develops they can be organized into associations and thus become a helping hand in establishing the divinely appointed social and economic ideal.

Past Associates in the Quorum of Twelve

By Gomer T. Griffiths

[Elder Griffiths gives a brief sketch of the eighteen men with whom he has been associated in the apostolic quorum, but who are not now members of that body. Thirteen of them have passed away; three are members of the order of patriarchs; two are members of the high priests' quorum. Elder Griffiths does not attempt to discuss any of the present members of the apostolate. He was assisted in the preparation of the article by Elder John W. Rushton.]

According to the promise made a little while ago the following reminiscences are offered to the readers of the HERALD. No doubt many will be interested in this intimate sketch of members of the apostolic quorum whose names have been familiar to the Saints of the Reorganization for many years.

The rapid passage of time soon crowds the present into the past and our eyes are always peering into the future, curious as to the coming events. It is well that we take pause, occasionally, and review the pathway along which we have traveled, considering the features which have made for success as

well as those which may have hindered, and evaluate them in the light of history. Carlyle has said that the history of our race is the biography of great men, and we may surely say this of our church. Individual character can and does generate dynamic forces which deflect the current of events towards the ideal visioned: Character is the result of the reaction of the individual mind upon the group. The vantage point we have to-day as a church is a monument to the unflagging zeal, loyal devotion, many sacrifices, and strenuous labors of many whose names are almost forgotten, but who deserve to be enshrined in the affection of the church.

The rising generation cannot realize or appreciate with anything like accuracy the painful pilgrimage which these early pioneers have made in order to bring the church to its present state. In those days men had to labor with their own hands and supply the needs of their families as well as personal expenses in addition to carrying on their ministry, because the church was unable to supply the necessary remuneration as to-day. Neither were they fortunate to have educational facilities such as are common to all now. Of them it could be said without exaggeration, "Not many mighty, not many noble, not many wise were chosen," and God did put to confusion the wisdom of the world by inspiration displayed through those who were comparatively the babes and sucklings of their generation. However, the history of the early days of the church forms but one chapter of the romance of evangelization and is not unworthy to be included with the unfinished Acts of the Apostles.

Perhaps it will be of interest to recall that in the early days of the church, from 1835 to 1873, the apostles were called through a committee appointed sometimes by the president and sometimes by the general conference. Since 1873 the apostles have been called through the president of the church inspirationally and directly, and the names, together with the rest of the communication, were submitted to the several quorums and finally to the general conference for consideration and approval. This custom still prevails.

In my own experience it would seem I have been a sort of protege of the apostolic quorum, for when a child I was blessed by one of the first of the seven apostles of the Reorganized Church, James Blakeslee, who was the father of the late Bishop George A. Blakeslee. I was ordained to the office of priest by T. W. Smith, to the office of seventy by W. H. Kelley, and to the apostolic office by the late President Joseph Smith and W. H. Kelley; finally, to the presidency of the quorum by Joseph Smith, all of whom were apostles. My baptism and ordination were performed by Jeremiah Jeremiah, a well-known sev-

enty. My ordination to the eldership was under the hands of Eli M. Wildermuth, who was another seventy well known for his services to the church.

Personnel of Early Quorum

When I entered the Quorum of Twelve April 13, 1887, its personnel consisted of the following brethren:



"JOINT COUNCIL" AT TIME OF ORDINATION OF G. T. GRIFFITHS TO APOSTOLATE

Joseph Smith, and W. W. Blair as counselor, constituted the First Presidency; G. A. Blakeslee, bishop, with Elijah Banta and E. L. Kelley as counselors, constituted the Presiding Bishopric; with the other eleven shown making up the Quorum of Twelve.

This picture and the ones which follow include all who have been members of the Quorum of Twelve in the Reorganization with Brother Griffiths.

1887-1909; Gomer T. Griffiths, 1887-, Heman C. Smith, 1888-1909.

With the exception of Edmund C. Briggs, all had been chosen by revelation through the president of the church. Brother Briggs, who had been occupying this position for many years, was distinguished as the only missionary which the Reorganized Church had in its beginning, and made a fine record because of his intrepid work in Utah in the days when Brigham Young was as autocratic and powerful as any earthly potentate could be. Our brother passed through many dangers, was subjected to many insults in the course of his eventful career as missionary, trying to win back to the ways of truth those who had been deceived. The success attending his work has been one of the outstanding features of the history of the Reorganization.

I have heard Brother Briggs recite several experiences in which he had personally communed with angels. One time when a young man, he was very weak because of continued sickness and his life despaired of; he was walking out in the yard one day when an angel appeared to him and made him the promise of restoration to health and strength, and told him that the Lord would raise him up and that he would accomplish a good work, living to a goodly age. How literally this promise was fulfilled is well known, for Brother Briggs made a very enviable record, and throughout his seventy-eight years was honored and respected as one of the most remarkable men who ever ministered for the church. Our brother had a very congenial temper and seemed to be entirely free from anything in the nature of jealousy of the brethren and always had an encouraging word for all those with whom he associated. Certainly these traits of character are worthy of emulation. In prayer and in exhorting the Saints he was very impressive and touched the hearts of his hearers because he had experience with God. It was my privilege to travel extensively with Brother Briggs, and my memory

of his companionship is one of joy and pleasure.

In his early days he was a valiant preacher, and stories are told of his enthusiasm and ability in this respect, especially the length of his discourses. Our brother certainly made a reputation as a val-

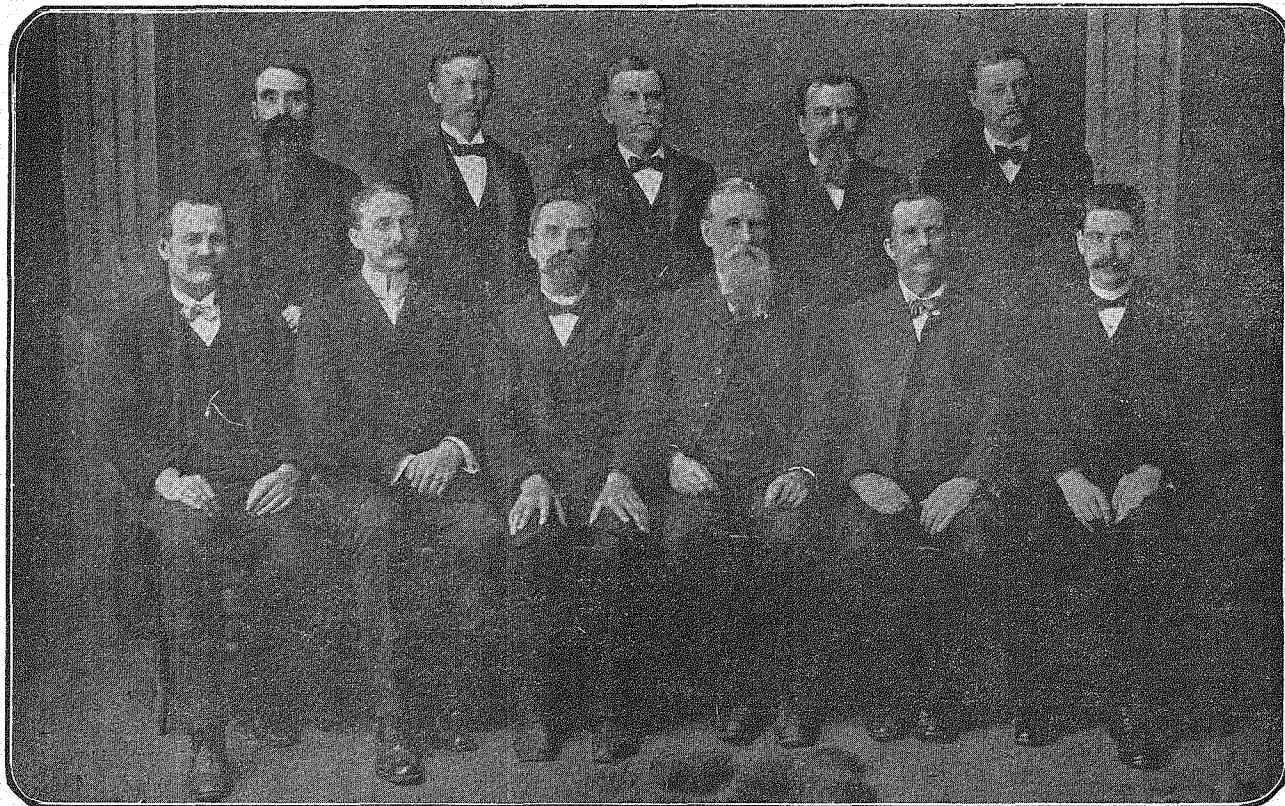
ren: Edmund C. Briggs, 1860-1902; John H. Lake, 1873-1902; Thomas W. Smith, 1873-1894; Alexander H. Smith, 1873-1897; William H. Kelley, 1873-1913; Joseph R. Lambert, 1873-1902; James Caffall, 1873-1902; James W. Gillen, 1887-1900; Joseph Luff,

iant soldier of the cross while with the church militant, and earned the rest which is promised to the faithful in Christ Jesus.

William H. Kelley

William H. Kelley was the first named as an apostle in the revelation of 1873. My first meeting with this brother was at Gallands Grove Semianual General Conference in 1879. In those days Brother Kelley was in his zenith, a man of fine appearance, carrying himself with dignity, and at-

Some time was spent together in joint charge of various missions; and as a neighbor for many years I tested his sterling qualities and at no time found him wanting. In trial, bereavement, and discouragement our brother's large heart and deep sympathy were always available for comfort, support, and strength in ways which cannot be forgotten. He would readily divide his last cent with anyone in need and share the grief of those who were more unfortunate than himself without any hesitation or re-



QUORUM OF TWELVE IN 1902

This picture, shown here primarily to get a good likeness of Elder J. W. Wight, (at left seated,) is interesting of itself for the other men included at the time it was taken. The others are (reading to the right) U. W. Greene, Joseph Luff, William H. Kelley, Heman C. Smith, John W. Rushton; (back row) I. N. White, Peter Anderson, Francis M. Sheehy, Gomer T. Griffiths, Frederick A. Smith.

tracting favorable attention wherever he went. Our brother had a rich and powerful voice, and as a preacher was gifted with a convincing delivery, a fiery eloquence which scintillated with wit; and, though an American through and through, yet his Celtic ancestry was revealed in his impassioned oratory. As a debater he ranked among the most successful the church has ever had. He was a very likable man, easily approached, very kind and generous in all his associations, and my memory of him as a collaborer in the ministerial work for about thirty-eight years very pleasant.

serve. Brother Kelley had the gift of discernment in rich measure, and in his appraisal of a man seldom missed the mark. In council he was wise; his love for fair play and justice were the outstanding features of all his work. Brother Kelley for about fifteen years was president of the Quorum of Twelve and enjoyed the good will of his brethren until released from his duties in the quorum because of advancing age and infirmities. Our brother, who was born in 1841, passed on to his rest in 1915 after a severe and painful illness endured with characteristic fortitude and cheerfulness.

Thomas W. Smith

Thomas W. Smith, another of the group called to be apostles in 1873, stands out in my experience as being a most remarkable man of faith. He seemed to have implicit confidence in the promises of God. Nothing ever daunted him, and he accepted the situation, no matter what it was, without allowing his poise to be disturbed, believing steadfastly that God was both able and willing in the emergencies, and many are the testimonies which have been passed on as a sort of tradition, of the way in which God came to the rescue of our brother in times of stress and need.

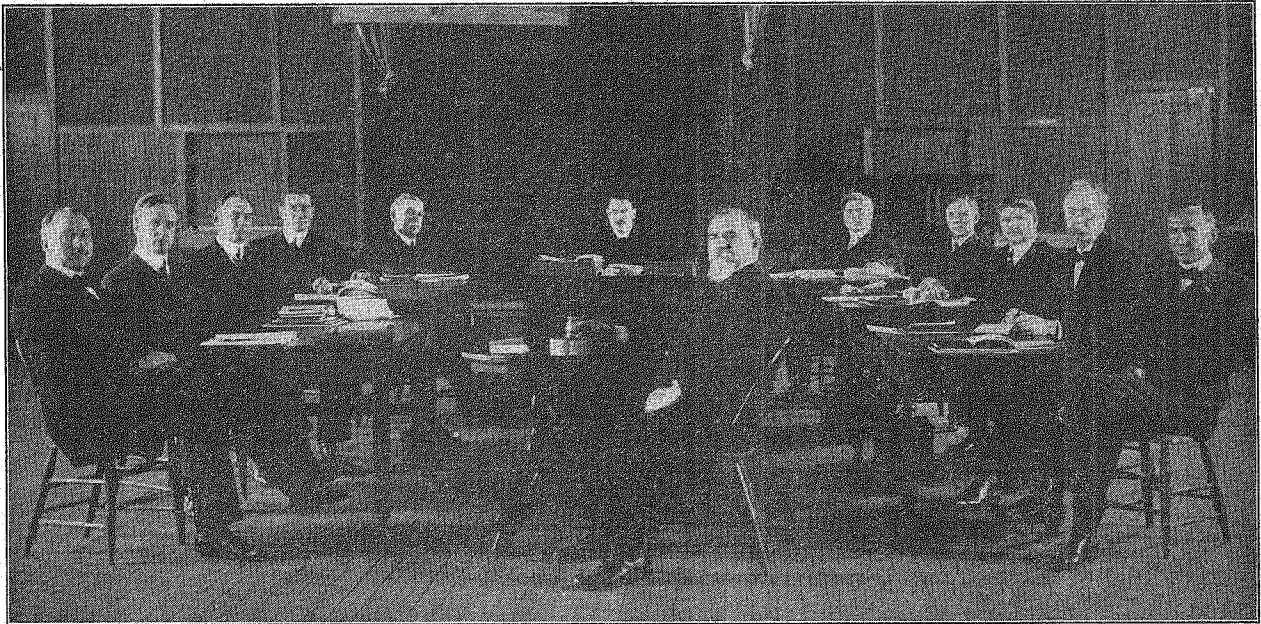
He traveled extensively in the interests of the

ministry was very fruitful and many converts were baptized into the church as a witness thereto.

While in Salt Lake City, Utah, he was stricken with paralysis and did not recover. He lingered several years, making his home in Independence, where he died in the year 1894. We would not omit mention of his wife, Helen, who shared the many toils, sacrifices, and services with her husband and won a name among the Saints in her own right which was equally honored with that of her husband.

James Caffall

James Caffall was the third of this group called to the quorum in 1873, and ranks as one of the best



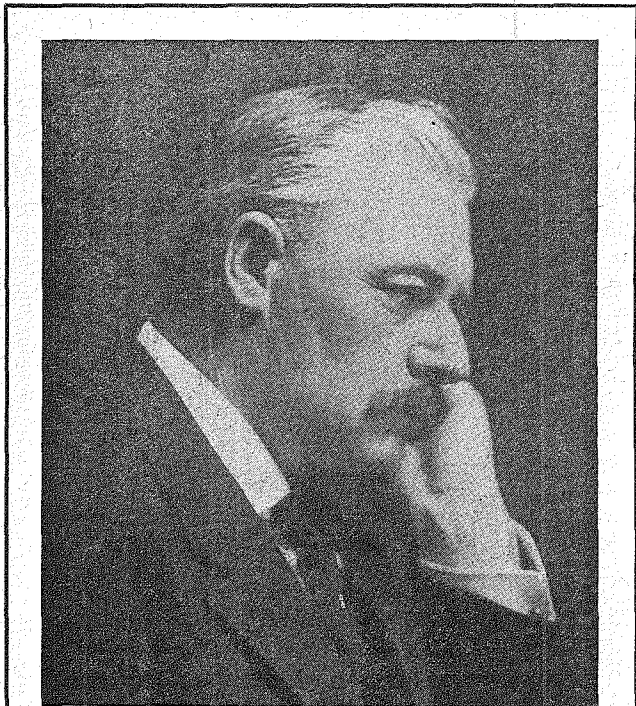
THE QUORUM OF TWELVE IN 1915

This picture, taken at Independence, Missouri, in 1915, shows an entirely new personnel in the quorum as compared with the picture showing the elder members with the exception of the president of the quorum, Gomer T. Griffiths, in the center foreground. Left to right in the circle are: U. W. Greene, Paul M. Hanson, William Aylor, R. C. Russell, Francis M. Sheehy, John W. Rushton, James A. Gilen, Peter Anderson, J. F. Curtis, C. A. Butterworth, James E. Kelley.

church, from the Atlantic to the Pacific, from the extreme south of the United States to the north, and was missionary to the Society Islands, also Australia, and in all these places left a reputation which put him in the front rank as one of the most effective doctrinal preachers of his day. Brother Smith was a great student, and had the poetic temperament, as the several hymns which are still popular with congregations of to-day witness. He was a voluminous writer, contributing to the HERALD, as well as producing several tracts which bear witness of his ability in this particular. For several years he was the assistant secretary of the quorum. His

councilors the quorum ever had. Though not as demonstrative or emotional as some, no man made greater sacrifices than did our brother in the interests of the church and for his fellow men. His high sense of honor, clear conscience, and regard for justice, which with him was a passion, made him a devoted friend as well as a loyal minister in the cause of Christ. Those who knew him will remember that economy was one of the special characteristics of our brother; his efforts to save money which in those days was not very plentiful in the church, are proverbial. He enjoyed walking, and many can remember this dear old man who would never be late for

an appointment if it was humanly possible to fill it, how with long, swinging stride, cheery smile, and pleasant humming of a familiar hymn he marched. Not infrequently that hymn would be, "Lift your glad voices in triumph on high," which was his favorite, as he moved along the highway to the church or schoolhouse, as the case might be. Our brother belonged to that great class of pioneers through whom the Christian church in all ages has achieved its greatest victories; those humble sons of toil who in the experience of life learn the ways of God through assiduous study, hard work, and relentless experience. In spite of his many handicaps, Brother Caffall acquired a wide range of information, a very



PATRIARCH FREDERICK A. SMITH

We have purposely chosen one of the older pictures of Elder Smith in order to show him approximately as he looked when a member of the Twelve.

rich and varied vocabulary, and his ministerial work was productive of good wherever he labored.

Our brother spent much of his time in the western and midwestern States, also two years in the European mission, over which he presided with good results. Everywhere our brother went he won the confidence, respect, and esteem of the people. Throughout his long career he was very sensitive of his good name and personal honor, uncompromising in the right, working out his conclusions in his own mind, independently and fearlessly, and when they were reached he was fixed. He was a loyal friend and honorable foe, a sturdy warrior whose one aim was to "die in the harness."

Among the many stories which are told of Brother Caffall's ministry, perhaps one illustrates his character more effectively than any other. He had an appointment to preach in some country schoolhouse one day during a severe winter and reached the place in ample time to fire the stove, light the lamps, and arrange the room for service. The time arrived, but there was not a soul present but himself. Brother Caffall opened the meeting by singing a hymn, then prayed, read his lesson, delineated his text, and preached his sermon. A youngster of the neighborhood seeing the schoolhouse lighted up and hearing a noise, became curious and stole up to the door to see what was happening. He got a shock, and believing that the man was mad, ran to tell the people of the strange man in the schoolhouse who was preaching to himself. This of course aroused interest, and the next night the house was filled with people anxious to see the preacher who could enjoy his ministry in house devoid of congregation; whose eloquence was wasted on the wooden benches, paraffin oil lamps, and the stove. It is not too much to say that Brother Caffall would have died rather than be untrue to his duty.

He was born in England, 1825, and released from the Quorum of Twelve in 1902, at the age of seventy-seven, because of infirmity, and though selected as an evangelical minister, he declined the calling, but labored as a loyal and devoted minister until death smote him and he entered into rest in the year 1906.

John H. Lake

John H. Lake was one of the most spiritual men it has been my privilege to know, whose benign countenance, mild, kindly blue eyes, flowing beard, and silvery white hair made an indelible impression upon my mind. I always think of him as an old-time patriarch. As an apostle he carried with him the qualifications which made him very effective in the presentation of the work. His executive ability was manifested in the splendid control of fields over which he presided, and he won the support of his brethren by his kindly and fatherly disposition and considerateness of their needs, always putting them before his own. As a preacher, while not as deep as some of his brethren, he was very attractive and winsome in his style, and always held his congregations in close attention. In all the years of my acquaintance with him I never knew Brother Lake to bear malice or hold any grudge, but was forgiving and generous to any who may have offended him. Among old and young and all classes he was beloved and honored.

He labored as missionary in many fields, particularly in Canada, where even to this day he is remem-

bered by many of those among whom he ministered. He was born in 1831 and died in 1913. He was transferred to the patriarchate in 1902. For many years Brother Lake resided in Kirtland, almost under the shadow of the Temple, and his remains lie in the little cemetery adjoining, awaiting the resurrection morn. His life's ministry is a rich contribution to the church, and he will always be remembered as one who did all the good he could. If there were any defects, they certainly were not intentional so far as he was concerned.

Alexander H. Smith

Alexander H. Smith was the fifth to be named in the revelation calling these men to the apostolic quorum. Brother Alexander was the younger brother of Brother Joseph Smith, and in my personal relationship with him I found him to be a true man, full of tender compassion, and always willing to help and sustain those who were weaker than himself. If rebuke were necessary, he was courageous enough to administer that rebuke, but always in kindness and dignity and in a manner which left behind no wound or scar. His services are still fresh in the memory of the church. His preaching was full of deep feeling and he won his way into the hearts of men because of his intense love for God and man. He was effective, not because of rhetoric and eloquence, but because of the devotion and tenderness which characterized all his work.

In 1897 Brother Smith was transferred from the Quorum of Twelve to the office of presiding patriarch, being the first one to fill that position in the history of the Reorganization. It was felt that Brother Smith was indeed the spiritual father of the church. He also served for five years as a counselor to his brother in the First Presidency, traveled considerably in the United States, and made a visit to the Australasian field in 1901-1902, at which time he was authorized to ordain Brother C. A. Butterworth an apostle.

The news of his sudden death was a great shock to the church at large, and generally the church mourned the loss of so godly a man. In the quorum our brother's counsel was always wise and deliberate, and though a man of peace he was not afraid to take his stand by what he conceived to be the right. His presidency of the quorum from 1886 to 1897 was marked by dignity and sympathy and he enjoyed the confidence and respect of his colleagues.

Joseph R. Lambert

Joseph R. Lambert is the last one named in the revelation of 1873 and is the only surviving member of that group. Though for many years he has been an invalid, more or less, suffering constantly, he has always done his duty and maintains his fealty to the

cause to this day. Brother Lambert in his day of ministerial activity was esteemed as a natural orator. He was thoughtful, studious, and used his words with care. His delivery, though forceful and stern in emphasis, was always orderly and controlled. In debate he was searching and thorough, and his reasoning strictly in harmony with the canons of logic. In council his judgment was sound, and whether one agreed with him or not, his strength of purpose and clarity of mind and high moral tone always won admiration.

As already intimated, he was handicapped with uncertain health, and many times his work was performed at great inconvenience and no little distress to himself, but always he was patient and never shirked his duty. Brother Lambert has earned the good will and confidence of all who know him, and his ministry has contributed a chapter of no small value in fidelity, patience, and loyalty to the truth, and though now in the eventide of life, for our brother is seventy-seven years of age, his carriage is still upright, his step unflinching and straightforward, and when he speaks in testimony or preaching, which is all too seldom, his voice is still strong and resonant and carrying the old-time conviction which made him one of the giants of the cause.

Fourteen years went by before any others were called to occupy in the Quorum of Twelve. And in 1887 the following-named brethren were chosen to be apostles: James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths.

James W. Gillen

James W. Gillen, the first named, I remember meeting first in Syracuse, Ohio. He was quite a young boy, and it was during the closing days of the War of the Rebellion, but I distinctly remember accompanying him to a blackberry patch to secure a mess of berries. Our brother was preaching at the time, and though a young man, he was one of the first missionaries of the Reorganization.

As a preacher Brother Gillen's reputation is generally known. He was widely read, possessed a remarkable vocabulary, and his flowing eloquence was extraordinary; but his emotion was under the control of a very logical mind. In his ministry he spared not himself; his energy in his work was always an outstanding characteristic. He was a good traveling companion, made friends readily, and was very generous in his disposition.

He was among the first missionaries sent by the Reorganization to Utah, and had to tramp for many miles across desert and prairie until his feet would bleed, and he endured hardships such as few to-day can appreciate. He was also one of the early missionaries to Australia and afterwards was appointed

to the British Mission in company with the writer. He suffered many privations, made constant sacrifices for the work, and one of his final words to the undersigned was, "The work is all right."

James Arthur Gillen, now occupying in the quorum, is a son of his.

Heman C. Smith

Heman C. Smith, whose name follows, was well known in the church for many years as one of the most able defenders of the cause. As a controversialist he was in the first rank, and many evidences of his prowess and ability are left to the church as a testimony of his worth, especially in writing the history of the church. He was one of the most effective opponents of the Mormon Church and has stood many times in defense of the truth in public debate against those who would besmirch and defame. Brother Heman was a speaker unusually fluent and logical. He knew the value of invective and could employ sarcasm, on occasion, with singular incisiveness. He was very thorough in his research and made his foundation secure before venturing a statement. He enjoyed an enviable reputation as a protagonist of the cause, and his sermons were appreciated because of their keen reason and delicate humor. As an apostle he traveled extensively in the United States, presided for some time over the European Mission, and in common with his brethren endured the hardships and sacrifices incidental to the ministerial career, and left a record which will endure as long as the church remains.

In the Quorum of Twelve Brother Smith served many years as secretary and was always keenly interested in the effectiveness and honor of the apostolate; and his influence in council, debate, and the framing of resolutions contributed to the effectiveness of the quorum influence in the church legislation. Owing to the increasing responsibility as historian of the church, which office he held in connection with his apostolate for several years, he was released from the quorum in 1909, in order to devote himself exclusively to this work. This position he held until 1919, when death claimed him following a brief illness. He had the confidence, respect, and love of the people throughout the church; and many friends out of the church, because of his ability and integrity, mourned his loss.

Brother Heman belonged to that class whom we are proud to refer to as representative of the peculiar qualities which the latter-day work has produced.

Joseph Luff

Joseph Luff, sometimes called the silver-tongued orator of the church, still survives and makes his home in Independence. He still is active in the work

and his influence as a preacher undiminished; his renown extends to the utmost limits of the church, and his wonderful gifts, one of the traditions testifying to the power of God in the ministry of the church. Brother Luff is a Canadian and has labored in his native land as well as throughout the United States from the Pacific to the Atlantic, and has won the love and esteem of the people by his devotion to the cause, his rare eloquence, and fine sense of spiritual values, together with his unflagging zeal for the work, which he loves well, and has upheld brilliantly for many years. In 1909 Brother Luff was released because, in addition to the burden of his quorum, he



RICHARD C. EVANS

A FAVORITE PICTURE OF R. C. EVANS
His likeness shown here is as he was widely known throughout the church as discussed by Elder Griffiths in the accompanying article.

had been called to occupy as the physician to the church. Always of a sensitive nature, his health never very robust, the draught upon him because of the duties as a physician as well as minister, seemed to bear heavily upon him. He was left free to devote himself to his work in ministering to the sick and distressed of body and mind.

While in the quorum Brother Luff was wise in council, skillful in voicing the desires of the body and formulating the expressions of opinions and principles. He was amiable in his companionship and generous in his associations, and carried a fund of anecdotes and reminiscences, together with the love of fun which was characteristic of him from his childhood days. The quorum missed in him an indefatigable worker and loyal supporter of the quo-

rum prestige. But the church is still benefited by our brother, whose ministry, under the blessing of God, is still fruitful wherever he goes.

After another long interval, this time ten years, in 1897 three others were called to the apostolate: I. N. White, J. W. Wight, and R. C. Evans. Of these one filled the place made vacant by the death of T. W. Smith; one who was transferred to the patriarchate, A. H. Smith; and the third filled the quorum for the first time in the history of the Reorganization, which event was the occasion of much rejoicing throughout the church.

Isaac N. White

Isaac N. White still survives and is active as an evangelical minister in Independence. At the time of his ordination as an apostle, Brother White was well known as an energetic minister and successful debater. He was a spiritually minded man and his ministry was characterized by many gifts which enriched his testimony of God's goodness. In debate he met a number of noted men among the antagonistic churches, particularly the notorious Clark Braden. In his work as an apostle he was careful, wise in council. Among the brethren he was esteemed because of his kind and friendly attitude. Through failing health, resulting from his strenuous labors in the ministry, he was relieved from quorum responsibility in 1913. But in spite of his failing health Brother White has maintained his interest in the progress of the church, and his testimony to the truthfulness of the latter-day work and his faith in the final triumph of the cause is just as strong and uplifting as in days of yore.

John W. Wight

John W. Wight, from his boyhood days had been interested in church work, and in 1888, as a very young man, was selected in association with C. A. Butterworth to labor as missionary in Australia. His work in this mission was very successful. There he also found his wife, whom he brought with him on his return to his homeland. They made their home in Lamoni and reared their family to almost young manhood when she was taken by death and Brother Wight was left with his family of boys to mourn the loss of a faithful wife and noble companion. In 1902 Brother Wight, as an apostle, returned to the Antipodes as missionary in charge of that important field. As a preacher our brother was peculiarly deliberate in his delivery. He had a strong, resonant voice, which he used with fine control, and his emphasis was secured in an unusual way, by slow and heavy pronunciation of his words. He was very successful in his labors and brought many to a knowledge of the truth. In the quorum Brother Wight was sincere and loyal in the upholding of the

apostolic dignity and influence, and in his association with men he was very just and possessed keen foresight in the conservation of the interests of the work and the integrity of his fellow ministers.

Brother Wight filled many important missions in the United States and Canada, making many friends and establishing the work in a number of places. Comparatively early his health began to fail, his heart developing disease. In 1913 he was relieved from the onerous duties of the quorum work and ordained an evangelical minister, in which office he served faithfully and effectively until his death on May 14, at Council Bluffs, Iowa. His call by death came suddenly, while engaged in some special services in that city. His sons, Leslie and Cyril, are en-



ELDER T. W. WILLIAMS

Chosen as a member of the Quorum of Twelve in 1920, and has since then accompanied President F. M. Smith to Europe and Palestine.

gaged in church work following their father's footsteps, and no doubt, if faithful, will add luster to his name.

Richard C. Evans

Richard C. Evans was also a Canadian and one of the most popular ministers the Reorganization has ever had. Perhaps no man in the history of the church filled so large a place in the affection and imagination of the people. He was a unique character, slight in stature, though tending, in his later years, to corpulency, with a boyish countenance, ruddy complexion, and hair as black as a raven's wing. He had keen, magnetic eyes, and his general appearance was very attractive. He had a very musical voice and, in spite of many years of strenuous

work on the public platform, it never seemed to lose its musical quality and always was pleasant to hear. Brother Evans was gifted with a rare eloquence, had a rich imagination, and was very dramatic in his presentation. He was not a scholar, nor deeply read, and his reasoning followed rather the emotional trend than the logical; but in spite of this he ranked as one of the most successful speakers in the church. For many years his ministry was most spectacular, numbers finding comfort and blessing through his work. He traveled extensively in the United States and spent some little time abroad in Great Britain, but the larger part of his work was performed in Canada, among his own people.

As he so often loved to tell, the church found him a barefooted, ignorant boy, selling newspapers on the street, but after his conversion and ordination to the ministry, his progress was meteorlike in the rapidity with which he moved into important and responsible positions. In 1902, after serving as an apostle for about five years, he was ordained second counselor in the First Presidency. In 1909 he was released from the Presidency and ordained a bishop and served in this office, always in Canada, until 1918. Unfortunately our brother, whose gifts and opportunities were so rare and full of promise, at about this date seemed to become the victim of ambition, vanity, and pride; and, because of his unwillingness to adjust himself to the will of the body, he withdrew from the church and for the few remaining years of his life he presented a sad spectacle of the depths to which one may descend after forsaking principle.

His many friends were filled with dismay and sadness and his apostasy made one of the most tragic losses the Reorganized Church has known. Brother Evans died after a brief illness early in 1921, leaving a wife and two children. Now, we desire to remember only his many good qualities, and forget the others which marred so wonderful a record. His career impresses the lesson of humility and the need of constant watching so that they who think they stand should take heed lest they fall.

Peter Anderson

Peter Anderson was called to occupy in the Quorum of Twelve in 1901. Our brother was a Dane by birth, but emigrated to the United States when a very young man and settled at Council Bluffs, Iowa. Soon after his arrival he obeyed the truth, and shortly after was ordained to the ministry and entered into the mission field. He labored considerably in Utah and spent much time in Missouri, but perhaps the work with which our brother is associated in the minds of the church people more than any other, is the Scandinavian Mission. He labored

many years altogether in this important field, and his uncomplaining sacrifices, kind disposition, and quiet dignity won for him the friendship and confidence of all people. It is not too much to say that most likely the many hardships he endured as a missionary, especially in the foreign fields, contributed to his early breakdown in health and consequent death at a comparatively early age of sixty.

Brother Anderson was a man of sterling qualities, peaceful and sympathetic in his ways, and unswervingly loyal to what he believed to be the right. While not an emotional speaker, his preaching being an appeal to the reason and judgment rather than feelings, he was, nevertheless, a man of deep



ELDER MYRON A. MCCONLEY

Elder McConley was called to the Quorum of Twelve in 1920 and is now in Australia, in charge of that mission.

feeling. However, he carried these feelings deep in his own heart and seldom manifested them or allowed them to come to the surface. In quorum work he was not disposed to say much in debate and usually was unobtrusive, but when he did discuss any matter he showed careful thought and wide consideration of the various angles and features involved and in sound judgment presented his conclusions in a manner which impressed his hearers and not infrequently changed the course of the sentiment. Brother Anderson was released from the Quorum of Twelve in the year 1920 because of failing health, and early in June, 1920, he died suddenly at his own home. The Quorum of Twelve mourned the loss of so faithful and honorable a man, and the church was made the poorer in the loss of a minister whose honor, devotion, and loyalty were monumental. He

leaves a wife and several children to mourn his death and many pay tribute to his memory.

Frederick A. Smith

Frederick A. Smith was ordained an apostle in 1902, and almost immediately was elected as assistant secretary and shortly afterwards, when Heman C. Smith resigned this position, was elected to succeed him, which position in the quorum he held until 1913 when, owing to the demise of his father, our brother was chosen to occupy in the office as the presiding patriarch, which he still holds. Brother Smith is well known throughout the church and his sound counsel is highly appreciated, as it always was by his brethren in the quorum. In all his associations with the brethren he showed consideration and care. His work as secretary bears testimony to his thoughtfulness, neatness, and ability. While regretting his removal from the quorum in which he had occupied so ably for many years, we felt that the church was gaining in a wider sense and fuller measure, because of his assuming the duties of the spiritual father to the church. Brother Smith, with his family, resides in Independence, and his influence as a minister is very highly appreciated, for as a preacher his message is characterized by piety, spiritual insight, and he seeks to bring his congregation into closer touch with God and cultivate a deepening spiritual life.

Francis M. Sheehy

Francis M. Sheehy was also called to the apostolate in 1902, and released in 1920 because of failing health. Brother Sheehy has been an active worker in the church for over forty years, occupying many positions of trust during that time. He has always been esteemed as one of the most capable ministers the church has. As a preacher he is of a philosophic mind, has a well balanced vocabulary, and is eloquent in delivery. He was considered one of the most effective platform men in the church during his active ministry. In the quorum his counsel had good effect, because it was based on judgment and controlled by logical processes. Brother Sheehy had a very genial disposition and a fund of happy wit, which made him a general favorite both in his social life and in public ministry. Early in his ministerial work he made the Book of Mormon a subject of special study and for years has been a member of the committee on American archæology, and still is rendering valuable service in this department of the work. The removal of Brother Sheehy from the quorum was a matter of regret to the brethren who had been associated with him many years and esteemed him very highly for his good nature, ability, and high-class qualifications. We trust that his declining years may be filled with happi-

ness, and in the continuation of his ministry satisfaction of soul may reward his services.

James E. Kelley

James E. Kelley was born in 1879, entered the Quorum of Twelve in 1913, was a son of W. H. Kelley who in this same year was retired from the apostolate. This event of son succeeding father in the same office at the same time is unusual in the history of the church. Unfortunately our brother was a victim of disease, and all the time his ministry was conducted under serious handicaps caused by sickness and consequent distress. June 10, 1917, after a long and heroic struggle against tuberculosis, our brother died at Las Vegas, New Mexico, at the early age of thirty-eight years. Brother Kelley's ministry was characterized by spirituality. He possessed a very keen and logical mind, and like his father had an impassioned style of oratory. In all his associations he was friendly, and lovable in disposition. He had a deep sense of justice, was a good counselor, and carried with him a sense of his responsibilities as one of the apostolic quorum. While mourning his early demise, it was consoling to know that he was prepared for his entrance into rest. His wife and three children, besides a host of relatives and friends, mourned his departure.

William Aylor

William Aylor was ordained an apostle in 1913. Previous thereto he had been especially well known as a successful missionary in the Southern States. He was highly appreciated because he was very sympathetic and kind, but very sensitive. Brother Aylor had been denied, in his early youth, the education desired, and had won his way as a result of persistent toil and had made himself efficient in his ministry in spite of these handicaps. Many converts to the church bear testimony to the effectiveness of the work which, under the blessing of God, he was able to do. Brother Aylor resigned from the quorum in 1921, but is still with the church and resides in Independence. The brethren of the quorum regret the loss of his companionship and the support which he had given in the councils and sessions while associated with them. We trust that the future may still provide ways and means for the employment of the gifts and talents which God has given to him, so that many still may be blessed under his ministrations.

This concludes our review of some of my associations with the men who have been conspicuous in the apostolic work of the church since my own entrance into the quorum, thirty-five years ago; and in looking over reminiscences of these years, so filled with many experiences pleasing and painful, bright and drear, I rejoice that it has been my privilege to be associated with men of such excellent character,

indomitable courage, loyal devotion, readiness to sacrifice to the utmost limits in order to carry the cause forward to victory. Though all of them possessed their individual characteristics and most of them were high-tempered, strong in their individual convictions, neither asking for nor giving quarter in the battle for what they maintained to be principle, they were always ready in true humility to admit their mistakes and ask for forgiveness, and maintain the peace and good will of the whole. It is impossible for me correctly to evaluate the results of these associations upon my own life, but I gratefully acknowledge that under the blessing of God they have helped more than I have the ability to compute, in the molding of my character, the aligning of my judgment, the strengthening of my faith, and the qualifying of myself for the service which I have been able to give. The years of my life are rapidly coming to a close, but I rejoice in the testimony which has been enriched in the passing years of the never-failing goodness of God, his continuous fulfillment of the promises he has made, and in all the ways of life he has never left nor forsaken those who put their trust in him.

Whatever state this church may develop, whatever will be the character and qualifications of those who, in the coming years, shall be successors to apostolic dignity, position, and prestige, I feel sure that the foundations laid by men whose names are herein recorded, together with the others who have labored with them, will stand the test of time and prove to be capable of sustaining the superstructure which shall be built.

This little appreciation constitutes but another chapter in the history of the church through which the power of God in these days has been demonstrated, and I hope it may prove that those of whom I have written as well as those who in years to come will write of their predecessors, shall continue the addenda to this work in such a way that none shall be ashamed of any act, or word, or effect which grows out of the ministry of the apostolate of the Church of Jesus Christ.

The most certain sign of wisdom is a continued cheerfulness.—Montaigne.

In order to insure proper care and operation of automobiles, a large number of men in Saint Louis have been organized as vigilantes. They wear no outward mark, nor do they attempt independently to enforce the law. They merely report to the chief of police daily any disobedience of traffic regulations which they have noted. In the majority of cases a written explanation is asked for.

OF GENERAL INTEREST

"Come, Follow Me"

The man who is really worth while always has something to do. He is never long out of a job. When he changes, it is for the better. He is always wanted in a place higher up. The street corner loafer is not selected because he is free to go to work, but the man who is already making good. Jesus called men who were already busy to follow him. They left their business to accept the position "higher up." Peter and Andrew were "casting a net into the sea"; James and John, the sons of Zebedee, were "mending their nets"; Matthew was receiving custom at the customhouse when Jesus "called" them. (See Matthew 4:18; Luke 5; Mark 1:16.) Christ called men who were busy, who were doing things.

The church to-day needs just such men. It needs men who already are busy—who are making good. Its call is to them. Following is the call issued for the next year's class in religious education issued by President Smith:

The work being done at Graceland College by the group of young men and women preparing for church work holds so much promise for the good of the church and its work that it appears wise to issue a call for another class to enter Graceland College next fall. The preparation will be not alone for foreign service, but for domestic as well, the ratio to be determined after the applications are in, showing the material available for the next course. It is expected that the course next year will be extended to two years and will articulate with the university course for those who wish to go on.

The great demand for qualified workers requires speeding up in preparation. This course carried on in Graceland will include:

1. A thorough study of the doctrine and beliefs of the church and methods of presenting them.
2. The language, history, geography, customs, etc., of the foreign country to which the missionary is to be sent, or courses in American political history, political science, economics, or sociology, for those expecting to do local work, with particular reference to the problems of Zion.
3. Certain academic studies to meet the needs of individual students, including philosophy and education.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Recreational leadership, Scouting, Oriole and Temple Builder work.
6. Sunday school, Religio, and women's work.
7. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is highly important. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. *Consecration* and *call* to the work of the church and intense interest in the welfare of the church and the prosecution of its work.

(Continued on page 636.)

LETTERS AND NEWS

Independence

Refreshing rains have cheered the hearts of all and insured good crops. Wheat harvest is about over and yield promises are good. June was an unusually dry month, and therefore gardens were affected considerably, but main crops well cultivated have come through very well.

A committee of the city council, on which is Church Architect Henry C. Smith, are working on a zoning plan, which it is hoped will prevent the encroachment on residence districts of business houses, and in various ways allow for intelligent control of the situations which make or mar a city's growth. Traffic regulations are made necessary also by the enormous number of autos in use. Streets adequate for heavy vehicle traffic twenty years ago are now crowded lanes, fraught with danger.

The quarterly conference of Zion meets on the evening of the 3d to elect delegates to the coming General Conference and conventions. Pastors of the churches in Zion are to nominate lists from each community, and superintendents of Sunday schools are to likewise bring in lists from the schools as nominations for the convention. These are subject to ratification of the conference.

An item in these notes a few weeks ago probably gave some wrong impressions. At the annual convention of the Sunday schools in Zion Albert L. Sanford was reelected as su-

(Continued from page 635.)

2. The necessary education and general intelligence; a high school education or its equivalent. Systematic reading courses and travel experiences function as developers of intelligence.

3. Not over thirty years of age, with general good health and physical fitness.

Those desiring to enter the course should apply at once by writing to the president of Graceland College, Lamoni, Iowa. From those applying selections will be made by the general church authorities for admission to the course.

Since the establishment of this course, many of the conference appointees and church workers have spoken to me about young people qualified for the course. Such should write to President George N. Briggs, of the college, so application blanks can be forwarded.

Owing to the present financial situation, those applying who are not under missionary appointment should be prepared to finance themselves. Enrollment carries no guarantee of mission appointment, but does offer an opportunity for preparation for service in any field that may later open up.

This work of preparation for church service is highly important, and all interested in the progress of the church work should assist in securing a group of workers in the course whose qualifications are exceptionally good. Those who have taken the courses thus far deeply feel the responsibility and importance of the work, and are earnestly working to meet the divine approbation; and the standard for next year's class must be raised rather than lowered.

May God bless our efforts.

FREDERICK M. SMITH, *President of the Church.*

It is the busy men—men who are already making good—that are “called higher.” The church needs “busy men” for its ministry. Are you busy? “Come, follow me.”

pervisory superintendent of all the schools, in addition to his duties as superintendent of the Stone Church school. Two new offices were created in the election of E. D. Moore and Glaud Smith, superintendents at Second Independence and Walnut Park, respectively, as associates in this superintendency. The convention was acting in the same role as district or stake conventions where such organizations exist.

The sacrament service at the Stone Church was marked by three manifestations of the Spirit, giving encouragement and exhorting to better observance of the Sabbath. Elbert A. Smith addressed the problems meeting at 2.30 p. m. and Walter W. Smith preached on the lawn at 8.

The new band, of about thirty pieces, directed by Roy Turner, plays excellently and greatly supplements the evening meetings. Good attendance is the rule.

The radio sermon Sunday morning was by Walter W. Smith, with vocal solos by George Anway. The time has been changed to ten o'clock Sunday mornings, music beginning at that time and the sermon about 10.30. Those with receiving sets may tune in at 360 meters. Good speakers are being arranged for and the apparatus working fine. Listen for the Central Radio announcements.

The following patients entered the Sanitarium during the week ending July 1: Mrs. Lottie Rabe, Wellington, Missouri; Miss Elsie Lewis, Oak Grove, Missouri; Mr. W. H. Prewit, Ashville, North Carolina; Mrs. Bertha L. Day, Cameron, Missouri; and the following from Independence: Mrs. O. T. Carl, Mrs. Dora Willis, Mrs. Hattie McNeil, Masters Edward and Robert Wayne Curtis, Charles Marion Williams, Mrs. W. C. Harvey, Master Donald Smith, Master Alma D. Fairbanks, and Mrs. A. M. Sherman and Baby Sherman. X-ray patients: E. A. Porter, Blue Springs, Missouri; and D. B. Williams, Baby Swope, Sam Randel, and E. G. Haberlein, of Independence.

Another attempt is to be made Sunday morning at 10.30 (July 9) to get a photograph of all children under four for publication in the Kansas City Journal. Also a motion picture film will be taken for use all over the country. Assemble at Temple Lot.

Kansas City Stake

The special meetings conducted at Mount Washington by Amos T. Higdon, came to a close Sunday night. Four were baptized, friends made for the cause, and the Saints strengthened by the effort. Brother Higdon will commence a series of meetings at Argentine on Tuesday evening, June 27.

Apostle James A. Gillen was the speaker at the Argentine church Sunday evening to a capacity audience. He formerly was pastor there for a number of years. They have just finished decorating their building inside and out, laying walks and steps as well.

The Chelsea church reports four baptisms Sunday and Central one.

The Sunday afternoon monthly meetings were held as usual at Central Church, activities being priesthood and elders' quorums and Women's Department meeting. The latter was addressed by Doctor E. C. White, of the Jackson County Medical Association; subject, “Natal and prenatal influences.” A number of crippled boys from the Masonic home, with their teacher, Sister Tyra Lloyd, furnished three musical numbers for the occasion, all of which were well received.

The Women's Department has its campaign under full swing covering the Stake preparatory to their class work which starts again in September. This is according to a schedule already made and which appointments are filled by two workers endeavoring to normalize all parts of their work

before that time. They recently held a baby clinic at the Second Church, under the direction of Sister Moats, assisted by Sister Esther Meyers. Sixteen babies were registered, weighed, measured, and diet prescribed. The City Child Welfare Board gladly sent physicians and trained assistants to these clinics, they being vitally interested in this work.

Elder Charles May has been enlisted in our missionary force and at present is conducting a series of special tent meetings at the new Heathwood mission, near Twelfth Avenue, Kansas City, Kansas. Four have been baptized so far.

Elder Ralph W. Farrell is also one of our missionary force, and we are expecting something good to report from his labors ere long.

The Northeast Church reports two baptized recently. They also have a class in Young People's Church History. Elder E. A. Curtis has occupied the sacred desk, his wife favoring them with her singing in the recent past.

Elder James A. Gillen was the speaker at Malvern Hill the evening of the 11th. This is the acceptable time of the year for outdoor services. Where there is a lawn large enough, twilight meetings may be conducted with advantage, as those not of our faith may be able to hear. At Malvern Hill where F. J. Cleveland is conducting Sunday evening services, the stereopticon lantern was used to good effect, autos and pedestrians lining the street on both sides, thus demonstrating this new departure effective in the gospel service.

At the stake Sunday school convention, held at Central on June 25 and 26, four sessions were held, including a business meeting. E. D. Moore, general secretary, and A. Max Carmichael, general superintendent, addressed the convention at 2 p. m. and 7.45 on themes of vital importance. At 4.30 Sister W. O. Hands conducted a round table where the merits of handwork for the younger grades were discussed, the important part of which was that it could be carried to extremes if the whole session was devoted to it. The instructor should be qualified to teach a gospel lesson in other ways, too.

At the business session Brother Fred Cool, recently from Holden Stake, was elected superintendent, and Ray Lloyd, assistant.

Holden Stake

LEXINGTON. As a result of the coal strike a number of the Saints have left Lexington, some to find employment and some to visit. The effect is seen in reducing the attendance at the services; however, the regular services are being held in the church, and the mission at Summit is being continued.

Elder W. S. Macrae, of the stake presidency, was with us recently and preached two excellent sermons which were appreciated by the Saints. There have been two additions by baptism recently, Sister Anna LeChurch and Peter Vasquez. These are young people and will be helpful in the work. Brother Vasquez is a good violinist and for some time has been a faithful member of the local orchestra.

Elder Myron F. Beebe, sr., who has been visiting his daughter-in-law, Mrs. Harmon Beebe, has delivered several lectures on experiences in the church fifty years ago. These have been very much appreciated.

BATES CITY. June 11 being Children's Day, our little church was nicely decorated with flowers, and the exercises passed off very pleasantly. There was a short program by the children, followed by a talk to the children by Brother George W. Beebe, of Holden. At eleven o'clock Brother Scarciff spoke to the officers and teachers on their responsibility and necessity for proper preparation for their work. Brother V. E. Bowers, of Holden, was also with us and assisted in the

THE SAINT'S HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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service. At one o'clock three children were baptized by Brother Mark Ford, and confirmed at the two o'clock service by Brethren Scarciff and Beebe. Those baptized were Evelyn Bailey, Windle Van Tuyl, and Steve Smothers.

On June 18 Brother Mark Ford made his first effort in dispensing the bread of life. He took for his text Mark 4: 28. His words showed an earnest preparation of his subject. It is very encouraging to see the newly ordained men moving out so willingly in the discharge of their duty.

We see promise of our long-hoped-for orchestra. Brother James Ford with his cornet and Floyd Ballinger and Wayne Smith with their violins add much to the music at our Sunday school and we hope other numbers will be added soon.

HOLDEN. The extent of a morally uplifting force cannot be determined until it has grown out of the heart into the material world. Through this manner of reasoning, will we have to wait to determine the amount of good accomplished in the week's services conducted by Elder Roy S. Budd under the auspices of the young people. Brother Budd's sermons were of the character-construction type and will bear abundant fruit if heeded. Although these services were held in June, a very busy month, the attendance was excellent, Brother Budd holding a splendid interest up to the last.

On Wednesday, June 28, the stake tent was dedicated and launched on its mission of salvation, Brother W. S. Macrae preaching the opening sermon. The tent is located in Greenwood, where J. W. A. Bailey, who is in charge of it, had a fine interest last year. Five auto loads went from Holden, and a number of others from Lees Summit and Pleasant Hill. Brother Bailey is a fine tent worker, and large results are anticipated through his efforts.

The Nephite Records

This office has on hand a few copies of the Book of Mormon as issued by the Church of Christ (Whitmerites), bearing date of 1899, entitled, "The Nephite Records." It is printed from the Palmyra edition, which edition was printed from the original manuscript. Book collectors will be interested in securing one of these volumes, since so far as we know there are no other copies of this edition to be had except second-hand copies in book stores. While they last they will be sold at a dollar each, postpaid.

MISCELLANEOUS

Reunion Notices

Lamoni Stake, August 2 to 13. Those desiring tents should place their orders with Albert Carmichael, Lamoni, Iowa. Orders should be received by July 20. Prices on tents: size 7 by 9, 3-foot wall, \$3.25; 10 by 12, 3-foot wall, \$4.25; 12 by 14, 3½-foot wall, \$6; 14 by 16, 4-foot wall, \$8.40; 10 by 14, 6-foot wall, two rooms, \$8.40; 14 by 14, 6-foot wall, 3 rooms, \$10.80; prices on other sizes quoted upon application. Tent delivery cannot be guaranteed later than July 20, and if made express charges will be added. Single cots on the ground 50 cents. Meals will be served as usual on the cafeteria plan, at lowest possible prices. For further information address Lamoni Stake Presidency, Lamoni, Iowa.

Southeastern Illinois, at Brush Creek, August 18 to 28. Tents: 10 by 12, \$4.50; 12 by 14, \$6. Send order to secretary not later than July 30, with cash. Trains will be met at Xenia or Rinard if the secretary is notified of your coming. W. E. Presnell, Xenia, Illinois, secretary.

Black Hills and Western Nebraska, at North Platte, July 22 to 31. Speakers: C. W. Prettyman and P. R. Burton. Everybody cordially invited. Come and help make this reunion a success. Those interested communicate with E. R. Sivits, North Platte, Nebraska. R. L. Coleman, secretary.

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 25 to September 3. Tents will be furnished as in other years. Marsh hay will be used for ticks at cost. Price of meals and tents announced later. Speakers: Apostle R. C. Russell, Patriarch W. A. McDowell, J. O. Dutton, B. C. Flint, E. J. Lenox, and perhaps others. Come and make it a success. J. O. Dutton, Janesville, Wisconsin, Route 8, Box 36.

Kirtland, at Kirtland, Ohio, August 10 to 20. The ideal place to enjoy your vacation, combining spiritual and recreational activities. Services in the Kirtland Temple. Tents: 10 by 12, \$2.50; 12 by 14, \$3.50. Rooms reasonable. Meals served cafeteria plan in the new building. We anticipate having with us President Elbert A. Smith, Apostles J. A. Gillen and G. T. Griffiths, also special worker in the interest of the Women's Department, Sunday school, and Religio. Address orders to J. D. Lewis, secretary, 103 South River Boulevard, Independence, Missouri.

Western Montana, at Race Track, August 18 to 27. E. E. Eliason, secretary, Race Track, Montana.

Lowbanks, at Lowbanks, Ontario, July 29 to August 14. Besides the ministry of the district, Apostle J. A. Gillen and possibly Apostle R. C. Russell will be in attendance. We are also pleased to announce that Sisters Dora Glines and Lora H. Strachan will be with us. All Saints expecting to visit in the East during the summer are cordially invited to attend this reunion. Tents two weeks \$5, one week \$3; springs and mattress 50 cents; floor \$1; weekly meal ticket \$4.50; children under six years free. Order tents, etc., at once from Mrs. Margaret Crowley, 131 Quebec Avenue, Toronto, Ontario.

Notice

By action of the Presidency, Twelve, and Presiding Bishopric, Elder F. M. Sheehy has been placed on the superannuated list.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, June 30, 1922.

New Reunion Program Material

The new dramatic presentation of a vital idea by Margret Davis, entitled, "Opportunity of the Sunday school," is just off the press. It is especially appropriate for reunion, requiring but few characters and having a simple setting. Sunday schools can ordinarily supply all the characters from one school and put on the entire program in from 30 to 45 minutes. Copies on sale at this office at 10 cents each, 90 cents

a dozen. A dozen is a preferable number for the average cast to use in memorizing parts. It is not too late now for most of the reunion program committees to plan for this.

Conference Notices

Arkansas, at Hardy, August 4 to 6. All Sunday schools are urged to be represented for the election of officers. Ida Emde, secretary.

Pastoral Notices

To the Priesthood and Members of the Clinton District: Having been made your choice for district president by your action at the recent conference, I hereby appeal to you one and all to make a special effort for the advancement of the work of righteousness in every branch, and in every locality where you may reside. Because of the financial condition of the church and the release of so many of the ministry, it is necessary that we do this. And I know that all will be blessed in the effort.

Having voluntarily accepted a release from general church appointment, and taking upon myself the support of my family, I cannot give the personal attention to the district work that I was formerly able to give, and much of my work will have to be done by correspondence, though it is quite possible that considerable time may be spent in the district in following my vocation, and this will give opportunity to come in close touch with you and the needs of the work. This is an extra burden which I have consented to accept under existing circumstances with a desire to still do something for the Master's cause, and I sincerely ask for the cooperation of all—both ministry and laity.

I will endeavor to be in attendance at the reunion and the conferences, and respond to calls demanding special attention.

In addition to the quarterly report, will be glad to receive communications from each branch president relative to local conditions and needs of the branch.

My address is 400 East Fourth Street, Holden, Missouri.
Your brother and fellow laborer, H. E. MOLER.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Mobile, at Sans Souci Beach, Alabama, July 1 to 9 (516).
London, at London, Ontario, Springbank Park, July 1 to 10 (397, 564).
Minnesota, at West Duluth, July 8 to 16 (589).
Western Colorado, at Durango, July 14 to 24 (541).
Redrock, Indian reunion, Redrock, Oklahoma, July 20 to 30 (612).
New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6 (589).
Portland, at Portland, Oregon, July 22 to August 6 (494).
Black Hills and Western Nebraska, at North Platte, July 22 to 31.
Massachusetts, at Onset, July 22 to August 7 (445, 589).
Southern California, at Convention Park, July 28 to August 6 (565).
Toronto, at Lowbanks, Ontario, July 29 to August 14 (350).
Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
Central Texas, at Hearne, July 31 to August 6 (589).
Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397).
Western Oklahoma, at Eagle City, August 4 to 14 (247).
Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 589).
Sperry, seven miles north of Tulsa, Oklahoma, three miles south of Sperry, August 4 to 14 (612).
Spring River, at Joplin, Missouri, August 4 to 10 (612).
Kirtland, at Kirtland, Ohio, August 10 to 20 (319).
Northeastern Kansas, at Netawaka, August 11 to 20 (271).
Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
Central Michigan, at Pinconning, August 11 to 20 (469, 565).
Eastern Iowa, at Maquoketa, August 11 to 20 (469).
Southern Idaho, at Rupert, August 11 to 20 (564).
Des Moines, at Runnells, Iowa, August 11 to 20.
Southeastern Illinois, at Brush Creek, August 18 to 28.
Utah, at Malad, Idaho, August 18 to 26 (541).
Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541, 589).
Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319).
Central Nebraska, at Inman, August 18 to 27 (516).
Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
Western Montana, at Race Track, August 18 to 27.
Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
Southern Wisconsin, at Monona Park, Madison, August 25 to September 3.
Northeastern Illinois, August 24 to September 3 (589).
Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

THE SAINTS' ALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

any man among you have
; and concubines he shall
of Mormon, Jacob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Independence, Missouri, July 12, 1922

Number 28

EDITORIAL

Our Duty as Citizens

It is our duty as citizens to take our individual share in primary, general election, and caucus, in court and elsewhere, in order to maintain the principles of the law and of morals.

It does but little good to maintain a political ring and then complain because of the manner in which our laws are administered. At present in many States primaries are being held or are about to be held. It is of no less importance that every citizen vote in the primaries than it is that they all vote in the election itself. It is also important that able men should be willing to accept the responsibility and even the disagreeable burdens of civic service.

It is at times necessary to enter the caucus. We should do so as citizens and individuals and members of the community but maintain our high ideals as Christians in our own personal behavior and conduct. Of course there is also the danger that when we interest ourselves in politics we may be recipients of criticism and, at times, malicious attack and our motives be called in question. But if the men and women of America are going to clean up the moral conditions, if we are to have the best government of which we are capable, we must interest ourselves in politics and see that good men are chosen. This includes work in the caucus, in the primaries, as well as in the general election.

It then becomes our duty to continue our political efforts, not confine them to a few months every few years, but to assist our officers in the enforcement of the laws. When we know of laws being broken in any way, it is our duty to inform the proper officers and to assist them. There are conditions even when a citizen is justified in making an arrest to prevent a breach of peace, to retain an escaping villain, though care must at times be exercised that in doing so we do not become members of an affray. It is, however, the duty of all good citizens to assist the officers in the execution of the law, to give information of the violation of the laws, and to go to court for testifying in order to protect the community against malefactors.

We do not urge that confinement be the remedy. In many cases the right remedy would be rather the proper treatment medically for the cure of an affliction. There is still a need, and a great need, in the administration of the crime that the punishment not only fit the crime but also the offender.

It is not an agreeable task to uphold the law. When one moves forward he is liable to be threatened by those who are brought to the bar of justice. We note several reports of this in a Chicago paper. We have noted it in our experience in Independence. It is also a disagreeable task to appear in court and undergo at times a brutal cross examination by members of the bar who consider it their privilege to do everything possible to secure the freedom of their client without regard to social or moral responsibility and who are not concerned as to the integrity of the methods utilized.

But when the good citizens, when the church members, are ready to do their duty and will persistently do it, not only at the polls but in court, in public meetings, and in an active way, with Christian lawyers in the bar association, these wrong conditions not only can but will be corrected.

We note a recent item that the moral censor of Chicago has been unable to accomplish much because of lack of support by church members. As to the reasons in that particular case we are not sufficiently advised to make comment, but the principle still remains unchanged. It will take a decided effort to clean up and keep clean some of our large cities so that they are safe dwelling places for our young people.

In this connection we are pleased to receive the *Ohio State Journal* of June 15 with a picture of Chief Harry E. French across two columns, and under it the following comment:

Of course you've all noticed the fine spirit with which the whole police department is doing its work, and you've seen how snappy traffic officers perform their duty, as though it is a pleasure instead of a task. Then, too, Columbus has won a reputation for the suppression of crime, especially when it comes to bank robbers and hold-up activities. There's a reason for the efficiency of the police department, which is strong despite its small numbers, the reason resting in the personality and ability of Chief French. All of which gives 'our town' the distinction of having the best chief of police in the country.

We may be pardoned for taking a little personal pride in the fact that Chief French is a high priest in the Reorganized Church of Jesus Christ of Latter Day Saints. He has demonstrated that a man can be clean not only in politics but in the police department, and that where the police are rightly supported by their superior officers they can be depended upon to do their duty. Naturally a measure of this credit is due to the police commissioners who have appointed and who have sustained Chief French. Naturally a measure of the credit is due to the ministers of the churches and the citizens of Columbus, Ohio. Such results cannot be accomplished by one man no matter how able or how honest he may be.

The Cross in Christian Service

Summary of speech on personal evangelism, by Bishop E. H. Hughes, of the Methodist Episcopal Church.

When men passed the cross where Jesus hung they mocked him and said, "He saved others; himself he cannot save." That, according to Bishop E. H. Hughes, is literally true. He could not save himself in a lower sense and still save mankind in the higher sense. We cannot save the wandering children of the world in the higher sense if we save ourselves in the lower sense.

More and more as I grow older, continued Bishop Hughes, do I realize that the cross is the greatest thing in our religion. Those that have lost faith in the cross lose the power to send forth missionaries.

Likewise, in the individual man who discounts the doctrine of the cross, for Jesus said to the men following him superficially, "If any man will be my disciple let him deny himself, take up his cross, and follow me."

If a man desires to become a farmer he must take up his cross and follow agriculture, which means getting up in the summer at four or five o'clock in the morning and working hard till sundown. The same is true of commerce and of manufacturing. The war gave us an example of the vicarious suffering for others. But that doctrine of the cross comes to its highest expression in the field of evangelism.

A few years ago there was a laymen missionary movement. They came to San Francisco and held a big banquet at the prewar price of \$4 a plate. There were four speakers—three laymen and one preacher. They were good Christians but took the attitude that preachers were puppet idealists, that business men were now going to take charge and put in efficiency. When it came my turn, I told them frankly on behalf of the preachers that the world is not going to be redeemed by a four-dollar-a-plate banquet at the

Palace Hotel, nor by \$42 worth of cut flowers, nor cleaned with linen napkins and a big feast. If the world is going to be redeemed, every one of you must climb your little calvary. We cannot redeem the world until we get down to the basis of sacrifice and bear our own cross.

Not many of us are equal to bearing the cross down through the years of training the present child. In starting out on this program of religious education for children we are not starting a merry jaunt; we will find our calvary before we close.

Some, in talking of the old revival seem to think that all that was done was to open a church, announce revival services, then everybody came and the revival was all organized. But that was not true. My father was a preacher, and I know he preached not ten days or two weeks but ten weeks, seventeen weeks, and twenty-two weeks until the whole community was shaken from center to circumference. God pity the church in the United States of America when it wipes Pentecost and Antioch out of its history. But Pentecost and Antioch are also born from the agony of Gethsemane and Calvary.

It is hard to go to an individual and approach him on the subject of religion. It is hard to preach a sermon to many, but much harder to approach a certain type of man and preach a sermon to an audience of one.

Have you ever rung a doorbell and looked a man in the eye and said, "I have come for a straight talk with you about Jesus Christ"? I hope while we are emphasizing the religious education of children, we will not drop out the conversion of adults.

An old New Englander over seventy had held his pew for fifty years. The New Englander is a great steadier of the ark of God, even if he does bring an asbestos blanket to keep from catching fire. After eight years I sat down and wrote this man a letter. There was a calvary on every page and a heartbreak in every sentence for me. He met me the next day but said nothing about the letter. Later I walked up the street and rang his door bell and said, "I have come to have a talk with you on religion." I would have given \$50 cash if I could have conscientiously avoided the responsibility of ringing that doorbell. I stayed two hours and had him on his knees before I left. When I left that place several years later he showed me my letter in his wallet. He had carried it with him everywhere. He somehow could not come in through the door of revivalism, yet in fifty years I was the only one that had ever put the question of religion squarely before him. Even as we need a revival of public evangelism do we need a revival of private evangelism everywhere.

Employee Benefit Agreement at Publishing House

For some time Manager G. S. Trowbridge has been investigating various insurance methods for providing protection against loss by employees by sickness, disability, or death of employees of the Herald Publishing House at Independence. Employer's liability insurance has been in effect for some time, covering indemnity or disability or death due to accident while on duty, but the new provisions go further.

Having been indorsed by the Board of Publication, propositions were submitted to the employees recently and unanimously acceded to, going into effect July 1.

Under the new plan any employee who has been in service of the publishing house for six consecutive months or over is entitled to participate.

The fund is provided by payments from the employees in amounts ranging from five cents to twenty-five cents a week, according to salaries received, the balance required to be made up by the publishing house. These very nominal payments are sufficient on the basis of the large number participating and agree with the general average observed by insurance companies in general.

Sick benefits are provided for a period of ten weeks at half pay. Employees are required only to submit written statement of inability to perform their duties. Most insurance companies require that the patient be under the care of a physician and bring a certificate from him, which in many instances requires more expenditures than receipts in order to receive benefit from the insurance.

In case of death or total disability from any cause not covered by the indemnity insurance during term of employment, beneficiaries of the employee are entitled to receive an amount equal to his salary for a period of one year, payable monthly.

The plan has many advantages and is in keeping with the modern tendency among institutions to care not only for the outward necessities of the employee but in endeavoring to provide for the unexpected and the unavoidable.

No hardship is imposed by the small payments asked for, yet the total of the small payments will likely provide a fund nearly ample for all needs. Thereby not only the person involved is protected, but the church through its publishing house is not required to do for anyone that which he is able to do for himself.

Then the scale of payments being in accordance with wages paid seems more just than the cold proposition of the oldest person having to pay double and treble that of the younger people.

Pending the time when actual stewardships may be assigned and participated in, this is evidently a good expedient.

E. D. M.

Why Teach Evolution

A convenient and plausible hypothesis but not established as a matter of certain natural laws.

We were recently asked, Why do we have professors at our college who teach or accept evolution?

In the first place the evolutionary theory in its various forms takes so large a part in the intellectual life of the Nation that we must have men who at least understand some of its fundamental principles if we are to reach the people of to-day. To talk with them we must be able to at least understand their language.

In the second place it is hardly possible to secure a textbook on scientific subjects which is not written from that point of view.

In the third place, it is not possible to secure professors who do not know something about the subject and who are not more or less imbued therewith.

In the fourth place, it would not be desirable to have professors who do not know anything about the subject even if such could be secured.

We want and need men and women who are lovers of truth, who are open minded and willing to receive truth wherever found. So far as evolution is concerned we need men who will practice open mindedness even toward such a subject until the truth is known.

As to the evolution of inorganic and organic things, this is a question of fact. What is the evidence? We have indicated heretofore that the evidence is by no means beyond the shadow of a doubt and that in fact it is rather a convenient and plausible hypothesis but is not established as a matter of certain natural law as ordinarily supposed. On the other hand, it is quite evident that evolution in the sense of an unfolding of that which is first involuted is a principle of truth, and applies even in the gospel sense, since "it does not appear what we shall be like, but this we know, that when he comes we shall be like him."

Finally, in our own college our young people receive their necessary training under the most favorable conditions that we know of any place, and under the influence of men of the church of God who are not fearful of considering fairly and frankly all that may be presented on any subject. S. A. B.

Eighty-five per cent of the church members come from the Sunday school, according to Samuel D. Price.

Near East Relief

One feature of recent meetings at Kansas City was the motion pictures on Near East Relief. It is quite a different proposition to see these pictures taken on the grounds of living, moving people, not staged, but taken just as conditions were found, than simply to read a newspaper account. Even the pictures in the magazines are not so convincing of the grave need in the Near East to prevent starvation.

The Near East includes Asia Minor, Armenia, Syria, the Holy Land, and also a portion of Mesopotamia. It is glorious to see the children who, on a small quantity of bread, with proper care in the various orphanages and children's homes, have gained strength. They receive medical and hygienic attention, are trained for work and given time for play as well as being fed. They are dressed well in old and cast-off clothing and in the sacks in which the flour was sent over. It is a little amusing to see them with the letters still on some sacks, "Eventually, why not now?"

But it is tragic to see the children outside hammering on the door, begging to get in, when there is no room to care for them.

It reminds us again that we are in fact rich as a people compared to the conditions existing there. Recently an appeal was made for money to procure seed wheat with which to sow the fields. With proper seed they may be able to produce a crop this year that will do much to better conditions next year.

It is no wonder that the scenes depicted would arouse the anger of men like W. O. Thompson, the president of the International Sunday School Council of Religious Education, anger also that as a people and as a Government we will continue to do so little, but leave such lands under the absolute control of the Turk.

But it also should arouse us with a desire to do something to help those who are now suffering.

Another Way to Help the Church

A brother in the Far West Stake has sent to the Presiding Bishop \$3,500 worth of Government bonds with the privilege to sell them and to loan the funds to the church. The Bishop was able to dispose of them at something over par value, and the church will pay him 5 per cent on this amount. The brother therefore draws a better return of interest; and the church is saved from having to pay some bank 7 per cent or more.

It may be that there are a great many Saints who would be willing to do the same thing, who have funds which they are saving to take care of them-

selves in their old age or who have bought Government bonds and who would be glad to help the church as did this brother in Far West Stake.

Authority of Articles in the Herald

We were recently asked if we approved of all the articles printed in the HERALD but not in The Forum. The editors have attempted to make this clear in a recent editorial that we do not consider the HERALD as our personal periodical. We do not agree with every article that is printed outside of The Forum, and there are articles printed in The Forum which appeal very strongly to the editors.

We might paraphrase the notice printed in the American Bar Association *Journal* concerning signed articles, and apply it to the HERALD:

As one object [of this journal] is to afford a forum for the free expression of the members . . . on matters of importance, and as the widest range of opinion is necessary in order that different aspects of such matters may be presented, the editors of this journal assume no responsibility for the opinions in signed articles, except to the extent of expressing the view, by the fact of publication, that the subject treated is one which merits attention.

It is our purpose to make the HERALD of the largest possible usefulness to the church, and we have always that criterion in view.

Coronation

Some of our readers have objected to the use of the word *died*, and some have found some substitute equally unsatisfactory.

We note the use by the International Sunday School Association of the term used above. They gave the pictures of leading Sunday school officials who had died during the four years, but with it simply the word *crowned*. They did not print the pictures with black borders or with any sign of mourning, but rather with a laurel leaf and the word *crowned*. They then stated, "We are giving here with those who have passed away during the past quadrennium in the order of their coronation."

It is pleasing to note this open recognition of the fact that they have passed to a newness of life.

The necessity of adequate classrooms is being recognized more and more. Already one Baptist church has been erected in Kansas City which they state has sixty-seven classrooms besides an assembly hall. An effort is being made in some of our Sunday schools to approximate this as nearly as possible with our present buildings, trying to use numerous curtains or other temporary partitions.

ORIGINAL ARTICLES

What Is Sin?

By John W. Rushton

Sermon at the Stone Church, Independence, Missouri, April 23, 1922. Reported by Howard W. Harder.

At the time a demoniac was brought to him, blind and deaf, and he cured him and the dumb man could see and speak and crowds of people were all filled with amazement and said, Can this be the son of David? The Pharisees heard it and said, This fellow only expels demons by the power of Beelzebub, the prince of demons. Knowing their thoughts Jesus said unto them, Every kingdom divided against itself is brought to desolation and every city or house in which there is internal strife will be brought low, and if Satan is expelling Satan he has begun to make war on himself. Now therefore, shall his kingdom last? And if it is by Beelzebub's power that I expel the demon, by whose power do your disciples expel them? They therefore shall be your judges, but if it is by the power of the Spirit of God that I expel the demons, it is evident that the kingdom of God has come upon you. Again how can anyone enter the house of a strong man and carry off his goods unless first of all he binds the strong man, then he will ransack his house.—The 12th chapter of the Gospel of Saint Matthew, 22d to 29th verses inclusive, Weymouth Version.

"This fellow"—three times in the New Testament this term is employed and always as a term of contempt. Of whom is this word spoken? The One who, "altogether lovely," moved among men and women in their streets and along their highways and went about "doing good," and of whom there came no foul rumor welling up from the little village in which he was born and reared. Of him no word could be spoken justly by way of condemnation, whose very look was benign, his every word charged with sympathy and every act electric with life-giving power. It is of this Man who spake as never man did speak, whose actions were those of God himself, the aroma of whose life has come down to us through the centuries and saturates our present civilization with every fragrance which men hold sweet and dear and sacred. It is of him this contemptuous phrase is used.

The occasion was when he had relieved an unfortunate victim of some congenital disease; which even the common people realized was an incarnation of the Devil himself, and by the gracious touch of his healing hand and the sympathetic word of his loving spirit the victim had been relieved—and they said, "This fellow casteth out devils by the power of Beelzebub." Another occasion was when driven from the judgment hall to the place of execution the rabble gathered around him and the voice of the cultured priesthood was raised against him in condemnation and they said, "This fellow said he could de-

stroy the temple in three days and build it again." And he opened not his mouth. The last time was when he hung on the cross on the summit of Golgotha, a thief on either side of him. In the anguish of his soul he cried out, "My God, why hast thou forsaken me." And under the pressure of pain he said, "I thirst, give me to drink." Again they said, "This fellow saved others, himself he cannot save."

Who spoke these words? It was not the voice of the man in the street. It was not the condemnation of ignorance. It was not the sarcasm of those who were poor and in want or the simple. It did not come from the social outcast, but it came from the scholars, from the circles of religion, from the cloisters of the church and temple. It was the voice of the priesthood of the day. "This fellow!" These men, who gathering around their little systems, glued their bleared eyes upon the perpendicular pronoun, and when they lifted up their eyes they could not see the vision of the altogether lovely, the Rose of Sharon, but they saw "this fellow," the bastard son of Mary, this fellow who seeks to occupy the throne of Cæsar. This fellow! Away with him! Crucify him! We have no king but Cæsar. Give us Barabbas. Crucify him!

In this brief review you have the genesis, the development, and the perfection of sin, which is my subject to-night.

My brethren, there is no fouler manifestation of the depth to which sin may drag the human soul down than to be in the presence of the altogether lovely and see the manifestation of evil, to be in the presence of sanctified purity and blast it with the withering scorn of vice. There is no manifestation of devolution that reaches and plumbs the depths as this inability to appreciate the revelation of truth, the incarnation of cleanliness of mind and healthful, socialized virtue, which can treat that in terms of unutterable contempt. When this condition is reached, death reigns over a barren waste and the breath of God is helpless to woo it into the beauty and grace of the lovely landscape. It has been blighted by the breath of hell. I say once more in this you have the revelation of the genesis, the development, and the perfection of sin.

Irreverence

The psychology of sin begins with irreverence. I could not help but think as I sat enjoying the spectacle to which the president of this meeting called our attention, how gladdened must be the heart of every father and every mother who may have a child upon this platform engaged in the beautifying and enriching of this service by the melodious voices of innocent childhood, by the display of talent which in

its early stages gives promise of greater and nobler things. If there should be whispered any word of warning of impending evil that may snatch the ideal of mothers and fathers away, how they would resent with indignation such an approach and such a word of prophecy or warning as the case may be. And yet the churches of the time think more of the spectacular conversion of an adult steeped in the lethal rivers of sin than they do of the education of the body and soul of the adolescent child. Here is the province of God. Here is the untrodden field into which the Almighty may drop the seeds of grace that never shall be marred or withered or blasted by the power of inward sin, that shall make the child under such an influence impervious to the attack and approach of all the wily and external influences of vice. No wonder we rejoice that we have reached the day when men and women of vision believe that education in religion must save the world, economically, spiritually, and morally from a bankruptcy from which we may never recover.

And in these days of social reconstruction I want to remind you that the burden resting upon us is not that we shall save the adult, but our investment is here that we can teach these little ones to respond to the wooing of the divine Spirit as we train them to respond to the baton of the director and the chord of the instrumentalist. And we have reached the time when I may venture to say that though we may lose the glamor of the spectacular revival service in which we may count the adults' conversion to the message by scores or hundreds, it is an economical miracle that God may work who shall give to us a childhood and a youth uncontaminated by the guilt of sin, charged with spiritual experiences to go forward and cultivate the provinces of moral and of spiritual idealism opening up before them.

That is the reason I am going to talk to you about sin. When I discuss education in this life I discuss education with the full spiritual meaning and content of the Old and of the New Testament with the full meaning of the definition given to us by ancient philosophy as well as of modern pedagogy. I refer to "the fear of the Lord which is the fountain of life." I refer to the beginning of an "education which is the awakening of the sense of wonder according to Aristotle." I refer to an education which in the language of Wordsworth is the life which we "live because of admiration and of hope and of love." I refer to that of which Carlyle speaks when he says: "Does not every practical man feel that he himself is made higher by doing reverence to that which is really above him? Irreverence for a holy thing is the raw material of our crime, of our vice, of our wickedness, and of our sin. Whenever there can be the soul of man in the presence of that which is clean

and pure and true and good and yet that soul, bathed in the light of the vision splendid, is unmoved with the reverence for that thing, there is a possibility and a potentiality of every sin that may shake and stain the race. In the late war the tragedy was this, that the most cultured nation, the nation which had organized the forces of education, of science and of philosophy in a manner that never had been done in all the history of the race, began their crusade, their accursed baptism of fire by ignoring the centuries long reverence for womanhood and defiling the temples of religion and despoiling the inheritances of the poor. It was no wonder that in spite of their initial victories they were reserved for a baptism of damnation such as has never heaped upon any other nation before or since. Whenever men lose their reverence for that which is holy and sacred, a prophet of God is not able to tell the extent of the devolution of such souls.

Sin begins in irreverence. When men lose their reverence for that which is sanctified, holy, true, and good, only the Devil may state the limit of the possibilities to which they may descend. I should like to pause there long enough to connect that with the intimation made in the morning sermon. For this which I have said is the germinal power that makes it possible for such conditions to exist suggested by the pastor of this congregation. And the solution, the only solution of the evil under which we groan is in the revival of the spirit of reverence for that which is holy and that which is good. And the place to begin is here in this province of God, the province of the unspoiled soul—plastic, romantic, miraculous in its promise of coming achievement.

It is said of Paul Jean Richter, and said by Carlyle of him, that whenever Paul Jean Richter spoke of his mother he always spoke of her indirectly, but in terms of such reverence that you might have thought he was speaking of God and treading the threshold of heaven.

What a double responsibility rests upon the fathers and mothers as they try to teach the little children in this chorus before me. The responsibility of cultivating in the heart and soul of every one of these children a reverence for the holy thing, and secondly, and infinitely greater, the cultivation of those qualities in themselves which will command and win the reverence of every son and daughter for themselves.

The curse of our present age is the indifference and carelessness exhibited towards our social responsibilities. For sin when developed to its final expression of enormity means nothing short of desocialization. When any man becomes desocialized, his value is gone as an asset and he burdens the book of life as a deficit—a debt on the book of God, he

shames God who made him and becomes a challenge to his infinite power. The same heart that tells you in the voice and sentiment of unutterable defeat as you gaze upon your child as he now is, blighted in sin, tells you in the same terms what God must feel as he looks upon the blasted image of himself in every sinful man and every sinful woman. If this church is going to make Zion out of the material which has been brought to us from various lands and various climes, holding within themselves the nurture and the culture of the passing centuries of the races they belong to, the raw material of this ideal culture is in reverence and it must become our foundation as a people in this endeavor.

Lust—the Perversion of Passion

What do we mean when we speak of sin? James, the brother of the Lord, tells us what he believes sin to consist of: "But when a man is tempted it is his own passions that carry him away and then the passion conceives and brings forth sin and passion becomes the parent of sin, and sin when it is fully matured brings forth death."

In our King James translation of the Bible the word *passion* is translated *lust*, but in its academic translation of the Greek text that word is *passion*. There is nothing wrong essentially or primarily in passion, but when passion is uncontrolled and takes the throne of dominion and makes the intelligence and the will power victims, then passion becomes a miasma, poisoning the soul and bringing forth sin. And when sin is fully matured death reigns over waste of soul. Only the echoes of the dead world respond to the voice of God who calls, "Where art thou?"

To passion we owe our gratitude for the most sublime things we have in our experience. The splendid reach of the musician's magic is the incarnation of the soul's passion. The miracle in the transformation of the pigment and raw materials of the artist's studio is born of passion and becomes the highway of this majestic evolution. In all the ways of commerce and of industry and of science and of politics, the passion for right, the passion for justice, the passion for the truth, becomes the dynamic power producing this marvelous display.

We have no fault to find with passion. Indeed we are told by those who belong to the school of psychology that the urgent drive of passion leads a man to heaven as well as drives him to the lowest hell. If passion controlled by reason and by will power is harnessed to the task of everyday life, sublimated forms of beauty and of grandeur and of greatness arise. It then becomes the greatest asset of the race. If without that power of control and subjugation to the intelligence and the will, it becomes the corrup-

ing influence, poisoning the fountain of life at its very source and like a foul stench it covers the entire landscape with the corruption of death.

God Forsakenness

What is sin? There are so many definitions of sin that I believe the multitude of definitions tends toward confusion. I shall therefore take the liberty of calling your attention to the essential meaning of sin, without drawing you into the realm of theology. I shall direct your attention directly to the psychology of this thing.

As a church we are concerned with sin. It is the point of attack. As long as sin remains, that sin is the challenge to the power of the church. As long as a single man remains whose image of God within him is marred and spoiled by the influence of sin, the church has neglected or failed in her duty. It is therefore one of our primary businesses to understand the element that would seek to overcome the influences of spiritual power within the church. It is our business to understand its genesis, the various ways of working, and the foul manifestations through which it approaches us in order that our specific may be applied with intelligence and effectiveness and finally bring the triumph of the church in the redemption of this world as the kingdom of God. I say, therefore, that sin logically, irresistibly, irrevocably, issues in a state of God-forsakenness. Let me repeat that, the issues of sin logically, irresistibly, irrevocably are God-forsakenness. Its beginning is the rebellion of the soul against God, and when it is finished it is the consciousness that I am forsaken by the God against whom I rebelled.

Take the illustration given to us in the record of Jesus Christ of whom we spoke at the beginning tonight, when as the Lamb of God he took upon himself "the sin of the world." It was when he approached Calvary and finally entered into the jaws of death that upon his shoulders there rested the burden of sin. "He, who knew no sin," became identified with man in all his sin and under the burden of sin the Son of God cried out, "My God, my God, why hast thou forsaken me?"

Enthronement of Self

The genesis of sin is the enthronement of self and abandonment of God by the soul. Its completion is to be God-forsaken, and the consciousness of a God-forsaken and a God-abandoned soul is hell. Do you wonder that in approaching this question, backed up as I am by the possibilities behind me, that I want to drive it into our hearts and souls to-night that in dealing with sin we are dealing with more than theological fanaticism. We are dealing with more than the story of an ecclesiastical development. We are

dealing with a psychic power that can destroy the consciousness of God in human life.

Sin is the alienation of God from my life by choice. Hell is the consciousness that my choice has made it impossible for God to approach me and therefore that state of existence in which the soul is conscious of being God-abandoned.

Social sin, I repeat, is the dethronement of the spiritual ideals. It is the enthronement of the carnal animalistic passion. It is the turning of my back upon the divine image and upon the vision splendid of spiritual possibility. It is the consorting with that which is beneath me and unworthy of the best that is within me. It is the flirting with those powers and influences which are not on speaking terms with the best within my soul and my consciousness. As with Lucifer, the son of the morning, when he said, "I and I only will do this," in the enthronement of the "I" to the exclusion of God, you have all the dramatic influences which make the splendid drama of Isaiah's poetry possible, for the tragedy in heaven which lost one third of its inhabitants arose out of the enthronement of self and the dethronement of God.

To bring the matter to something like a psychical application, sin is the measure of the disparity between what I know myself to be and what I know God wants me to be. Sin is the measure of the distance that exists between myself as I am and what God wants me to be, revealed in Jesus Christ; for Christ is the humanization of God's will and purpose in and for me, and every man owes it to God to be as Jesus Christ is and was in thought and word and deed. Sin is the measure of the distance between what I know myself to be and what I know Jesus Christ was. I do not care whether you measure that by inches or by miles or by continents or by universes. When you have done your figuring and performed your arithmetical calculation the result of your figuring is the measure of your sin. So if God says, "I want you to be baptized by immersion in water for the remission of your sins," and you say, "No, sir, I don't want anything to do with it," if there is nothing else wrong with you, that is the difference between what God wants you to be and what you are, and it is the measure of your sin.

Mr. Campbell, who is the author of *New Theology* and for many years a most brilliant member of the Congregational Church in Great Britain and who finally finished up by becoming a vicar of the Episcopalian Church in London, said, "Sin simply is the absence of God." That is what our Christian Scientists believe. I believe that. Sin is the voluntary and deliberate cancellation and negation of God within me, but it of course has a positive as well as

a negative manifestation. Sin is the cancelling and negating of God in my life. Of course it is the absence of God, but more than this.

Impairs Judgment

Now let me try to show you how sin works its way in our particular life and in our judgment. One of the wisest sayings of the Buddhist religion is this, "Continued sin impairs judgment and the impaired judgment sins continually." Isn't that right? Such is the condition of man that persistent aversion to goodness will develop into imperviousness to goodness. "The penalty," said Socrates, "of the unjust man is that he becomes still more unjust." Then—and in order to show you that I have not forgotten my Bible—turn to the 22d chapter of the book of Revelation and hear this. The time will come when the word of God will go forward. God's voice will reverberate around the earth and the message will be this: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still. He that is righteous, let him become still more righteous, he that is holy, let him become still more holy."—Revelation 22: 11.

The tendency of sin is always impairment of the judgment. The judgment which is impaired sins continuously and I have no happiness except in the correspondence with a world which I myself have created.

In the discussion of that perennial problem, the sin against the Holy Ghost, it is only fair to say that I do not profess to know what it is. I believe the potential sin against the Holy Ghost is every sin that we may commit. Every sin which I may commit is the potential sin against the Holy Ghost this way: for sinning against the Holy Ghost is the persistent contempt for and violation of the witness of God within me. Psychologically, that which is continually resisted becomes moribund; in other words it dies. That which is continually resisted dies. That which I continually refuse to correspond with finally becomes as if it were not; and for me it ceases to exist. Esau sought earnestly for a place of repentance, but found it not, because he could not forgive himself.

There comes a time in your life, my brother, my sister, when your persistent rebellion against God, persistent flouting of your spiritual idealism within your own being, the persistent cancellation of God in your own life issues in the inability to recognize God when he is near, and you say, "This fellow"—and behold the altogether lovely is passing before you. You say, "This fellow," and the fragrance of the Rose of Sharon thrills the air with its fragrant perfume. You say, "This fellow," and the shadow of the great rock in the desert land covers your soul.

"Blessed are the pure in heart for they shall see God."

Persistent rejection of the overtures of mercy ends finally in the incapacity to interpret, to identify, and to appreciate. Notice how that works out. In our Bible we have this verse, "Whatsoever is not of faith, is sin." Now that does not mean that you are a sinner because you don't believe everything that everybody presents to you. Faith is an intellectual process which demands an intellectual justification, for faith is the rational inference from accepted truth. Accepted truth means experiential knowledge of the fact, and when I have had experience with a fact that experience becomes a part of my life. It is myself, and every time I do that which is a violation of the rational inference from my experience of truth I contradict myself, and that is just as suicidal as to take a gun and blow out my brains, for it is the negation of the essential self.

Let us take one of the statements of Paul again, "We have all sinned and come short of the glory of God." The glory of God means the ripeness of divine character. Sin is identifiable with a failure to rise up to an approximation of the high mark of my calling, revealed in Christ Jesus. It is the measure of the difference between what I am and the revelation of the divine character. Paul said, "We have all sinned and come short of the glory of God." To come short of the ripened character of God is sin.

Incompatibility With God.

May I say this in the language of one of the most intellectual men the Church of England ever had, R. C. Moberly, "The whole progress of sin is progressive alienation from God and the climax of such progressive alienation is that essential incompatibility with God which we call hell."

A term frequently used in the divorce courts—and there are seventy thousand divorces each year in the United States—is "incompatibility of temperament." Sin is that. Sin is the progressive alienation of myself in love and judgment and will from God, and I progress until I become incompatible with God and God becomes incompatible with me, and when we have reached the stage that finally it is impossible to be reconciled with God—that is hell.

You don't need to wait until you die to go to hell. Hell is incompatibility between myself—my soul and God. "Nothing is more necessary for man's damnation than that man himself should be left by God altogether to himself."

Now in the light of what I have tried to say, May I not repeat, with at least the force of logic and the power of philosophy and the splendid marshaling of human experience, that every sin no matter how trivial it may be, no matter how insignificant it may

appear, every sin has the possibilities of this damnation—hell—of which these writers speak. Let us not delude ourselves that we can desocialize ourselves in crime, in vice, in wickedness, and in sin, and yet unless we do some strange, indefinable, mysterious thing that is called the sin against the Holy Ghost there is still hope that there will be glory for me. May God wake us up from that sort of innocent slumber and restore us to at least a logical understanding of cause and effect.

My dear friends, here is the way this thing worked out. I read not long ago of a little tragedy called, "The promise of May," and the hero of the tragedy was a young man called Edgar. He had taken advantage of the innocent love of a young girl. After the betrayer had left her and had thought that she was dead, in order to atone for his sin, he proposed in terms of affection to the oldest sister and complacently awaited the answer to his petition, thinking by doing this he could atone for the wrong he had done her sister. He was mistaken. The girl he had wronged was not dead and when she heard the expressions of love in the same terms with which she had been familiar, the slumbering mind was awakened and she called "Edgar," and her soul passed out into the night. But now in the tragical death of the girl he had wronged there loomed up before him the sin of which he was guilty and he knew himself to be the villain and the rogue he was. There was no atonement for that sort of sin. You cannot make a sin to be as though it had not been.

Our sins pursue us constantly. Not very long ago I saw a very fine thing presented by one of the most famous actors in this country. I saw the devolution that could overcome a man because of the surrender of high ideals in consorting with animalism and low-born, unrestrained passion. And this man who had once been a giant among his fellows and had schooled one of his little companions to be his understudy, met one of these voluptuous women who drink the nectar from the soul of man and sucked him like a vampire. Then under the process of her influence he lost his reverence for holy things, and went down and down into the depths of bestiality, forsaking his mission and abandoning the shrine of the holy calling as a public leader. In one of the scenes he met the man whom he had trained to be his understudy. When these two men met, the man who had once been the nation's hero and the other, the life that once had been in the soul of the victim of unrestrained passion for a moment revived and he said to this man, "I hate you, I hate you with all my soul, for you are now the man I once was." The Nemesis of the soul will dog your footsteps until like Lady Macbeth the sense of your guilt will rise and you will say, "All the perfumes cannot wash away the

stains of blood from my hands." And with Macbeth you will say, "If I put these hands into the green sea they will pollute the ocean of God." Your sins will arise like some dead face upon the quiet pool and the moonlight of memory will drive you into the depths of unspeakable remorse. I repeat—every sin is potentially the sin against the Holy Ghost.

I want to say in conclusion I have tracked briefly and altogether far too hurriedly the dreadful trail of the serpent which begins its career in the irreverence so characteristic of our materialistic age, that is altogether unmoved by the innocence of a child, untouched by the miracle of procreation, that stands in the presence of divine art and can sing no song of thanksgiving and can look upon the glory of chaste womanhood and pursue the victim until chastity has been ground into the mud and the victim becomes the monument of an unspeakable despair. This is the menace of our day.

It is said that when Leonardo da Vinci was painting that picture called, "The Last Supper," he had great difficulty in finding the man who could sit for the part of Saint John the divine. At last he found him and he painted his picture. The years passed by until he reached the time when he had to put in the figure of Judas Iscariot. He searched all over Europe; he went into the slums and purlieus of every great city, but his search was unrewarded. Finally one day in his native city he went down into one of the wine cellars, into one of the lowest dives of the place, and there observing and scanning the figures that came and went, he finally selected a man who looked to be the very incarnation of hellish intrigue; and for a few coins he purchased the man's services. During the process of painting the picture of this arch traitor, he discussed this man's fall, and imagine his surprise when he learned that his Judas Iscariot had once been his John the beloved apostle!

May God grant that we shall not underestimate the guilt of sin. That we shall keep these little ones in reverence for that which is sweet and clean and true, and from out of the raw material of the spiritual possessions build up a generation of the sons and daughters of God, and as we stand in divine presence shall be able to say, These are my jewels.

The four great forces against the keeping of the Lord's Day are motion pictures, the sporting group, the American Amusement Association, and certain Seventh-day Adventists and Jews. It is evident that if they can have the Sunday laws set aside there will be no common day of rest and of worship. There will be no Sabbath Day. There is needed today a good Sunday law for California and Oregon, the only two States that do not have a Sunday law, and for the District of Columbia.

The 1922 Christmas Offering for Foreign Missions

By Benjamin R. McGuire, Presiding Bishop

The Columbus (Ohio) Sunday school has caught the spirit to a commendable degree. During the first five months of the year over \$200 has been raised. When you learn that their offering for 1921 was \$275 and the year before \$240, you can appreciate all the more the zeal and consecration manifested.

On Mothers' Day the women's class started a "Dollar Day" movement for "missionary work" which by vote was extended to the entire school over a period of three Sundays. The result was that \$71.50 was added to the 1922 Christmas offering for *foreign missions*. These people are not rich, but they were willing to sacrifice. Moved by the same spirit of consecration, you and I could do the same as they have done.

Our representatives in foreign lands tell us times were never better for the spread of the gospel abroad. "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble of necessity they feel after me." This truth from a latter-day revelation is quite applicable.

Who can say that a dollar spent now will not be as productive as five dollars spent five years hence?

True, when men and women are hungry or their children starving for bread, preaching alone will not suffice. But a bad condition is made tolerable when the heart is filled with hope. Christ, the mighty Healer, brings peace to the troubled soul, a peace that surpasses understanding. The angel message of 1820 carries hope and peace to any heart that is open to receive it. The field has been prepared for the harvest.

It has been estimated that \$100 will maintain a foreign missionary and his wife for one month. This should provide them with food, shelter, and clothing, as well as the missionary's traveling and incidental expenses. Can your school support a missionary for one month? three months? Wouldn't it be fine if each district in the church could take care of a missionary and his wife for one whole year? Each one who contributes to the 1922 Christmas offering becomes a missionary helper. "Keep the home fires burning" and the missionary spirit alive in our hearts, and God's peace be with you is our earnest prayer.

INDEPENDENCE, MISSOURI.

Robert Raikes established Sunday schools in order to take the children off the street, according to an article in the *Kansas City Star*. He secured good women to teach them reading and the church catechism.

OF GENERAL INTEREST

Are You Ready?

When just a boy, Abraham Lincoln said, "I will study and prepare myself, and when the opportunity comes *I will be ready.*" In the "long, long thoughts" of boyhood, Lincoln already visioned the work of Lincoln the man. Already he felt that indefinable something which caused him to know he must make ready. Already he knew the call for service, and he knew he must be prepared. He could never have stood the strain required of the man who should cement our Nation had he failed to heed that beckoning call. When the crisis came *he was ready.*

In our late war the slogan was "Preparedness." That war caught us unawares. There suddenly came to us the piercing call to wage battle. In the white-hot heat of war there was no mistaking that call. We made ready.

Last week there was published an appealing call for men and women to prepare for ministerial service. Out of the present social and religious upheaval that call comes with a piercing note. The battle of sin and immorality is at white heat. The opportunity is here. The call is insistent. The church needs you. You are willing, of course. But are you ready?

This preparation can best be made by devoting a period of intensive study to the essentials of a religious education course such as the general officers of this church and the faculty of Graceland College have outlined for those enrolled. The "call" has come to you. The church has made ready the college and the course.

The faculty will be glad to receive you and assist in every possible way to prepare you to meet your responsibility. The decision is for you. Will you heed the "call" or postpone action until it is too late?

The Facts About Prohibition

The fight for a sober nation, according to Wayne B. Wheeler, attorney for the Anti-saloon League, has reached the point the army reached when the armistice was signed. The troops thought they could quit at once. A colored officer ordered his men, "Boys, you must speed up," to which the reply was made by one Rastus: "I'se done. I 'listed for the war and the war is over and I'se going back to Alabam."

"Rastus, you did not enlist for the war; you enlisted for the *duration* of the war. The war is over, but the duration has just begun."

Despite the increase in crime last year, arrests for drunkenness were reduced a little over 50 per cent. Even opponents of the cause admit a decrease of consumption of 70 per cent.

Prohibition has helped industrial life, decreased accidents, increased industrial wealth. There has been a decrease of 85 per cent in homes that were broken up or kept on charity by drinking. The Salvation Army have given up drunkards' day because of so few drunkards. From now on they will give more attention to the cradle and less to the grave.

The law must be enforced. There are thirty-seven wet organizations working to prevent the enforcement of the amendment. They wished to repeal the amendment and allow each State to handle its own individual problems, which, of course, is equivalent to repealing the amendment. To repeal the Volstead Act and allow sale of beer and wine—that is their immediate objective.

Of 121 men renominated for Congress, despite the bitter attacks and their assertion that they would defeat every man

who has stood for prohibition, only one man who stood right has been defeated, while in three districts men who stood against prohibition have been defeated by three good men.

They tell us that labor wants beer and wine. In the 33d district (Pennsylvania) in which is the steel corporation plant, the Westinghouse plant—distinctly a labor district—the wets raised thousands of dollars and thought they would make a test there. The Anti-saloon League slogan was, "Lawbreakers should not be lawmakers." The present Congressman, who is a prohibitionist, was renominated 3 to 1 by the Republicans. The Democratic candidate, who was for prohibition, was also nominated 3 to 1. In another instance in which they made a strong fight, the wet candidate polled only 5 per cent of the vote.

In an international sense, little Iceland voted for prohibition but was told that she must repeal her prohibition law or starve. That nation now comes to the United States for a two-million-dollar loan. Norway has prohibition laws, but three nations have abrogated their treaties and let her know that their trade is withdrawn. This is a national boycott movement.

Bryan Discusses "All" From the Bible

The great Commoner is a strong defender of the Bible against those who would attack its teachings.

The Bible is the greatest book in the world, according to William Jennings Bryan. Other books are read and are laid aside. The Bible is read and reread. If we had to choose between the Bible alone and all other books we would let the other books go and keep the Bible.

Just to show you the wealth in the Old Testament, let us take from the dry book of Genesis, says he, three sentences that mean more than any sentences outside of the Bible.

"In the beginning God created the heavens and the earth." Materialists begin by assuming matter in existence; the Christian begins by assuming God. He does not have to explain him; he is self-existent. That one sentence is the starting point. No one has been able to go beyond it. We begin with God all-loving and all-powerful and reason down. Our reasoning is most rich. There is no other book so rich concerning the beginning of life.

There is more science in the 24th verse of the first chapter than any other sentence—a million species and none have ever found where one has ever crossed the line! This is the law of God. No man can repeal it, no matter how wise a man thinks he is.

The third sentence is, "And I, God, created man in mine own image." When man realizes he was created as part of an all-wise plan, put here for a purpose, then and only then can he understand life. Everything depends on the source from which a man gets his information. It is most important that he get it from above rather than waste time trying to find it below.

History proves the truth of the declaration of Moses as to man's creation. Some would tell us that civilization justifies evolution. No, civilization begins when man is godlike enough to be willing to die for the truth. I believe the fact that through all ages men unto whom God has revealed truth have been willing to proclaim that truth with no thought of sacrifice hard to make proves that man has the breath of God Almighty in him and is not a mere blue-blooded animal.

"All" is one of the smallest words in the language, yet one of the most comprehensive. "Thou shalt love thy God with *all* thy heart, with *all* thy soul, and with *all* thy mind." "All" is used here three times. What would have been the history

of humanity if Christ had used a word of smaller meaning: "Nearly all thy heart, most of thy soul, and some of thy mind"? Nothing but the best word, "all," could describe man's need then and can describe man's need to-day.

What would man's life be if part of the heart were filled with the love of God and part with something else? There would be a conflict. Unless the heart is full it cannot overflow. If it does not overflow it does not affect others.

Contrast the stagnant pool with the gushing spring. The pool receives and gives nothing; the spring is constantly giving. The spring is not itself at all but is only part of a reservoir above.

You never can measure man except in units of spiritual power. Measured in units of horsepower he is not as strong as the animals around him.

Unless you believe in God and love him, you cannot have the consciousness of his presence in your life. That gives the most potent force and sense of responsibility.

Civilization rests on morals. Morals rest on religion. Religion rests on God.

Prayer is a necessary part of the Christian life. What would the world be if there was no heart open to divine suggestion?

You cannot take Jesus Christ out of the world. There never has been a great reform in the ages that has not had its origin in the teachings of Jesus Christ, and right now I think we need the love of God to save the world and furnish the solution of the great problems that face mankind. No matter what is the question—industrial, political, economic—we need still the love of God for its solution.

You have the right to receive in proportion to what you earn. If people knew that they must earn the pay they draw they would all begin early. I might surprise some of you when I tell you how much I think a man can earn—\$100,000 in a life-time? That would be only about \$3,000 a year. Multiply it by ten and again by ten. I still think it is possible, or even again by ten. If anybody in the audience is ambitious to earn more I am willing to raise it another notch if necessary. I think it possible for a man to earn millions of dollars in politics, and if he can do it in politics where can it not be done?

Two men, if they drew \$5,000,000 each, would still be underpaid—Thomas Jefferson and Abraham Lincoln. The man who invented steam—what did he earn? What about the man who from a wire learned about electricity? What of the man who gave us the radio? I have not yet come out from under the spell of last March in Pittsburgh where I spoke into a little radiophone on the stand before me. It took my voice and scattered it over 25,000,000 squares miles and more. They told me afterwards that eight minutes after it left the phone it had reached the sun, and that my voice was still going. I don't know where it is now.

But the man who gave us the remedy for typhoid, what did he earn? Or the man who gave the remedy for yellow fever and enabled us to finish the Panama Canal? What of the man who gave the world the first Sunday school, the Y. M. C. A., the Christian Endeavor? Or the Women's Christian Temperance Union? It did more than any other thing to bring in prohibition. If we had time to name all the men and women who since the beginning have earned more than \$500,000, we would find that not one of them collected what he earned. Those who earned \$500,000 were so busy earning that they had no time to collect it. Those who have collected have been too busy to earn it.

But God's law of rewards is in accordance with service, and should be taught to every boy and girl, so that no Christian would seek to collect more than God's law allows. What we

need to-day is the establishment of God's law of reward. We cannot do it till people get back to God.

Just now the third "all" needs most to be exercised. The great sin of to-day is "my" wishes. They put the "my" above the heart. We have atheists teaching science who never lose an opportunity to speak disrespectfully of theology. A professor of science in a Christian university, a great Presbyterian school, said that science cannot go to theology every Saturday night to be checked up. He does not realize that theology cannot come to science every night to be checked up.

A lecturer recently declared that science is ready to take morals away from religion and to have morals based on science. But the mind of man is not infallible; you cannot find a penitentiary where there are no college graduates.

I believe the greatest menace of the church and of religion to-day is in the name of intellect. I have heard somebody say that we must take everything out of the Bible that intelligent men cannot understand. Why, my friends, Christ did not die for college graduates alone. It is the effort to put the brain above the heart, the effort to undermine religion, that the world has to fear to-day.

I believe that Darwin has done more to harm religion than any other man to-day. See what it did to him. He began life a Christian. He dropped away after his hypothesis or theory and ended an agnostic. It brought man down to a new base; it shut the door of heaven against him. Darwin's God was nowhere; he could not find him. Darwin's Bible had no inspiration. Darwin's ancestors began with brutes on both sides.

I would rather save one child from the starless night of agnosticism than to receive the plaudits of all the scientists in the world. I do not mind their guessing if they enjoy it but do not want them to mislead our children. A professor of Wisconsin told the class that the Bible is but a collection of myths. The Bible contains the science of living.

Further, Christ said, All power in heaven and earth is given into my hands. I sent them out to teach all nations all things. Lo, I am with you always even to the end of the world.

The last *all* is in the latter part of the 11th chapter of Matthew: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Everyone must take upon him a yoke and be broken to the yoke, but here is the yoke that is gentle to the one who is heavy laden.

The Big Thing That Has Happened in the World

Mr. William T. Ellis has traveled all over the world and has written much as well as lectured. He comes from going to and fro on the earth. He says he has been around the world three times and has been everywhere mentioned in the Bible, from the Garden of Eden to the Isle of Patmos. "What! have you been in heaven?" he is sometimes asked. "Yes," he replies, "I get home occasionally."

"Have you been to hell?"

"Yes, I have been in the front line trenches in the recent war on five different fronts. . . . I have also been bitten by the descendants of the same fleas that bit the Apostle Paul."

As a scout of civilization he brings the big fact of the age. We can take it from the words of men who understand the times of to-day, or we can take it from the gospel.

For the first time since the morning stars sang together, to-day the great mass of men are on the move marching, marching in progress across the earth. The old moorings have been split. To-day the multitudes are alert, moving, they know not how, they understand not, they know not where.

High up on the Mount of Olives stands a great palace, hospital, church, a fortress erected by the German Kaiser—a monument erected to one man's glory where the Son of God suffered. There is a portrait of King David with a Prussian mustache. In the ceiling one panel represents Christ and his apostles. A parallel panel represents the Kaiser and Kaiserine receiving the homage of Palestine.

To-day the crowd, the mob, the mass, is wearing the crown. No part of the world is exempt. In the heart of the United States we have seen what the mob spirit can do. The allies were victorious, but to-day the allies are defeated in the Near East. Their alliance has been torn asunder, so that France and England are almost torn asunder. To-day the unspeakable Turk is dictating terms to the allies. Syria, Egypt, India, and a long list of other countries are in revolt, while China is in the worst stage of ferment, so that even the best students of China fail to understand.

In the tests that are now here and the greater tests that are hurrying on, the stability, the salvation of the world, depends upon the free, Christian, English-speaking people of the world.

Recently on Mount Sinai I was talking with a British soldier who said, "To-day civilization is collapsing. In ten years the whole world will be back where it was a hundred years ago." But personally I do not believe it. Personally I say that they are blind. They are too close to get the reality of things. I am convinced that the present great agony of the earth is not the death throes, but rather the pangs of birth. The red glow in the heavens is not sunset, but the rosy glory of the coming dawn.

If I were a highbrow I would talk to you about the pedagogical significance of a psychological experience. Or I might muster a few words about the motivation of it all. Is there such a thing as education by cataclysm? The world may go forward farther by one tremendous experience than by years of trudging.

Picture a frivolous girl more concerned with what hangs over her ears than what goes on between her ears. This thoughtless girl falls in love, becomes transformed by the glory of wifehood into motherhood, and becomes a wise counselor. A profligate rich young man meets his God face to face, and in the twinkling of an eye the purpose of his life is transformed and he becomes henceforth converted, chaste.

I have heard people say that America is responsible for the world unrest. I answer with joy, Yes. Right or wrong they give us credit for setting free the mankind of the world, and America has the supreme responsibility of settling the unrest of the world.

Half a century ago the key of the Bastille was sent by Lafayette to Washington. "I send this to you because it is the spirit of America that has opened the Bastille and set us free."

But we cannot have democracy unless we have theocracy—not only ideals, but acts. The whole world has been looking to us. It was left to America's Christian president to gather up the hopes and longings of the weary world and send them out as a clear declaration. Many instances of this can be given, but unless the Christian church, through its most democratic institution, the Sunday school, leads the world, it will not be saved. To-day America is the world's almoner. Beware lest we become the world's almshouse. To save America and keep her American we must make and keep her Christian.

Religion can only function as it is applied to ordinary, everyday life. Religious education stresses conduct. It is not complete with information about the Bible; it is useful only as its teachings are carried over into life problems.—W. W. Charters.

The Conservation of Childhood

Samuel is an example of the child aroused to a life of service. Evangelism is the very heart of the Christian religion, according to Miss Alice E. May, whose ideas are here summarized. When shall we begin?

The first discovery of the child is the fist or foot. Then follows the long process of knowledge. When shall we begin to train a child? One minute after it discovers its foot. The mere tone of those about a child will determine the child's education, as they are examples for imitation.

When shall we begin the evangelization of the child? We should start certainly at an early age. To do so we must have graded lessons for our Sunday schools. We should bring our boys and girls to get the true perspective, and draw the Sunday school children to the Christian religion. We cannot begin too soon. It takes time to produce desirable results.

Musicians who excel will practice for hours on the scale alone. There is long repetition, but they are made ready for any composition. So should we train for Christianity. There comes a time when there is a call to everyone, but we must study to be equipped and be approved.

Underlying all of the great world movements there has been Christian education. We may say it with changing emphasis, but it was Christian education that did away with slavery, that secured the emancipation of women, and gave us the Eighteenth Amendment. Your boy and mine will not have the education of the open saloon. That is better than to have a million dollars. It is now that great things must be done.

We are the heirs of all the ages. Our field is indeed great, for we have a great country. An open Bible is one of the greatest works on the law. It is the voice of God speaking to men. Anybody who will not allow it to be read in the schools is an enemy of America. We need the Sabbath; he who would take it away or commercialize it is an enemy to our country and our God.

Before Christianity, there were three great civilizations: Egyptian, Grecian, and Roman. They represent first, wealth as their power; second, art, beauty, and buildings; the third, conquest and law. They represent three great concepts: first, enjoy living; second, know thyself; third, control thyself. Egypt, Greece, and Rome have gone down, but since Christ there has arisen the Christian civilization. "Deny thyself, love all men, and serve." This will save this great world of ours.

Sunday School Evangelism

The change is coming; the evangelized truth is coming and is lifting up the spiritual life of the churches. According to Reverend J. M. Bader, results last year were unprecedented—two million members were added to the churches of America. It was the greatest year we have seen in added membership, and it came mostly from the Sunday school. We believe in both evangelism and revivalism, though we may disagree as to method. We should be careful not to confuse the method, however, and the thing itself. Evangelism is not something to be added; it is the very heart of the movement. We must first give religious education for evangelism. We need evangelism for religious education. Education prepares the soil for the teaching of the word.

There are 21,000,000 Sunday school people in North America. Modern training schools have made it clear that young people are suitable for graded evangelism from the cradle roll up. Little children should be taught worship at home in the tender years; primary children taught to think of the heavenly Father; juniors, nine to eleven, taught to love and use the Bible, to obey the heavenly Father as their parents are

obeyed. Intermediates learn much from twelve to fourteen and should study carefully the plan made to help them in public profession of faith.

Jesus as the child of twelve was "about his father's business." The Sunday school child learns much about the Old Testament and much about the successful Christian living, of subjection to the law of God. In the fifteenth year they learn the life of Christ; in the sixteenth year, the lessons aim to clear up and clear away the difficulties.

Thirteen years is now the average age of conversion. It once was fifteen.

At seventeen the Sunday school pupil studies the world for Christian service; at eighteen the philosophy of right living as given in the Old and New Testaments.

This is the work of Sunday school evangelism. It is part and parcel of the work of religious education and also of the work of evangelism. The modern Sunday school considers the grading of the child and uses God's graded book for graded evangelism. The Sunday school is great because it deals with youth. We must make decision early. Seventy-one per cent have decided for God young; ninety-five per cent have decided before they have passed the early twenties. Sixty-eight per cent of the great crimes have been committed by the young people. "Remember now thy Creator in the days of thy youth."

Benjamin Kidd's Signs of Power shows what may be done with youth. Germany was changed in a generation; Japan was the hermit nation, but after one generation was first in education, while America was ninth. Frances Willard said to the Republican convention in 1894, "This generation will not settle the liquor question, but we shall raise up a generation that will." Peace will never come to abide with the world until we teach our children to love peace and hate war.

Moody says if we can save one generation we shall put the Devil out of business. Block the road and there can be no more prodigals. We should set the little child in the midst, but instead we have been putting adults in the center of our program and have built up our work around the adult. We are changing now and putting the child in the midst, for we must teach and win him. One generation for Christ will save the world.

We have been warned against emotionalism, but I wish we had more men preaching with the tears running down their faces and the church have a real passion for souls. We must have a new crusade to capture the children for Christ. The old crusade under Peter and others was the saddest of all—a children's crusade. Most of them were sold into slavery or perished, but the crusade now is one conducted by adults for children to lead them to Christ.

The adult should learn, not for his own sake alone, but it is hard for most boys and girls to do anything unless we help in the home. What a chance there is for us to win the people for Christ! But we should have classes to study the evangelical work. The pastor should attend; his absence should be the exception. The pastor is now taking a part in the work of religious education. We need warm-hearted teachers to teach the boys and girls—not teach the lesson, but teach the young people and the children. The life of the teacher is the life of her teaching. The home must take account of parental evangelism, for the parents have the first and longest chance.

We try to do too much by proxy when it should be done by proximity. It is not the work for a pastor alone but for a church.

Social Evangelism

We are face to face with a great world revolution. We must look the fact in the face. We are engaged in the final

struggle for a world democracy, according to Charles Stelzel who has been a workingman, who is a student and lecturer on social research in New York City.

First, for religious democracy. Men must break down every barrier between them and God.

Second, political independence.

Third must come educational democracy. Once limited to a few, it must now be opened to all.

Fourth, social democracy—break down class distinction.

Fifth, democracy in sex. Once it was denied, but now women have rights. It remains to be seen what they will do with them.

Sixth, racial democracy. America has not all the talent.

Seventh, industrial democracy. The era of the common man is slowly but surely coming. Nothing can stop it. The coming workingman is going to have more to say.

The lawlessness of to-day is sometimes only incidental to the general progress of civilization. Every great movement passes through great upheavals at times. The Pilgrims boycotted the Quakers and others. This is incidental as a criterion of the church or of the American labor movement. A study of unrest means a great movement forward. The workmen are strongly religious. The average workingman stays away because of the limitation of his vocabulary. In Belgium thousands do not go to church, but in their labor temple they have a large picture of Christ and regard him as the great one sympathetic with their cause. Workingmen in London and other places possess a similar spirit and are deeply and profoundly religious.

Social unrest is the result of high rents, food shortage, men arrested. These great masses of people are not what the people think them. It is unemployment that does it. But we are told by the librarian at the Boston library that in their reading room they do not read Bolshevism nor socialism, but are reading on democracy and economics and similar subjects and will soon be the better educated men of America. While the clerks are reading novels, and others are passing their time, these men are studying. They read books that cause men to think. They go to the art galleries and then determine to better conditions for their families. By more reading they will become better educated.

The workingmen do not envy other men their wealth. They do envy them their opportunity for improvement.

The church is responsible for social unrest. The early Christian church with its preaching turned the world upside down. But without social unrest there is no progress. The great mass of workingmen are going to win, not through atheism but through idealism.

Do not treat these workingmen as if they were not your equals, for the church must help them and they will help the church. We must insist that the social question is fundamentally a religious one. Character is the supreme thing, the gospel of Jesus Christ to make men realize the necessity of Jesus. The church must bring capital and labor together on a basis of mutual respect.

To-day men do not know each other. The church of Christ must get them acquainted, must get them together upon a basis just to both.

The church must not stand for any system. It is not a mere social organization. It is not a chamber of commerce. The church should not adopt a special platform. The church must not advocate socialism, anarchism, nor any other "ism." But it must recognize the right of every man to decide upon his own economic system. Some day there is dross to be burned out. Then the world will stand out purified and undefiled. Then men and women will see the mission of Christ as never before.

But the church must speak with authority concerning great

religious principles. Every great question is justly religious—labor, peace, etc. These cannot be settled until religion dominates them. The church must engage in the social task in the spirit of the prophet. The new democracy requires the teaching of Christ by one who must be a prophet. He must not be a handy man for a board of trustees, for the church must make an heroic appeal.

Redeeming a Race Through Its Children

Mr. John M. Gandy is the president of the State Normal School at Petersburg, Virginia, and spoke on behalf of the colored race. He said that they do not usually speak out, but here he felt that he was among friends. Educated negroes are adopting the plan of demanding physicians' certificates before marriage, in behalf of eugenics. The redemption of the children really begins before they are born, but we have a serious problem in their economic condition, as a majority of their homes are not the best influence, though there is an increasing number of well-regulated homes. Even among the less wealthy negroes these ideals are gaining force. But too many families still have to live in a one-room cabin, both in the country and in the city. This makes modesty and right ideals difficult.

But progress is being made, especially through the negro schools in the South. Illiteracy has decreased from 100 per cent at the close of the war to 39 per cent now. But this has been done by unbelievable sacrifice, as thousands of dollars have to be raised to supplement the pittance from the state.

The church is helping with playgrounds and athletics, disregarding the old puritanical ideal. But they are securing not only sound, healthy bodies and developing minds, but also the ideals for the redemption of the race.

Among other forces besides the public school and the work of the churches are a few educators who are taking a prominent part in helping the Negroes. One or two companies are manufacturing toys especially for the Negroes, and biographies of great Negroes are being written. This is necessary, as they must secure a reasonable pride before ideals can become effective.

The Church Cooperating With the Home

By the time the child is seven he is either set toward or away from religion. This emphasizes the importance of the work with beginners, according to Miss Mabel Bailey. One wants to get cooperation with the home. Get parents to help provide equipment.

It is such a tragedy to go into some churches and not be able to find one place that shows there is room for a little child.

Every beginner worker should have a chance to get into the home and be friends with the mothers. When the child fastens a star on the calendar on the day of his birthday, have the fathers and mothers come, and then pin two other stars on the side for them. We must use the mothers in our beginner departments.

The church and home must work together to provide the very best in the way of lessons, buy pictures, etc., and have the children retell the stories at home. Have the children learn to say grace. Give the children go-to-bed stories and let the Sunday school lesson run through the whole week. Some teachers, through notes, give a special lesson, so the mothers can reinforce them at home. The whole week should be colored with the Sunday school lesson.

It is helpful to have occasional mothers' meetings, for there are some things one can say to a group of mothers which one cannot say in an individual call. To this end it is well to have a mothers' club of the department, as well as a

church parent-teachers' association. When the mothers come, give them something to do to interest them. It is well many times to have a parents' class.

Ideals in the Christian Education of Children

We must have the assistance of the home, also of the community. We may set forth our rules in terms of will:

First, I will do nothing in the life of the child that will later have to be undone. We want to teach constructively from the first.

Second, I will emphasize the values of living; will teach the real values of life.

Third, I will help the boys and girls to know the Father in relation to the daily life.

Fourth, I will teach the boys and girls the spirit of worship to the heavenly Father and Jesus Christ. Worship means "worth" plus "ship."

Fifth, I will help to get the right attitude towards others.

Sixth, I will help to crystallize into habits these right attitudes.—Mrs. M. S. Lamoreaux, at International Sunday School Convention.

The Opportunity of the Teacher

The circle talk is the teacher's opportunity to learn what it means to the child. The child should be made to feel it is "our Sunday school"—not the teacher's alone. Most beginner departments are not true beginner departments but miniature primary departments.

It provides an outlet for activities; it gives an opportunity for the child to ask, How? Why? Where? etc.

The teacher gets an insight into the home conditions and the children's dispositions; discovers what impressions have been made. We will often find the stories have not given the impression we intended.

It is a constant reminder that the child, not the story or the lesson, should be the consideration in the program. It takes two to make a conversation. If a teacher monopolizes the time and does all the talking, she is a very poor conversationalist.

Draw out the timid child tactfully.

Do not grasp every conversational opportunity.

Introduce easy topics of conversation.

Do not abruptly cut off a would-be contributor.

Watch the tones of the voice and see that all the children hear.

Ask thought-provoking questions.

There is a time for conversation. Handle carefully the conversation in the story. Conversation is also a means of teaching the memory verse and in planning a dramatic play and thus reinforce the lesson.—Elizabeth Shields, at International Sunday School Convention.

Week-day Schools in Religious Education

At the first session of week-day schools of religious education at which Professor George E. Betts and others spoke at the recent convention, the following program was presented: Assembly, 20 minutes; Bible stories, 40 minutes; recreation, 30 minutes; life stories, 20 minutes; dramatic expression, 40 minutes; closing, 20 minutes. It was proposed that such a day school be held two days each week. It was thought the expense could be met at a cost of approximately \$5 per student per year. It is possible that these day schools be established by the various churches, that the church itself should assume this responsibility, though it may handle it through the departments of Religion or Sunday school. Some speakers urge the necessity for further community schools.

WOMEN'S DEPARTMENT

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

Message From the General Superintendent

[The following message from our general superintendent is being mailed to our organizers and other officers, who no doubt gladly welcome the definite and helpful suggestions and instructions contained therein. Sister Glines is working on practical lines, and from time to time will likely send out many splendid plans, which will encourage local members to renewed and consistent efforts towards our goal.—A. A.]

To the Women of the Church: We are looking forward to a busy, interesting, and profitable year for the women of the church. From reports and monthly letters from the district organizers we know that many are engaged in study. This is very gratifying. We sense keenly the necessity for more intelligent manhood and womanhood. We are still stressing the organization of classes for study in the various subjects outlined.

We are also encouraging you to engage in some activity which will create an outlet for the expression and development of the abilities and talents of everyone. Every individual has a natural inclination to *do* something. In the expression of this desire or inclination, the activity may be made to prove helpful or of little consequence as we permit.

As a department of the church we are seeking to aid you in making your contributions this coming year worth while. You have repeatedly been given the list of study courses, which are now to be had at a very nominal cost, by writing the Herald Publishing House. Your intelligent service, made possible after proper instruction, is a splendid contribution to humanity.

As a church we have institutions such as the Sanitarium, the Children's Home, and the homes for the aged, in which many articles, such as table linen, bed linen, tea towels, tray cloths, dresser scarfs, clothing, etc., are needed. We are preparing to give you a list of such articles with regulation specifications, so that those who wish to do service along that particular line may be able to do so.

There are many places in the general church program where our large or small contributions may relieve the situation in such a way that many may be benefited thereby. We will give you a few illustrations of how some are working. Just recently a few Saints took advantage of an opportunity to accommodate a large convention by conducting a cafeteria. As a result, those few individuals made their contribution of two thousand dollars to the church. One club of women at one of their gatherings had a Sanitarium shower. Each guest was asked to bring some article needed at the Sanitarium. At another time this same group of women supplied all the dresser scarfs for the Sanitarium, having received specifications from authority so that all would be of regulation size. One group of women decided upon a contribution from each member at every meeting held. This contribution could range from one penny to as much as one wished to make it. At the end of the allotted time fifteen dollars was turned into the treasury.

Many and varied are the activities in which we may engage, not in the name of the church but as private individuals or groups, that will prove educational, social, interesting, and remunerative.

We suggest that each group of Orioles, Temple Builders, middle aged and elderly women, decide upon something definite and direct their energies that way. As soon as that one thing is accomplished, be ready with something else. The

church needs your service. Give it liberally, cheerfully, and unreservedly. Your reward will be the knowledge of having done your part.

In order to curtail expense, we are making some change in the matter of report blanks, thereby reducing the amount of paper and postage. Please note: We are sending one report blank of each of the different bureaus featuring in your district instead of two as formerly. Organizers, give instruction to have these blanks filled and sent to you. You take what data you wish for your own report and send original to Box 255, Independence, Missouri.

DORA GLINES, *Superintendent of Women's Department.*

Further Executive Changes

Sister Glines announces the following changes in the personnel of the general executive, which are here given to the sisters at large as an item of news. All communications of course will continue to come addressed to the general office (Women's Department, Box 255, Independence, Missouri,) no matter for which officer intended.

First Assistant Superintendent, Mrs. M. A. Etzenhouser.

Second Assistant Superintendent, Miss Nellie Sampson.

Secretary, Mrs. Grace Morrison.

Other board members: Mrs. A. L. Yingling, Miss Pauline James, and the new organizer in Zion, Mrs. W. H. Murphy.

Sister Mollie Davis is to occupy the place made vacant by Sister Etzenhouser's change of residence, her husband, Brother Evan A. Davis, having been appointed to take charge of the work in Salt Lake City. A. A.

Baby Welfare

"If I were asked what I considered the chief requisite for the successful practice of pediatrics, I would answer: The education of the mother. It is impossible to do even fairly good work in diseases of children without proper home coöperation. A direction is never followed out so well as when it is understood."—Doctor Charles G. Kerley.

"Pediatrics: That branch of medical science which treats of the hygiene and diseases of children."—Webster.

"*Prenatal Hygiene.* If any baby could supervise the preparation for his own coming, he would not wait until the last few months before his advent, that is, any baby who had even moderate ambition for his comfort, his happiness, and his efficiency.

"He would begin by selecting his grandparents, who would be highminded, religious, abstainers, moderate in all their habits, industrious, neither wealthy nor poverty-stricken, and who would bring up his father and his mother as members of a family of children in the same spirit and with foresight for his welfare. He would direct, during their childhood and adolescence, the physical regime of his father and mother, which would be simple, natural, regular, chiefly in the open air, with habitual deep breathing and, especially for his mother, exercises and clothing that would develop the most efficient digestion, breathing capacity, back and trunk muscles, steady nerves, reserve vitality.

"He would guide their education, which would include a minimum of traditional junk, parrothe mimicy and discipline, and a maximum of real experience, valuable information, and æsthetic appreciation acquired through personal exploring, experimenting, judging, creating, with a discipline that developed self-direction, self-control, and self-reliance.

"He would anticipate that his mother and father, with such a heredity and education, would be high-minded above dissipation and triflings, sensible beyond unhygienic habits in

food and in dress, well-poised and superior to pettiness and discords, with a radiant love that maintained an atmosphere of joyousness, graciousness, courage. Having chosen each other because they loved each other, his father and mother would live and work and plan because they loved him. Before they invited him to come, they would have a comfortable home settled, so his mother could give her chief attention to him and be free to live much out of doors; they would consult their physician and bring themselves to their best vitality, so he might have the best physical constitution; and they would make any necessary sacrifice of their own desires that he might be undisturbed and thus grow steadily and sturdily until his birthday."—Mary L. Read, in *The Mothercraft Manual*.

Parents as Educators

(By Katherine Beebe. Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City.)

Companionship With Children

Too much cannot be said concerning a real companionship between parents and children. I emphasize the "real." Those fathers and mothers who have practiced this companionship through their children's unfolding years seem almost to hold them in the hollow of their hands. Those fortunate young people simply do not want to do the things which would grieve or distress the ones they love best, and in addition are so well equipped with vital interest in the better and finer aspects of life that the less desirable makes no effectual appeal. I have seen this happen over and over again, and one mother of five splendid children said it was as certain as that two and two made four. Given this real companionship by their parents and a mutual sharing of the best things in home, books, music, art, nature, and humanity during eighteen or more plastic years and children are bound to turn out well.

Value of Companionship

This sort of companionship is no casual or haphazard thing. The parents who realize its value and mean to have it at any price are willing to play, really play with their babies, to keep on playing with the little ones, to give hours of time to the older ones, and to live on such friendly terms with their children from the beginning that spontaneity, originality, initiative, and enthusiasm are never repressed. Tender love, real living sympathy with the child's point of view, active participation in whatever interests him, doing things together, these are the precious secrets of those parents whose children when grown are still their dearest friends.

It is from the first a question of being willing to pay the price. When one sees on every hand boys and girls whose friends and interests are all outside of home, who seem entirely at liberty to choose their own occupations and amusements and inclined to select those which are not only questionable but often desperately dangerous, and contrasts them with those others of whom we have been speaking, one is forced to conclude that many parents have purchased self-indulgence for themselves at a terrible cost. "Where are their parents? What are they thinking of?" How often do we hear this said to-day as we gaze upon the girls and boys who are on the streets, in the restaurants, at the shows, in the automobiles; as we read the horrors in our daily papers, as we listen to tales of disgrace and disaster.

It does not matter much where they are now. It is too late. Their great chance is gone for good and all. But years ago these parents were spending hours upon themselves which should have been passed in companionship with their children.

What would they not give now for that companionship and the influence which can be bought only at that price!

Priceless Opportunity

But, oh, you fathers and mothers of little children, don't let your opportunity slip! Now is your great chance! Fill the golden hours of your children's early years with all sorts of work, play, projects, excursions, reading and study together. Live with your children. It was long ago that Froebel cried, "Come, let us live with our children," and never was his reason for so doing so clear to our minds as in these latter days. Do not say that you are too busy, or that the labor of providing food and shelter for them prevents. Let them share, according to their years, in the family work, the family responsibilities, and even the family income. Remember that companionship means participation. You can make work a frolic or an unwelcome drudgery to them; it is for you to choose. All depends on the spirit in which the necessary things are done. Even be thankful that your means are restricted, for then your problem will be a simpler one than if you had all the money you wish you had. Necessity is an able assistant to any sort of teacher, and besides it is you the children want rather than the things you think you would like to give them.

The Hidden Flower

How strange it was that we should know
Each other long before love flamed,
Our love was like those flowers that grow
In mines and blossom though unnamed.

Do you recall the day when first
We realized that love had found
Our hearts and growing there had burst
In bloom with one sweet flowering bound?

O dearest flower found on earth,
Too beautiful for time and death,
No struggling word can name thy worth,
He only feels who knows thy breath.

—Dean Travers, in the *Kansas City Times*.

A Study of Civics

Text: *The New Civics*, by Roscoe L. Ashley

CHAPTER IX

Public Finance

I. General Considerations

1. The financial needs of our Government.
 - a. In peace and in war.
 - b. Money needed for local government.
2. Private property as a social institution.
 - a. Its history.
 - b. Advantages.
3. Protection and taxation of private property.
 - a. The Fifth and Fourteenth Amendments of the national Constitution.
 - b. Why wealth should pay a tax.
4. Taking private property for public use.
 - a. Eminent domain.
 - b. Special assessment.
 - c. Property and income taxes.
5. Characteristics of a good tax.
 - a. Must be just.
 - b. Must be easily administered.

II. National Taxes

1. Taxes.
 - a. Under the Confederation.
 - b. Under the Constitution.
 - c. The three periods in the history of taxation.
2. Duties on imported goods.
 - a. Merits and demerits of the system.
3. Internal revenue.
 - a. In war and in peace.
4. Income taxes.
 - a. History.
 - b. Present status.
5. Inheritance tax.
6. Corporation and internal taxes.
7. The management of national finances.
 - a. Finance Committee in the Senate.
 - b. The Ways and Means Committee in the House.

III. State and Local Taxation

1. The general property tax.
 - a. Difficulties in assessment.
 - b. Defects of the general property tax.
2. Corporation taxes.
 - a. Reasons for.
 - b. Special tax on different corporations.
 - c. Plans tried by Europeans.
3. Give the principle of the inheritance tax.
4. Other forms of state and local revenue.
 - a. Defects and merits of the system.

Suggestions for Reading and Discussion

"Every dollar that is spent in any department of government comes out of the pockets of the people. It is not easy for the public to realize this. The Congressman who gets an extra appropriation for a post office or other public building that is not needed, in order to please his home people, may get more votes, but he is adding to the public burden. In return for a vote for his post office he is sure to have to give his vote to a fellow Congressman for an unnecessary expenditure in another State. The chain so formed is practically endless and its inevitable effect is to raise the cost of living unwarrantably. Every such expenditure, every unnecessary public salary, every dishonest public official, every tax dodger, every incompetent piece of public work, adds to the burden of taxation which the people have to pay."

1. "How the Government is financed." Lesson 12, in *Correspondence Course in Citizenship*, by Miss Marie B. Ames, 609 Century Building, Saint Louis, Missouri.
2. *Taxation*, a leaflet, price 10 cents. Revised from *Your Vote and How to Use It*, by Mrs. Raymond Brown. New York League of Women Voters, New York City.
3. "How the tariff affects wages," by F. W. Taussig, in *Atlantic Monthly*, September, 1919.
4. "Disarmament: why and how," by Joseph E. Johnson, in *Saints' Herald*, January 4, 1922.
5. Quote the language of the Constitution, as to taxation. Section 8 of Article I.
6. Define: *Direct and indirect taxes, imposts, and excises.*
7. What do we get in return for taxes?
8. Are taxes liable to increase or decrease in this country during the next decade? Why?
9. Write a history of the tariff in the United States.
10. Consult an encyclopedia and prepare a report on the work of Alexander Hamilton.

DORA YOUNG.

LETTERS AND NEWS

Thirteen Thousand Miles to Graceland

Yes. Traveled so far to attend Graceland, and truly consider it worth while. On the 28th day of June, 1921, in company with William Patterson, the writer sailed out of Sydney harbor, Australia, en route for America and Graceland, to enter the course in religious education. On the way across the blue Pacific, we called for a brief stay at Tahiti, Society Islands. There we were pleased to meet with Sister Frank Almond, who had studied at Graceland the previous year, and was then with her husband, who was also a Graceland graduate, doing missionary work among those island Saints. Other kind and capable missionaries were also doing capable and practical work among those people. Surely the influence of Graceland reaches into many places and different climes. The Graceland spirit will in the near future be penetrating into the hearts of many countries, where the voice of this church is as yet not heard. This fact is assured by the number of students at Graceland who come from other lands.

Just a word about the cosmopolitan character of the student body. It was surely interesting to note that on the second and third floors of the boys' dormitory, Marietta Hall, there were represented England, Wales, Palestine, Austria, Canada, and Australia. These boys were all at Graceland with the ambition to learn and prepare themselves to carry back to their own lands the particular message that this church has for the world. Their influence will be to internationalize the activities and influence of this church. For after all, this church is not an American institution, but a world church, with a definite mission to the world as a whole, and not to any one section in particular. The educational policy of Graceland is, of necessity, broad and international, and so it seems a safe prognostication to say that in the very near future the influence of Graceland, will be world-wide, and, in the opinion of the writer, this is as it should be.

The Graceland spirit is what every student that enters her portals must feel. It continually radiates from the members of the faculty, and is again reflected in the lives and activities of the student body. It is the spirit of consecrated service. I wish right here to sincerely thank the faculty of Graceland for their example and the stimulus which they have unconsciously imparted to me during the past year. I am truly thankful for the year's association with such fine characters, and in the years to come I'll often think of the splendid lives of the Graceland personnel.

As a student who has felt the Graceland spirit, I stand on record against any who would impeach her fair name or cast any insinuating slurs regarding her influence. The vision of one who has traveled so far to attend one of her classes, is that in the years to come her students will greet each other in distant lands, making the Graceland spirit a universal spirit. There, there is no class distinction, but all are working for the good of all.

I wish to again express my appreciation and thanks for the studies and associations I have enjoyed at Graceland during the past year in the religious education class.

A student from Australia,

JOHN BLACKMORE.

Recent issues of the *Flint* (Michigan) *Daily Journal* contained a two-column advertisement of a lecture on "Mormonism exposed," in answer to statements by representatives of the Utah Church in which they told the public they had been preaching in our church on Newall Street, thereby confusing many. They are reported to have been in that city in force.

One Year With the Class in Religious Education

Many times have I been asked the question, "Why are you taking the course in religious education?" The peculiar stress invariably placed on this question inferred that the interlocutors believed this special course was provided for members of the priesthood, and to them alone could it hold interest or be of value. My decision was the natural sequence of a number of years of experience in church work, years which were filled with privileges for serving the church in various ways: locally, in district capacity, with reunions, and in the departments. This service brought, as all service will bring, a large measure of satisfaction, but with this satisfaction was also a keen sense of the lack of needful preparation that would have made this work a valuable rather than merely a willing offering. No one could feel content in playing a part in the "Tragedy of the untrained" so I looked about for a remedy and found it in the religious education class at Graceland.

The results are very gratifying. After a year of association with a democratic student body and faculty of our own church college, we return with a new incentive and a renewed determination to give of our service. With this new zeal has also come a greater vision of the general aspects and aims of the church and the basic methods of reaching these aims, economically, socially, and religiously.

A field of service has opened before us so wide, with aim so high, that its accomplishment must require a trained and educated church membership, possessing the same clear vision and consecration to its fulfillment as has characterized our priesthood in the past. Our present problems demand the service of all.

The policy of preparation for service is especially applicable to the women of the church. In the past we have been too passively interested in our religious program; too little aware of its vital relation to real living; but that time is now past, and we find in the church an increasing regard for women's ability and influence which is proportionate to the recognition they are receiving in other fields of progress. The church is in need of the women power within its ranks, and Graceland can help to prepare it for service.

WAVE CROSS.

Baptisms Total Thirty-six at Jonesport

We closed up our Jonesport, Maine, effort Sunday, July 2. A splendid audience greeted the closing service, as indeed the meetings all through the campaign. Surely the field is white unto harvest and this seems to be the condition prevailing all through Maine. A spirit of inquiry is throbbing strongly in the bosoms of the common people. They are weary of sectarian sycophancy and are longing for the "old paths."

I never labored in a place where missionary opportunities were so flattering. A sense of fairness prevails with the people and they are easily approached.

Thirty-six were baptized at Jonesport since the debate, the majority of whom are heads of families. Among that number are enrolled the names of Mr. Emory Farnsworth, his wife, and son. This was the gentleman who occupied the chair in the late discussion with Glendenning. He is a man of sterling integrity and brings prestige to our cause.

They are indeed a happy band of Saints at Jonesport, unassertive in manner but tenacious in their testimony.

An unusual experience was related to me by Sister Cummings, suggesting the interest of the Almighty in our recent debate. Some few weeks prior to the discussion, she saw a large public gathering in attendance at the debate. She observed among other matters the presence of a certain lady

and also heard the testimony of a leading townsman, a Mr. Rogers, who, although a nonmember, testified to the divinity of our cause. She also saw John, the Baptist, in attendance.

Upon the opening of the discussion our sister was in attendance and, somewhat to her surprise, the lady referred to was present, also; seated at her side was the gentleman referred to, and later he did testify to the truth by being baptized. Who shall say that the third one, John, the Baptist, was not also present, overruling the psychological forces that prevail at a debate and preparing the hearts of the people for the reception of the truth. It is quite significant that during my closing speech, I devoted some time to the presentation of evidence, showing that John, the Baptist, was to come ministering as an angel in the last days.

It will be impracticable to make mention of the splendid support imparted by the host of willing hands and unselfish workers. Their number is legion. In particular would we mention the splendid home afforded me by Alpheus Clark and his amiable wife. Our dry land brother is nibbling at the bait and we hope ere long to hear of his entrance into the kingdom of God.

To-night, July 4, we open up a short series of meetings at Vinal Haven, where we hope to be kept busy until the Deer Park and Onset reunions.

Everything is running electrically down here. We are kept busy from morn until night.

Sincerely,

DANIEL MACGREGOR.

Independence

The Saints at large who have perused the Christmas offering report in the *Blue Stepping Stones* of May 21 may have wondered at the small totals reported by the Independence schools. A correction appears in the *Stepping Stones* of June 25 which gives the actual amounts given by them, which makes a much different showing. Interest in Christmas offering in Independence is high. In fact, some have felt it was too high, and at the expense of other funds, but of late tithing cards have been introduced and are proving successful. Their use should not only give proper credit to amounts paid in, but should develop a better understanding all around as to the financial system of the church. The actual amounts given by the larger schools in Zion are: Mount Zion (Stone Church), \$4,000.60; Zion's Hope (Second Independence), \$1,122.03; Enoch Hill, \$234.31; Liberty Street, \$131.84; Walnut Park, \$457.38.

Walter W. Smith, church historian, and wife, also Brother Earl Corthell and wife, visited the third annual picnic of the Far West Saints on the Fourth. This picnic was participated in by about four hundred Saints from Cameron, Far West, Delano, Kingston, and Oakdale Branches. A miscellaneous program of music, etc., was had in the forenoon, and one of music and speeches in the afternoon. Brother Walter addressed them at the latter. They met at the old historic Far West and thoroughly enjoyed the fine day.

The quarterly conference of Zion was held on Monday evening, the 3d, at which time delegates to the General Conference were nominated, delegates to the Sunday school convention elected, and expert accountants now examining the books of the bishop for Zion asked to report their findings to the Saints of Zion.

At the April conference, at the suggestion of the First Presidency, the pastors in Zion were made a committee to bring in a list of nominations for selection of delegates to the coming General Conference. They did this, with the specific understanding that it was not final, but subject to addition or subtraction by the assembly. After considerable discussion,

led principally by those who feared such procedure might mean a curtailment of the principle of democracy, a resolution prevailed accepting the list as nominations, but allowing further additions from the floor and providing that the total list of nominations be printed and submitted to the membership. A later-called meeting on July 10 voted to select the fifty delegates, those receiving the highest number of votes, all others to be alternates. No objection was made to the one hundred and ten names submitted by the superintendents of the Sunday schools as delegates to the convention, and without debate they were ratified and accepted.

One wonders sometimes if the word *nominate* is generally understood. If it had been on this occasion it seems that all the assembly needed to do was to proceed in an orderly, expeditious manner to add to the list submitted by a committee of its own appointing, then in the same manner decide as to methods of selecting from the list. Yet the two hours of argument, some of it very violent and incriminating, revolved around the evident supposition that a nomination is tantamount to an election. This is not the first time such a situation has arisen, and it may not be the last, but one can but hope there will be improvement.

On the evening of Monday, the 10th, a special meeting was called at the Stone Church, at which time printed lists of all the nominees were furnished, totaling seventy-five names. The audience spent some time on them, marking their choice of the fifty names. A resolution prevailed selecting for alternates those not elected to serve as delegates, beginning with those receiving the highest number of votes. A committee of three from the audience was chosen to count the votes and report results to the HERALD.

Elder Paul M. Hanson delivered the radio sermon last Sunday and is announced for next Sunday, probably at about 3.30 p. m. Various times of the day have been tried, in an effort to get a time which will allow speakers and musicians to respond, and at the same time find a minimum of air interference. This will be decided soon and announced. The wave length used is 360 meters.

The Religio is putting on motion pictures on the church lawn each Saturday evening, with good attendance. They are having the usual trouble getting satisfactory films, for a very small percentage of those to be had are free from some objection. With the close of the July contract a new arrangement will be in force whereby a special committee will view all pictures before they are brought here, and it is hoped this will secure better results.

A second and evidently successful attempt was made last Sunday morning in taking panoramic and moving pictures of the children of the Saints, by a representative of the Kansas City Journal and a news film company. A good attendance was had this time, though of course not all mothers could be there with their children.

As we go to press a special election is in progress in Independence. Four propositions are being voted on. They are:

1. Bonding the city to raise \$40,000 with which to purchase the fair grounds comprising some fifty-three acres just southeast of the city limits for park and playground purposes.
2. Bonding the city for \$20,000 with which to improve the fair ground property.
3. Granting a franchise to the Jackson County Light, Heat, and Power Company for a term of twenty years.
4. Granting a franchise to the Independence Oil and Gas Company.

Considerable has been said on both sides and a large vote is expected. Within the past year a renewal of the franchise to the gas company now operating in Independence (Number 3) was refused by the voters, many of the Saints opposing it

because of its location. President F. M. Smith was in Chicago recently conferring with the owners of the gas company regarding the relation of the gas plant to our building program, and while he was granted a respectful hearing and consideration, no legal steps were taken to provide for a removal to other location.

The other gas franchise proposed is for a new company which proposes to come in from the north with mains from producing natural gas wells, part of the supply now being available and more possible from new wells that are proposed.

A light wagon, inclosed and apparently fully equipped, hauled by a yoke of large, well-fed oxen, appeared in Independence on July 3 and made a prolonged stop just outside our window. A smaller vehicle followed, drawn by a single animal of the same species. They are following the pathway of the old pioneers from Connecticut to California, and there are few within the past several decades who have seen oxen used as motive power on so long a trip. They have been eighteen months on the trip and evidently are not out for speed records.

Elder J. F. Curtis writes from Dowagiac, Michigan, on the 6th to say that he is engaged in a sixteen-night debate at Dailey, Michigan. Mr. Charles O. Harmon, of Cassopolis, Michigan, a lawyer, is chairman and doing splendid work. He became interested in our work through Three Bibles Compared, by R. Etzenhouser.

The following patients entered the Sanitarium for the week ending July 8: Doris Long, and Master Kenneth Graham, Lamoni, Iowa; Mrs. Anna Willey, Linneus, Missouri; Jack Goza, Harold VanOder, and Mrs. Cecil Peck, Mount Washington, Missouri; F. W. Barbee and Mrs. Irene Evans Smith, Kansas City, Missouri; Mrs. D. M. Dwyer, Cameron, Missouri; Master Walton Lambkin, Glenwood, Iowa; Oscar Deal, Woodbine, Iowa; and Mrs. Anna Jewell Triplett, Buckner, Missouri; and the following from Independence: Bert Arnold, Master William Russell, Mrs. Hattie McNeil, Miss Atha Mae Luff, James F. Lippincott, Mrs. Linda Whiteaker, Shannon Child, Mrs. Jessie Carey, John Ogle, Master Edward Vaile Brackenbury, Misses Ethel and Marie Johnson, Mrs. Pearl Lavery, and Mrs. Mary C. Closby. X-ray patients: Mrs. L. W. Cross, J. G. Morgan, and Mrs. Mary Young, all of Independence.

Saint Louis, Missouri

Our Religio has been having increased attendance because Brother Ed Bell has given, at the past three Friday sessions, lantern views of scenes on the Santa Fe road between Saint Louis and California. An encouraging feature is that nearly if not all attending come in time for the lesson study.

We wonder if some of our young people will not be curious enough about those cliff dwellers and other views of the Mesa Verde ruins and the very interesting talk Brother Ed gave them to want to read their Book of Mormon and learn more about these ancient people. There is no other book giving an authentic account.

Sister M. A. Etzenhouser is in Saint Louis doing social service work with the Provident Association, that she may do more efficient work for the church along these lines. On Sunday, June 25, she gave a very interesting talk to the Sunday school about the work of herself and husband in Utah. We hope to hear more from her.

Saint Louis will not have a Fourth of July picnic. We shall picnic on July 29 instead.

The Mite Society is having a patriotic *indoor* picnic at the church on Friday, June 30. We will have picnic lemonade free, balloons, and other picnic accessories. A good time is anticipated.

Prayer meetings are fairly well attended and very good.

Sunday night attendance has fallen off in spite of the very good sermons by our pastor.

Our pastor made some very sweeping statements one Sunday morning, if statistics are to be believed. There are twenty times as many men in jail as women. Men use more whisky than women in the proportion of one barrel to one pint, while even a larger proportion of men use tobacco—yet man is called "the stronger sex." Why is this? We can find only one explanation that seems reasonable, and that is, most women are clean and strong and transmit to their sons new energy and vitality. The home should be the best place in the world, and in it the moral strength of the mother predominates and does all that it can to save the race. Ninety-five per cent of animals are born perfect physically, while nineteen out of twenty children are in some measure defective, owing to drink, tobacco, and vice habits of parents. Nine tenths of all degeneracy is due to the same causes.

E. B.

Boston, Massachusetts

We are now rapidly approaching the season when the Boston Branch hibernates. Every summer there is a more or less general exodus to the reunion grounds at Onset, and during this period branch activities cease. At a recent business meeting it was voted to dispense with all Sunday services from July 9 to August 27.

The ministerial conference held here, May 20 and 21, was well attended, and the program arranged by the quorum president, Doctor Sinclair, was instructive and entertaining.

By far the most interesting item of the work here at present is the missionary effort being made in Stoneham, under the direction of E. J. Gleazer. Stoneham is a town of about seventy-five hundred inhabitants, about twelve miles from Boston. Two families of Saints live there, Alma Nickerson and Stephen Haseltine, and through the efforts of these brethren and their capable companions the work is known from one end of the town to the other.

Several weeks ago, while the snow was still on the ground, fourteen men of the branch journeyed to Stoneham and inaugurated an aggressive campaign to advertise our meetings. We had secured the chamber of commerce hall for our Sunday meetings which were advertised to continue four weeks. Brother Nickerson had provided maps of the town, with different districts designated. Our method was to call personally at each home with an announcement of our services and an invitation to attend.

We held three meetings in the chamber of commerce hall. By this time the opposition of certain interests had been brought to bear so heavily on the officials of the chamber that the use of the hall was denied us to complete the series.

We also held street meetings every Saturday evening for eight weeks, attracting considerable interest. One evening in particular, when Elder James Bishop was passing through Boston, on his way home from England, he addressed a street meeting in Stoneham. Among the interested listeners were some of the town's leading ministers, and the street service was followed by an exchange of ideas in the presence of a large crowd.

Being denied the chamber of commerce hall, we secured a theater, but after three weeks they too shut down on us. But Brother Nickerson was equal to the occasion. He secured the use of a lawn right in the center of the town, built a platform, wired it for lights, erected a big sign, big enough so that all who run may read, and for the past three weeks services have been held practically every pleasant evening.

Beyond a doubt there are some seekers for truth in Stoneham. Our problem is to reach them with our testimony. We have some interested friends, and one in particular has offered us the use of his home in which to hold meetings. Our earnest desire is that we may be able to convince others of the truth of the gospel message, and also that we who have named the name of Christ may acknowledge him as our leader by doing the things he commands. No amount of preaching alone can ever redeem Zion. We pray for an early realization of the crowning achievement of the latter-day work.

H. A. CHELLINE.

Nauvoo District

Extracts of letter to the First Presidency from Elder D. J. Williams.

We are pleased to say that the Nauvoo district conference has passed with the same beautiful spirit that has been characteristic of our district conferences for several years. It seems that our people are not intent on looking for mistakes. If they were, I fear they would find plenty in their pastor. It is surely a pleasure to labor among such.

Our chief difficulty was the housing of the conference. The house was simply crowded. A goodly number of chairs were added to the regular seating capacity, and some were standing in some of the services. Brother J. L. Parker spoke in Fort Madison Sunday evening, and several from that place went home for that service. Many would have been turned away from the service here had they remained.

The conference was a splendid one, and as Brother Salisbury remarked that he felt it was the mark of a new epoch in the district, so we trust it will be. We were glad indeed to have him with us, as his experience has made his advice very helpful.

The conference saw fit to place the responsibility of district president upon the writer for another year, and Brother Clarence Gunn, of Fort Madison, was elected as secretary.

Brethren F. Henry Edwards and Prescott Foo were also present and added much pleasure as well as considerable interest to the conference. It seems we cannot think of them apart from Graceland, for they so often speak of their experience there with delight. The writer has often desired to take the religious education course at Graceland, but as ten years disqualifies him for that pleasure it becomes necessary to readjust such desire. Well, perhaps we can take the course by correspondence, if it can be so arranged.

"The Saints near Eagle Grove, Iowa," writes Anna V. Willert, "were organized into a group on Sunday, June 25, 1922, with Brother Henry Castings, of Des Moines, and Doctor J. E. Slocum, of Webster City, in charge. The following were elected: Doctor J. E. Slocum, superintendent; Sister Florence Kirstein, assistant superintendent; Sister Clara Wilkins, treasurer; Sister Anna V. Willert, secretary; and Sister Anna Lubbers, pianist."

Brother Ed Crownover, of Oklahoma, writes that his son received almost instant relief after he had written the letter asking the prayers of the Saints. Previous to that, the condition had been very serious. Both he and his wife feel to thank the Lord for the blessing.

He asks the continued prayers of the Saints that he may live closer to the Lord and walk in the right path. He is an isolated Saint and has never had church privileges, though he hopes sometime soon to be permitted to live among the people of the Lord. He feels to thank the Lord for this added blessing as well as the many other blessings he has received.

MISCELLANEOUS

The Bishopric

Northwestern Ohio District: Having received the resignation of Brother E. L. Ulrich, we hereby appoint Brother Harold H. Harms, Box 227, Bradner, Ohio, to continue the work as Bishop's agent of the above district.

The Saints of this district are to be congratulated upon having the services of Brother Harms, with his splendid commercial experience, to look after the financial interest of their district. We feel confident that he will receive your loyal support. The stress of the times which are upon us at the present are increasing the calls for help from many who are in distress, and the church should not be found lacking in doing her best to meet this situation. Added to this responsibility is the commission given to us to preach the gospel in all the world for a witness, before the coming of Christ. We trust that each one will fully sense his portion of this responsibility and give freely, as the Lord blesses.

We express our gratitude for the years of service which Brother Ulrich has rendered in this department of the work.

Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

West Virginia, August 25 to 27 [no place mentioned, EDITORS]. Beginning Friday at 10 o'clock a. m., in charge of the Sunday school department; Women's Department at 2 p. m.; and entertainment at 7.30, given by the Sunday school and the Women's Department. On Saturday the district conference will take place. We would urge that everyone start for the conference on Thursday morning, so as to be there in time for the Sunday school session. I am hoping that some of the Twelve may be present. Thomas Newton, president.

Kentucky and Tennessee, at Farmington, July 15 and 16. Connie B. Gallimore.

Reunion Notices

Eastern Iowa, at Maquoketa, August 11 to 20. Too good to be missed. On the Maquoketa fair grounds, which is a very convenient location. Good camping grounds. Meetings in spacious pavilion. Tents: 7 by 9, \$3.75; 10 by 12, \$4.50; 12 by 14, \$4.95; 14 by 16, \$5.75; 10 by 14, 2 rooms, \$7.50; 14 by 14, 3 rooms, \$9.15; 14 by 21, 5 rooms, \$10. All tents will be set up. Cots: single, 40 cents; double springs, 40 and 60 cents; boxes for spring, 5 cents. Order not later than July 25 from Clarence Heide, Fulton, Iowa. Make all your arrangements early. Amos Berve, president, Cedar Rapids. C. A. Beil, advertising manager, Clinton, Iowa.

Southwestern Texas, at San Antonio, August 18 to 27. Reunion and conference. Please send branch and ministerial reports to the undersigned as early as possible. Departmental workers, let us get busy and have all things prepared before us. Thomas Jett, jr., 3515 South Flores Street, San Antonio, Texas.

Far West Stake, Stewartville, Missouri, August 18 to 27. Prices on tents: 3-foot wall, 10 by 12, \$3.50; the same, 12 by 14, \$4.25; 6-foot wall, 12 by 16, \$7.75. Single cots, 65 cents; chairs, 15 cents. An added charge will be made when persons do not put up and take down tent. Prices of meals: Breakfast 25 cents; dinner 35 cents; supper 30 cents. Orders for tents must be sent in promptly; do not delay. Address John Hovenga, chairman tent committee, Stewartville, Missouri. R. S. Salyards, president of stake.

Chatham, at Erie Beach, August 4 to 14. The Chatham, Wallaceburg, and Lake Erie Electric Road will issue tickets at the usual reunion fare, good for the entire reunion, but all must ask for reunion tickets. Meals in dining tent: breakfast and supper, 20 cents; dinner, 35 cents. Reduction for children. Tents: 7 by 9, 2-foot wall, \$3.25; 8 by 9½, 3-foot wall, \$4; 9½ by 12, 3-foot wall, \$4.50; 12 by 14, 3-foot wall, \$5.50; 12 by 16, 3-foot wall, \$6.50; 9 by 16, 6-foot wall, \$8.50; 14 by 18, 3½-foot wall, \$7.50; 12 by 12, 7-foot wall, \$8.50; 12 by 19, 6-foot wall, \$10.50; 14 by 24, 7-foot wall, \$12.50; 20 by 30, 7-foot wall, \$16; 20 by 40, 7-foot wall, \$22. Single cots, 70 cents. Send tent orders to Stewart Lamont, 66 Lydican Ave-

nue, Chatham, Ontario. Time allowed for auxiliary and choral work. Speakers: Mrs. Dora Glines, Gomer T. Griffiths, Agnes MacPhail. Stewart Lamont, president. J. C. Dent, secretary.

Kentucky and Tennessee, at Foundry Hill, July 29 to August 6. Connie B. Gallimore.

Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27. Arthur E. Starks.

Two-day Meetings

Northern Saskatchewan, at Battleford, July 15 and 16. Those coming by train please telephone 137, ring 2, if not met. Come and worship with us. At Pleasant Lake Branch, near Shellbrook, July 22 and 23. Trains will be met at Shellbrook. Everyone invited. At Minnesota Branch, near Vanscoy, July 29 and 30. Trains will be met at Vanscoy. Everyone come. W. J. Cornish, president. Eva Land, secretary.

At Beaverton, Michigan, July 29 and 30. Those coming to Coleman, come early. The train leaves Coleman for Beaverton in the morning. The Gladwin train will be met with autos. Come, do your part, and make the meetings a success. Bring full baskets. Matthew Umphrey, president. Clara Nichols, publicity agent.

One-day Meetings

At Saginaw, Michigan, July 23. Will be held at the church, 1534 South Jefferson Street. Bring full baskets. Matthew Umphrey, president.

Pastoral

To the Saints and Friends in Utah and Idaho; Greeting: Having been appointed supervisor of missionary work in Utah and Idaho, I take this means of announcing my willingness to be of whatever service I can to all those who are willing to cooperate for the spreading of the gospel and missionary work in general.

Inasmuch as we are required to labor under some difficulty because of a shortage in appointed missionaries, it will be necessary to utilize each one in local conditions who will respond to the call to carry on the missionary work.

Whereas we all realize there is wisdom in a multitude of counsel, I would be glad to hear from any of the brethren, sisters, or friends who would care to offer any suggestions as to where and how best to serve the church, the world, and ourselves in carrying on our missionary work. First of all, let everyone interested become familiar with the "missionary policy" as provided for by the joint council. In so doing we will be able to work in harmony with the authorities of the church, in harmony with each other, and therefore to the best possible good of all concerned.

Those who have not a copy of the "missionary policy" herein referred to, may obtain the same by writing me at my Ogden address.

I realize that there are many earnest Saints who are anxious to give expression to their zeal in service. The most sufficient way in which we can render service is that everyone learn his duty and stand in the office of his calling. In order to do this we must have organization. Organization brings understanding of each other, of principles involved, of objectives and cooperation. In putting into operation these things we can expect success, satisfaction, peace, and joy in service well rendered.

May we prayerfully and earnestly cooperate together in the great work intrusted to us, is my prayer.

I solicit correspondence and suggestions from all those interested in the onward progress of our work.

In gospel bonds,
R. L. FULK.
OGDEN, UTAH, 1501 Washington Avenue.

Having been appointed to labor in the Northeastern and Saint Louis, Missouri, Districts, I desire to get in touch with district and branch officers, especially those of Northeastern Missouri. I should like also to get in touch with the scattered members, where there is an opportunity for missionary work.

Let us push the work and make an opportunity. Those who are willing to tract their locality and assist a missionary in campaign, write me at my home address.

In gospel bonds,
A. M. BAKER.
KOSHKONONG, MISSOURI, Route 1, Box 12.

To the Saints of the Toronto District; Greeting: The undersigned has recently been appointed by the joint council as missionary supervisor for the above-named district. I trust this arrangement may tend to forward the work of the church in our district. May renewed vigor and efforts come to us, that we may be a blessing to mankind.

There is much to be done and the harvest is white and growing whiter, and the laborers are few. I trust that as we meditate on the excellent work mapped out for us in the gospel, it may bring to us a realization that we are part of this great movement. Also may we grow determined that we will find something to do in carrying the gospel into the world, which is pained and travailed, waiting for us to bring them the gladsome news of Jesus Christ.

This is written to request the cooperation of every member and friend of the church in prosecuting the missionary work among the people in the district.

I will need the hearty support of all, because the field is large, and without your aid I will be unable to do that which will meet the present needs. But with your support and the help of God I may be able to produce results. Let us find something to do.

Will be glad to hear from isolated members.

Please let me hear from you regarding your needs in your respective localities concerning missionary work. What are the prospects? What help can you give? Can you assist in preaching, tracting, or otherwise. I assure you that I will give all the assistance I can.

May the God of love and peace be with each one.

GUY P. LEVITT.

Present field address, New Liskeard, Ontario, Drawer 19.

Addresses

Alvin Knisley, Albin, Wyoming.
A. M. Chase, Riverton, Iowa.

Requests for Prayers

Sister Frances Kirby, a well-known and worthy sister of about seventy years of age, who is suffering from a complication of diseases, asks the prayers of the Saints in her behalf.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Western Colorado, at Durango, July 14 to 24 (541).
- Redrock, Indian reunion, Redrock, Oklahoma, July 20 to 30 (612).
- New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6 (589).
- Portland, at Portland, Oregon, July 22 to August 6 (494).
- Black Hills and Western Nebraska, at North Platte, July 22 to 31 (638).
- Massachusetts, at Onset, July 22 to August 7 (445, 589).
- Southern California, at Convention Park, July 28 to August 6 (565).
- Toronto, at Lowbanks, Ontario, July 29 to August 14 (350, 638).
- Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
- Kentucky and Tennessee, at Foundry Hill, July 29 to August 6.
- Central Texas, at Hearne, July 31 to August 6 (589).
- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397, 638).
- Western Oklahoma, at Eagle City, August 4 to 14 (247, 589).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271).
- Central Oklahoma, seven miles north of Tulsa, three miles south of Sperry, August 4 to 14 (612).
- Spring River, at Joplin, Missouri, August 4 to 10 (612).
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638).
- Northeastern Kansas, at Netawaka, August 11 to 20 (271).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
- Central Michigan, at Pinconning, August 11 to 20 (469, 565).
- Eastern Iowa, at Maquoketa, August 11 to 20 (469).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27.
- Southwestern Texas, at San Antonio, August 18 to 27.
- Southeastern Illinois, at Brush Creek, August 18 to 28 (638).
- Des Moines, at Runnells, Iowa, August 18 to 20.
- Southeastern Illinois, at Brush Creek, August 18 to 28.
- Utah, at Malad, Idaho, August 18 to 26 (541).
- Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541, 589).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
- Far West Stake, near Stewartville, Missouri, August 18 to 27 (319).
- Central Nebraska, at Inman, August 18 to 27 (516).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
- Western Montana, at Race Track, August 18 to 27 (638).
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
- Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638).
- Northeastern Illinois, August 24 to September 3 (589).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

THE SAINT'S HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Conference Minutes

HOLDEN STAKE.—June 24 at 10 a. m. at Knobnoster, Missouri. Elder Paul M. Hanson was associated with the stake presidency in presiding over the conference. Reports of the various officers in the stake were read and approved. The appointment of Sister Ticy Moler as recorder of the stake was ratified. Provision was made for holding a reunion in the stake in 1923 with details to be worked out by the stake presidency and bishopric. A total of \$54.78 was subscribed by various members of the stake to finish paying for the new stake tent. Eighteen delegates and 9 alternates were chosen to represent the stake at the next General Conference with the power to cast a full delegate vote and in case of a division to cast a majority and a minority vote. At 3:30 p. m. the meeting was turned over to the Women's Department with Sister I. M. Ross, stake organizer, in charge. At 4 p. m. Sunday school business was transacted with C. F. Scardiff, stake superintendent, in charge. Forty delegates were chosen to represent the stake Sunday school department at the General Sunday School Convention. At 4:30 Religio field-worker, I. M. Ross, spoke for a few minutes. At 8 p. m. preaching by Paul M. Hanson. Prayer service at 8 a. m. Sunday with H. E. Moler and C. V. Hopkins in charge. Sunday school at 9:45 a. m., in charge of Knobnoster local. Superintendent R. B. Henderson. Preaching at 11 o'clock by Paul Hanson. A collection of \$10.02 was taken to defray conference expenses. Sunday at 2:30 p. m. priesthood meeting was held in the basement and a women's meeting in the main auditorium. Adjourned at 4 o'clock to meet next at Warrensburg, Missouri, subject to the call of the stake presidency. Stake secretary.

EASTERN IOWA.—At Cedar Rapids, Iowa, June 16, 17, 18. District President Amos Berve, associated with W. W. Richards, president. Various reports showed an advancement all along the line. Present enrollment of the district was reported as 570. Bishop's agent's report showed \$3,972.37 received as tithes and offerings, etc., with disbursements of the same amount. Officers elected: Amos Berve, district president; W. W. Richards and C. A. Beil associated with him in the district presidency; district secretary, W. W. Richards; treasurer, O. E. Lindsay; chorister, Mabel Hall. John Shippy, of Oelwein, was ordained an elder. A good crowd was in attendance at the conference and much interest was manifested. Very educational round table discussions were had on questions of Zion. We were favored to have Professor Floyd M. McDowell with us, who delivered some grand lectures, that called forth words of appreciation from all who had the pleasure of hearing him. One noticeable feature of the conference was the provision made for the children by the district president, who during the regular services invited all the children under twelve into an adjoining room, where he told stories to them. Cedar Rapids very ably cared for the conference. Muscatine asked for the next conference. We are now ready for the reunion at Maquoketa next month. Wesley W. Richards, secretary.

ALABAMA.—At Flat Rock, June 3, with district presidency presiding and G. W. Miniard, secretary pro tem. D. E. Sellers, chorister, with power to choose organist; T. N. Peacock, usher, with power to choose assistants. Branches reporting: Flat Rock and Lone Star. Ministry reported. A recommendation from Flat Rock Branch that J. T. Coleman be ordained to office of teacher and Curtis Barlow to office of priest was approved and ordinations provided for. Bishop's agent's receipts, \$65.45; expenditures, \$33; balance, \$32.45. Books audited and found correct. Adjourned to meet with Lone Star, September 2, 1922. G. W. Miniard, secretary pro tem.

Free Agricultural Scholarship

The Missouri Pacific Railway is offering an Agricultural Short Course Scholarship in various counties in Missouri. The award pays one half the expenses for two years and amounts to \$100. Each man is rated on his education, capacity for leadership, good judgment, and industry; on his public achievements, such as cooperating with the Missouri College of Agriculture in demonstration work; on community service in schools, church, farm, and other organizations; on his private achievement in his vocation.

The short course is held during the four winter months, November to February inclusive. Applicants must be between sixteen and thirty. Those interested should write to Superintendent of Short Courses, Missouri College of Agriculture, Columbia, Missouri.

Thrift Reduces Demand

We are confronted with a great many statistics in the daily press and sometimes reference is made thereto in our church publications. A gathering of averages is often a good thing, but, after all, there is not such a thing as an average individual.

Again, recent analysis and statistics have proven not to agree with actual facts. Thus it is stated that the need for cotton exceeds production, but seven million old bales are still stored in the United States with a new crop coming on. Statistics, we are informed, show that the need for iron exceeds the full capacity of all plants throughout the world; while, in fact, the steel plants are working at only 40 to 70 per cent of their capacity.

The reason is that life is not a matter of statistics. The human element must also be considered. Thrift, or careful saving by an individual, reduces the demand.

Back to Whiskers for a Month

The city of Sacramento, California, celebrated the days of '49 from May 23 to 29. A city ordinance was passed requiring every man to wear whiskers. Some had difficulty growing them within a month. A kangaroo court was established and those not properly adorned were fined. One of our correspondents writes us that it was rather amusing to see the local priesthood occupying in the church services all wearing mustaches, side burns, "Kentucky Colonel," or full beard.

For Reunion and Convention Programs

"The opportunity of the Sunday school," a new play, written by Mrs. Margret Davis, of Des Moines, member Independence Pen and Ink Club. Emphasizes that we should be our brother's keeper. Requires about ten special characters, and two small classes of boys. Time of production, about forty-five minutes. Published in leaflet form. Write Herald Publishing House; price, per copy, 10 cents; per dozen, 90 cents.

Definition of Saint

It has been said truly by a great scholar of the science of religion that the best definition of a saint is that he is one who makes it easier for other men and women to believe in God.—Professor Cairns, in *Christian Century*.

Some churches have taken steps toward beautification of their premises, and some have not. In which class is yours? Why not do something this fall?

Prepare for Service in the Church

TAKE A COURSE IN RELIGIOUS EDUCATION AT GRACELAND COLLEGE

"Till we all come to a unity of the faith."

Is there unity of faith in the church now? No! Yet there must be before Zion can be redeemed. The leaders of the church, the ministry, must understand each other, they must present a solid front to the world. There must be no disagreement on the vital points of doctrine. In what better way can this result be helped than for the young men who are to represent the church to come together and spend a year or two studying and discussing the vital problems of the church? As education is the great leveling process in a democracy, so it must be the ultimate unifying force in the church.

Wisdom and depth of knowledge are fundamental factors in effecting unity among men. The church has made provision for you to add to your wisdom and knowledge of things spiritual, doctrinal, and vital, by offering a course in religious education at Graceland College. Young man, young woman, are you interested in the great latter-day work? Does it mean more to you than all else? Then come, let us reason together.

The church needs you; ignorance and darkness abound in the world; the field is ripe already for the harvest. Thrust in your sickle and reap. But stay! Are you prepared? *The church needs efficient workers.* Are you willing to prepare to aid in accomplishing the biggest task ever committed to man—the redemption of Zion? Are you conscious of the deep significance of the Gospel Plan?

"Life and Religion Are One, or Neither Is Anything"

No one is so lonely, so miserable, so despairingly hopeless in all the world as the one who denies God. As an orphan in a strange land, having lost the greatest of fathers, he stands mournfully by the corpse of Nature, unmoved and unsustained by the Spirit of the Universe. Out of step with humanity, unsympathetic, unloved, and unhonored, he passes through life, and the crumbling away of his earthly tabernacle is but a welcome release from such an unnatural existence.

No scheme of education is complete which does not teach religion. Are you thoroughly grounded in the religion of your fathers—in the gospel of the latter days? Do you have an intelligent understanding of the doctrine of the church, the arguments brought against it by its enemies and how to meet them? Are you aware of the difficult problems before the church, and are you preparing to aid in their solution?

The glory of God is intelligence. Intelligence is light and truth. In other words, it is the inspiration of the Spirit, plus a wide range of knowledge. The Spirit does not reveal all truth, but leads into all truth. Knowledge of the truth comes as a result of exertion by man himself. *Enlist to-day in the great army of young men and young women who are preparing themselves—by study as well as by faith—to establish the Latter-day Glory upon the earth.* For complete information

Address: The President

Graceland College -:- Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall no
save it be one who
have none."—Book

you have
he shall
2: 36.

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Independence, Missouri, July 19, 1922

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EDITORIAL

Justification

(Synopsis of the commencement address by President Elbert A. Smith, at the Twenty-sixth annual commencement of Graceland College, Lamoni, Iowa, June 7, 1922.)

It is with pleasure that I appear before you on this very happy occasion. Certainly it is a happy occasion for the parents whose sons and daughters tonight complete with honor their studies in Graceland College. It is a happy occasion for the faculty and instructors who have completed another year of hard and faithful work. And it is a happy occasion for the young men and women who have finished their studies in the institution and won through to graduation, though I imagine that they must feel a degree of sadness when they think about bidding Graceland "good-by" for the last time as students. It is true they may return to Graceland—but as visitors. Never again can they possibly have part in the intimate inner student life of the institution.

High Ideals and Common Sense

Yet auspicious and happy as the occasion is, still for some reason I do not feel at all disposed to empty out upon your devoted heads a great tub of oratory, nor to spray you with adjectives. Some of you who are graduating have learned to pour forth oratory on your own account; others of you have suffered, more or less patiently, because of the oratory or near oratory of your fellows. I wish to-night simply to present some plain yet fundamental facts. I would like to give you a mixture of high ideals and common sense in proportion of about fifty-fifty. In fact, I would like you to carry with you through life common sense and high ideals in the proportion of fifty-fifty. I am ambitious for you, because that is a most unstable and difficult combination for a human being to maintain—about as much so as some chemical solutions. One or the other, either common sense or idealism is quite likely to be precipitated and settle to the bottom. And in some instances I have known the one to evaporate and the other to be precipitated, leaving the individual in a deplorable condition.

Changing the simile, high ideals and common sense are the two sides of the field that you ought to

take with you in the battle of life. If you have high ideals inscribed on one side of the shield and the other side blank, you are quite likely to go through life with Don Quixote, fighting windmills.

If you have common sense on one side of the shield and do not have high ideals on the other, you are quite likely to become grossly materialistic and perhaps, like Esau, sell your birthright for a mess of pottage; or like Judas Iscariot, sell the Son of God for thirty pieces of silver. Why, certainly, get the pottage while it is hot! Get the silver while it is to be had. Isn't that common sense from a worldly standpoint? and is not that the principle upon which business is done to a great extent?

I wish to speak to-night on the subject of "Justification." Our fathers were great theologians. They juggled with such terms as justification, sanctification, predestination, and foreordination as a juggler does with butcher knives, and forks. And the orthodox man was the one who got away with it without cutting off his theological nose. So I wish to use the term *justification* in a very simple and easily understood way. You have all seen individuals concerning whom you thought there was no good reason for them to continue on earth. Perhaps there never was a visible reason for their residence here. They were like the little boy who presented himself at school the first day and when the teacher asked him his age and the date of his birth he could not answer. So at noon he had his mother carefully write the date of his birth upon a slip of paper. He put the paper in his pocket and, being a potential man, lost it on the way to school; but being yet very much of a little boy, he presented himself at school in tears and with lamentations, declaring that he had lost his excuse for being born.

An Abundant Justification

We come into this world possessed with intelligence, which we believe to be spiritual. It is marvelous, wonderful, and incomprehensible even to itself. This intelligence is served, warmed, sheltered, and housed by a body composed of exceedingly perishable tissues. Those tissues must be renewed constantly by additional material won from the material world about us. We think we must eat at least three times a day—oftener if we can. To renew the

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perishable tissues of the body, we must by our exertions obtain from nature this material, or some one must do it for us. And in a physical sense justification consists in winning this substance or in returning service adequately to those who win it for us. But in a much broader sense we have other obligations of a spiritual nature. Because of our interrelation with other human beings, we have many responsibilities, moral and spiritual, which we gather up under the term of *duty*. The individual who discharges adequately all duties, is justified in his life. At the very least his accounts should balance. Preferably there should be a large amount to his credit. Such individuals the Apostle Peter had in mind when he spoke about those who had been neither barren nor unfruitful and so should receive an *abundant entrance* into the everlasting kingdom.

"At Work, at Home, or at Church"

Some months ago a man in Canada wrote to the — minister in Independence, asking him about our people. The minister, perhaps not thinking that his letter would ever return to Independence, replied, making some very undeserved statements concerning our people, identifying them more or less by implication with the Utah people, intimating that they did not practice polygamy through fear of the law, and saying, "There are many of them here, but we have nothing to do with them." The one receiving the letter showed it to Elder Philemon Pement, who then wrote to the office. Our publicity man addressed a letter to each member of the board of that particular church, asking him if the minister's letter properly represented the board. All that I wish to get out of this is that one of them in his reply said, "When people ask me concerning Latter Day Saints I tell them that you will usually find a Latter Day Saint either at *home* or at *work* or at *church*."

Doctor Richard Cabot, of Boston, who is not only a great doctor of medicine but also a great doctor of souls, has a book entitled, *What Men Live By*. Three of the four things that he names are work, love, and worship. This statement you notice almost parallels those things that the man referred to catalogued as being characteristic of Latter Day Saints. Cabot says that men live by work. This man said that Latter Day Saints would be found at work or at home or at church. Cabot says that men live by work and love and worship. Home is the headquarters of love, the capital city of the kingdom of love. No matter how far a man may extend his dominion in the kingdom of love, home should continue to be the capital city, while the church is the interpreter of worship and of religion. These three things are going to bulk large in the life that is justified, a man's *work*, his *home*, and his *religion*.

"From Insects to Angels—Creation Hums With Toil"

Taking first the question of work. There is a mistaken idea, perhaps based on a misinterpretation of certain passages in the early chapters of Genesis, to the effect that work is a curse—some seem to render it, "Cursed be work." As a matter of fact, work is not a curse. Excessive toil, uncongenial toil, and unrewarded toil may indeed be a curse, but work is normal and natural. It is a curse when men cannot work; when they cannot get work; but the biggest and bitterest curse is when they do not want to work. All animals, with the exception of parasites, must labor for their living. A boy thinks it hard work to mow the lawn on a hot day, even with a sharp lawn mower; but the poor old cow must mow a whole pasture and do it with her mouth. Bees work day and night, gathering and storing and preparing their honey. Naturalists state that bees visit sixty thousand blossoms in making a single pound of honey, and travel a total of five million miles. Ants work incessantly digging their tunnels and sinking their mines and gathering their food. There is a literal basis for Doctor Cabot's statement that, "From insects to angels—creation hums with toil." God himself worked six days and on the seventh rested from his labors.

Emerson said, "Every man's job is his life preserver. Idleness breeds melancholy in the aged and drives young people to the Devil." What is that longing gnawing at the heart of the old man who has retired from business to enjoy life? It is the desire to be back on the job. What is that longing burning in the eyes of the invalid? the cripple? It is the wish to be again doing a man's work in the world. Work is natural and normal and must be a part of the plan of a well-considered and justified life.

"Be Ye Also Ready"

To do successful work, there must be preparation. There must be a general preparation. All parents generally desire that their children shall have the benefit of at least the grade schools. It would seem to follow that a more thorough preparation would be even more valuable. There must also be a special preparation. The person who makes no preparation for the particular task that he intends to do is something like the Irishman who was set to the job of greasing the wagon. He was recently from the Emerald Isle and knew nothing about farm machinery. The farmer who had hired him told him to grease the wagon. After two or three hours the Irishman returned to report. When asked if he had greased the wagon he replied, "Sure, I greased it all over, excepting where the wheels go round, and I couldn't

get at them places." The man who makes no special preparation for his special work in the world is quite likely to grease his job all over—excepting where it needs greasing.

All admire heroes. We are given to hero worship. A hero is a person who not only is not afraid, but who also knows what to do and how to do it in the time of emergency. A group of people are disporting themselves upon the golden sand and in the blue waters of the Pacific. Some of them venture beyond their depth and the undertow carries one woman far out to sea. There are scores and perhaps hundreds of brave men on the beach who would like to help, but they do not know how; but there is one man, the life guard, who has been trained for that particular work. He knows how to swim, how to rescue drowning people, and how to resuscitate them. He is the hero of the occasion, not only because he is not afraid, but because he knows what to do and how to do it.

What Was Christ's Work at Twelve Years of Age?

I think I may presume to say that Christ himself set the example of preparation. At twelve years of age he was found in the temple arguing with the doctors of the law. He himself said, "Search the Scriptures." We can hardly imagine that he commanded us to do something that he did not do himself. He also said, "I must be about my Father's business." What was his business at that time? He was only twelve years old. His mission did not begin yet for some eighteen years. What was his business at that time? Most certainly it must have been the business of preparation. When finally the time came and he entered upon his ministry, he said to his disciples, "Be ye also ready."

Choice of Work

After preparation by prayer and study, there comes the choice of work. This rests with the individual, though he may be guided by counsel, and perhaps be benefited by the modern test of mentality and efficiency. It follows logically, however, that the man who has been blessed primarily with great talent, and who secondarily has perfected it by study and preparation to the highest point, has the widest range of choice. A college athlete, well versed in the science of geology, may on a pinch, if he puts his mind to it, make a splendid pick and shovel man in a ditch; but not many pick and shovel men could obtain work from the Government making geological surveys. The prepared man has the wider range of choice. I just wish to mention one thing in connection with this choice, and that is that the individual ought to choose some work that will render real service to humanity; work that has justification in its very nature. The tobacco grower or cigar maker

can hardly find joy in his vocation if he thinks seriously about it; though I can imagine that a man who grows wheat or corn finds great joy in his service, because he is helping to feed humanity. And so also with the man who makes steel rails, or digs coal, or makes overcoats, or carries letters over the route, or delivers groceries, or is an engineer or fireman, or any one of thousands of vocations in agriculture, manufacturing, or commerce. This is particularly true if men will subscribe to the doctrine of consecrated service set forth in the Book of Doctrine and Covenants, where it is said that the laborer and man of business are workers together with the ministry towards one common end. Our men, therefore, can find in all forms of honorable and useful labor, whether mental or manual, the joy of consecrated service.

Seizing Opportunities

After preparation and choice comes opportunity. The older generation is constantly passing away, making room for the new. Vacancies are always occurring; but more than that there are always new opportunities opening up with new generations. Fifty years ago the boundless West opened its arms and said, Come, young man; take a homestead, free, without cost! That opportunity is past, but science opens up new opportunities in scientific agriculture, new methods of communication, transportation, etc. And these opportunities often are found near at home. The poem about Opportunity knocking but once at every door is a wonderful poem, but possibly not altogether true. Opportunity knocks every day and every hour. Perhaps some one great Opportunity has knocked at your door and never returned. Be ready then for the next one. Keep your hand on the doorknob; when he knocks open it and grab him by the hair of the head, for Shakespeare says that he is bald behind and you must not let him turn about. Treat him so that he need not knock but once at your door.

Doctor Conwell, in his lecture called "Acres of diamonds," has some very splendid illustrations. He tells about the Persian, Ali Hafed, who had a farm on the banks of the river Indus. He was happy and prosperous until a traveler told him about diamonds; how valuable they were, how priceless. He became seized with the fever and sold his farm and departed into far lands to search for diamonds. The man who bought the farm, some time later found a peculiar pebble in the brook in front of his door and it proved to be a wonderful diamond, and on that very spot was developed the Golconda diamond mines, the richest in the world. So also with the California rancher who in the early forties got the gold fever and sold his ranch and departed to distant lands to

search for gold. General Sutter bought the ranch and built a mill, and one day his little daughter came into the house with a handful of yellow gold dust that she had taken from the bottom of the mill race. Right there on that ranch, deserted by the man who went far away to seek for gold, was developed the first and among the greatest of the California gold diggings. The moral of Doctor Conwell's lecture is that there are acres of diamonds under our feet. They await the eye to see them, and we may quite easily miss them while we run far off seeking for distant and elusive treasures.

The Man Who Did Not Stop or Turn Back

With preparation and right choice and opportunity, there must be associated the purpose and the will to carry a man forward to a predetermined goal. Having made up his mind what he will do and what he will be, the man should set his will to that purpose so inflexibly that fluctuating emotional stages and even vacillating mental states will not divert him from his purpose. When General Grant graduated at West Point he occupied twenty-first place in a class of twenty-nine. There were twenty pupils who seemed to be more brilliant than he and to have more promise in them. But he tells us in his memoirs he had a superstition from boyhood that if he started anywhere on a journey, or undertook to do anything, that he would neither cease nor turn back until he had accomplished his purpose. When the war broke out there were many generals more brilliant and promising, but he was the one of all who neither stopped nor turned back; who fought it out on that line, and so succeeded where others failed.

The Home Fundamental

We must come now to the second division of my theme, the home. The home is older and more fundamental than the state. It is older and in some respects as sacred as the church. I use the term *home* as including the family and all that it stands for. These are the organs of organic society: the home, the state, the church, etc. When anything is seriously wrong with one of them or all of them, organized society is suffering from organic disease, just as the body may suffer from tuberculosis of the lungs, leakage of the heart, or cancer of the stomach. To-day society is suffering from organic disease. The state is threatened; religion is threatened; and the home is being undermined.

I need hardly comment on the increase of crime. It is being commented on by all classes of observers, by educators, by statesmen, and politicians who are by no means statesmen, by editors, and lawyers, and judges. The newspapers are full of it, but a recent number of the *Literary Digest* reminds us that even as with an iceberg, towering and menacing as it may

seem to be above the water, only one eighth of it is visible and seven eighths is concealed beneath the surface. Even so it alleges that with this terrible wave of crime, though so much of it is heard in the papers and seen in the affairs of life, probably seven eighths of it is concealed and not visible. This terrible iceberg crashes down upon the institutions that sustain civilization. These institutions are threatened by the prevailing anarchy and confusion and lawlessness of thought and habit that do not brook government or law or discipline or restraint. The home is imperiled equally with the other institutions, and perhaps even more so. Civilization and the church await the attitude of the younger generation towards the home.

The Angel of the Bread Board

I am talking now not about houses, but about homes. A home may be established in a bungalow, or even in a tent, or possibly in a palace, though it is not often done in a palace, because there are too many servants to do the work. It seems that a home almost needs a breadwinner and a breadmaker. The guardian angel of the home has her sleeves rolled up and her hands in the dough and flour upon her cheek.

Young people, approach this business with care and thought and prayer. You would not choose a partner in an important business particularly for life simply because he happens to be a graceful dancer. You would not select such a partner simply because you happened to like the exact tint of her cheek. You may have heard the story of the man who sealed his betrothal with a kiss and that night died of painter's colic. Not wishing to leave town to-night, I hasten to say that this did not occur at Graceland College. Our brave boys do not face such perils at the college, but I have said that they are brave boys, and if they did I am sure they would not shrink from danger. This must have occurred in some art school where girls are compelled to paint. That young man fell in love with a very fine job of exterior decoration. But if the home is to endure, you must be like the wise man and build upon a rock, the rock of abiding love. If love is to abide, it must have something abiding to love, and that must be true, permanent worth of character. You must have a love that will last from the first joy ride to the sad day when one of the partners takes the last slow ride under the nodding plumes of the village hearse.

I do not think of Zion as a collection of factories or farms, but rather as a collection of homes. Much depends upon the home builders of the future. The ancient symbols of the rooftree, the hearthstone, the family board, and the family altar must be restored to their sacred and dominant place in our lives.

The Question of Religion

I come now, last of all, to the question of religion. A generation ago the characteristic sound of the Sabbath morning was the ringing of church bells. All roads led to church. To-day the Sabbath stillness is disturbed by other sounds. Did I say Sabbath stillness? Pardon me; that is merely a figure of speech. It may be and is a legitimate part of education to teach men how to make a living, so that they may be justified in a physical sense. A much higher function of education is that of religion, to teach men not only how to make a living, but how to live. The justified life must establish right relations with God and with man. In fact, that is the vital essence of all those ancient terms of justification, sanctification, foreordination, predestination, salvation, the establishing of right relationship with God and with our fellow man.

The Two Great Commandments

There have been many laws given. The ancient laws of the Medes and Persians which changed not, the laws of the Babylonians, laws of the Egyptians, laws of the Romans, and last of all, our English laws. There have been laws, ordinances, statutes, ukases, manifestoes, papal bulls, and commandments without number, all a part of the effort of man and God to formulate rules of living by which life might be justified. At one time there came on the scene of action a man before whom the wise men bowed in humility, at whose birth the angels sang; and in reply to the questions of a lawyer he said in substance, "Hear, all men! hear, all the world! From all these laws I will select the two great laws upon which all others hang. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. Upon these two hang all the laws and the prophets."

All laws and all commandments are subsidiary to these two, the essence of which is that we shall get right with God and get right with our fellow men. In loving my neighbor as myself I do not think that includes only that I shall have a warm equatorial feeling; that there shall go out from me all the time an overflow of emotional activity; but rather that I shall come to perceive that his right in all things is equal to mine. That is the antithesis of individualism. Individualism thinks first and always of self and perhaps of wife and children who are an extension of self, and to these considerations sacrifices all other people. When I come to the point where at all times I am willing to admit the rights and needs of my brother as equal with mine, and entitled to have equal consideration, I am in a fair way to keep

the commandment, "Thou shalt love thy neighbor as thyself." That greatly to be desired condition we approach with halting steps. We reach after it with groping hands? We move towards it with almost blind eyes. But we have perceived the ideal, are trying to follow the light, and we move forward with faith that our quest will finally be successful.

The Rainbow of Hope

Some weeks ago I went to Mondamin, Iowa, to deliver the baccalaureate sermon before the graduating class of the high school. As I went up the valley from Omaha the steam from the engine blew back alongside of the train, and the morning sun shining through it formed a perfect rainbow. I had an individual rainbow just outside my window, that followed me all the way up the valley. It appeared and disappeared and reappeared. Thus, since the day when God in storm and flood set the rainbow of hope over a ruined world, has the rainbow of hope followed the footsteps of man. And that hope has been that sometime, somewhere, there might be raised up a holy community from which would be banished the ancient evils of sin and sickness and poverty and ignorance. That day waits the time when a people will be raised up to keep these two great commandments. When that time comes, human lives will have perfect justification.

In conclusion I may say that we welcome the addition of these young people to our community's strength. Coming as they do with their undiminished vigor, with their upflaming ambition, with their high ideals balanced we hope by common sense, we welcome them, believing that they will greatly help in the working out of our program. And on behalf of the community, of Graceland College, and the church, I bid them farewell from their college work and welcome them to the life and activity that may be before them.

Arrangements for General Conference

The present plan is to provide a tent for the General Conference, seating about three thousand persons, located just south of the Temple Lot in Independence. This should give seating capacity for all at the business sessions; with the Stone Church in reserve for special meetings. It should thus be possible for a large crowd, if not all, to attend the business sessions and the special services.

The cost of this tent with rented chairs will be about \$1,000. Visiting Saints will be given an opportunity to contribute so as to relieve the general church treasury.

There are also provisions being made for a camp ground for auto parties. The conference meets in the fall of the year (beginning October 1), a pleas-

ant time to drive and camp out. This ground will be near town. At present the athletic grounds at the foot of West Walnut Street is under consideration, where there will be water and toilets provided.

These announcements are preliminary, as full particulars will be printed later.

Why Evolution Should Be Taught

It is necessary to meet the conditions of to-day. But to understand a theory does not mean to accept and believe.

In the HERALD for last week there appears an editorial, "Why teach evolution?" A subheading has been added which quite changed the purpose of the article, for it was our position then and is now that we must expect evolution to be presented in Grace-land College.

The reasons for this, as then stated, are that the various ideas and hypotheses which are at different times grouped under the term *evolution* have a very large place in the intellectual life of to-day. We should have men and women who are able to discuss these subjects intelligently. To do so they must be informed. This, if combined with proper spirituality, or as President Elbert A. Smith has expressed it in the terms of the Apostle Paul, "When you add to your faith virtue, you may safely add to your faith and virtue, knowledge." The better informed a speaker is, the better able he is to meet the various obligations of his ministry and present the message of the church, other things being equal.

As a further reason, it was suggested that most, if not all, of our textbooks to-day are written from that viewpoint. Textbooks are nearly always a goodly distance after the best of research of the day. Some may suggest for this reason that we should have no textbooks or that they are of but very little value. It would be as consistent to urge that we should not use electric lights because with the memory of many the dip candle was succeeded by the tallow candle; this in turn by various forms of kerosene or oil lamps; this by gas and improved gas lights; and the electric light itself has gone through many changes up to the argon and nitrogen lights of to-day. Quite likely the next few years will bring us something still more effective. Should we therefore refuse to use that which we already have? Man's knowledge of truth is certainly progressing.

In the third place, it is not possible to get professors who have not become more or less grounded in this subject and imbued therewith. And, as then pointed out, it would not be desirable to secure such professors if we could.

The term *evolution* covers a wide variety of concepts. If we ask a man if he believes in evolution, it

is necessary first to define more accurately what we mean, for it is probable that belief in the possibility of human progress is as generally held, or nearly so, as is a belief in some form of religion—that we may become better and do better, following a law of human growth.

On the other hand, it is undoubtedly true that many young people of to-day are becoming agnostic, if not atheistic, from the manner in which these scientific subjects are presented. Their moorings are destroyed and nothing is offered that provides an adequate substitute. It is true that some men in the name of science, some in the name of evolution, present a crass materialism, and that some attempt to explain all human thought as but a manifestation of the movement of matter, and religion as only an aspect of human thought. Of course we cannot accept any such an idea, a substitution of positivism for a belief in God (positivism used in the sense of an attempt to explain our existence in purely material terms). Nor is it at all necessary to accept and believe every plausible hypothesis. To understand does not mean to accept and believe.

It is doubtless true that a great many of our men, if not a large part of our thinking men, have been greatly influenced by what they have read along scientific lines, and that this has affected, more or less, their religious attitude. But living in the world that we are to-day, and a part thereof as we are, we are bound to be more or less affected by current thought, and it is an adequate defense, if our information is sufficiently broad, that we know the truth of these matters as well as the truth set forth in the word of God.

It is unfortunate that many young people have been more or less seriously upset. It is unfortunate that at times these subjects have been, here and there in different places throughout the country, presented in a way to insure that disaffection or normally to produce it. On the other hand, because of the convenience of not thinking, occasionally there is a tendency to explain all difficulties of young people in their studies as being the fault of the teaching of evolution, which is hardly the case.

Briefly summing it up, we ought, as a people, to be informed on the thought of to-day. To do this we must have faculty members who are in turn informed. The literature of to-day is so imbued with these ideas that we should know what they are, their strength and weakness; and where can such information better be secured than in our own college, where our young people receive their training under the most favorable conditions that we know of at any place, and under the influence of men of the church of God who are not afraid to face every issue frankly and fairly, with open minds?

S. A. B.

ORIGINAL ARTICLES

Appointed Once to Die

By Joseph Luff

Let us not pass adverse judgment till we know the complete plan.

(Funeral sermon of Daniel F. Lambert, at Lamoni, Iowa, May 4, 1922. Reported by Winsome Smith McDonald.)

This brief statement was given to me by way of obituary:

Daniel F. Lambert, son of Richard and Jane Lambert, was born at Nauvoo, Illinois, on the 15th day of November, 1850. He was married September 30, 1875, at Montrose, Iowa, to Hattie A. Burley. Of the three children born of this union, two survive—Sisters Lena J. Graham, of Lamoni, Iowa, and V. L. Krucker, of Miami, Oklahoma. He was baptized at Nauvoo, Illinois, May 27, 1864, by Joseph Smith. Over forty years of his life were spent in school-teaching, and for a number of years he filled the position of superintendent of schools.

I select from the Scriptures two brief passages, one from the 9th chapter of Hebrews, 27th verse: "It is appointed unto men once to die, but after this the judgment." The other from the 14th chapter of the letter to the Romans, as found in the 8th and 9th verses: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

My acquaintance with our departed brother extended over quite a long period of years, and the opportunities for it as I embraced and indulged them, gave me to understand that could I consult him to-day in regard to what I should say in performing the service that now devolves upon me, by request of the relatives, one of his first requests would be, "Say only what is necessary in regard to me and any of my personal qualities or virtues." He did not want himself advertised. There are men and women among us who so occupy their sphere and perform service for their fellow beings as God's representatives or ministers, as to place them above the reach of eulogy, and Daniel Lambert was one of these men; there is not anything I could say if I were to indulge my own inclination to-day in regard to his personal excellencies would add one single thing within your minds to the tribute that his life among you has already recorded there. You knew him, most of you, better than I have known him. You had better opportunities for continued companionship with him. From the first day that I met him, a number of years ago, I thought his companionship was desirable, and I have sought opportunities for having the acquaintance I then formed ripen into

intimacy, that I might gain the advantage that I saw was valuable by continued relationship and intercourse with the man. His going away to-day leaves a gap in my life. I feel as though some part of my existence has been taken from me, and the joys and privileges that were in contemplation of less worth. I could say nothing that would add to the virtue of the life and the impress he has made upon the children of men who were favored with his association.

He Had Learned Self-Control

He was a man who quite early in life discovered the necessity within himself as well as in others for the exercise of self-control. He made himself a study, and before ever attempting to turn the searchlight upon other men, he turned it upon himself, and not until he found himself justified by what resulted did he attempt to apply it unto others. The virtue of the forces that he would recommend, he tested within himself first, and having learned their worth, he commended them to others.

He was not a boisterous man, noisy in the proclamation of his particular views; and though he was strong in his convictions, he always accorded unto other men equal right with himself, both for the enjoyment of their views and convictions and the expression of them; and while I would not attempt to proclaim him a perfect man any more than I would anyone else, outside of Jesus Christ, I do speak of him as one who exemplified virtues that are worthy of emulation on the part of all. He was a home man, devoted to his home, and the loneliness that his absence from there will produce is simply indescribable by me, and there would be no hope I could extend to those who will feel it most keenly if they had not the same resources to apply to that he had in life and from which what he drew enabled him to leave them these lessons which we refer to as a heritage.

God's Ways Not Ours

Long years ago God made a statement in the early ages of the world for the enlightenment of man, that they might not misunderstand or misinterpret his intent as his course affected their experiences in following years. That counsel or information was, "My ways are not your ways; neither are my thoughts your thoughts. As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than yours." I interpret the Almighty in this statement to mean that he wanted to convey this thought, that down on the common level we could not be expected to see far. On the common level in the midst of the crowd no man can see outside of the circle of which he forms a part, or the circumference of that

crowd; but if he be raised on a pedestal above the crowd, the area of his vision enlarges proportionately. The higher he is lifted the wider the area becomes, and in proportion as he rises he is made capable of judging the effect of what is done in the midst of that crowd as he views its results, and its outgoings. God wanted us to understand that he was so high that there is no possibility of getting any higher; that he was on the summit of the celestial hills, and what he said and what he did for mankind was always the result of the judgment that his wisdom led him to reach from that position which was higher than any man occupied, and took in the vast eternity. When a pebble was dropped in the water in the midst of humanity's circle, he knew where the ripple it started would lead to, and just where it would overlap the shores of eternity, and the advice given by him to humanity was given, not because of the effect that we see it produces at that time, but because his eyes were on the eternal outcome. This is why we do not understand it in all its relations sometimes.

Judging an Unfinished Product

Death, like almost all other events and conditions incident to our present estate, takes on an aspect according to the angle or sphere from which we view it. Sixty-two or sixty-three years ago I was a bit of a boy living in Toronto, Canada, and I remember of awaking once and slipping from my little cot and looking out into the room beyond, lighted by a tallow candle, and seeing my mother, as I had seen her sitting by the table there numberless times; in one hand she held a piece of cloth, and in the other her needle and thread, stitching away with an expression of weariness on her face. She had four children, two boys and two girls, to provide for, and that necessitated what she was doing. Stepping out into the room as I had done at other times and talking with her a little while, I asked:

"What is that you are making, ma?"

And she said, "It is a coat, my son." She held it up before me.

As I looked at it I said, "Ma, you don't mean to say that is a coat, do you?"

"I do."

"Well," I said, "that is the funniest thing I ever saw in my life to call a coat."

"Well," she said, "you will get cold standing there; go back to bed, and I will talk to you a little later, when conditions are better."

So I slipped off to bed and was soon lost in slumber. A few days later she called me into her room, where she was busy, and held something up and asked me what it was.

I said, "That is a coat."

"Are you sure?"

I answered, "Yes; why, mother, anyone would know that is a coat."

Then she called my attention to what had occurred a day or two before, and said: "My boy, you remember what you said when I held up this piece of cloth before you?"

"Yes," I said.

"My son, learn this lesson: Never judge a work that is only half done, unless you know all the details that lie between it and the finish and what the object is." She continued, "When I took that first piece of cloth in one hand and the needle and thread in the other I had an image in my mind, and I started out to make those pieces of cloth, when joined together, express that image so that what I had in my mind to start with everybody would pronounce a perfect expression of it when it was done. But you came and expressed your opinion when it was not half done. My son, when I put in the first stitch to join two pieces of that cloth together, I knew where each stitch would be taken all along the line; and then when the work was produced and held up, what the common verdict would be; and you have proved what I knew. You say anybody now would call it a coat. Learn this lesson, son: Never judge a work half done."

Do Not Judge God's Unfinished Work

Oh, if I could tell you, my brethren and sisters, the effect of that lesson upon my life! It is an old story. To-day I gaze upon the cold, motionless form that is inclosed in that casket; I look here and there, and I see the handkerchiefs to the eyes, as tears course their way down the cheek; I hear the voicing of sorrow and of grief, and I ask the question as I turn to the cause of it, and, as infidels have asked, as sages and philosophers have asked, through all the ages of history, "Can this be the work of a God of love?" And I hear a voice from heaven saying, "Do not judge God's work when only half done."

Do not judge God's work half done. It is appointed unto man *once* to die; but remember that Jesus Christ in the beginning counseled with his Father concerning this fact, and, taking it into consideration, reckoned with it in assuming the mission he had pledged for himself to enter upon. The text says, "Whether we live we are the Lord's; whether we die we are the Lord's." Why? Because, considering the appointments from the beginning and reckoning with them in the plan that he himself laid in conjunction with his Father, and that he entered upon and executed so fully, he met all the conditions that came into the appointments connected with flesh and blood, and he did it with an

object in view, that the reins should come into and remain in his own hand.

Christ's Place in Plan of Salvation

The power over death was in the hands of the Adversary. The effect that came upon men through transgression of law was expressing itself in tears, in sorrow, in death and separation; and reckoning with all that, Jesus entered upon a mission according to his appointment which required him to enter into all the conditions man was heir to under the appointment of God, as an inheritor of flesh and blood, with the intention of including in his authority and dominion that which would dispel the gloom which had formerly surrounded them, and could say to them, "I have been there, behold my footprints! I want you to understand that because you were under the appointment to die, is the reason why I took flesh and blood, that I might come under that appointment also, and by so doing include death and hell among the places where the dominion of my gospel is to be demonstrated. I know what conditions beset your passage into the other realms, the hours of bewilderment you would pass through, and your distress and agony and tears in consequence of the fear that this ends all. My mission in entering into this sphere was, as is stated: 'To this end Jesus both died and rose again and revived, that he might become the Judge of the living and the dead,' that no man should ever occupy these places thereafter without being confronted with the evidence that Jesus had preceded him there and removed all cause for fear. Death, sorrow, and the grave, being your human heritage, I make myself a voluntary sacrifice for your sake, and become a man of sorrows and acquainted with grief, and put myself under the condition where death becomes a necessity. No man taketh my life from me. No man can compel my death. I have power to lay down my life and I have power to take it up again. It is a voluntary offering on my part, and I do it, that, going down into the realm of the dead, in God's name I may exert the divine power that proves that the church that I have established extends its mission beyond the grave and the gates of hell shall not prevail against it; and I will take the keys of those gates from the hand of the one that formerly held them—the keys of death and of the grave."

After he had performed that service he met John on the Isle of Patmos and said, among other things, "John, I want you to write this to the seven churches in Asia, and I want it to be kept on record and go ringing down through all the ages wherever my name is mentioned, that I not only undertook this mission that I might become the possessor of these keys, that I might become the judge of the living and

the dead, but I gave you the evidence as you looked upon me that I had executed it successfully. Behold, I am he that was dead and I am alive again. I have been there, I have come back, and I now hold the evidential trophies, the keys."

Who held them before? "I am he that now holds the keys of death and of hell. I am he that hereafter openeth and no man shutteth. I am he that shutteth and no man openeth. Tell the church that hereafter it need not look with dread upon the grave, when death comes. The keys of these places are in the hands of the best friend they ever had, a friend who cannot for a moment allow anything to occur that will not serve their best interests."

Ezekiel's Experience With Product of Death

And so, as I said a moment ago, as I look upon this casket and its contents, and link it with what I see around me, the cheerless faces, the sorrow and the loneliness that are expressed here, I think of the time when God showed his interest in poor, tried, suffering Israel, and he took Ezekiel the prophet in vision away out into a large valley, and allowed him to see that it was full of bones, and they were very dry; and he asked Ezekiel, "Son of man, can these bones live?"

In response Ezekiel said, "O Lord God, thou knowest."

So he said, "Ezekiel, prophesy unto these bones."

And Ezekiel goes on to say, "As soon as I had prophesied I saw the bones immediately begin to stir, bone hunting his fellow bone, until the air was full of bones seeking their own bones, until the formation in each instance was complete, and there stood before me the skeletons of an immense body of people." And then he prophesied at the command of God again, and flesh and sinew and skin came upon them, and then he said, "I was commanded to prophesy unto the four winds, and instantly at the command of God breath entered into these newly formed bodies, and they stood before me a mighty army; and as I viewed them I wondered in my soul, 'What does God mean by all this?' How can I interpret this wonderful presentation?"

God said, "Son of man, back in the place I took you from they are mourning in soul; tears are furrowing their cheeks, and they are sad. They consider the promises I made to Abraham years and years ago as having failed. They have seen generation after generation come and go in their turn and leave these heaps of bones as their only heritage. They have come to the conclusion that this God idea is a mistake, and are saying, 'Our hope is vain, our bones are dry, we are dying out as a race. We are cut off from our parts.' The promises of redeeming the seed of Abraham and bringing about a

great and glorious culmination are a mistake. Go back and tell them what you have seen, and tell them this, that the God who created them originally has still the power and grace and divinity and potentialities that were there in his arm, and this is an unmistakable evidence his arm has not shrunken. Tell them that death as they look upon it has no power to interfere with the program to which the divine signature is attached. The power to create can recreate or resurrect to life.

"I promised eternal life; I promised redemption of Israel. Go back and tell them there is a time to come when I will prove to them all I have said, and I will call every one of them out of their graves, and I will put them back into their places in Israel, and when they stand there, that mighty army, then shall they know that I am God. Go back, Ezekiel, to the children of Abraham, the hosts of Israel, and tell them to dry up their tears and not judge God's work half done. I repeat it, Ezekiel, tell them not to judge God's work half done. My ways are not your ways, neither are my thoughts your thoughts. I reckoned with death and all else when laying my plans from the beginning. My unchanged promise is still eternal life as my gift to man."

The Grave as a Gateway to Life

Whoever would think of making the graveyard the gateway to life? Whoever would have thought, aside from God, that humanity's course, and the proper and best course unto the highest plane and most exquisite joy should run through the deepest sorrows? Whoever would think of that but God? The Apostle Paul was lifted away from this mundane sphere, as he said, unto the third heaven, unto the paradise of God, and saw some wonderful things, some of which he was forbidden to write, but God doubtless showed him there some things concerning life and death and the grave. He did not tell us all, a great many things were unlawful for him to write about.

But after he had this experience, in his letter to the Corinthian church, as you find it in the fifteenth chapter of the first epistle, he tells us (giving his ideas in my own words) that death is just as essential in executing the divine program as birth. It is no surprise to him at all, and the provision made by him at the beginning covers all these things along this line. Paul saw the people as we see them today, amid the tears, the casket, the loneliness, and the sorrowing, that characterized their human level, and he knew these were because of the angle from which they viewed the situation.

Death a Contribution to Triumph of God

You are down right in the midst of them, he says, but I have been elevated from the crowd to see and

know things that no human being there has learned; and I, from this point of spiritual elevation, look upon the situation as God views things. I see how the divine links in the chain of his purpose are being connected, and I see the ultimate of it all, and I tell you this: *Death* is neither a defeat nor even an interruption of the divine plan, but rather a contribution towards its more glorious triumph; for "that which thou sawest is not quickened except it die," and then follows the complete subordination of death, hades, and the grave, in the final conquest and revelation. From the crest of this eternal finality I look for the historic incidents that have troubled your fleshly estates, and they have passed into forgetfulness—they are *swallowed up* in victory—thanks be to God who giveth us this victory, through our Lord Jesus Christ.

Paul, in vision, saw the finished product. They to whom he wrote were viewing the less than half-finished work. Paul saw that what God had given to his church as a means to an end, was vital in all its details to the finishing point. Christ had adopted it and pursued it, and in him was furnished the demonstration, beyond possibility of contradiction, of its divinity all along the line. In other words, Jesus said by his life, There is my first step from the cradle; there is my second step; there is my third step; there is my fourth step; and so on to the hundredth or the thousandth.

Now in taking that first step I did nothing but what my Father commanded me, and so in all my course; where he ordered I began the work, so I continued and ended it. If you accept my testimony, then in expression of your confidence put your first step where I took my first. Put your second step where I took my second, and so on, continuing in the same manner, and just as surely as you took the first and continued to the end, where my last step landed me it will land you. I give you my guarantee. If it leads you through the grave, don't be afraid of death; I have been through it; my footprints are there in evidence. It was part of the program; I pursued the course cheerfully; I threw myself open as no other man had done, and gave God the right of way within me, and I said, I did not come to consult myself in this world, O Lord, or to take my own steps; I came solely and only to do thy will, that the world may have not only a declaratory, but an invincible argument—a demonstration—as to the divinity and efficiency of that which I have said to them—that which I guarantee to them will bring eternal life, and having that before them, they may be encouraged to invest where I have invested and meet the conditions without fear. To this end I assumed flesh—died—rose again—that the success of my work might become the base of your confidence.

Death's Sting Is Removed

That is what our gospel means to us to-day. Now to me the sting that used to be associated with death is not associated with it any more. I try in the exercise of faith, by divine grace, to mount up to that sphere where the apostle stood, in mind at least, when he uttered the words, that this was but a part of the program for humanity, that as man in the beginning was of the earth earthy, to adapt himself to the earthy conditions of that sphere, so the second man, who was the Lord from heaven, and whose continuation of existence on earth is his church, which is the body of Christ, is the means of adaptation to the heavenly estate. Paul says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. Adaptation to the earthly environment being here completed, and having demonstrated the wisdom of God as to its efficiency, became a guarantee in our souls that the means for adaptation to the heavenly, being from the same God, we could step with confidence out on the platform and prepare ourselves for the heavenly environment and take on the Christ estate as naturally as the human had been taken on, and thus as Paul puts it: "Our conversion should not be on earth but in heaven, from whence we look for our Savior, our Lord Jesus Christ, who some day would change or transform this vile body to fit it for an expression of the condition that had been effected in the soul, that both would proclaim the finished work and compel the world's acknowledgment of its divinity.

Appointed to Die But Once

Oh, my brethren, it is a glorious picture, and as I follow it there springs before me a thousand thoughts, and each one becomes a text in turn, and each opens up a new field of contemplation, until I am lost amid the splendors of the glory into which the gospel of the Son of God leads us. It spells God, it spells Christ, it spells life, spells eternal bliss at every step and every turn we take in the road. The sadness I feel as I view the remains in the casket is swallowed up in the victory Christ has guaranteed. Somebody will be saying before long, "Poor Brother Luff is lying in his casket to-day; he has officiated at numbers of like occasions, and we are now performing this service for him." What of it? Just an incident in the program. It is *appointed* unto man once to die, but notice that word *once*. Do not get the idea it is appointed unto man only to *die*. To die *once* is the appointment; yet he *may* die twice; but if he does it is his own arrangement. It was not *appointed* of God. If he follows the line God prescribes in the gospel there is but *one* death for him, and that death is made a gateway to the higher life.

Just as I look upon an ear of corn, or upon a

flower, or upon a grain of wheat, and I think of it in all its details as nearly as I can, I put the flower to my face and inhale the fragrance and think of what its sweetness means to the world; I think of what the corn ear means to the world in the way of nourishment, and health and life; and yet to produce these things something had to die. As I look in contemplation upon that gospel that is unfolding in divine loveliness under his Spirit's halo—flinging out that fragrance that is distinctive of celestial estate, and see multiplied evidences of his love which it expresses, I go back in thought, and remember that to provide this, something had to die; and God made that appointment. I am here to-day, feeling perhaps as sad as any outside of the immediate family over the loss we have sustained in my brother's departure; but with the Apostle Paul I no longer look on death with dread, for "death is swallowed up in victory." And with him I ask, "O death, where is thy sting?" Thanks be to God that giveth us the victory, through our Lord Jesus Christ.

In the language of the poet Condor:

Oh, the hour when this material
Shall have vanished like a cloud!
And amid the wide ethereal
All the invisible shall crowd!
And the earth-freed soul surrounded
By realities unknown,
Triumphs in the view unbounded,
Feels itself with God alone!

Angels, let the anxious stranger
In your tender care be blest;
Hoping, waiting, free from danger,
Till the trumpet and its rest;
Till the trump which shakes creation
Through the circling heavens shall roll—
Till the day of consummation—
Till the bridal of the soul.

Can I trust a fellow being?
Can I trust an angel's care?
Oh, thou merciful, All-seeing,
Guide me by thy presence there!
Jesus! Blessed Mediator!
Thou the airy path hast trod—
Thou the Judge—The Consummator—
Shepherd of the fold of God!

Blessed fold! No foe can enter,
And no friend departeth thence.
Jesus is their Sun—their Center;
And their shield, Omnipotence!
Blessed, for the Lamb shall lead them,
And their tears shall wipe away,
To the living Fountain lead them,
Till fruition's perfect day!

Lo! it comes—that day of wonder!
Louder thunders shake the skies!
Hades' gates are burst asunder!
See the new-clothed myriads rise!

Thought, repress thy weak endeavor,
Here must reason prostrate fall;
Oh! the ineffable forever!
Oh! th' eternal All in All.

Oh, for Grace to Appreciate!

Oh, for grace to appreciate as it deserves this gospel of Jesus Christ that has been committed to our trust. We do not know how; we do not possess the power to describe as it deserves, this thing which has come into our existence; this divine treasure in earthen vessels. To those who feel most deeply this departure from their home, may God give them grace that will be equal to every necessity that shall be created in consequence of it and on every occasion when they look here and there and listen as they formerly have done, but listen in vain for the familiar face and voice, may they be led instinctively to turn their eyes upward, and hold their ears in a receptive position to catch the voice as it comes back through the life he lived, through the virtues he manifested, through the good testimony that he gave to that gospel. I commit you to that gospel and all its promises, and may heaven, out of this trial, and out of the conditions following, bring to us that full measure of good that is intended for us; for whatever God wills, or whatever he ordains or permits has a purpose in it, and that purpose is always to bless and never to injure. Shall that blessing be ours? It may be. God help us to put ourselves in an attitude to entitle us to realize it in its fullness until by and by that mortal shall have put on immortality, and shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" When (using mother's illustration again) the coat is held up and the infidel, the agnostic, and all who have tried to sound God's depths by lines of human reason, shall drop down on their knees and say, "It is really a coat. It is divinity and perfection personified in infinite completeness."

God help us to live for that, in full confidence, and reserve our judgment even under the reverses that come to us until that time when we shall have put on immortality and death shall be swallowed up in victory.

The whole question of human relations, or economic relations, is in the manner of living our lives for others. We do not do it. Rather, we live seemingly for ourselves alone. A great protest against this same selfish conception of life is seen in the supreme sacrifice of Jesus Christ.

What is our manifest duty as Christian men and women? To my mind, one of its greatest factors is to remember that our lives are not shaped for ourselves alone.—Doctor W. O. Thompson.

Were Both Statements Correct, or Did John Contradict Christ?

By J. D. Stead

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

And they asked him, What then? Art thou Elias? and he saith, I am not. . . . Then said they unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.—John 1: 21-23.

But what went you out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Luke 7: 26, 27.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.—Malachi 4: 5.

The "Elijah" of the Old Testament is the "Elias" of the New Testament; one the Hebrew form of expression, the other the Greek form of expression.

It is evident to the writer of this article, from the quotations cited, that the Jews were expecting Elijah the prophet to come to them. Doubtless, those priests and Levites who were sent to interrogate John as to who he was, were thinking of Elijah the prophet when they asked him the question, "Art thou Elias?" John evidently understood that the Elias that they were inquiring after was Elijah the prophet mentioned in Malachi 4: 5, and made answer, "I am not." Neither was he. To believe that he was, would necessitate our believing in reincarnation, also disbelief in the statements made by Christ, John, and Mark 1: 2, 3.

Christ declared that John was the messenger referred to by Malachi 3: 1, and not the Elijah of Malachi 4: 5. John says that he was the one referred to in Isaiah 40: 3. Mark says John is the one and same person referred to by Isaiah and Malachi 3: 1. From these several quotations cited we learn that Christ and John are agreed; hence, no contradiction between them.

I submit the above for publication, thinking that it may clear up a misunderstanding with some who I happen to know have been preaching that John was Elijah and didn't know it.

[The following references in the Inspired Version of the Holy Scriptures confirm the position taken by Elder Stead and would seem to leave no possibility for doubt:

Matthew 17: 9-14; 11: 15; Luke 1: 17; John 1: 21-30; Doctrine and Covenants 26: 2.

The above clearly show that the name Elias in the

OF GENERAL INTEREST

An Outline of the Religious Education Course at Graceland

In the reprint of the call for the Religious Education Class of Graceland for next year President Smith said: "It is expected that the course next year be extended to two years and will articulate with the university course for those who wish to go on." This has been done. The course will cover two years. It has been arranged to give to those who enter an intensive survey of the materials which will be most valuable to them in their ministerial work. That has been the primary purpose. Secondly, the course has been so constituted that wherever possible credit of university standing will be given. The course will be given in the religious atmosphere which Graceland furnishes and under the instruction of men who have consecrated their lives to this work.

The list of lecturers for the past year included the following: President F. M. Smith, President E. A. Smith, Bishop B. R. McGuire, Church Historian Walter W. Smith, Bishop J. A. Koehler, Apostles T. W. Williams and John W. Rush-ton, Presidents John F. Garver and C. E. Wight, of Lamoni Stake Presidency, Superintendent of Sunday School A. M. Carmichael, representatives of the Women's Department, Sister Lydia Wight and Sister D. J. Krahl, Elders E. E. Long and L. G. Holloway, of the missionary force, and S. A. Burgess of the HERALD editorial staff. The regular instructors in the department are Professor Charles E. Irwin, who teaches sociology and economics; Professor Floyd M. McDowell, who teaches psychology and education; Mrs. J. H. Royce, who teaches English; and Professor Lonzo Jones, who teaches religious history and doctrine, and who is also directly in charge of the department of religious education. The two-year course as outlined includes the following subjects: English, logic, ethics, psychology, sociology, and religious history for the first year. Bible, argumentation and debate, philosophy, history of education, religious education methods, economics and doctrinal subjects for the second year. The doctrinal subjects deal with such topics as:

1. Religion, what is it?
2. Self-existence of God.
3. The personality of God.
4. The trinity.
5. The attributes of God.
6. Man, self-conscious.
7. Free agency and conduct.
8. The atonement.
9. The principles of the gospel.
10. Authority of priesthood.
11. The origin, organization, and object of the church.
12. The necessity of revelation.
13. The mode of revelation.
14. The gifts of the Spirit.
15. The fruits of the Spirit.
16. Factors and processes of Zion building.

first chapter refers to the Messiah. The Doctrine and Covenants makes a distinction between Elias the Restorer; Elijah, who will turn the hearts of the fathers to the children and of the children to the fathers; and John the Baptist.—EDITORS.]

17. Organization and purpose of the Sunday school.
18. The Religio Department.
19. The Women's Department.
20. The Health Department.

Such electives as story-telling, home economics, genetic psychology, and training in music are provided. Surely this course fulfills both its primary and secondary purpose. It will give the student the equipment needed in his ministerial work, and will "articulate with any university course."

Read it again carefully. Note the content of the course. It will be given in the religious atmosphere of Graceland. It will be presented by men consecrated to the work of God. It will prepare men for the ministry. The church needs men so prepared. It needs you. Are you prepared? This course will prepare you.

A Declaration for 1922

The principal fact to be remembered on the Fourth of July, and the one generally forgotten in its celebration, is that when the Declaration of Independence was signed it was just so many words on a piece of paper. Seven years of war were to follow before those words should take on the character and meaning they have to-day; until those years of struggle and sacrifice were accomplished the Declaration of Independence was a political essay written by a cultured Virginia gentleman of literary and rhetorical turn and with a taste for political philosophy.

Americans who hear the Declaration of Independence read to-day and unthinkingly accept it for what it is, the foremost document in the history of their country and of democracy, ought to reflect upon what it was that made it that. What transformed it from a mere political manifesto, elevated, indeed, in thought and sentiment, but not differing in substance from what had been almost a commonplace of discussion in the Colonies for years, into a political reality that was to mark a new era in human government and human liberty?

The answer is not revealed in that part of the Declaration that is what we have called a political manifesto; it is not in the indictment of George III and his ministers, nor even in those words which "solemnly publish and declare that these United Colonies are, and of right ought to be, free and independent States." What transformed this fulmination against the tyranny of a British king who was not an Englishman, into the sacred and blood-stained seal of American freedom must be looked for in the Declaration's concluding sentence, without which all the lofty eloquence of the entire document would be as sounding brass and a clashing cymbal. Here is that concluding sentence that gave life to the whole:

And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

But for that sentence there would have been no Declaration of Independence, no war with Britain, and no United States.

In these words those first Americans flung down the gage of battle and took up arms to make them good. All else that is in the Declaration is here condensed. Here was the touchstone that was to prove or disprove those truths they held to be self-evident; the equality of men; their inalienable rights; the purposes for which governments are instituted among them. Many statesmen of that or a later age, in this or in other countries, could have written the Declaration of Independence. It took a Washington and a race of patriots to make it good.

They made it good for their age; they could not make it good for ours. Every generation of Americans must write its own Declaration of Independence; must make its own good. Are not Americans aware to-day that those "facts" which their forefathers submitted to a candid world in justification of their Declaration, apply just as strongly now, if in a different relation, and would form in a new Declaration an indictment as necessary and justifiable? The indictment of the forefathers related solely to the acts of a British government; it was these tyrannies against which those first Americans took up arms and by their patriotic sacrifice and devotion broke and abolished. That was their task, the task, of their age.

But for Americans of to-day to say or act as though that Declaration was good for all time, that it was sufficient to confound all tyrannies foreign and domestic in the present and all future ages, is to argue themselves blind to every truth which the Declaration contains and to all the history that followed it. They deceive themselves if they think that Declaration is a safeguard against present dangers, or has any more power to avert them than they themselves give it by their lives and acts; by their ability to rewrite it in relation to present tyrannies, and their willingness to pledge to it all that their forefathers pledged to theirs.

There are tyrannies in America to-day as great and destructive of liberty as those the colonists threw off, but they are domestic instead of foreign. On that class of tyrannies a warning was uttered not by a signer of the Declaration, but by a great American who bore a foremost part in the work of framing the government made possible by it. James Madison said of the edifice of the Constitution, that no government can tolerate a domestic power that is, or threatens to become, greater than itself.

Are there domestic powers in America to-day that threaten or aspire to become superior to the government of the people?

Is there a spirit abroad in America, in this class and that, that refuses its "assent to laws, the most wholesome and necessary for the public good"?

That has "obstructed the administration of justice"?

That has protected offenders "by a mock trial, from punishment for any murders which they should commit on the inhabitants of these States"?

That "has excited domestic insurrection amongst us"?

If there are such powers, or the discernible growth of them, then it is for Americans on this Fourth of July to write a new Declaration of Independence, to indict in it domestic tyranny as fearlessly as their forefathers indicted a foreign one and, like them, to pledge to its support their lives, their fortunes, and their sacred honor.

Only by thus showing themselves fit to be the heirs of a freedom so dearly won can Americans of this generation make certain that the government established under the original Declaration will continue to be the supreme power in America and protector of American liberty and democracy. —*Kansas City Star*, July 4, 1922.

The Coal Situation

America is now in the midst of a coal strike. The reasons for it are being quite freely discussed: The seasonal demand for coal, the uncertain working days and hours, but probably above all else, the uneconomic method of shipping coal for long distances by rail, and then the wasteful manner in which it is handled. Many economists insist it would be a great saving to burn the coal at the mine's mouth and then to forward as electricity or, to near-by points, as gas. Several articles have appeared in favor of gas determined

by its heating power, not by its illuminating coefficient. It is quite freely forecasted that the future will mean the burning of gas in a gas turbine instead of the ordinary gas engine and high pressure transmission over distances not now dreamed of, also the more general use of coke.

Two Per Cent for Sunday School Finances

The finances of the annual budget is expected to be paid one sixth, or about \$25,000, by the denominations officially; one third, or \$50,000, from State and Province associations; the remaining one half, or \$75,000, from individual contributors. Later the budget was scaled down from \$150,000 to \$110,000, of which over \$23,000 was pledged at the convention.

Director of Religious Education

"With the increased interest in religious education churches are more and more coming to realize that a new officer is needed whose chief duties shall be to look after the educational interests of all the agencies of the church, particularly the Sunday school. This person is called the Director of Religious Education, and hundreds of churches are now employing qualified young men and women for this position. The demand, however, is very much beyond the supply, so that our training schools and seminaries and colleges are more and more recognizing that they must equip young people for these positions. It is interesting to note how many colleges already have departments of religious education, and they cannot begin to meet the demand that is made upon them. There was a time when it was strongly recommended that we have paid superintendents. We have now come to feel that it is vastly more important to let the superintendency of the Sunday school still remain in the hands of the unpaid layman, and that the salaried officers, if but one, should have charge of the religious education in all departments of the church. In many cases, the director of religious education is also superintendent of the school. More and more it is recommended that the religious education program of a church be a unified program, including not only the Sunday school but the church itself and the various activities of the church; all of which should be represented on the committee on education, and that the director of religious education look after that particular feature in all of these associations."

Sunday School Work and Costs

"We all believe that childhood and youth is the time of harvest for the kingdom.

"We believe a boy or girl is worth more to the kingdom of God and to the church than a man or woman, because they have a longer time for service.

"We believe the Sunday school is the whitest part of the church's great field. The records of the church prove it.

"And yet—only one church member in four is in the Sunday school at all or seems to take a vital interest in its program.

"Of those who are members it takes four officers and teachers a whole year to bring into the church one permanent new member.

"For every dollar spent by the average church member for the support of his local church, including salaries, upkeep, missions, benevolences, music, etc., less than two cents goes for the Sunday school and religious education, and yet notwithstanding all the fine work of the Sunday school during the past fifty years (and it has been great), there are more children and youth of day-school age not in any Sunday school than there are in all of them."

Outside Organization

"It is a sad commentary upon the church to see so many outside organizations rising up, some of them loosely connected with the church, others quite independent, sweeping our boys and girls into them by the thousands. Many of these organizations are good, others less so, but mostly worthy, and they have sprung up for the most part to meet the demand of youth for organization, fellowship, and life.

"Many of these organizations, some of which are connected with clubs of various kinds, which are actuated by good motives (I speak as a loyal fraternity and club man) tend to weaken the hold of the church upon the young folks, and thousands of them eventually turn from the church entirely.

"The church cannot complain, for most of these organizations have grown in ground it has left fallow.

"My contention is that the Sunday school, which is the church engaged in one of its legitimate activities, should furnish in and through itself all the opportunities young life demands, for the development of its fourfold nature."

—Marion Lawrance, in Report to Fifteenth International Sunday School Convention, pp. 21, 29, 30.

A Missionary Conference of Laymen

One of the signs of the times is an organization of laymen for missionary work. This was first started late in 1906 and the first convention was held in 1910. Owing to the Inter-church World Movement, their efforts were discontinued for a time but are now renewed in a meeting in Chicago the 3d of May. Its purpose is the missionary program of Christianity and work by laymen in study, prayer, gifts, and work, to see that the great commission of sending the gospel to all the world is carried out. Its work is educational, not federated agencies. It has no missionary fund, nor does it seek any ends for itself. Its expenses are not secured from mission boards or local congregations. It simply strives to urge laymen to further service in the church to which they belong.

We Need Brave Men

"We need men to-day in the pulpit who have the bravery and the moral and spiritual courage to speak the truth. Stephen was full of the Holy Spirit, full of the grace of God, full of power—there was spiritual dynamite in him to blow up the rocks of evil.

You know, to-day we have learned fools and uneducated wise men. But men who are educated in the right way know what to do and how to use their knowledge and faith. A man who has no faith in himself or in God, no faith in his business partner, no faith in the church, no faith in anything, even though he be rich in this world's goods, is more miserable than the poor widow whose heart is aflame with the love of God.—Doctor John Sampey.

Scientific Evidence of Immortality

Camille Flammarions, the French astronomer, has printed a third book along purely scientific lines and quite apart from the religious or spiritualistic viewpoint on the question of whether the soul lives after the body. He concludes that it does continue after the decomposition of the body and is endowed with faculties still unknown to science. This book is the result of fifty years' study and, we are informed, is the third text he has published on this subject. He does not attempt to say that the soul is immortal, but contents himself with saying that classified evidence, he believes, proves scientifically that the spirit survives the body.

WOMEN'S DEPARTMENT

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

Keeping the Home Spirit Alive

While President Elect, Mr. Harding made an appeal before a state meeting of the Child Conservation League in Ohio for a fuller cooperation between American mothers and school officials and other public servants and agencies concerned in the educational, religious, and physical training of children; declaring it to be the duty of motherhood to keep the old-time home spirit alive in spite of the growing tendency to intrust the instruction of the child almost wholly to public institutions, he made a particular plea that religious training be kept within the province of the hearth, and voiced a hope for a revival of religious reverence and faith.

He also asked that the public welfare agencies of the Nation be kept democratic, and expressed disapproval of the practice of the rich in withdrawing their children from public schools and entering them in private institutions.

Since entering upon his administration, the President has stood squarely behind the most progressive measures introduced in the interests of public welfare. There has been a remarkable and gratifying change in the past decade in the attitudes and opinions of our legislators concerning such matters. This justifies the belief that the Nation is keeping pace with the gradual development of human thought towards the ideal set by the Creator. In spite of apparent deflections, in spite of evidences of human greed and grossness and frailty, we must believe that progress is being made, and that the spiritual forces at work in the world, some of which are partially visible to the thoughtful student and others of which are hidden from all earthly knowledge, will accomplish their purposes, unto that day when "every knee shall bow, and every tongue proclaim."

It is for us, as individuals, to see that we are actively supporting every movement for good and uplift. It is for us to ponder the deep and underlying significance of every experience and development in this portentous day and age of the world, and seek to align ourselves with all that is pointing towards the evolution of our race Godward—the ideal towards which our church is moving in faith and achievement.

Let us rededicate our homes. Let us bend every energy towards the task of keeping their atmospheres spiritual and vital, veritable temples wherein Christ may feel at home!

A. A.

Environment and Training

Luther Burbank, who has worked wonders with the plant world, has decided opinions in regard to the training and development of children. In a little book which he has called *Training the Human Plant*, he gives the conscientious parent much food for thought, inasmuch as he advocates a radical change from present-day accepted ideas of education. We quote in part:

"All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of the camera. Every possible influence will leave its mark upon the child, and the traits which it inherited will be overcome to a certain extent, in many cases being even more apparent than heredity. . . .

". . . A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force

be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent.

"Where shall we begin? Just where we begin with the plant, at the very beginning. It has been said that the way to reform a man is to begin with his grandfather. But this is only a half truth; begin with his grandfather, but begin with the grandfather when he is a child!

"Froebel said: 'The task of education is to assist natural development towards its destined end. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.'

"While recognizing the good that has been accomplished in the early kindergarten training of children, I must enter a most earnest protest against beginning education, as we commonly use the word, at the kindergarten age. No boy or girl should see the inside of a schoolhouse until at least *ten years old!* I am speaking now of the boy or girl who can be reared in the only place that is truly fit to bring up a boy or a plant—the country, the small town or the country, the nearer to nature the better! . . .

"But some one asks, 'How can you ever expect a boy to graduate from college or university if his education does not begin until he is ten years of age? He will be far too old!' First I answer that the curse of modern child-life in America is *over education*. For the first ten years of this, the most sensitive and delicate, the most pliable life in the world, I would *prepare it!* The properly prepared child will make such progress that the difference in time of graduation is not likely to be noticeable; but, even if it should be a year or two later, what real difference would it make? . . . Above all else, the child must be a *healthy animal*. I do not work with diseased plants. They do not cure themselves of disease, and only spread disease among their fellows and die before their time.

"I wish to lay special stress upon the absurdity, not to call it by a harsher name, of running children through the same mill, in a lot, with absolutely no real reference to their individuality. No two children are alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities; and yet we take them in this precious early age when they ought to be living a life of preparation near to the heart of nature, and we stuff them, cram them, and overwork them, until their poor little brains are crowded up to and beyond the danger line! The work of breaking down the nervous systems of the children of the United States is now well under way. It is only when some one breaks absolutely away from all precedent and rule, and carves out a new place in the world that any substantial progress is ever made, and seldom is this done by one whose individuality has been stifled in the schools. . . .

"So it is imperative that we consider individuality in children, in their training, precisely as we do in cultivating plants. Some children, for example, are absolutely unfit by nature and temperament for carrying on certain studies. . . .

"*The first ten years!* Not only would I have the child reared for the first ten years of his life in the open, in close touch with nature, a barefoot boy with all that implies for physical stamina, but I should have him reared in *love*. But you say, 'How can you expect all children to be reared in love?' By working with vast patience upon the great body of the people, to teach such of them as do not love their children to love them, to surround them with all the influences of love. . . . It is the part of every human being who comprehends the importance of this, to bend all his

energies towards the same end! *Love must be at the basis of all our work for the race;* not gush, nor mere sentimentality, but abiding love, that which outlasts death! You can never bring the child to his best estate without love!"

Just Love—That's All!

John Golden, the great theatrical producer, when asked as to the method of training given to him in his youth by his mother, replied: "She didn't train me—she just loved me!"

No wonder that this man has been such a remarkable success. With just one play, "Lightnin'," he has broken all records for a single run—and that a play that Frank Bacon, its star and author, tried for ten years to sell!

There are many men and women doing marvelous things in the world because somebody just loves them—that's all.

Love will lead a man higher than any power in creation. And the lack of it will burn his soul out.

The first development in the child is love for its mother and father.

Human beings rarely give up the fight of life because they have been less favored than others as far as material affairs are concerned. It's the waiting for love that doesn't come that pulls down the shades of the windows of one's heart.

The unusual thing about love is that you don't have to explain it or define it. It just works and does what it is here for. And all the beauty and happiness which it brings along is distributed far and wide.

Even the dumb animals crave love and affection. The other evening I saw a picture of a woman playing with a dozen or more wild animals—lions, bears, tigers, wild cats—as though they were kittens. Anyone could see that she loved them and that they loved her.

Watch a dog and his master. Many a dog has died of a broken heart when deprived of the one he loved.

How much more powerful must the love of human beings be!

Just love—that's all. It will do what nothing else can. Love conquers, softens, builds, forgives, and guides.

If you crave and lack love, there is one way to get it—by giving what you have to others. Love begets love.—George Matthew Adams.

What Mr. Burbank Doesn't Know

Few men are held higher in the general esteem than is Luther Burbank, the wizard who has played with the mysteries of plant life and its development until all the world rings with his deserved renown. But, like Mr. Edison, quite as conspicuous in another field of human achievement, Mr. Burbank "doesn't know it all."

The plant wizard's views and opinions outside the realm of his own activities are worth no more than another's, not worth so much as those of another whose study and grasp of social problems entitle him to speak with the authority of practical wisdom and experience.

A few days ago Mr. Burbank had this to say about the culture of children:

"I speak of the boy or girl who has the privilege of being reared in the only place that is truly fit to bring up a child or plant—the country or the small town—the nearer to nature the better. In the case of children compelled to live in the city, the temptations are so great, the life so artificial, that a child should be placed early in school as a safeguard. All animal life is sensitive, but of all living things the child is the most sensitive. The child literally absorbs environment."

Very well. Mr. Burbank is seventy-three. He has visited cities. He has lived in small towns. But while his eyes and understanding have been quick to see and aid in the evolution of wonders in the plant world, there have been many other things which evidently he has not seen. No real student of body, mind, and morals, of the relations of health and character to existence, will agree with him that the small town or the wildwood are best fitted for the physical and mental culture of children.

The pinched, sordid, parochial atmosphere of the average small town, with its insufficient sanitation, its narrow educational and social opportunities, cannot compare in any respect with a modern progressive city in the matter of conservation and proper culture of child life. As for temptations, to which the learned plant king refers, they are not peculiar to cities, and in the cities, thanks to that wisdom which guides and guards the world, the sunshine of human hearts never is dimmed, nor the skies of love and hope overcast. Purity, honor, love, industry, fidelity are quite as evident in the city as in the small town—and the green fields, the whispering woodlands, and the blowing flowers are not far away, Mr. Burbank.—*Cincinnati Enquirer*.

(To such of us as must, of necessity, rear our children in the city, this little editorial comment on Mr. Burbank's views comes with a degree of comfort. The point of it all is that we should be at all times actively concerned in the welfare of children, and be alert to every influence which may be in its environment seeking diligently and prayerfully to overcome that which is undesirable and to provide and foster that which will uplift, strengthen, and develop in righteousness. A. A.)

Superintendent of Department on Tour

A letter from Sister Glines, our Department Superintendent, indicates that she is to have a very busy summer season. The letter was written en route to Chicago, June 28, and it outlines her itinerary as follows:

"Will spend a day in Chicago. Have wired Mrs. Christy to get women together for a meeting. Next day will be in Detroit, and have wired for meeting there, also. Saturday evening will arrive in London, Ontario, for their reunion. Then on to Buffalo, where I shall plan to meet the Niagara Branch people also. Thence to Toronto for a week, and then up the Saint Lawrence River by boat to Montreal. From there to Boston and the Onset reunion. Then by boat to New York, and the Deer Park reunion. Shall stop over at Washington, District of Columbia, and also arrange to meet the women at Youngstown, Ohio. Thence to Erie Beach reunion, and lastly, the Kirtland reunion. Shall I not have a busy time to get in all of these, and accomplish what I want to do?"

We trust the church members who live in the localities our superintendent is planning to visit, will make a real effort to attend her meetings and hear her message. If you have encountered definite difficulties in carrying on the department work as programmed and encouraged by the general department, take the matters up with her in the spirit of progress, with concrete suggestions as to wherein the program might be improved. And, on the contrary, if you have found aught to commend, or which has given you encouragement and definite help, be just as quick to speak of that, in order that future plans may include as much as possible of that which meets the needs of the majority. A. A.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER X

City Government

I. The Remarkable Growth of Our Cities

1. Give reasons for growth.
2. Results of rapid growth.

II. Organization

1. The municipal charter.
2. Three types of city government.
3. The city council.
 - a. Objections to the two systems.
 - b. Powers.
4. The mayor.
 - a. The older type.
 - b. The mayor with concentrated authority.
5. Commission government.
 - a. Commissioners as (1) a governing body, (2) administrative heads.
 - b. Advantages.
 - c. Limitations.
6. The city manager.
 - a. Duties.
 - b. The plan an experimental one.

III. General Problems of City Government

1. Public safety.
2. Improvements.
3. Administration.
 - a. Decentralized form.
 - b. Centralized form.
4. Elections.
 - a. Danger from unscrupulous politicians.
5. Finances.
 - a. The chief source of municipal revenue.
 - b. Needs and reforms.

IV. Welfare Problems

1. Housing.
2. Fire protection.
3. City planning.
4. Parks and playgrounds.
5. Failure of American cities.
 - a. Criticism by James Bryce.
 - b. Administrative problems.
6. Municipal reform.

V. Municipal Public Utilities

1. Shall they be owned by the city? Why?
2. Different solutions for differing conditions.
3. The question of franchise.
4. The water supply.
 - a. Initial cost.
 - b. Operating cost.
 - c. A pure and abundant supply needed.
 - d. Advantages of public ownership.
5. Gas and electricity.
6. Transportation facilities.
 - a. Defects of private service.
 - b. The jitney bus.
7. Telephone service.
8. Municipal ownership versus private ownership.

Suggestions for Reading and Discussion

1. *The Story of the City Manager Plan.*
City Planning.
Municipal Undertakings.

(Continued on page 680.)

LETTERS AND NEWS

A New Birth Offering Book

Just off the press and very attractive in its decorative red cover, bearing a three-color picture of a spinner at her wheel, is the new birth offering book entitled *Homespun Rhymes*.

The names of two hundred and twenty-five children are printed in the back, the offering given in honor of their birth having been used to defray expenses in getting out the book, of which this is number 12 of the series.

There are in all 118 poems, each with its own illustration, and bearing a pleasing little story for the children. It is especially adapted to children up to about twelve years of age, both the type of selection and the size of print being suitable for young children.

The verses are selected from the Sunday school papers of the church, and are all written by our people—the subtitle being, "By home folks."

It has 144 large pages, on good paper, nicely bound in cloth, sells for \$1.00 postpaid, and to our way of thinking is about the most attractive birth offering book we have had.

It is to be hoped that the interest in birth offerings will not subside. Through the funds thus raised a goodly list of books have been made available to our children. The cradle roll department of the Women's Department has arranged to collect these offerings. Those who are not fortunate enough to be thus cared for may send the money with items of birth, name, names of father and mother, address, etc., to Box 255, Independence, Missouri. The amounts given usually range from 25 cents to a dollar, with no limit, of course.

Holmes J. Davison Critically Ill

The following is from Elder Davison, written from his home, 736 East Clay Street, Stockton, California, July 9. His desire for word from his friends will likely be heeded by many HERALD readers:

"Since feeling much better to-day than for perhaps two weeks, I take this opportunity to write of my condition, which is much worse than at last writing. My tent experience was a failure—too late. The doctor ordered me home as soon as possible. Final stages of tuberculosis. One lung all shot to pieces—partially consolidated—no good. The other lung and

(Continued from page 679.)

These are titles of 32-page pamphlets sold by the National Municipal League, 261 Broadway, New York City, at ten cents each.

2. "The awakening of the cities," by Henry Oyen, in *World's Work*, October, 1911.

3. Lesson 11, of the Marie B. Ames *Citizenship Course*.

4. Chapters one, five, and seven of Ida Clyde Clark's *Little Democracy*.

5. A series of short talks on the following subjects:

- a. The water supply of our town.
- b. What I think of our lighting system.
- c. How can our Sanitarium be improved?
- d. Some ways of making our town more beautiful.
- e. Have we a "boy problem"?
- f. Have we a "girl problem"?
- g. What care should be taken to secure the best type of citizen for our officials?
- h. What can we do to improve our schools?

DORA YOUNG.

bronchial tubes affected. Quite a bit of breathing capacity left, but gave no encouragement as to Sanitarium. Too old, and I guess too run down. I may last for weeks, but liable to go any time. However, the fight is all off. I have surrendered. My only effort is to avoid as much suffering as possible and bear with patience what has to be endured and pay my penalty like a man. The future does not worry me. With all my failures and imperfections I have lived a life of faith in the Son of God.

"My kindest regards to all the office force including the publishing department. Could it be announced some way that Brother Davison is lingering near the border edge and a card from relatives and friends who care to write would be much appreciated? But cannot promise to reply."

The accompanying poem was sung by a surprise party on Brother Davison just before his departure for tent life. Composed by one of the members, to be sung to the tune of "Waiting and watching for you":

"We sorrow because of this parting,
Our Pastor, our Shepherd, our Friend.
But though we feel sad we are smiling,
Because we feel 'tis not the end.
And though we'll be longing and yearning,
While now we are saying adieu,
You know when returning you'll find us
All waiting and watching for you.

Chorus:

We know you are not well nor able,
Although you are anxious to serve.
Your spirit will often be with us;
We'll try from the truth not to swerve.
Your place will remain always waiting,
We can't change the old for a new.
We'll try to be like you would have us,
While waiting and watching for you."

Impressions of a Britisher

Can you imagine the thoughts surging through the mind of Christopher Columbus, as he set foot on the great continent of America, which he had found after months of trial and tribulation? This man was victorious in his battle against the elements and the failing hearts of his sailors, and in the moment of triumph, he thanked the great God in heaven for the preservation of his men and himself. But wait, it was not "the end of the road"; it was but the beginning. He was in a new environment, and needed to reconstruct his ideas of life in general, necessitating a full measure of consistency of mind, and of purpose. The first chapter of the history of modern America was then written, and as further steps have been taken, other chapters have been added.

The history of the stirring events of 1492 is somewhat analogous to my own experience in my discovery of the United States. As Columbus was forced to reconstruct his ideas, so I had to adapt myself to my new environment, which contained many strange and interesting features. My environment was Graceland College, and my dwelling place since September, 1921, has been the religious education class. The symbolical value of mere words is certainly apparent, but it is strangely enough impossible to find suitable expression to my thoughts in that connection. I can and must say that the association in the class has been the means of bringing new life to my spiritual system; a revivification of my convictions in regard to the activities necessary to the pro-

mulgation of the gospel has taken place, and above all a glorious vision has opened up before my eyes as to the meaning of the years ahead.

Three words typify in my opinion the characteristics of the discoverer, and also of a member of the religious education class in Graceland: *Consecration, Capability, and Service*. Consecration of purpose, capability for development, and finally a serviceable continuance in efforts most conducive to the progress of the great work yet to be accomplished.

A Columbus need not necessarily discover a new continent; for the student under the tutorage of consecrated men and women who have given their lives for Graceland and the church, is indeed worthy of the title of Discoverer. By consistency of mind and of purpose, a broader outlook may be obtained, a wider field of service is discovered, and a wonderful opportunity for the spreading of the message of Christ is afforded.

Life means effort, and effort if systematically carried out means progression. Progression means greater opportunity, greater joy, greater compensation.

It would be impossible to enumerate the benefits derived from my year's work, or to express the gratification which I feel for the opportunity afforded me to become a member of the class of 1922.

Many interesting features might be referred to in connection with the religious education course, and in and through them all one is able to sense an atmosphere of indescribable joy.

The slogan of Columbus, "Sail on," has been utilized by the class, during the days of preparation and reconstruction, with great success, and at the close, a new continent, a vaster field for service, a strange land, have been found, wherein the message may be carried to those awaiting the call, and those who know not the love of Christ.

The year's work is completed, the first rung of the ladder is reached, and the hour to commence the climb is at hand. The cry of the hero of 1492, "Sail on," still rings in the ears of the class, and the future is ripe for a successful climb.

Scattered thoughts are never very edifying, but perhaps in this case their significance may be such as to bring to the mind of the reader, a momentary glimpse of the ideals of a student of 1922, in regard to the course now provided by the church.

HAROLD DEWSNUP.

"I closed a two-weeks series of meetings at the Poplar Creek (Illinois) Branch," writes L. C. Moore, "and two were baptized. Others are interested. Large crowds."

Elder Hubert Case reports eighteen baptisms among the Indians in Oklahoma in two weeks. He urges the local men to enter the missionary work in their communities.

Leo E. Day, 521 East Fifth Street, Cameron, Missouri, writes, "We would like to get a middle-aged woman to do general housework and help care for our invalid mother. Steady employment if work is satisfactory."

Sister A. C. Solomon, of Jackson, Mississippi, writes: "Not being settled for some months, we have been without the church publications and have greatly missed them. If there are any other Saints in Jackson, I would like to meet them. Gipsy Smith recently held a revival here and seemed to give the city a religious awakening. My parents, Mr. and Mrs. J. W. DePriest, reside at Lucedale, Mississippi. They are also isolated; however, being isolated does not lessen our faith in the true church of the living God."

Spring Banks Reunion a Success

The Spring Banks, London, Ontario, reunion closed last night. In view of the fact that it was their first reunion, we can pronounce it a success, both financially and spiritually.

The committee who had charge performed excellent service and are to be congratulated. This committee consisted of Frank Gray, Frank and Thomas Timbrell, and John Vasbinder, with Brother Alford as chairman.

Their meals were served cafeteria style and the plan worked splendidly. The equipment was most excellent. The grounds are convenient and beautiful to a degree hard to surpass. Wonderful water in abundance.

Brother Frank Gray had charge of the Scouts and was a leader in the recreational features. The Temple Builders and Orioles cooperated with the Scouts in the young people's meetings, prayer services, etc.

The preaching was excellent. The following brethren occupied the pulpit, namely Glau R. Kuykendall, Cornelius Clifford, John Shields, Lawrence Campbell, Joseph Yager, and the writer. Other brethren assisted in the pulpit, including Elder Tomlinson, of the missionary field, and William Grice, president of the Eastern Michigan District, and others of the local brethren.

The social services were inspiring and reviving. The reunion was, no doubt, very helpful and beneficial to those in attendance. Saints were present from Toronto, Port Stanley, Sarnia, Corinth, Port Huron, Michigan, London, Saint Thomas, Chatham, Bothwell, Windsor, Detroit, Michigan, and a number of other points.

All seemed happy and appreciated the privilege of association together at the reunion. The writer was given a grand reception and ably supported during his sojourn among them. After an absence of forty years he saw a great change in the people and country. Those who were babes when last he was there, are now, of course, up in years, and the middle-aged and old of that time have passed to the Great Beyond, most of them. I had the pleasure of meeting some whom I had baptized forty years ago and found them strong in the faith. Our grand old man, Patriarch John Shields, is greatly beloved of the Saints, and all look upon him as a father in Israel. He is always ready to give a helping hand to those who may need him: visiting isolated Saints, praying with and comforting them in their trials and sorrows.

In the absence of the district chorister during the week, Brother Phillipin was in charge of the music and singing, and notwithstanding he was unwell, was faithful in the work.

To many of the sisters is due praise for the excellent service they rendered in helping to make the reunion a success. Many worked diligently from beginning to end of the reunion.

Our efficient Sister Dora Glines was with us from the beginning till the close of the reunion, rendering excellent and beneficial service as head of the Women's Department of the church. She demonstrated to all her competency to fill the position she now occupies, being on the job continuously, and gained the admiration and good will of all she labored among. May God speed her in her future work as a splendid asset to the church work.

Brother Max Carmichael was present for a couple of days in connection with his work as general Sunday school superintendent and gave splendid instruction in his line of work.

We would not fail to mention the remarkable bridge built by the brethren across the stream. It was a suspension foot bridge, and a remarkable achievement.

One tent was given over to hospital needs in charge of competent sisters, one of the first, I believe, on a reunion ground to be established as a permanent institution of the

district. It will be kept up through the year under the district authorities at a suitable location, at London, I believe. They are planning for still greater things for another year at their reunion.

GOMER T. GRIFFITHS.

Growing Timbers

It is customary among the religious organizations of the present day to fortify their religious strength with magnificent churches and cathedrals. We, however, have none of them to show. To every stranger that asks, "Where is your temple?" we can point with pride to our ranks of faithful and strong men, "Every man is a timber."

It is interesting to note that Solomon built the temple with timbers of the forests of Lebanon and workmen borrowed from the king of Tyre. He did this because he wanted the best with which to build, and because he could not find proper materials in all his own kingdom.

The church was once situated like Solomon: we had to take the men who made up the timbers for our temple from the ranks of the world, and had to educate our workmen in other institutions.

Now, however, conditions are much improved. From our own homes are coming the young people who shall in the future be timbers in the temple. And we have Graceland, the institution where we can and are preparing workmen to do our skilled work.

To one who has spent six of the happiest years of his life at Graceland, there has come an abundance of opportunity to see that institution in action as a place for the growing of timbers for the temple, and as a place for the training of men to do the work of the church.

In those six years he has seen Graceland grow, prosper, and become strong in the work for which she was intended. She has attained and is attaining the widest recognition, to a very splendid strength and stability, to a broad usefulness. Besides this, there is carried with her and into all her work a spiritual power that has brought moral and religious development to many young people, and gratitude to her from the hearts of many relatives and parents made happy.

Graceland stands for the ideals of growth, development, purity, spirituality, and service. She is not able to implant these ideals in the hearts of all who come within her walls. But in the large majority of instances she is able to benefit vastly, and make better and happier those who come and stay with the serious intent of doing good.

You are a prospective timber for the temple. Will not you come to Graceland to grow among your own kind?

You are a prospective workman in the field of service. Should not you be found among your own fellows, getting inspiration from association with them, getting strength, preparing in a way that will be a definite and positive contribution to your powers and abilities to do the work for which you are intended? For such as you, Graceland is the open door to better skill, greater powers, and broader fields of opportunity for service.

LEONARD J. LEA.

"I am now retired from active work in the printing office," writes Elder E. K. Evans, of Grand Rapids, Michigan, "and am editing *Glad Tidings* at my home."

Miss Dorothy Rushton, daughter of Apostle John W. Rushton, received honorable mention at the commencement exercises of the Southern Branch Junior College, of California, and was president of the graduating class of 450 students. She made the presentation speech when the class gift was presented to the faculty.

Gospel Veterans Rejoice

We see in speaking of the goodness of God, and this great latter-day work, that Brother Billings, of Little Deer Isle, Maine, joined the church in 1866. According to our account, wife and I joined the same year. We were baptized by Elder Jesse L. Adams, of Mercer County, Illinois. We have taken the *Ensign* much of the time since it was started. I cannot recollect a time when we did not have the *HERALD* in our home.

My wife will be eighty-four years old next September and I will be eighty-six. We were married sixty-five years the 19th of last March. We are grateful and appreciate the goodness of God towards us and desire to help build up Zion, as a mark of our appreciation for his goodness in protecting us in our long and active life on the earth. We celebrated our sixty-fifth wedding anniversary and are still both alive. Why should we not feel thankful?

When I had a faint understanding of this great work and the oneness of God's way of doing his work in the church, the Lord seemed to show me the beauty of it. I desired to act fairly with him and supposed that if we got the gift of the Holy Ghost that was promised to the believer, we had to be truthful and honest. I did not want to be an anarchist as they are called in the world to-day by some. Jesus had a different name for them, as you will see by John 10. We did not want to be in that class. So I thought to accept of Jesus' plan.

I could see that he was like himself in organizing the church in every land and every age, and when the gospel was to be preached in this dispensation he took a boy fifteen years old. When the boy wanted knowledge, he was simple enough to take the advice of the Apostle James and humble himself before the Lord and ask him for wisdom; and the Lord directed him in his way, as he had always done, and sent an angel to instruct the boy who was just honest enough to tell it to one of the class who climb up some other way; so the persecution commenced, and never ceased until his death.

The message, given to this boy, Joseph Smith, by the angel, in answer to prayers, set forth the church of Christ with the same organization as was given in the wilderness and in the land of Palestine and on this continent in the days of Nephi as given by the Book of Mormon.

MR. AND MRS. J. B. PRETTYMAN.

KNOX, INDIANA.

CALUMET, OKLAHOMA.

Editors Herald: We are still alive, trying to do our Master's will. We were blessed by having Bishop Bullard with us two weeks ago. He preached some excellent sermons and he didn't fail to tell us some needs of the church.

Brother Hubert Case was with us the second Sunday. It being Children's Day, five children were baptized. It was a beautiful sight to see those children led into the water when the song, "Let the children come to me," was sung.

Brethren Case, Syckle, and Vanderwood are holding tent meetings close to Calumet at the home of our Lamanite brothers. Interest is good.

Women's Department here are making up a freewill offering of fifty cents each to send the bishop. I wish each department would try that. The blessings that we receive are just what we put into the work. Faith without work is dead.

Your sister in Christ,

MRS. A. W. SANDERS.

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Independence

The committee of three appointed by the special conference of Zion to tabulate the results of the vote for delegates to the coming General Conference have reported the results of their labors and they are shown herewith. The committee was composed of C. B. Hartshorn, E. C. Harrington, and Arthur Allen.

The list is as follows, both delegates and alternates in the order representing the number of votes cast for each:

J. Frank Curtis, James F. Keir, George Jenkins, A. L. Sanford, R. V. Hopkins, M. H. Siegfried, Mrs. C. J. Hunt, W. D. Bullard, Joseph Luff, Louise Geisch, C. B. Hartshorn, Arthur Allen, Scott Cochran, W. W. Smith, E. D. Moore, Thomas Crick, Nathaniel Carmichael, H. C. Burgess, Mrs. Russell Etzenhouser, Dora Glines, S. A. Burgess, Ethel Schwab, Ralph Smith, Mrs. H. B. Roberts, Mrs. J. W. Adams, Mrs. A. K. Dillee, E. C. Harrington, V. A. Reese, Orlando Nace, Arthur Whiting, John A. Gardner, Mrs. Mansell T. Williams, Della Chapman, J. T. Curtis, R. O. Self, F. G. Christie, Della Haberlein, R. W. Farrell, Joseph B. Rodger, Eunice Smith, Mrs. J. A. Becker, Mrs. A. L. Sanford, Mrs. Harry Murphy, Mrs. Joseph Sturgess, John Watkins, Richard Bullard, Mrs. William Madison, Mrs. Ellis Short, J. P. Sappenfield, Mrs. Claude Gouldsmith.

Alternates: C. I. McConnell, Viola Short, Mrs. Clyde Hartman, Mrs. John A. Gardner, Henry Booker, J. W. Smith, J. M. Robinson, Mrs. Flo McNichols, E. H. Wilkins, John Lund, Mrs. Ida Johnson, W. A. Stevenson, E. E. Willard, Mrs. Nellie Brocaw, Mrs. Thomas Crick, Mrs. G. W. Whiting, C. K. Green, Mrs. E. E. Willard, Anna Flowers, Mrs. C. O. Whipple, Mrs. H. R. Hutchens, Gladys Gould, Mrs. Myra Brackenbury, William Ecclestone, sr., Mrs. William Pooler.

It is interesting to note that in the original list submitted by the nominating committee, composed of the pastors in Zion, there were eleven elders besides some of the Aaronic priesthood. The congregation nominated twenty-six delegates, of whom eighteen were elders. Twelve of these were elected, making twenty-three elders on the selected list, with approximately the same proportion of members of the Aaronic priesthood.

This problem of placing the Melchisedec priesthood on the delegations is always a matter for consideration. Rather frequently in the past (and it has already been reported from at least one district this year, as we have noted from their reports) districts have elected delegations entirely from the sisterhood, probably on the basis that the elders had an ex officio vote anyway.

The subject of representation is important, and any reasonable measures to see that it is handled right are justified, it seems to us. The original list of nominations had as a basis a predominance of those not holding the Melchisedec priesthood, though a goodly number were thereon, as the figures cited indicate. It seems too bad to consider sex and priesthood in selection of delegates, when the prime requisite is ability to represent the expressed or unexpressed wishes of a hundred average Saints.

The death of Brother Harry Holmes at the Sanitarium, from typhoid fever, after a brief illness, was the sad culmination of a bright career. He had come to Independence with his brother Frank and some of the other lads from Graceland to find work for the summer. He was active in church work in England, where his parents reside at Clay Cross, Derbyshire; but when a call for volunteers was made in 1920 volunteered to come to Graceland to make special preparation for future service in the church, leaving home on January 8, 1921, for that purpose.

The funeral was held from the Stone Church on the afternoon of the 14th, with sermon by Elder U. W. Greene, with participation by President F. M. Smith, William Ecclestone, and Roderick May. The pallbearers were fellow students from Graceland. Probably twenty other Graceland students attended en masse, and double that number of the British Social League. The floral offerings were profuse and beautiful.

In attendance were the First Presidency, three members of the Twelve, and other leading officials, not only personally sympathetic but testifying in this way of the sympathy of the church over the untimely passing of one who was on the firing line in a definite way, having left his home and loved ones for preparation for service.

Sunday afternoon Paul M. Hanson preached the radio sermon at 2.30 p. m. Saints should hereafter tune in at 2 p. m. for the beginning of the program, 360 meters. A mixed quartet, consisting of George Anway, Bertha Burgess, Alice Burgess, and Frank Russell, furnished the music this week. George Anway is in charge of the music for these services now, and an effort will be made to see that music is furnished at each succeeding radio service. Be sure to tune in at 2 p. m. instead of 2.30 p. m.

H. O. Smith was the speaker Sunday morning at the Stone Church. Paul M. Hanson spoke in the evening on the church lawn.

Harold C. Burgess, of the musical department, was called to Lamoni Thursday to preach the funeral sermon of Clyde Newcomer. These two men were long associated in the Lamoni Electric Company, of which Brother Burgess was for several years assistant manager in active charge, and then manager.

After five weeks of slow convalescence at the Sanitarium, Elder R. D. Weaver is making a good gain. Elder F. T. Mussell, who is also in the Sanitarium, is progressing nicely.

Elder Walter W. Smith left last week for the East. Sister Smith and sons expect to leave Thursday for the Deer Park reunion, where Brother and Sister Smith will have a prominent part, being in charge of the educational work. Wayne and Dudley will look after the recreational features, and the youngest son, Ronald, will probably be the mascot for all of them.

The Saints of Group 10 met in a surprise reception in honor of Elder Charles May on the evening of the 17th and presented him with a fine brief case and a copy each of the flexible edition of the Saints' Hymnal and Zion's Praises. Elder May planned to leave on the 19th for an appointment to the Southeastern Mission, where he will attend the Alabama reunion, and from thence spend a few months in the Isle of Pines.

Omaha, Nebraska

The condition of the work in Omaha and vicinity once more merits recording. Our activities in the Omaha Branch have not been lessened, though some have been absent and others are away on their vacations. We have made up for some absent ones by the visitors that have been present, among them the two daughters of Sister Audentia Anderson, Bertha and Doris, with their families, who spent the month of June in our city.

The activity of our Women's Department is worthy of special comment. On June 15, they held a dollar-day meeting at Sister Anderson's home and each brought a dollar earned by special work performed; a large gathering and consequent big fund realized, to say nothing of the splendid social

time had. They followed this effort with a picnic for mothers and children the following week.

The baptism of three more makes eight the pastor has baptized recently, some promising young people being among those who have united with us. Others are ready and will enter the church soon. Brother P. R. Burton also has had great success during the past month, having baptized nineteen more. His efforts are greatly appreciated.

Sister Keairnes, of Dunlap, was in the Lord Lister Hospital. After administration she was much improved. She was very fortunate in having her daughter, one of our own trained nurses, at her bedside, which no doubt was a great factor in her speedy recovery.

Sister Whitcomb, daughter of Isaac Sheen, was painfully burned some time ago, but is recovering. She is very fortunate in having one son who is a physician and who cares for her every need.

On June 26 we buried Brother Scott Leach from the Presbyterian Church in Florence. From the numerous comments touching the sermon, good was done in the community.

For those who were able to attend we had two splendid programs of special meetings, two days each with the Decatur and Blair Branches. Lasting good was done, and these meetings will be repeated. We now have an appointment for a rousing and reviving time for the Walthill Branch, July 14 to 16. Brother Burton will be the life of the sessions, and the Saints, under the branch president, Brother Claude E. Carter, never fail in doing their best.

Last Saturday we held our Sunday school picnic in Omaha. The entertainment for the children and the races were enjoyed, but the associations and brotherly companionship had when the baskets were emptied and one grand feast spread for all present, was the crowning feature of the day. Of course we had the usual contest over who could eat the most ice cream, as everything was free for that day.

Brother A. Lloyd, our general Religio treasurer, and family drove in just at the conclusion of our picnic, having driven in their auto from Saint Louis, Missouri. They will spend several weeks with Brother and Sister T. J. Elliott.

Our young people's meeting last Sunday night was greatly appreciated. The young people's choir, under Sister Anderson's direction, is doing splendidly. The program was furnished by the young people, Brother C. Guyton Riley preaching the sermon. Next our reunion with Brother T. W. Williams, the principal speaker. It will be a success.

Seattle, Washington

Brother H. A. Sprague of Bellingham, our bishopric representative, was with us Sunday and gave us some telling talks on tithing. He occupied morning and evening, returning home on the night boat. He also gave the Religio a nice little talk.

Our Everett Mission Saints have their church building near completion and will soon have it ready for a grand opening, celebrated by programs by auxiliaries and sermons suited to the occasion. If present united effort continues, it will not be long before they will be ready for dedication.

A pleasing letter from Vancouver tells of the spiritual advancement of the new branch. Brother I. McMullen is blessed in his ministry as elder in charge. A close union exists between that and the mother branch at New Westminster, permitting their interchange of ministers. They are thinking of purchasing a lot for church location. The attendance at their Sunday school reaches the ninety mark.

At our priesthood meeting Sunday the question of dividing

MISCELLANEOUS

The Bishopric

Correction

In our report published in the SAINTS' HERALD, April 5, 1922, page 89, J. R. Taylor is charged with having received from the Bishop \$248.75. This should have been \$123.75. The remaining \$125.00 was entered by error. Brother Taylor had advised us that he had spent twenty-five pounds of his own money for elder's expense and was willing to take a tithing receipt for it. We made the entry at this office, not knowing that Bishop George Lewis had also issued him a tithing receipt for \$123.75. We are glad to make this correction.

Winnipeg District.—On account of the change in the activities of Brother W. B. Richards, who expects to leave Winnipeg soon, we have arranged with Brother C. S. Case, 507 Park Street, Saint James, Manitoba, to act as Bishop's agent of the above district.

We trust that the Saints will continue to support this arm of the Lord's work according as he blesses them. One tenth of our increase belongs to God, and it should be a pleasure to deal fairly with the Lord in temporal matters. His blessings are promised to those who hear and obey, and I trust that because of the willingness of his people in the Winnipeg District that they may receive a rich measure of the blessings of God.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Young Girl Wants Work

A young girl, fifteen years old, a bright and willing worker, wants an opportunity to work for her board and clothes and attend junior high school in Independence, Missouri. Any interested call Bishop J. F. Keir.

One-Day Meetings

At Juniata, Michigan, July 16. Saints are requested to bring their lunch with them. At Bay Port, Michigan, August 6. Come, spend the day. William M. Grice, president.

There will be all-day services held at Pontiac, Michigan, July 23. All are invited to attend. It was to have been July 16, but had to be changed. Brother William Fligg, our district missionary, will be in attendance as one of the speakers. Also, all-day services at Flint, August 12. Good speakers will be provided and we trust all will come who can. Brother Fligg and the officers of the district will be there. J. Stanley Parrish, secretary.

the line between prudent and unwise entertainments in the church was discussed with interest.

Our hearts were gladdened in receiving a message of peace and good will signed by eighty-seven of the beloved California Saints who were in attendance at one of their grand rally days in Oakland, held on June 11. It truly caused thrills of joy as we read over those names which have grown dear to us by twelve years of church service among them, especially so as it has been eight years since we bade them a sad adieu. May the Lord bless the dear Northern California Saints.

The Oriole Girls of the Everett Religio rendered the program on June 4 and showed energy and tact in its rendition. There was but one member of the Religio absent, and he arrived before the close. Sister Ruby Nichols is the superintendent.

Brother S. S. Smith spent Sunday morning at Everett, preaching for them the morning sermon. He was with us in the evening in consultation about new tent and general reunion business. Matters are progressing nicely, pointing to a successful reunion. May all labor to this end.

A new assembly tent will be ordered for our reunion, so be sure to come and enjoy the best reunion yet. Order tents early from the writer. See notice in this issue.

J. M. TERRY.

Salesman Wanted

The Herald Publishing House would like to get in touch at once with a first-class salesman to solicit orders for printing and paper in Independence and Kansas City. Please give full particulars as to age, experience, qualifications, etc., in first letter, and state whether willing to work on commission basis or only on salary. If salary, state amount required.

Reunion Notices

Clinton, at Rich Hill, Missouri, August 25 to September 3. Tents: 10 by 12, 3-foot wall, \$3.50; 12 by 14, 3½-foot wall, \$4.50; 14 by 16, 4-foot wall, \$6.50; 12 by 14, 6-foot wall, 2 rooms, one center pole, awning independent of side wall, \$7; 12 by 16, 3-room, same style, \$8. These prices are for the ten-day session and are designed to cover the freight in both directions. Send orders to J. W. Higgins, Rich Hill, Missouri, not later than August 10. Provision has been made to furnish meals at 25 cents each. Do not come without bedding or without making arrangements for quarters. H. E. Moler.

Northeastern Kansas, August 11 to 20. Send in your orders for tents now. Tents: 10 by 12, wall, \$4; 12 by 14, 6-foot wall, family tents, \$8.50. Cots, 75 cents. We want your orders by August 5. An abundance of free straw. Frank G. Hedrick, 714 Parallel Street, Atchison, Kansas.

Southern Missouri, at Springfield, August 18 to 28, in Walnut Grove Park. Besides the ministry of the district, Lee Quick and J. W. Paxton will be with us, and we hope to secure other good speakers. Tents, \$5; single cots, \$1.50. Send orders to C. E. Beal, 715 East Dale Street, Springfield, Missouri. Conference will be held during the reunion from August 25 to 27, Friday being Sunday school convention. We hope that all branches and Sunday schools will be represented. All ministerial or statistical reports, also contributions and assessments, should be sent a few days before conference to Benjamin Pearson, secretary, Tigris, Missouri.

Central Nebraska, at Inman, August 18 to 27. We call your attention to this reunion again and hope you are making arrangements to attend every session and to assist in every way to make this reunion a success. For further information write F. S. Gatenby, president, Clearwater, Nebraska, or Miss Zaida Derry, secretary, Elgin, Nebraska.

Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27. Speakers: J. F. Curtis, A. M. Baker, Henry Sparling, L. O. Wildermuth, Bruce Brown, and district and local officers. We are expecting a good reunion. Those wanting tents write E. Presnell, Xenia, Illinois. L. C. Moore.

Eastern Oklahoma, at Haileyville, August 18 to 27. Conference will convene August 25 to 27. All the Saints are invited to attend. Come prepared to care for yourselves. We are expecting U. W. Greene and F. A. Smith. J. Arthur Davis, president.

Wichita, Kansas, reunion called off because of not being able to get any suitable grounds either in Wichita or Hutchinson, and no date in Winfield until in September, too close to school time. Anita Wilson, clerk.

Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, Vicksburg, Michigan, August 18 to 27. For cost of tents, cots, meals, etc., write C. R. Garnett, 220 Stewart Street Southeast, Grand Rapids, Michigan.

Central Oklahoma, at Sperry, August 4 to 14. This reunion is not called off as rumored. We have a splendid grove between Tulsa and Sperry, approximately three miles from Sperry and eight miles from Tulsa. Regular bus service between these points. Separate programs for the children's group, young people, and adult, each program consisting of worship, study, work, and play, calculated to promote spirituality, sociability, and the spirit of love and service. Speakers: Apostle U. W. Greene and Patriarch Ammon White. For information relative to tents and accommodations write George A. Kelley, 722 Petroleum Building, Tulsa, Oklahoma. You are needed at this reunion. Let us make it the best in our history.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Redrock, Indian reunion, Redrock, Oklahoma, July 20 to 30 (612).
- New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6 (589).
- Portland, at Portland, Oregon, July 22 to August 6 (494).
- Black Hills and Western Nebraska, at North Platte, July 22 to 31 (638).
- Massachusetts, at Onset, July 22 to August 7 (445, 589).
- Southern California, at Convention Park, July 28 to August 6 (565).
- Toronto, at Lowbanks, Ontario, July 29 to August 14 (350, 638).
- Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
- Kentucky and Tennessee, at Foundry Hill, July 29 to August 6 (660).
- Central Texas, at Hearne, July 31 to August 6 (589).
- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397, 638).
- Spring River, at Joplin, Missouri, August 4 to 10 (612).
- Western Oklahoma, at Eagle City, August 4 to 14 (247, 589).
- Central Oklahoma, seven miles north of Tulsa, three miles south of Sperry, August 4 to 14 (612).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 660).
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638).
- Northeastern Kansas, at Netawaka, August 11 to 20 (271).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
- Central Michigan, at Pineconning, August 11 to 20 (469, 565).
- Des Moines, at Runnells, Iowa, August 11 to 20.
- Eastern Iowa, at Maquoketa, August 11 to 20 (469, 660).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (660).
- Southwestern Texas, at San Antonio, August 18 to 27 (660).
- Southeastern Illinois, at Brush Creek, August 18 to 28 (638).
- Utah, at Malad, Idaho, August 18 to 26 (541).
- Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541, 589).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
- Central Nebraska, at Inman, August 18 to 27 (516).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222).
- Western Montana, at Race Track, August 18 to 27 (638).
- Far West Stake, near Stewartville, Missouri, August 18 to 27 (319, 660).
- Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27.
- Eastern Oklahoma, at Haileyville, August 18 to 27.
- Southwestern Missouri, at Springfield, August 18 to 28.
- Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27.
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
- Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638).
- Northeastern Illinois, August 24 to September 3 (589).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295).

Our Departed Ones

CRUM.—Samuel F. Crum was born August 20, 1855, near Hillsboro, Ohio. Baptized February 1, 1888, and remained faithful. He was one of the first to embrace the angel's message in this community. Interment in Highland Branch Cemetery. Sermon by J. D. Shower.

AUSTIN.—Sarah Ann, wife of John Austin, president of Sheffield Branch in England, died June 15, 1922. Interment in Crooke's Cemetery.

New Graceland Cookbook

The Patronesses of Graceland College at Lamoni, Iowa, have recently issued a new edition of their popular cookbook, the proceeds from the sale of which goes to the benefit of Graceland College. These sisters have been faithfully devoted to their task and through their organization have been able to provide many necessities and conveniences for the college and dormitories. In their nineteen years of service they have not only earned and contributed much in the way of dollars and cents for the young people of the church, but have sought to supply so far as possible that which the students lack in leaving their homes, probably for the first time.

They raised money with which to build the cement walks from the college to the town, furnished two thousand dollars towards the erection of the dormitory which has been named Patroness Hall, furnished many rooms in the dormitories, bought much furniture, dishes, supplies, etc., and this year are purchasing a canning outfit costing close to \$200 to

enable the college to preserve its own fruit from the farm orchard and vegetables from the garden.

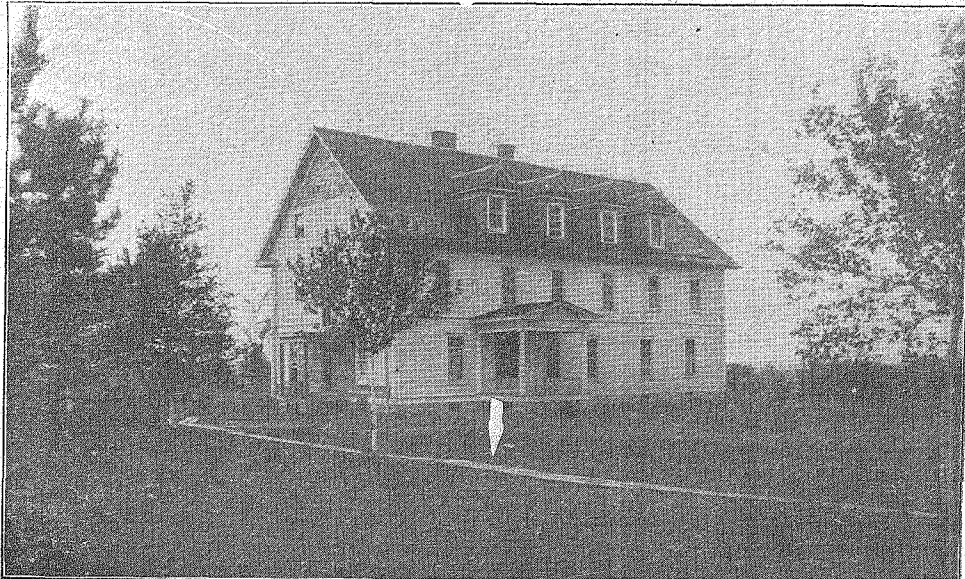
This third edition of the cookbook is enlarged until now it is extended to ninety-four pages. The receipts are all tested and recommended by the Patroness Society.

This edition was published at Lamoni by the Blair Printing Company, and is sold by that firm at 50 cents a copy, the profits to go to the Patroness fund as usual, and will help pay for the canning outfit and a new vacuum sweeper.

Miss Agnes MacPhail, a niece of Sister Daniel Macgregor, and herself a member of the church, has received rather wide publicity recently because she refused to accept an indemnity allowance as a member of the Canadian Parliament and returned the bonus, \$1,500, retaining the original salary, which at the time she was elected was \$2,500. We have not yet learned that her example has been followed by other members. She is a strong advocate of economy and believes that as an advocate she should herself set the first example and in this way has offered a pattern to other leaders.

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THE SAINTS' HERALD

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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EDITORIAL

The Need for Consecrated Men

Highly trained college men will not alone do the work. There is need for the efforts of all; but especially a need for those who are humble and full of love.

As indicated elsewhere, the problem is far from being a simple one. There is a wide diversity of opinion even in the matter of religious education. There are a great number who do not believe in religious education at all. There are churches which are split on this question, congregations taking sides for or against all Bible schools. These take the position that the church is not only the greatest, but it is the only method of salvation. Then they go a step further and limit the church to preaching by adults for adults. They will permit no Bible school or Sunday school.

This is no doubt one outgrowth of the resistance against the apparent attempt to dominate the field by other organizations, which cannot be done with benefit for real religious education. The church must be dominant and all other agencies not only subsidiary, but part of the work of the church as an organism rightly fitted together.

Then there is the very practical problem confronting not only us but others of the small Sunday schools, and how to provide properly graded work in a small branch, congregation, and Sunday school. Close grading by years is evidently out of the question, and it is often difficult to carry on even group graded work. But if we come to recognize the great value of a proper knowledge of the Word of God and of religion, so we are no longer content with a half hour lesson on Sunday, but will extend the work to the week-day special school, it then becomes more nearly practicable to meet the situation.

We have had, and still have in our churches, as well as outside, continual and repeated insistence on the necessity of training, of preparation, of high standards. As is pointed out in a recent article in the *Literary Digest*, excellent as is this ideal, it still presents its difficulties. The good old family doctor who knew little of modern science but a great deal of common home remedies and used a great deal of

common horse sense, who always grew up in such a community and remained to take adequate care of its medical needs, is fast passing out of existence. (*The Herald of Gospel Liberty.*)

This family doctor was one who practiced in the country districts particularly, but also with excellent results in the city. The tendency now in medicine is towards specialization. A doctor who specializes in one subject does not go out at night, keeps only very short office hours, and requires his patients to come to the office or to go to a hospital. In part this is justified on the basis of facilities, but it fails to give the service of the old family doctor. And young men who have received this special training are slow to go to the backwoods and suffer as they must over the kind of roads, the kind of folks and homes, to which they would have to minister. The result is a tendency towards prohibitive costs and with an excess of doctors in the city, a shortage in the rural community.

The same problem, according to the *Herald of Gospel Liberty*, confronts us in the church. It is an excellent thing to have trained men, but it is difficult, nearly impossible, for backward communities to secure pastoral oversight except from preachers of backward denominations. Teachers who are trained and familiar with the conveniences and comfort of modern life in prosperous communities can rarely be persuaded to become pastors of little backwoods churches. Not only would they be discontented with their lot, but their high degrees of literacy ill suits those by whom much learning is neither appreciated nor understood.

There is a wonderful field for the genuine missionary spirit to meet this. It is not only necessary that we have men highly trained and with a deep grasp of religious education, men who scold occasionally at the backwardness of others; but the church as a whole, religious America, must have, according to the paper above quoted, a ministry who are willing to be all things to all men, men who are willing to serve and to help this great mass of common, untrained people and help to lift them on to a higher and better plane. A little scolding alone will never do it.

We refer to the above because it is a world-wide problem. As a church we have been consistent in
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this, that while we have urged, and still do, the increasing necessity for trained workers, we have not and do not, nor do the officers of the church ask that the ministry shall be all highly trained men. We recognize the basic need of men who have the love of God and their fellow men. Training is only an added qualification, not a substitute. It is a problem of tremendous importance; it is not sufficient to outline an ideal plan or curriculum. The practical problem is to secure results; to convert and help people from where they are. S. A. B.

Beside the Still Waters

(Funeral sermon of Harry E. Jarvis, Burlington, Iowa, April 22, 1922. By Elbert A. Smith.)

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever.

In connection with the twenty-third psalm just read I wish to remind you of the statement that Jesus made to Martha wherein he said, "I am the resurrection and the life," and the invitation that he issued to the whole wide world, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Nineteen years ago at this season of the year, I came to Burlington to take charge of the pastorate in this church, a very inexperienced pastor. I found one of the pillars of the church to be Brother H. E. Jarvis; and during the more than four years of my pastorate here, in an official capacity he was always a safe and wise and true counselor and loyal supporter; and in a private capacity a friend that I could trust. His home was a haven of rest, and so accustomed was I to see him in the audience that it seems to-day that he should be sitting in his usual place at my right, listening to the service.

Naturally, there are many memories that come to my mind. The words we are able to utter are so absolutely inadequate to portray our feelings that often we have recourse to sentiments better expressed. For that reason I have turned to the twenty-third psalm, feeling that it is in a way typical of the life of our brother, and it expresses my feelings and ideals on this occasion.

Two characteristics of this psalm impress me. First, its very evident sincerity, and second, its simplicity. David felt all of the things he wrote and

pictured here as plainly as we experience cold and hunger, rest and warmth, and all those things that strike in upon our souls through the senses so vividly. That is why this psalm lives. And for three thousand years or more, these words have endured as a witness that simplicity is the very best expression of greatness, in literature and in art and in life. Other pretentious writings have long ago been forgotten. The pyramids stand out from century to century, while works of ornate sculpture pass away and are forgotten; and so in life, the life that has been molded upon the simple fundamentals of manhood stands out and impresses us when other more pretentious lives are forgotten.

Notice the imagery of this poem; the simple pictures it portrays, of running water, green fields, a flock of sheep with a shepherd who is the dominant figure in the picture, just as Christ is the Great Shepherd standing out as the dominant figure in our belief as the leader of his flock. The words are mostly one-syllable words—short, simple words, and few of them; only about a hundred and twenty of them, and yet this is the particular piece of literature that still endures as being at least equal to any other expression of faith and confidence in God. It cannot be excelled by anyone, and it may be understood by anyone. It deals with fundamentals, such as life, death, love, faith, immortality, in a way that all may understand yet none improve upon. So it is in life, particularly at a time like this.

Fundamental Things Endure

The simple, the fundamental things are the really true and lasting things. And so it was in the life of our brother. We did not often hear him making professions of his faith and religion. He *lived* his religion along simple, practical, fundamental lines. In his home, in his married life, for instance, in an age when the ties of marriage and the home, which are at the foundation of society, are being assailed and threatened, and men hold lightly, to their eternal condemnation, the pledge they have made to honor one woman, here is one man who made his covenant in sincerity and kept it in sincerity, and even when his companion passed on, he remained true and faithful to her memory.

In business he believed in the simple policy of honesty, even, some would say, to his own disadvantage. In religion he believed with what seemed to me at times childlike simplicity. I remember, when among other trials that came to him, there came the departure of his daughter, and he said, "Why should we close the blinds and darken the room, expressing our mourning outwardly? We believe in the Christian religion and that she has gone on to happiness and

rest. Why give up to ostentatious mourning as those who have no such hope?"

With faith he received and bore numerous trials that came to him, and I believe if there ever was a man who, when the end came, could with childlike simplicity repeat the old prayer, "Now I lay me down to sleep; I pray the Lord my soul to keep," that this was the man, and that was the type of his faith.

"The Lord Is My Shepherd"

You will notice the opening sentiment of this song, "The Lord is my shepherd." I think that when a man can utter those words truly in this age of skepticism and doubt, when men are tossed to and fro, expressing one thing here and another belief there, it means something; I think that man is very blessed indeed in his generation. To my mind that is one reason why we as a church so insistently cling to the idea of revelation. Personal contact and revelation from God must be renewed from generation to generation. It is not enough that the fathers knew God—so long as one generation shall pass and another follow, there must be new revelation. Men must come in contact with God and be able to say, "The Lord is my shepherd."

Jesus said, "My sheep hear my voice." I may read that the Lord was David's shepherd; but that does not tell me he is my shepherd. I may read that he was Paul's shepherd and Peter's shepherd: that does not say he is my shepherd. I must by prayer and by pleading and by a life of devotion and consecration draw near and receive from him the assurance that he has not written in any book, and that cannot be received from any man; that he is my shepherd. This little church building, humble as it is, to me is a sacred spot, because at this altar I did receive one of the most convincing testimonies that Jesus is the Christ, the Son of God, that I have ever received. I read his statement, "Upon this rock I will build my church," and I felt the necessity, in order to be saved, to receive that testimony, and at this altar I did receive that spiritual assurance while alone in the church engaged in prayer.

"The good shepherd giveth his life for the flock." Jesus is the Good Shepherd. There is nothing our departed brother endured that Christ did not endure. He passed through the valley of the shadow of death. The moment he took upon himself mortality he subjected himself to death. If he had not died upon the cross he would have died some other way as a result of having taken upon himself mortality. He chose to take it upon himself, so that because of these experiences of his we will realize that we have a shepherd who has led the way.

"He maketh me to lie down in green pastures. He

leadeth me beside the still waters." I presume that in this country those words do not mean so much to us where all fields are green, and where running water is plentiful. But in that country, where it was sandy and desolate, I presume David himself, having come down from the desert with his flock to a place where there were green pastures and still waters, felt the impress and remembered it and put it into his hymn. And in this life where there are so many things distressing that we all should endure patiently, we can feel what David must have felt in that sense of peace "beside the still waters." And finally at death, the Lord, our shepherd, leads us into the places where we find rest and consolation and peace, after life's struggle, and we may be very sure he has known where to lead the spirit of our brother that it may find rest from the distress of this life.

"Though I walk through the valley of the shadow of death, I will fear no evil." One approaching a canyon in the mountains is impressed by the shadow in the canyon, the towering walls on either side, the dark chill of the atmosphere, but after he has toiled up through the canyon and reached the summit, the sunlight is renewed. He comes out of the valley into the sunshine and peace. So it is with this life. All of us sooner or later (and it may be sooner than we think) enter into that valley and begin to feel the chill and shadow that closes around us—or perhaps we have seen our loved ones enter into that valley, and fortunate it will be for us if we can say, "Though I walk through the valley of the shadow of death, I will fear no evil."

How the Shepherd Comforts

"Thy rod and thy staff they comfort me." Brother Paul Hanson, who traveled in the Holy Land, told me he believed he had found the correct interpretation of "Thy rod and thy staff they comfort me." The shepherd, if a storm comes on and the night comes down, goes ahead of the sheep, and in the darkness as he raps upon the rocks with his staff, they hear the sound, and it comforts them because they know the shepherd is leading them. "Thy rod and thy staff they comfort me." And so this, our brother, having gone through the vicissitudes of life, the loss of loved ones, the vicissitudes of business affairs, and the toil and anxiety and care of life, and finally approaching old age and sickness which prostrated him and eventually robbed him of this earthly life, I think all the time he had this satisfaction, that his shepherd had preceded him. He could say, "Thy rod and thy staff they comfort me."

"I will dwell in the house of the Lord forever." You notice this song finally brings eternity and immortality to our view. "I shall dwell forever." How carefully we plan our houses here in this life! If a

man happens to be a millionaire, he hires the most expensive architect and erects a building with care; fills it with rare and valuable rugs, tapestries, and paintings; and equips it with all the modern conveniences, when possibly he will occupy it at the most ten, twenty-five, or fifty years. If a man be poor, he will scrimp and save and pay for his house, that he may have the satisfaction of living in his own home. In giving all this attention to the transitory home we live in on the earth, ought we not to give some attention to the home of the spirit and soul of man? I think the man is both wise and fortunate who makes provision for the future, and when the time comes that comes to all, can say, "I have a claim upon the promise: 'I go to prepare a place for you.'"

Life More Mysterious Than Death

"I will dwell in the house of the Lord forever." Naturally this experience, with similar experiences that come from time to time, brings us face to face with the great mystery of death, though after all death is not the greatest mystery. Death is around us all the time. All inanimate things are dead and lifeless; the rocks, the soil, even the atoms of creation; the earth itself is a cemetery of thousands of past generations. Death is not so extraordinary. It is life that is marvelous. It is incomprehensible. It is marvelous that we are here. Certainly the belief in continued life is no less incomprehensible or unreasonable. The fact is, the very thing we call "personality" is the foundation upon which all arguments for immortality must rest, unless we take them from revelation.

We find ourselves in a world exceedingly interesting. We find ourselves in a very beautiful world. I have seen such beautiful scenes on the seashore and in the mountains and the forest that I have thought I would like to live on and on in this life forever to admire the beauties God has provided for his people. I admire the infinite harmony of nature, whether in the mountain ranges, peak upon peak, snowcapped and rocky crags, or in some little violet or in some seashell, small, insignificant, and unseen; God has taken pains to make all things lovely.

Yes, we find ourselves in a very interesting world. There are many wonderful things in the world today. Man has accomplished some marvelous results in science and invention. He is talking across the continent and around the world by means of the radio; he is flying through the air with marvelous speed in the airplane. He is even attempting to reach out into the spiritual world, till it is an incentive to just go on living to learn and understand and await the next marvel of science.

We find ourselves in a very fascinating world with

its experiences of love, marriage, friendship, parenthood, and all the varying experiences of life.

Restored Youth Not Worth While

These life experiences are interesting and fascinating and beautiful, but only on one condition: that we are in condition to perceive and appreciate them. Beauty is more subjective than objective; we must have the ability to perceive and to appreciate.

And so when we begin to be robbed of our power to appreciate and see and perceive, by sickness or age or illness or fatigue, the world does not continue to be so interesting. It is no longer so beautiful, so fascinating, and as we grow older we finally reach a point where we can begin at least to understand the attitude of some older men. I remember preaching a sermon some years ago when I was lauding the advantages of youth and telling how a wealthy man like Rockefeller would give all he had to be young again for a single year, and when I had finished an elderly gentleman said, "I would not care to live my life over. I am satisfied to take the course of nature as it comes, and if I could go back and be young again, I would not do it." I don't think I would either. I would like to if I could be sure I would avoid the mistakes we all know very well we have made. But if we could return we would probably repeat some of those mistakes or make worse ones, and I do not think I would care to retrace my steps with the toil and vicissitudes of life even to again experience its joy and interest and beauty.

I remember an experience some years ago when I was very ill and my friends had taken me to the southern part of California. It was a beautiful place. Under ordinary circumstances I would have seen much to admire. Under existing conditions, there was no beauty anywhere. I was in no condition to perceive or appreciate and I loathed the place, until after months of rest and recuperation it began to look beautiful to me.

Sometimes, after the end of one day's work we are so weary, so exhausted, that the world and life are robbed of interest and beauty, but one good night's rest renews our vision and outlook and we start with new vision and appreciation. This is the point I am getting at. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Christ's Rest Soul Invigorating

When we are tired we cannot appreciate things. When we are refreshed, we are renewed. This man has passed through life. He has tasted all that life had to offer him, the experiences of boyhood and young manhood; of love, marriage, and parenthood, and home building—all these things he has tasted and they were good; but now came age and sickness and pain and robbed him of the power to perceive

and appreciate until he reached the stage when this world had nothing more to offer him. To him came the invitation of the Good Shepherd, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He has gone to test that promise and to receive that rest, and we are fully confirmed in the opinion that having received that rest and spiritual regeneration, he will go forth on the other side into new fields of usefulness and labor. While we believe in the promise of rest, we believe also in the call to service, and in the great beyond there lies before man eternally fields to occupy in usefulness, to move forward in knowledge and faith and service, till finally the individual who is obedient to the full law will obtain a knowledge of those things here hidden and obscure.

We are assured that our brother so lived that he merited the love and protecting care of our Lord and Master, and the further statement, "I am the resurrection and the life," will be made good to him.

In conclusion, we will say, our prayer and desire for his friends and his children and those of the family who live after him is that the Spirit promised by the Master to comfort in such an hour will be given to them. What a consolation it must be to them to look back at the life of honor and integrity and service this brother left them to emulate. What an incentive to follow his footsteps and like him be obedient to the teachings of our Lord and Master.

May the heavenly Father help us that we may test the good things of the gospel, and in our lives manifest the virtues of honesty and righteousness, that we shall be received home when life shall be finished.

Delegates to General Conference

The list selected by the pastors in Zion met with some opposition because of the fact that it constituted only a nomination was apparently not at once understood.

At the quarterly conference in Zion on the evening of July 3 a list of nominations for delegates to General Conference was presented pursuant to the action of the previous April conference in Zion. To the list of forty-nine names thus nominated the body added twenty-six names, and from this list fifty (later report of statistician allowing fifty instead of forty-nine) were elected as delegates at an adjourned session held on the evening of July 10, the remaining twenty-five to act as alternates.

Unfortunately we find that some rumors have gone out from the earlier meeting causing some misunderstanding. At one point the discussion turned on the fact that in one district, according to the HERALD, the district president was authorized to select the delegates. In fact, we know of two such in-

stances at least from the reports to the HERALD this spring and summer. From this there arose, partly through misunderstanding, the challenge of "hand-picked" delegates. The story as repeated seemed to us to be too absurd for credence, hence no earlier reference was made.

There have been rumors of a letter sent out by the First Presidency to district presidents suggesting the advisability of consulting with the various branch presidents in order to see that the various branches were represented adequately at General Conference and that a list of nominations be thus prepared for consideration. We have observed in the past the result of haphazard nominations; also the fact that in the branch where the conference is held a preponderance of delegates is often, if not usually, procured. However, we have been unable to find any trace of such a letter, and the Presidency and their office force each individually deny any knowledge of such a letter; with the exception that President E. A. Smith stated quite frankly that he did make such a recommendation to the April Conference in Zion but did so solely on his own responsibility as representing the First Presidency here in Zion, and that President F. M. Smith knew nothing about the list of delegates and had nothing to do with the action. That letter, which was in long hand—just a penciled note to R. V. Hopkins—is as follows and may be the basis of all of the reports that have arisen in the last month or two. At least we have been unable to find any other letter:

R. V. Hopkins: The First Presidency feels that the delegation to General Conference should be selected so as to represent the various groups and congregations in Zion. With that in view we suggest that a committee be selected by this conference to prepare a list of delegates and report back to the July conference. This committee in our opinion might very well consist of the pastors of the various churches in Zion with the pastor of the Stone Church as chairman.

Respectfully submitted,

THE FIRST PRESIDENCY.

E. A. S.

April 3, 1922.

There probably is no more independent body of people than those of this church, and that any man or group of men could secure a controlling number of personal delegates appears hardly probable, and so improbable that we naturally doubt that any man would attempt it.

The minutes of the conference also show that before action was taken "R. V. Hopkins ruled that the names selected by this committee would be presented to the conference as nominations." The confusion arose largely because this fact was not recognized at once in the July conference.

It will be noted that President E. A. Smith gave a clear reason, that is, that the various groups and congregations in Zion should be represented. We do not know that any check has been made, so far as

the groups are concerned, but a check has been made of the congregations, and it is noted that two churches, Spring Branch and Englewood, entitled to one and two delegates, have no representation on the list finally selected. Liberty Street was entitled to five, and three were elected; Second Independence was entitled to six, and four were elected; Enoch Hill and Walnut Park have their full delegation elected; the Stone Church, entitled to 28 has now 35 delegates. This is the more surprising when we consider that of the 49 nominated by the committee over 70 per cent, namely 35, were elected as delegates, while of the 26 nominated from the floor only 15 out of 26—something over 57 per cent—were elected.

There was some objection to the fact that there were 12 elders on the original list. There were 17 additional elders nominated from the floor and of these 11 were elected, making a total of 23 elders on the final list.

It is true that some objected to elders being chosen as delegates since they have an ex officio vote. At the same time it may be noted that according to Doctrine and Covenants 17: 25 the conference is to be held by the elders of the church. However, the continual practice has been for many years to select lay members as delegates and to allow them thus immediate representation. This matter of representation is covered in Doctrine and Covenants 125: 7-9. The ninth paragraph could be interpreted that no elders should be selected, but that is not in its necessary meaning nor its usual construction, but rather that those not of the eldership should be represented by and through the delegates chosen. If none of these were members of the Melchisedec priesthood, it would mean that the conference would be dominated by those not of the Melchisedec priesthood.

In this and what follows we speak only our personal opinion and do not attempt to represent others. We recognize the right of every man to his own opinion. But in studying the revelations of the church it seems to us clear that it is the purpose of the law that the responsibility of conducting the conference shall be placed upon the eldership. At the same time, it is right that the Aaronic priesthood and the membership at large should be represented.

As a rule, at General Conference the number of elders has not exceeded about three hundred. The delegate vote is over nine hundred. It would therefore appear that there should be a reasonable representation of the Melchisedec priesthood on the delegation to represent the various branches and districts, but that it should not be composed exclusively of the eldership. Wisdom should govern and an effort be made to secure those who will directly represent the various branches and districts, who will

be cognizant of the work in the various localities which they represent.

It is indeed an honor and a responsibility, as each delegate represents at least a hundred members and may represent as high as two thousand, since our present rule permits one delegate to cast a maximum of twenty delegate votes. Naturally it is preferable that so great a responsibility should not be placed with one, but that several delegates be chosen where practicable. Many have felt and do feel that where about half of the delegates are members of the Melchisedec priesthood a normal balance is had. However, there is no set church rule in the matter. All branches and districts are left free to choose those whom they wish to attend General Conference and represent them, and they are left largely free to choose these delegates in any way they wish.

In some districts and stakes it has become the practice to permit the district presidency to nominate. It seems that much can be said in favor of thought being taken beforehand and an effort made to see that the various localities and branches are all adequately represented. At the same time it should be remembered also that such a list is simply one of nominations. The body is entirely free to make other nominations as they may deem wise; nor should it be made a matter of local or general criticism if the list as adopted contains a greater or lesser number of elders, a greater or lesser number of the Aaronic priesthood, or more or less of the sisterhood, nor even if some localities should receive no immediate representation. So long as the nominees are to represent the district, the district conference has the right to choose, and while an effort should be made to see that the various localities are represented, there may arise other contingencies which make it wise and sometimes necessary that the delegates should not be chosen strictly on a pro rata basis from each and every branch.

The method to secure more adequate representation for the district and for each branch should meet with approval, but when the majority have spoken we should acquiesce and accept the list as adopted.

S. A. BURGESS.

The Christian Church, according to the *Christian Standard*, is instituting a movement for group evangelical work that all should assist in the work. As a result, in one county in which they had considerably less than one per cent of the population as members and only some dozen churches which had not been closed, such an evangelical effort brought forth eighty who volunteered for Christian service. It is a time to go forward.

ORIGINAL ARTICLES

Apostasy and Priestcraft

By S. K. Sorensen

Ministers of the church should avoid all appearance of taking advantage of their office to their own aggrandizement.

In all the history of the past of which we have any record, it appears that the tendency of men holding authority has been to want to lord it over their fellow men. This tendency, so far as the church of God is concerned, has also been associated with a departure from God and his ways, and the first step towards apostasy. The Apostle Peter in his time gave this instruction to the shepherds of the flock:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Peter 5: 1-4.

This apostle had been under the tutelage of the Master himself and intimately associated with him in his ministerial work among men, and who could be better qualified to teach the lesson which he himself had learned from him who came to be the servant of us all? This condition of equality, however, did not continue long after the demise of the apostles, but gradually a self-imposed dignity in the shepherds created a gap between them and their brethren, by which this equality was destroyed, and a superiority, which was only imaginary, arose in their aspiring minds to be like one of old, "to be like unto the most high." This aspiration formed the basis of priestcraft which afterwards dominated the church during this unfortunate period called the Dark Ages, and of which the Book of Mormon says:

He [God] commanded that there shall be no priestcraft; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion.

Early Church Developed Priestcraft

The historian, D'Aubigne, says:

The church was in the beginning a community of brethren, guided by a few of the brethren. All were taught of God, and each had the privilege of drawing for himself from the divine fountain of light. The epistles which then settled the great question of doctrine did not bear the pompous title of a single man—of a ruler.

It was at first a community of brethren, and now an absolute monarchy was established in its bosom [the church]. All Christians were priests of the living God, with humble pastors as their guides. But a haughty head is upraised in

the midst of these pastors; a mysterious voice utters words full of pride; an iron hand compels all men, great and small, rich and poor, bond and free, to wear the badge of its power. The holy and primitive equality of souls before God is lost sight of. At the voice of one man Christendom is divided into two unequal parties: on the one side is a separate caste of priests, daring to usurp the name of the church, and claiming to be invested with peculiar privileges in the eyes of the Lord; and on the other, servile flocks reduced to a blind and passive submission—a people gagged and fettered, and given over to a haughty caste. Every tribe, language, and nation of Christendom, submits to the dominion of this spiritual king, who has received power to conquer.

In reference to the power of this self-constituted authority in the church of God, Bishop Marsh in his ecclesiastical history speaks as follows:

The measures adopted by the Roman pontiffs to secure their dominion, were of a character with the unscriptural and odious tyranny which they exercised. They assumed to themselves the power of filling all the important places in the church; of deposing and creating the bishops, abbots, and canons at their pleasure; so that in time there were scarce any in office to oppose them; for men were selected for these stations who would be tools of their ambition.

The pages of history are replete with accounts of similar recorded facts, showing that in the ecclesiastical realm the ambition for power and authority is just as great as in the civil, and far more dangerous. When the minds of men can be controlled and be imbued with the superstitious idea that God is the author of and indorses such authority, he is reduced to passive submission that borders on the fanatical, whereby his mental and spiritual powers are taken captive by a wicked foe whose purpose is to prevent the free exercise thereof.

Ecclesiastical Perversions in Utah

Time and space will not permit to enter into any extended examination of this evil which has always been a menace to the free exercise of the God-given powers of man's agency and has always proved the downfall of both civil and ecclesiastical governments. The intelligence of man can only thrive and develop upon the free exercises of his mental powers, and to the extent that men are hampered, to that extent will light and intelligence decline from among the race.

We have had in our own time some examples of such rule of tyranny and oppression, not only in the civil, but in the religious realm; and we have seen the fruits thereof. As in former days of the Christian church, men began to assume authority which did not belong to them, so in this age, after the true church of Christ was again restored, a haughty head again raised himself above his brethren; this time it was the chief among those who followed him and who led some of the Saints of this restored church to the valleys of the mountains of Utah, who said in a speech on July 31, 1853:

I will give you the pith of the last order issued, *that man or family who will not do as they are told in the orders, are to be treated as strangers, yea, even as enemies*, and not as friends. And if there should be a contest, if we should be called upon to defend our lives, our liberty, and our possessions, *we would cut such off the first, and walk over their bodies to conquer the foe outside.*—*Journal of Discourses*, vol. 1, p. 167.

Those who went through that so-called endowment house out there were sworn "to implicit obedience to any requisition however treasonable, however criminal, however unnatural, however impious it might be," to that priesthood and their successors. Thus the minds of men and women were bound by the strong cords of secret oaths and penalties to a corrupt and depraved priesthood, and thus history is repeating itself, as it has always done. It is the blind leading the blind and the condition of both is pitiable; they do not see when good cometh.

The following illustration of perfect obedience to priesthood authority, as an arrogant priestcraft demands, is from *Leaves of Healing* for July 19, 1902:

Charge to Candidates for Ordination

"I charge you before the Father Almighty, Maker of Heaven and Earth, that you answer truly the questions I am about to ask you. Are you saved through the faith of Jesus? Can you say, I am?"

Candidates for ordination: "I am."

General Overseer: "Are you determined to trust God for healing, cleansing, and keeping power? Can you say, I am?"

Candidates: "I am."

General Overseer: "Are you determined by the grace of God, to be obedient to the general overseer, receiving him as the head of the church, under God, who has the power and right to command? Do you recognize the office of the prophet foretold by Moses, the messenger of God's covenant, and Elijah the restorer, in myself? So far as you know your own hearts, can you say, I do?"

Candidates: "I do."

General Overseer: "Is there anything in the constitution in the Christian Catholic Church in Zion to which you have any objection? Can you say, There is not?"

Candidates: "There is not."

General Overseer: "Are you willing in all things, above all claims of family relationship or citizenship to recognize your position as an officer of the Christian Catholic Church in Zion, as imposing upon you a superior claim above all other claims, under God? Can you say, I am?"

Candidates: "I am."

General Overseer: "Then, my brothers and sisters, it will be my great joy to ordain you."

When the minds of men and women descend to that slavlike submission to priestly authority by which they surrender their intellectual powers, which thus fail to function according to the design and purpose of God, it is an evidence of a low and descending plane of intelligence, which should be the controlling force of mankind, a force by which they should learn to be able to govern themselves in harmony with God-given laws independent of any outside force of coercion.

Man Robbed of Rights

Where priestly rule holds sway over the people, there the God-given right of choice between good and evil is taken from them and they become only machines in the hands of their taskmasters by which their individual responsibility to God becomes an impossibility to carry into execution. Since the days of the Apostle Peter, when he uttered the sublime words of admonition to the shepherds of the flock, as quoted at the beginning of this article to the present time, there has not to our knowledge been delivered a similar admonition and caution against self-aggrandizement until the gospel was restored in this last dispensation. We feel the importance of this admonition, as it was written by the hand of the man whom God had chosen to bring forth his marvelous work in the last days, Joseph Smith, when he was confined in Liberty (?) jail in Missouri for the gospel's sake.

Joseph Smith's Views

They are words which should never be lost sight of; no, not for one moment; they are eternal words, uttered by a true servant of God, setting forth the true basis upon which man may minister in the name of God. The following are his words:

If there are any among you, who aspire to their own aggrandizement and opulence, while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit; we ought at all times be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long-suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and they are aspiring to the honors of men: they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man: behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness of love unfeigned: without hypocrisy, and without guile: reproving with sharpness when moved by the Holy Ghost, and afterwards showing forth an increase of love toward him whom thou hast reproved, lest he esteem thee to be an enemy, so that he may know that thy faithfulness is stronger than the cords of death.—*Millennial Star*, vol. 1, p. 194.

Book of Mormon Sentiment

We shall hail with gladness the day when every minister for Christ will be actuated by the spirit which caused these lines to be written. But, praised be the Lord God Omnipotent for the wonderful gift, the Book of Mormon, which in no uncertain terms denounces that inequality, brought about by an arrogant priesthood, by which a partition wall has been erected between the priesthood and the people. An account given in the record of Alma, Book of Mormon, says:

And it came to pass in the first year of the reign of Alma in the judgment seat, that there was a man brought before him to be judged; a man who was large, and noted for his much strength; and he had gone about among the people, preaching to them what he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people. . . . And it came to pass that he did teach these things so much, that many did believe on his words, even so many that they began to support him and give him money; and he began to be lifted up in the pride of his heart, and to wear costly apparel; yea, and even began to establish a church, after the manner of his preaching.

The story goes on to say that in the heat of argument with an opponent, he slew this opponent with the sword, for which cause he was brought before Alma, the chief judge who was also the leader of the church. This man's name was Nehor, and he was convicted before the judge of priestcraft, and was sentenced to death. This, however, did not put an end to the iniquitous work thus started, but it continued to flourish, for which cause Alma continued to teach the people against those things, and showed them the proper relation which should exist between the priests and the people. The account of which is as follows:

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

Another man by the name of Korihor was brought before Alma for teaching false doctrine and accusing Alma of bringing the church into bondage and living upon the labors of the people, to which Alma makes reply as follows:

Thou knowest that we do not glut ourselves upon the labors of the people; for behold I have labored even from the commencement of the reign of the judges, until now, with mine own hands for my support, notwithstanding my many travels round about the land, to declare the word of God unto my people. And notwithstanding the many labors I have performed in the church, I have never received as much as one senine for my labor; neither has any of my brethren, save it

were in the judgment seat; and then we have received only according to law, for our time. And now if we do not receive anything for our labors in the church, what doth it profit us to labor in the church, save it were to declare the truth, that we may have rejoicings in the joy of our brethren?

At another time Alma gave instruction to the priests whom he had ordained, as follows:

And he commanded them that they should observe the sabbath day, and keep it holy, and also every other day they should give thanks to the Lord their God. And he also commanded them that the priests, whom he had ordained, should labor with their own hands for their support; and there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and as often as it was in their power to assemble themselves together. And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

Ezekiel's Condemnation

Thus we find that on the Western as well as the Eastern Continent did priestcraft flourish, and on both continents did the true servants of God proclaim against it. Priestcraft is the stepping-stone to apostasy and has been so in all ages and in all places. Apostasy never commenced with the common people, but always with the priesthood; it never entered the feet and went upward, it always started at the head and went downward. Unless the true church of Christ exists there can be no apostasy from it; hence apostasy has always, wherever it has taken place, followed the setting up of the true church of Christ, and its leaders have led the way, before the time of Christ as well as after. Ezekiel the prophet by the word of the Lord condemns priestcraft very effectually in the following language:

And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; woe be unto the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? ye eat the fat, and clothe you with wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.—Ezekiel 34: 1-4.

Wherever and whenever the church of the living God is established, its ministers should with utmost care, seek to avoid the pitfalls into which thousands of their brethren before them have fallen. Priestcraft is the rock and shoal upon which many a brilliant servant of God has been shipwrecked and lost his all, besides leading the souls of men and women into perdition.

Education

By Ralph W. Farrell

Let pupils learn—but not learn to bluff bigger minds.

Who among the members of the church does not believe in education? We have never discovered such an one. But we have found many who do not take kindly to the bombast of young fledglings who having studied for a few hours a few books which are a mixture of truth and error, think they know more than their mother, father, and all other progenitors back to Adam. Away with such foolishness. All intelligent Saints are firm believers in "education," even though they, nor anyone else, seem to know just what the word means; but they believe in acquiring knowledge and praying God to give them wisdom to use it. The trouble with the human part of Christ's church is not lack of secular book knowledge—it is lack of proper spiritual relationship with the Father of Lights.

The writer of this is a strong exponent of schools, of intellectual development, but is as strongly opposed to parading the artificiality of brain vaporings before an experienced and thinking group of men and women, and thus casting a green light on the real education of the common people who have through observation and application obtained a standard of practical thinking that is superior to anything that the so-called higher schools of learning can or do offer. It is this false attitude of mind shown by the "college fool" which has turned really intelligent men against the over-emphasized value of "secular education."

By all means let our boys and girls learn—and learn all they can of things in general. Let them go to college if possible. But do not let them try to "bluff" such men as Spencer (even though we do not agree with his teachings) and Lincoln and thousands of other men who never saw the inside of a school higher than a grammar or a primary, with the claim that a college education is essential to clear thinking and great doing. Of course they studied and profited by the advice of others.

Let us have a proper balance. In some parts of the country, if you are not a member of a certain church congregation you are looked upon with scorn; and in the minds of some men, if you do not hold a college degree, you are little better than the quarry slave. This is nonsense. It was nonsense in the days of Robert Burns when he wrote "a man's a man for a' that." We love to see the children study when they place upon learning its proper value; but we hate to see the skum of pride gather on the top of the common cup—even the communion cup.

If thus briefly, expression of our honest sentiments brings down upon our head the curse of the

"wise," be it so. We are not attacking education—we favor it; but we want the real kind. No sham, no shoddy, no pretense. "To be learned is good, if one hearken to the counsel of God."—Nephi.

Right Education

By F. W. Brose

How to become truly educated is briefly discussed here.

One cannot help but notice the many urgent appeals in the church papers for education. And by the way, the writer has yet to hear of anyone who is opposed to education, properly applied.

But here comes the parting of the ways. There are different kinds of education, as well as different grades in each class for a given purpose: even in those intended for good, which helps us to put into practice the things that will bring us to a higher standard of morals to live by, spiritually, morally, mentally, and physically.

But the many misconstructions, and the many misapplications made through education by the wisdom of man, have not been such as to cause us to revere the results.

How, then, shall we become educated and make the proper application, so that it may become of real service to the body—the church? Can we by the wisdom of man find out God?

Oh the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God.—2 Nephi 6: 58-61.

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

I think perhaps Doctrine and Covenants 85: 36 gives us the key to our problem if prayerfully, carefully comprehended. I would stress the need of diligent prayer, by every officer and member, and to fast often. Prayer is the key that unlocks the door to our heart. Prayer increases our faith in God, brings his Spirit to us, and the Spirit of Christ shall lead us into all truth. Having the Spirit for our guide, we will not become stagnant, but the desire to learn, to become educated properly for efficient service, will then have been awakened within us, and no one who has thus become awakened to the fruits of the Spirit will be satisfied and say, "I want no more." And thus as we shall progress day by day in our learning, we shall make the proper application of our education all along the way.

The Trouble With Sectarianism

By a Nonmember

That there is a disappointing degree of spiritual life in practically all of the Christian churches is an admitted truth, and many and varied are the reasons given in accounting for this condition.

To the reasons which many have given as explaining why the tides of spiritual life run so freely through the churches, I wish to add one which I believe answers the question more fully by striking deeper into the matter than some others who have given reasons.

After many years of prayerful observation, studying the word and comparing the same with Christian experiences, I am led to believe that a great and widespread error has and is being made in diagnosing the state of grace of persons seeking the salvation of their souls. The words which have been especially used to open my eyes to the truth of what I am about to offer as an explanation for the low state of spiritual life in the churches are the words of Christ to Nicodemus, "Ye must be born again."

I have reflected on these words and I give you these reflections, also the conclusion from these reflections. In this conclusion may be found a suggestion offering an explanation for the spiritual poverty of the churches.

First, I have reflected on the figure which Christ used in talking with Nicodemus—a "birth." Consider that Christ used this figure because of its aptness for illustrating a spiritual experience. Now any consideration of birth as an event that does not go back and consider what must necessarily precede birth would be no consideration on the subject at all.

In considering this word *birth* (a word chosen by Him in whom all fullness of knowledge dwelt) to illustrate or make plain the operation of God's Spirit in the soul, I see first a beginning of life; second, a formative period. Both of these states precede or go before birth. Now if this figure of birth be a true one by which to decipher Christian experience, then there must be in a Christian experience that which corresponds to what is observed in nature. We only state a fact attested by countless numbers of God's people when we say that he who has attained a spiritual experience, consciously embracing the new birth, knows that there is in Christian experience and before the new birth, that which agrees with the two states above named.

Now the error which we believe has been made and is being made and which we believe is sufficient to account for the widespread spiritual dearth in the churches is that of encouraging seekers after God and his salvation to believe themselves Christians before they are made Christians by birth or while

OF GENERAL INTEREST

The Oriental Believes in Inaction

The attitude of the Orient as compared with western Europe is summarized in *Hearst's International* magazine in the following two quotations from representative men:

Soddie, the well-known investigator in the field of radio-activity, values the present state of European science as follows: "We have the tested right to believe that man, sometime, will attain the power to guide for his own purposes the elementary sources of energy which Nature still so jealously guards. As a result of the advance of the science of physics, we find ourselves at a turning point in the upward movement of civilization. We take the first step towards the heights. Although the future is not visible, yet it leads, in our opinion, to the physical control of nature.

"In this ascent, many outer boundaries of thought are left behind, and the dream of mortals embodied in philosophical systems, fall to the ground. The possibilities are revealed of a new order of things under natural conditions which will be better than man can predict; but no consolations based on another existence. These possibilities are realizable here, in this world. We must fight and struggle to rend them from the avaricious hands of a jealous Nature."

The Chinaman, Lao-Tse, taught: "The only thing to be feared is active being. All of us should do without action. Not doing is more desirable than everything that exists between earth and heaven. When men cease to act, complete peace will rule on earth."

Life in a Leper Colony

A cousin of J. O. Dutton in leper colony in Hawaiian Islands.

Nearly a whole page is given in the *Janesville* (Wisconsin) *Daily Gazette* for September 24, 1921, to the work among the lepers in the Hawaiian Islands. Near Honolulu there is a hospital at which they are trying out a new cure for leprosy which is apparently successful though sufficient time has not yet elapsed to be certain that there will be no return of the disease.

Instead of the old cry of "Unclean," the patients are required to take a hot bath every day. They may take a cold bath also if they wish, though it must be at some other time of the day. They are required to spend much time in the open air and at play. They are not permitted to sit and become morose. The treatment by injection once a week, though somewhat painful, is made a gala occasion when they dress up and enjoy cheerful music and in other ways make a festival of the day. It is said that the life there is so

they are in one or the other of the two states of grace typified by the two natural states above named.

In other words, in dealing with souls seeking God and his salvation we have diagnosed prenatal spiritual life as post natal spiritual life or the new birth. This is an awful mistake, and the dearth of spiritual life in the churches is its fruitage. This also is a reason big enough to account in a rational way for the feebleness of spiritual life in the churches.

pleasing that it is called Mount Happy and those who are paroled beg to be permitted to come back.

Near this hospital, some fifty miles away, is the settlement of Mola Kaia. At this point Ira B. Dutton is established as a Catholic priest and is known as "Brother Joseph." He is a first cousin of Elder O. N. Dutton, and hence a second cousin of Elder J. O. Dutton. He was born in 1843, was a member of the Baptist Church in early life, but after his marriage to a Catholic, joined the Catholic Church in 1883. In 1886 he left his home to go into penance on the islands, his whereabouts being unknown to his relatives, and he has remained there ever since. He was assistant to Father Damien until 1889, when, upon the death of Father Damien, he took charge of the social and benevolent work and continued therein.

Leprosy, in the past, has been ostracized. It is said that in some parts of the world it is "cured" by immediate execution. Modern medical science has discovered that it is a germ disease and it is believed that a remedy has nearly been found. In fact, the statement is quoted from the *Scientific American* that one had better worry over a case of measles next door.

A bit of humor is added in the statement that Priest Dutton goes over the papers and magazines and cuts out the pictures of modern dress as being detrimental to good morals. He thus indicates that current literature is unfit for even lepers to read.

Is Europe Bankrupt?

A great deal has been written within the past few years concerning the need of Europe. There have been a number of references also in the HERALD. It is therefore with considerable interest that we note an article in the *Outlook* by William C. Gregg, who has spent considerable time in Europe.

As he said, Americans have been brought to think of Europe as bankrupt, they have considered America as rich beyond imagination; while the facts are that Europe is tremendously rich in fixed assets, but is short on ready cash. We have considerable ready cash—a fair amount—but nothing in fixed assets to compare with Europe. Vienna alone, despite its temporary poverty in real cash, has greater wealth than Chicago and Philadelphia combined, though these three cities are all of about the same size. America's fixed wealth is largely a matter of high valuation placed on the land. If Australia appraised her land at one third or one fifth as much as America, she would be the richest country in the world per capita.

Mr. Gregg emphasizes the art treasures, tapestries, paintings, and great public buildings; also the numerous palaces and fine private residences. The forests of Austria, despite the age of the country, are being carefully conserved. Its live stock number 322 cattle and 182 hogs for every one thousand inhabitants. Feather beds are worth easily \$20 each, to say nothing of a down bed, yet Austria averages more than one feather bed for each inhabitant.

Comparing the wealth of two countries, it is well that the basis of the estimate be first considered. Material wealth does not consist in the value of dollars. It does consist in the quantity and fertility of the land; in the quantity, and quality, of buildings; in aesthetic value and in movable and other property actually held and owned.

Monetary values in Europe are disorganized. Mr. Gregg quotes one instance of a man who bought a household of furniture before the war and has since sold one chair for enough to pay the whole original bill.

Use the Mind to Create

A great many people place too much importance upon the acquisition of knowledge and the pursuit of learning. There is no special benefit in amassing information. In fact, it may become very much like the habit of going to baseball games, and the mind that is forever reading and studying and never doing anything with the facts that it amasses, is liable also to be flabby.

That form of exercise which does the mind good is creation and construction.

It is doing things with the mind that brings mental strength, and not merely receiving things by the mind.—Doctor Frank Crane, in *Current Opinion* for May.

Bishops and Their LL.D.s.

A correspondent entreats that we explain why we do not use the letters, D. D., L. H. D., LL. D., etc., more often after the names of our bishops. The letter is fairly long, but the foregoing sentence carries the pith of it.

Answering to the best of our information and understanding we would say there is no particular reason for omitting the honorary letters. To our mind it is a matter of temperament on the part of the individual editor. So far as the editor of the *Central* is concerned he has such an appreciation of these brothers invested with our denominational leadership, and he has such an affection for them as personal friends, that he likes to direct attention to them, to them themselves, stripped of all sidelights, and not to their shoulder straps or gold braid. If for example he wanted to pour upon the head of Bishop McDowell (our most frequent contributor) all the halos behind his degree of LL. D., the editor would naturally be inclined to enumerate the institutions from which the distinction came, and our space is not made of rubber; we would have almost to print the list as a continued story, he has received the title, LL. D., so often. And so with other bishops. We could use the string of letters: but it does not coincide with our spontaneous thoughts of him or of his colleagues. It is an happiness added to any day when we can print an article and put under the caption just two naked words, Bishop Cranston, Bishop McDowell, Bishop Hamilton, Bishop Nicholson, Bishop Quayle, Bishop Stuntz, to name here only those who write most frequently for the *Central*.

There you have it; a personality standing in the spotlight: he and he himself. When we begin to decorate him with regalia, pin on the shoulder straps, and tie on the gold braid of D. D., Litt. D., LL. D., L. H. D., and other high and enviable distinctions, we have the sort o' feelin' that we are diverting attention from the person to the garb. In the old days the king of France was never seen unless he had on his immense wig. It was handed in on a stick and the curtains of his bed were not withdrawn, even to his valet, until he had the wig adjusted to his "block." The wig was his halo, and verily it was about all some kings had—the wig and the medals. We don't just like it. That's all. Moreover the omission of these letters is democratic. And does not that count? After all, we be brethren, even if some are taller.

We look with satisfaction on the habit of any editor who does not have so odd a personality as the one we see when shaving. We like to have them pin on the bishops all the decorations if they feel like it. But we want to get near and just point the finger not to their apparel (not even to Bishop, then Doctor, Nicholson at Decatur) but to them. We like just Bishop Quayle, Bishop Waldorf, Bishop Stuntz, Bishop Mead (to name only those in our area), for our pride is in the men, their talents, their character, their leadership, rather than in letters, that drive you to a dictionary to understand,

pleasant and proper and desirable as such recognitions and decorations are. Character is impressive: talent is impressive: achievement is impressive. They combine in personality. That is the quest, the object in our case of veneration and affection. And some way that has become our horizon line, our sky line. Of course they have the titles. If there are any titles not yet in captivity, let's go, catch them, and present them to these leaders. It is proper to do it.

But after all, when the curtains are down, or up as the case may be, and all is over or getting over, there is the essential man. And right there with the man, in the spotlight or in the chamber, is our pride and our joy.

Have we answered the question?—*Central Christian Advocate*, May 17, 1922.

Fuel Supply Ample

Occasionally we note an item to the effect that there is danger of a fuel shortage and wonder what the world will do when the present supply is exhausted. So far as petroleum is concerned, the *Scientific American Monthly* for February would indicate that one half of the petroleum supply has already been exhausted, though there remains nearly six billion gallons. But at the rate it is now being used, that supply would not last for fourteen years, without allowing for any increase. This may soon seriously affect the question of gasoline for motor engines of various kinds, including the automobile.

Of known supplies of anthracite, perhaps one seventh has so far been used, with seventeen billion tons remaining. Of bituminous coal, no significant part has yet been used, as there remains in sight over one and a half trillion tons, which at present rate of consumption would last for about three thousand years. And there remains also peat, lignite, oil shale deposits considerable in extent as yet practically untouched.

Single Standard Emphasized

The *Chicago Tribune* reports a decision by the Health Commission in favor of the single standard of morality requiring individuals, without regard to sex, to undergo treatment at the county hospital. This is, of course, as it should be. No distinction should be made in the case of contagious diseases with regard to wealth or sex, and no exception should be made in the case of venereal diseases. This seems the only rational way to deal with this problem; quarantine the same as for other contagious diseases.

College Societies Must Reform

In an address by Doctor George Thompson, president of the University of Utah, we note the statement that until recently fraternities have been an expression of social life at the American colleges, places for the idler and the incompetent, until it has become apparent that there was a rising public sentiment which might sweep out sororities and fraternities if their ideals were not changed. Hence to-day nearly all of them are trying to become rather the centers of scholarship than of wasteful social activities. He suggests that unless this provision be made and snobbishness dropped they should be abolished.

We cannot save the public unless we teach them. We cannot teach them unless we reach them. You may name it psychology or pedagogy, but in the last analysis it is go and get them.—Durham, at the International Sunday School Convention.

WOMEN'S DEPARTMENT

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

Our Reunion Material

The material sent out by the Women's Department this year, suitable for use at the reunions, is varied, splendidly selected, and of a character to both interest and instruct.

The playlets are a most popular form of presenting the work of the department, and cannot fail to make a vivid and lasting impression. One, entitled "Mimic mothers," represents two small girls at play with their dolls, and unconsciously revealing the differences in their training and rearing. One, daughter of a careless, incapable mother, feeds her doll paregoric, licks off the spoon, kisses her children in the mouth, jolts them forcibly on her knees, and in many ways discloses the fact that her mother had taken little pains to discover proper methods of feeding and caring for her children. The other one, daughter of a progressive, thoughtful mother, one who has studied to understand her duties and responsibilities, shows quite plainly that she has been accustomed to special care in regard to sanitation, hygiene, and food. The careless mother, overhearing the play of the children, is stricken with remorse at the revelation of her own indifference and almost criminal negligence, and determines to change her life, and conscientiously devote more time to the study needed to better qualify as a mother.

Two playlets present the work of the Young Women's Bureau, showing how much good influence in the lives of the girls may be wielded by the Temple Builder and Oriole organizations, the elevation of ideals of beauty and service, the strengthening of ties which hold our Latter Day Saint girls together, and the opening of many avenues of development and usefulness. "Every girl's quest for happiness," and "The friendly road," are the titles of these two splendid plays. In addition to them, the bureau offers suggestions as to activities for the girls at reunions—games, contests, athletics, talks, and programs.

In child welfare there is presented a demonstration which was used at our Women's Department institute in Independence. It shows a young mother in her home, receiving a call from the cradle roll visitor, and effectively portrays the help and encouraging counsel such a mother can be given through such agency. Another similar play showing the work of the friendly visitor has proved to be very effective and popular, and gives good opportunity for dramatic talent.

Sister Margret Davis, of Des Moines, has been splendid help in preparing these playlets. One of her new ones for this year's reunions is called "The home beautiful," and clearly shows the influence for good and uplift that can be wielded by the woman in the home who idealizes that home and sees in it opportunity for the use and development of her highest talents. Order, cleanliness, cheerfulness, patience, as well as efficient management, help to make our homes what God intends them to be, and the Women's Department is organized for the purpose of helping our women to reach these ideals.

A series of lessons in household management, by Sister Jellings, of Mount Washington, Missouri, is a fine addition to our reunion material this year. These are arranged for use on consecutive days, and deal with a subject in which it is possible to interest most women. Besides, in the hands of a clever leader, these lessons can form the basis of more extended study, by assigning to different ones topics for discussion or special treatment. Blackboard work will help to add interest, as sketches of well-arranged rooms or utensils

which add to the ease and efficiency of housework help to emphasize the points considered.

Sister Krahl and Doctor Harrington have made a large contribution to the educational material sent out this year, through some splendid articles on social purity and sex hygiene. Doctor Harrington makes a special appeal to the men and boys, and it is to be hoped that all organizers in addition to the women's study of this subject, will see that the reunion president or committee will have a special meeting for men for the consideration of the doctor's paper. It is most necessary, if the ideals of our church members in regard to sex life and conduct are to be raised to a plane pleasing to the Master, that there be a greater joint effort on the part of men and women, husbands and wives, fathers and mothers to accomplish it.

Suggestions as to the children's hour—handwork and games, and instructive talks—will be welcome to those who undertake to guide the activities of the smaller ones at the reunion. Sister Walter W. Smith, a kindergartner of experience, has added some valuable suggestions to the best of those offered two years ago, and they are included in our reunion envelope. There are also a number of ideas for demonstrations, especially suitable for display in a tent set apart as a rest tent for women. These suggestions are not too elaborate for reunion work, and an energetic woman, with the help of one or two others, can easily assemble the articles which will make such a strong impression of valuable lessons. What is learned through the medium of the eye is practically nonforgettable, and more and more are the efforts of educators directed towards this potent agency for presenting truth.

A program for reunions, worked out by the superintendents of three of the general departments of the church, will be greatly appreciated by all, and especially by those who are becoming convinced that the work of the departments in the future is to be more and more closely coordinated. Many of the field workers sent out this year to the various reunions are representing all three departments, and it should be recognized that, whatever may have been the dividing lines in the past they are fast disappearing, and that one and all are but phases of the same task—that of bringing the members of the household of faith gradually but surely upward to the higher planes designated by God.

The Women's Department is seeking to keep pace with this tendency, and is willing to lend every possible assistance in the task of accomplishing the desired result. The helps sent out from our general office this year attest that fact, and a prayer goes with them that our sisters will be signally blessed in using them in their work.

A. A.

A Man's View of Farm Life for Women

One of the principal reasons why many of the sisters want to leave the farm is because they are compelled to be merely beasts of burden there. All joy is taken out of their lives, because they are given loads that would wear out a horse!

One home I was in was presided over by a man who had lived there thirty years. His wife, a frail little woman, had reared six children, and during that whole time the wood she had to use had lain out, exposed to the weather. Sometimes, when it would rain for several weeks at a time, she had only wet wood to burn, with all its attendant difficulties and disagreeable experiences. Five dollars would have bought enough boards to have put a roof over a shed, for they had plenty of timber for the posts.

Another time I was where there was a man and wife, a daughter and a son. Again there was no woodshed. The pile of wood was at least half the distance of a city block

from the house, and it was the *woman* who carried most of the wood from that pile! She had been doing it for nearly twenty years:

The women usually have to do all the garden work, and the men seem to care very little about whether or not things are convenient or arranged so as to lighten the woman's burden. Often there are poor fences and the hogs and cattle see the nice, green vegetables inside the garden, soon break through, and the woman's hard labor is all lost.

Within the past two weeks I heard a woman say that she asked her husband last fall to plow the garden lot, but he didn't get around to do it. The result was, she had a much harder job this spring, and the ground was in much poorer condition to grow plants than if he had spent about two hours with a team and plow last fall.

Sometimes the wells are located so that the woman has a long distance to carry the water. One young woman I know, with three children, with wood to carry, churning to do, and also washing (and, as usual, the wood was out in the wet) had to carry most of the water she needed, both in the house and out of it. I told her she was working beyond her strength.

There is not much sunshine in the lives of many of our farmers' wives, and especially of the poor among them. The number who have pleasant days on the farm is very small among the common, average people.

ONE WHO TRAVELS ABOUT.

Leadership

The Leader Reporting

Perhaps the worst bugaboo in the life of a leader is making out reports. How it is put off, from day to day, and then, because at the last we are short of time, it is either sent in very incomplete or is never sent at all!

Yet reporting is not a difficult matter, if one has kept a proper record of the work done. In fact, it is quite simple, and clears one's desk and makes room for a better prosecution of the immediate task of the hour. Besides, it is only fair to those higher up for us to make regular report. If we sat in the position of chief executive, we might frequently feel like saying, in a peremptory manner, "Send on that report! Don't write me reasons why you are not sending it!" So a liberal use of the "Do unto others as you would have them do unto you" rule might find proper place here.

Having accepted appointment as leader or as organizer, enter at once upon *all* the duties of your office. Perhaps the first one will be to call an executive meeting. Later on in the week you will begin organizing your class work. In doing these two things, you will perhaps spend some money and make several appointments for future work. Now here are four items already, to be recorded for your report that should be made at the end of three or six months, or the regular time for that duty.

Recorded in what? you may ask. That is the secret of the whole matter. If these items are written down on a loose sheet of paper, they will probably be lost before you are ready to make up your report. If you write them in a blank book, it means a great deal of extra work, since it contains no index or itemized helps to make your reporting easier. And if you do not write them down at all, you are likely to be even worse off by forgetting much that should be included.

In our experience, covering a number of years, we have found that a definite and regular system of recording work done has been of most material help. We can turn to our desk to-day and tell how many appointments or other details

of work were performed in any one of the last five years—number of classes organized, helpers appointed, items of expense, etc. This year many of our workers are using a similar system and finding it an easy matter to make up their reports.

We all use small leather-bound books, five and a half by two and a half inches in size, of the kind usually purchasable at any of the ten-cent stores under the term "Diary." This book fits neatly in either desk or handbag. It has a small space of about four lines for each day of the year in which may be recorded activities. When a call is made, say on February 16, we need only to turn to the space for that date and write it down, together with the work accomplished on that day, as: "Organized class at Chelsea," or "Taught class in social service," or "Called on Mrs. Jones in interest of church," etc.

Future appointments are written under the dates at which they are to occur, thus eliminating mistakes or lapses of memory. Over in the back of the little book are pages marked "Addresses" and "Cash." Here may be listed the addresses and telephones of all workers, thus saving much time and labor in looking them up singly when needed. Under "Cash" your expense account can be kept in an accurate and systematic way.

A daily recording is best, but a weekly one will suffice if your memory is good. Always keep your book up to date, and then it will be but a simple matter to sum up your work and mold it into a report when reports are due. Not only will a leader find this plan a good one for herself, but she will find it a wonderful help if her workers will keep such a record of their work. She will be apt to receive their reports more promptly and the reports themselves will be more nearly complete and more satisfactory. If we expect careful and adequate reports from our workers, they will be more likely to try to come up to the mark we set for them. On the other hand, if we are laggards ourselves, we are not fully capable of training efficient workers.

And one other thought may help, and that is, that by helping our workers to do good work, and by being systematic and thorough and prompt ourselves, we will get splendid results all around and will be justly proud of our reports and eager to make them on time. Godspeed the day!

LULA M. SANDY.

From Sister Burton's Letter

. . . It grieves me to think I am not bubbling over all the time with something to say, as I used to be, but I suppose that is because youth and vigor have gone from me and I sit with the silence all about me. I know that I love the Lord just as well as ever, and that I am just as firm in the faith. Yet there come times when I get a bit cold or dreary in my own mind and then I must recount my blessings to cheer myself up, and seek to gladden my heart in the love of God and his goodness.

But, sister mine, let me tell you, that this earth life is so constituted that it blends with and partakes of the heavenly life, and when one is shorn of an object upon which to lavish the natural, earthly love, and by which to be loved in return, the wings are clipped a bit, upon which the higher, purer love mounts upward.

Marriage is indeed ordained of God, and for a higher and holier purpose than many recognize. It is to keep the incense of love ever burning on the altar of the heart. The little ones that are given, bring with them such an atmosphere of purity and innocence that the world would become defiled indeed without them. The blessed little children! What a

ministry is theirs, to soften and beautify, and how well they discharge it!

. . . I feel joyous and happy most of the time, but sad and sorrowful at other times. I try not to let those latter moods last but a short while, and so life runs on, for the most part, in an even tenor, peaceful and content, while I await the last call. I do not have a hard thought or feeling against anyone that I know of. I sometimes think my lack of great emotion is given of God for my peace of mind, but there are times when I wish I could shed tears as I used to do. But the Lord knows my life and my desires. His will be mine.

I have tried to call to mind some instances of experience which I have not already written about, but have not so far succeeded—that is, instances that would be of benefit to the sisters' work and be of interest. I pray that God will bless the workers all over the church. My, how the work has grown! It is so different from what it was in "my day." I can scarcely keep pace with it!

Lovingly and trustingly,

EMMA B. BURTON.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XI

State and County Government

I. County and Town Government

1. Three types of local government.
2. Counties.
 - a. Extent of local self-government in America.
 - b. The county board and other county officials.
3. The American township.
4. Double duties of town and county officials.

II. The State Legislature

1. Its importance, powers, and restrictions.
2. Organization.
3. How a bill becomes a law.
4. Limitations, general defects, and remedies.

III. State Administration and Courts

1. The governor.
 - a. Importance.
 - b. Administrative control.
 - c. Powers.
2. Organization of the State administration.
 - a. Superintendents, commissions, and boards.
 - b. Centralized and decentralized systems.
3. State courts.
 - a. Judges and sessions.

IV. Fundamental Laws and Sphere of Activity

1. Sphere of State action.
2. Classes of duties performed by the State.
 - a. State and local government.
 - b. Constitutional rights of the individual.
 - c. Vast scope of the private laws of the State.
 - d. The system of state courts.
 - e. Administrative work.
3. Legislation.
 - a. Uniformity and diversity.
4. The character of a state constitution.
 - a. Its relation to the national Constitution.
 - b. Its adoption and amendment.

5. The contents of our state constitution.
 - a. Need of continual amendment.
 - b. Bills of rights.
 - c. Miscellaneous provisions.

Suggestions for Reading and Discussion

1. "What is this thing we call democracy?" by Doctor Frank Crane, in *Red Cross Magazine*, November, 1919.
2. "American political ideals," speech by Hon. Garland Pollard, LL. D., former Attorney General of Virginia, on the Chautauqua platform, June, 1921.
3. Subjects for papers:
 - a. Relation of county government to public health.
 - b. Relation of county government to education.
4. Give a report of the work of the Children's Code Commission in your state legislature.
5. Send to your Secretary of State for the State Manual.
6. Do you think the salaries of your state officers are sufficient? Give reasons.
7. Have you a county nurse? What has been accomplished through that office?
8. Have you a county home demonstrator? Tell of the work.
9. What do you think of the county unit school system?
10. Give the names of your governor, state senator, and state representative.

DORA YOUNG.

The Rights of Children

One thing noticeable about children to-day—they expect much more than did the boys and girls of former years. Where once the heart's desire was a modest doll filled with sawdust, now the prayer is for a boldly painted doll of lifelike proportions, that can walk and talk. Instead of a little red wagon, boys now ask for a motor car and hope for an airplane.

They are not born with these desires—the fault is that of parents—not, perhaps, sir and madam, of you, but of your neighbors who lavish gifts on their children and thus set the pace. What might be done is to interest the youngsters in making toys for themselves, leading them to take especial pride in their craftsmanship. Boys used to value above all things the wheels off the old baby buggy, out of which they would make a wagon of their own. Nowadays even kites may be bought ready made, and the nearest many boys come to the real thrill of making something is from fastening together the materials of a kite, furnished from a factory.

So many parents are too much concerned with the affairs of the grown-up world to guide their children in simpler ways. To try to make up for this spiritual neglect by giving them whatever it comes into their little heads to ask is not fair. Time has shown that the love and respect of a child cannot be held by mere gifts and free indulgence.—Editorial in *Omaha Bee*.

This Day

This day is like you, dear child,
Like your moods of deepest gray,
When the cares of the world onto you are hurled,
And sorrow seems here to stay.

This day, too, is like you, dear child,
With your wonderful golden hair
And your eyes of brown, and your little blue gown,
And you laugh like the brook's rippling air.

—Florence G. Loomis.

LETTERS AND NEWS

Curtis-Bridwell Debate

The inclosed clipping from the *Cassopolis* (Michigan) *Vigilant* for July 13 will be of interest concerning the outcome of the debate between John T. Bridwell, of the Christian Church, and J. F. Curtis.

The editor of the *Vigilant* assumes a neutral position, but the publicity received through this medium even from a neutral standpoint is after all quite favorable to our interests. Bridwell's friends were quite outspoken in their belief that their champion would floor our man without any trouble. When it is considered that we were literally forced into this discussion, and that therefore our battle was purely a defensive struggle, a report such as this one practically concedes a victory, for it admits that we were not defeated in the conflict.

However, when the sentiment of the community is canvassed it will be readily conceded that Brother Curtis gained the laurels for the cause of truth. The writer bases this conclusion upon the fact that many of the opposition are circulating an alibi to the effect that their man was no match for our man, not being as well posted. But our readers should know that Bridwell is the much-touted champion of the anti-Mormon forces.

Moreover, when even the chairman of the meetings personally compliments our man because of his able argument in favor of the Book of Mormon, despite the bitter attack of the opposition, it should be considered very favorable indeed for the cause of truth which we represent. Bridwell did his best to discredit the witnesses to the Book of Mormon, and hurled a broadside of opinions from the most recent publications on American archæology, but unfortunately for our opponent, although the explosion made a noise all right, the solid shot scattered so badly because of the diversity of opinion that very little if any of it actually hit the object aimed at. Most important of all, the standard of evidence was the Bible, and this standard was practically ignored by Bridwell, to his sorrow. The chairman being a lawyer, and accustomed to analyzing evidence, readily noted that the defense of Curtis was based upon the Bible, and that the attack of Bridwell failed to hit the point. Following the discussion on the last proposition, the chairman in his closing remarks urged all of the community to bury their prejudices, and not to deny revelation.

Bridwell contended that the Bible as it is, is the Bible as it was, and that it is as perfect as God wants it to be, and that nothing more was to be revealed, and then to hear the chairman admonish the people not to reject revelation after all of the discussion was in, is virtually to hear him declare that Curtis was right.

It was indeed very trying for Bridwell to have Curtis read from the *Millennial Harbinger* an admission by Alexander Campbell (1842, volume 6, p. 514):

"To rely upon the Scriptures, or to enter the arena with only a Bible in our hands, would be foolish and unwise; inasmuch as it is confessed at the outset that from the Bible the whole Christian institution cannot be learned."

The founder of this church unintentionally admits the necessity for more light, but rejects the principle in the tenets of his institution.

Bridwell devoted considerable time and effort in his last discussions to prove that the Bible has come down to the present time through connected links of ancient manuscript, thus preserving its original purity. His principal authority

for this position was the work of a Professor McGarvey. It was pointed out by Brother Curtis that this man was connected with the Disciples, and naturally would be favorable to their views. It was claimed by Bridwell that the Peshito, a Syriac version of the Bible, was written in the days of those baptized by the apostles. A certain class of authorities was quoted to prove this position, and thus an effort was made to establish the purity of the present text. Curtis suddenly produced evidence in the form of a quotation from a very recent authority (Dictionary of the Bible, James Hastings, M. A., D. D., vol. 4, p. 740) to prove that the Peshito did not originate until 411 A. D. This surely was a destructive explosive, judging from the bewildered look of our opponent.

Bridwell very elaborately described the growth of revelation. He claimed that the patriarchs lived in the starlight period, the followers of Moses in the moonlight stage, and those in the days of Christ lived in the sunlight age. Curtis reviewed these descriptions, and finally became curious to know just what the Disciples had to-day, denying as they do present revelation. Curtis then declared that they did not have starlight, moonlight, sunlight, nor any other kind of a light but Campbell-light.

Bridwell supplied another description of the growth of revelation by comparing the periods of the past to the description given by Christ, namely: "First the blade, and then the ear; then the full corn in the ear." Of course the full corn was pictured as the perfect revelation in Christ. Curtis replied by saying that if the coming of Christ represented the full ear of corn, there could be no more room for more corn, or mere revelation, and that this would be a most unfortunate predicament in the light of Bible facts that provided for more corn of revelation, and continued by telling of a report of an Arkansas corn crop by the natives: "The crop that year was a big one. There were two stalks to a hill, and two ears to a stalk, and still there was more corn, and there not being enough room on the stalks, shelled corn was found at the bottom of the stalks in gourds!"

The debate has advanced the cause of truth in this section of the country. Two young men were baptized the day following the close of the discussions, and more are to come.

FRANK F. WIPPER.

Clevenger-Clark Debate

A debate between Elder D. C. Clevenger and J. R. Clark, a Missionary Baptist, is over. It began July 4 and was unexpected to Brother Clevenger. He had begun a meeting on July 2 with a Mr. Davis, a Freewill Baptist preacher, who not being able to meet the proposition, ran this man Clark in on him. So Brother Clevenger drew up the proposition which read as follows: Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in doctrine, organization, and practice. D. E. Clevenger affirmed. Resolved, That the Baptist Church of Christ is in harmony with the Bible in doctrine, organization, and practice. Blank.

He never signed them, but was given his time, which he took up in crying "Joe" Smith and the Book of Mormon, using Beadle's history, which was defeated by Brother Clevenger in a very able way by using the court records and bringing the governor of Illinois and Jacob Gregg, sheriff of Jackson County, Missouri, and many others on the stand.

His argument against the Book of Mormon (Isaiah 29) was that it meant that Christ was to rise from the dead. "Truth shall spring out of the ground" he said referred to the returning blessings of God to Israel, and the fulfillment of his promise to Abraham, and their land yielding its in-

crease. He said Ezekiel 37 did not mean books, but sticks, which argument was met by Smith's Bible Dictionary and many others. He never touched the organization of the church. Brother Clevenger proved that the gospel was taken from the earth and restored by an angel in 1830 to Joseph Smith, the prophet.

He tried to prove that Joseph Smith was not a prophet because he could not tell the future. It was met by a prophecy foretelling the Civil War and all other things coming to pass. He met that by saying that God would never make a full end of all nations.

Brother Clevenger had the ENSIGN showing where Clark had left this proposition with J. D. Curtis in Colorado, which Clark denied. But Brother Clevenger told him until he met the same proposition before this people or elsewhere, it stood as evidence against him, and the only way out of this was to meet J. D. Curtis. This man, J. R. Clark, will be found at Wewoka, Oklahoma, Seminole County, and will meet J. D. Curtis anywhere, so he says. I am sure that friends have been made here, and a bright prospect for labor.

Ever looking for the Giver of all blessings and the redemption of Zion that it shall continue to gather in, until the gospel of Christ shall have penetrated every heart and every nation, I remain.

Your sister in the faith,

SEMINOLE, OKLAHOMA.

MRS. D. C. CLEVINGER.

Cheerful Givers

Brother Frederick Ode, of Caldwell, Idaho, writes:

"Inclosed find draft for \$520, \$450 being tithing on farm. Tithing was already paid on the farm, but I sold it for \$5,000 more than valuation which I had placed upon it in my inventory. One tenth of this, less the commission, together with \$70 income since last settlement, makes up the inclosed check. I am eighty-four years old."

Sister Nellie Martin, of Perry, Iowa, shows her determination to do the thing that God requires of her, regardless of the attitude of others. She writes:

"I am at present paying the Lord off (back tithing) at the rate of \$1 each week. If you fail at any time to get my weekly payments, you will know that I am away at school or at the bedside of some sick relative. When visiting in another city recently I was shocked at the attitude of two noble, talented young married women who took me to task. One said: 'Nell, you are nothing but a dunce. You pay tithing on every lesson, regardless of whether you have a decent dress or anything else. Now we have decided, since some of our head people travel, travel, travel, that we will not pay tithing to help them celebrate.' I said, 'Oh, I see. Well, in Perry town we have a different law governing us.' 'What's that? It is all the same church!' 'Yes, but up there we are under this law: "Pay ye your tithes to the men whom I have appointed."'"

Sister John A. Newman, of Milnor, North Dakota, shows her interest in the Lord's work by creating an opportunity to earn that she might give. She inclosed \$40.55 which she earned by selling flower plants. She says:

"I raised some of the plants in my window real early and had a small hotbed and had good sale for them. I shall continue to do what I can for the good cause."

Our beloved Sister E. B. Burton, of Santa Ana, California, passes on to us her observation, which may explain why some are not able to assist in the Lord's work as they otherwise might. She says:

"While at Newport on July 4, I thought I saw the cause of the financial depression both in the church and with the working class outside. I was appalled to see how the ground was

fairly covered with automobiles, and almost the whole distance to Balboa. The streets were lined on either side with them. On our return we met a steady line of them, like a funeral, the whole six miles. And that is the smallest watering place on the Slope, and a 'drop in the bucket' to what the others were. Almost every family now has one. They are very expensive and expensive to keep up. Because of automobiles many Saints have nothing with which to pay tithing. It looks as if we were going to run this country off the track."

Sister Henrietta Dahl, a nurse from Kansas City, having read in the *HERALD* that Brother and Sister Thorburn who are engaged in missionary service were willing to reduce their family allowance from \$45 to \$25 during the summer months, decided that she might also do something for the Lord's work and brought in her special free-will offering of \$25.

May God graciously bless these willing hands and inspire many others. In the day of final accounts, when you and I appear before the judgment seat of God, we will be judged and rewarded for what we have done. There is perpetual joy in being associated with the doers.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

A Memorial Sunday Innovation at Providence

Sunday, May 28, was generally observed by churches of all denominations as Memorial Sunday. But since the doctrine and creed of the Reorganized Church is different from all others, we are at liberty and should present to the world our original ideas. In this instance, the idea originated with our pastor, Elder J. D. Suttill, and was carried to a successful conclusion under the direction of one of our priests, Edward A. Fox. Brother Fox is a master of detail and a tireless worker for the church.

The decorations were simple, but in excellent taste. American flags, ferns, wild flowers, and fresh-cut flowers were used discriminately against the walls of two-toned cream and buff, the decorative upholstery of forest green velours and two-toned reseda green carpet.

At the left of pulpit stood a large fourfold screen on which were pinned the photos of eighty-one deceased members of the branch.

The Providence Branch was organized May 17, 1869, and to date there are 140 known to have departed this life. The morning service was in memory of these departed members. During the service the names of these members were read by Priests Edward A. Fox and Edmund M. Brown, interspersed with a soprano solo, by Mrs. Cora Brown, and selections by the choir, Saints' Hymnal 207, 388, and 55, after which we were addressed by Elders J. D. Suttill and William Bradbury, followed by a selected reading by Miss Evelyn Robley.

In the evening at seven we had as our guests members of the Slocum Post G. A. R. Also members of the Slocum Relief Corps No. 6, Sons of Veterans, and the Allyn K. Capron Camp Spanish War Veterans. Our own Boy Scouts (and we are proud of them, too,) acted as ushers. This service was in charge of Elder William Bradbury, Past Commander Slocum Post G. A. R. Elder Bradbury was baptized January 17, 1869, ordained a deacon May 17, 1869, and to-day enjoys the distinction of having been associated with the church longer than any other living member of our branch. And we can truly say, "He has kept the faith." Our pastor, Elder Suttill, preached the sermon on "Loyal citizenship."

"Our church" is the theme with Elder Suttill at all times,

and we could see that our veteran friends received the message cordially. Then followed a selected reading by Elder Bradbury and benediction. Thus passed a perfect Memorial Sunday. A day that will live forever in the minds of those present. A day that gave inspiration to greater service to the cause that is most dear to our hearts.

A Voyage of Life

The summer sun had long commenced its diurnal course and the people had gathered on the pier; some to take their departure for far-off lands, others to bid a parting farewell to their friends and relatives. High above the clattering of human voices is heard the loud blast from the iron throat, only to be followed by the thousands of voices in unison like a mighty magnified voice, "She's off!"

The inanimate giant begins to pulsate and throb into life, and from her stern the sparkling water is hurled into commotion. Slowly she churns her course until free from obstacles she quickens her speed and makes for the mighty ocean. Sweetly we glide over the trackless waters, and as a child in its mother's care we are rocked to shadowy shores of sweet memories.

Suddenly a dark cloud appears on the horizon and soon the peaceful waters are lashed into foam, by a furious storm. Higher and higher rise the watery mountains until with bated breath we await the consequences. The storm has reached its height, the waves are hurled against our trembling craft and the water sweeps over the deck, taking everything portable, in its way. The captain stands at his post and skillfully steers the steamer through the storm; aided by chart and compass. The storm is passed and we are made to appreciate more the quietude.

Away in the distance is seen a gray, cloudlike object which, as we near, takes shape, and transforms itself into an emerald isle, and our sea satiated eyes behold mother earth with delight.

The travelers soon hasten ashore and begin their evaluation of the first place of call. Some stroll along the seashore and see only sand and water; they walk into the woods and see trees; they ascend the mountains and see rocks, and as they walk the streets they breathe the stifling dust and behold mere antiquated buildings. Others gaze upon the luxuriant foliage; they ascend from the rich valleys to the gorgeous mountains; they hear the songs from feathery songsters, view the laughing cascades, talk to babbling brooks, and from the mountain they look out upon the magnificent scene and see the handiwork of God. The antiquated buildings link them to the heroes and heroines of the past who have made the present possible, and with the eyes of the seers they behold the future.

Other lands were visited with the same results. Some saw the exterior, the others saw into the heart of things. Each evaluated according to his capacity and development. Some lived their experiences in their lives and others said, "Oh, I've been there!"

Recently I talked to a man who had traveled very extensively and in the course of our conversation he made reference to his visit to France. While in Paris he met a fellow countryman who acted as guide and took him to many places of interest. Upon entering a large building the guide pointed to an old table upon which stood an old-fashioned inkstand. When asked what he thought of it, he replied, "Its very old, isn't it!" and made little further comment. The guide then mentioned its historical value; of the great treaties signed on it by world-famed men, with the very pens

that lay upon the table. The crude, antiquated piece of workmanship became a living thing in the mind of my friend.

Few of us have gone on a sea voyage, perhaps, and have not visited the places of interest in other countries; however, we have all embarked upon the voyage of spiritual life. We have left the shores of mammon for the kingdom of God, but we are still far from our destination. Some of us have gone down in the storm and are wrecked; others have weathered the gale and are just drifting along, while others are standing by the wheel which the chart, i. e., Word of God, and compass, i. e., Spirit of Christ, manfully facing the storms and issues of the journey. Some of us have reached our first port of call, and walking along the shore can only see water, barren rocks, and relics of antiquity; while others descend the rich valleys of humility, ascend the mount of God, and viewing the tablets of antiquity see the treaties of God and men, and seek to govern their lives accordingly. Few of us appreciate our privileges and so some are living short of the high ideals which are born of the gospel of Christ. Few are able to evaluate the rich experiences which come to us and so some passing along become human derelicts. "We don't know where we're going, but we're on our way."

Since coming to America and attending Graceland College I believe I am better able to evaluate life. This fact, however, must be demonstrated in my life. It's not what I know, but what I am that counts. If education is to be of value, it must help us personify Christian character and prepare us for our life's work.

Some would have us believe that the only thing lacking to-day is education; but the very commercial and social vampires which are bleeding the nations are educated men. That scientific nation of Germany which was responsible for the twentieth century deluge testifies to this fact. If education alone would make the world better, then the people should be in every way superior to the generations of the past. Jesus said: "Iniquity shall abound." Is it so? Read your papers!

Moses was an educated man, but he found God on the lonely mountain and heard his voice in the burning bush.

That kind of education which enables man to find God, and gives expression in saintly character, is desirable.

Graceland College should furnish this, or it fails in the purpose for which it was dedicated. I cannot estimate the good that has come to me.

The religious education class offers much to the consecrated life that has been touched by the life of Christ, that has beheld God on the mount, and heard his voice in the burning bush.

Let preparation be our password!

WILLIAM PATTERSON.

A correspondent from Ontario, California, writes: "We are still trying to hold up the banner of King Immanuel. Eight were baptized recently. Quite a number of outsiders attend at times. We had an interesting program on Children's Day. All took an interest in learning their parts. The title was, 'Zion redeemed,' and I believe all enjoyed it. On July 4 the district met in Santa Ana Canyon, in an all-day picnic. We had for speakers, Elder A. C. Barmore and T. W. Williams. I am sure everyone enjoyed hearing them. We certainly miss Brother and Sister Tower and their two daughters, Zella and Lela, from our midst. Our numbers are not lessening, but rather are increasing by the eight who were baptized. May we not count so much by numbers but that every one may be filled with that zeal for the work, that each will strive to live worthy of the name of Saint."

Independence

President F. M. Smith left his office about a week ago for a month's trip north and east. He went via Lamoni, where he stopped a few days to meet with Graceland College faculty and attend to some other church matters.

The members of the Twelve are here and there throughout the country, most of them attending reunions. Brother Curtis has just concluded another debate in Michigan. Brother Gillen has been at Council Bluffs. T. W. Williams is rusticiating a few weeks at his home in Los Angeles, California. J. W. Rushton is attending summer school for a time in southern California.

A priesthood prayer service was held in the lower auditorium of the Stone Church last Tuesday evening, the welfare of the coming General Conference as it relates to the problems before the church being the theme. A very fine audience was in attendance, and fervent prayers continued for almost an hour, followed by a few testimonies. It was a profitable session.

Mrs. Maude C. Halley has been appointed to have charge of the Sunday school exhibit at the coming General Conference. The exhibit two years ago was very educational and it is hoped it can be materially increased in both scope and inspirational value this year. The general superintendent is publishing a call in this issue for exhibits from other schools everywhere.

Bishop B. R. McGuire is in Colorado where he has been for several weeks on church business.

The band concerts on Sunday evening preceding the preaching service on the lawn at the Stone Church are much appreciated. Their playing is so good and the music so well chosen that the service blends nicely into that which follows. Attendance has been good, last Sunday night the crowd practically filling the large number of seats provided, with autos full of people parked thickly around the sides. The capacity of the seats is estimated at 1,200. Elder Ammon White was the speaker, Bishop Bullard having preached in the church in the morning.

The radio sermon was by S. A. Burgess, the musical program by a sextet composed of Dorothy Case, Mary Curtis, Nellie Curtis, Ruth Nunn, Evan Fry, and Kenneth Morford. Next Sunday at 2 p. m. the program will be by the Moorman brothers, cornetists, with S. A. Burgess speaker. These are sent out on 360 meter wave length.

The Religios in Zion continue with lesson work and programs following throughout the summer, with attendance fair to good. The Stone Church Religio had as a program three reels of scenic motion pictures last Friday evening, shown on the lawn.

The Saturday evening motion picture programs under the auspices of the Stone Church Religio continue popular, being attended by not only our people, but many others. The subject for next Saturday evening is "The old nest," by Rupert Hughes, a high-class picture of nine reels.

A tennis tournament is in progress by the local athletic association, exciting much interest among the young people. It is in charge of G. S. Trowbridge.

On account of illness of the writer these items were somewhat curtailed last week and report of the city election omitted. The only proposition submitted to the voters to carry was that allowing a franchise to the natural gas company. The purchase and improvement of the fair grounds as a city park and the renewal of the franchise for the manufacturers of artificial gas were all defeated.

Brother R. T. Goullee, of London, England, artist and musician, indispensable in church work in England, visited our

office recently. This is his first trip to America. He has been staying at the home of Bishop Roderick May.

The following have been appointed by the Presidency as a credential committee for the coming General Conference: Frank Russell, C. B. Hartshorn, P. G. Fairbanks.

The British Social League, composed of about 150 members, gave a reception to Bishop Richard Bullard and wife last Thursday evening. They sail for England in the early part of August, where Brother Bullard will labor in the interests of the church. A pleasant program was rendered, refreshments served, and games played. Brother Bullard was presented with a fountain pen and Sister Bullard with one of the popular pencils now in use. They attend the Onset reunion ere they proceed to England.

There are several organizations in Independence more or less loosely held together, similar in purpose to the British Social League mentioned above. They are not, as some suppose, to maintain or encourage exclusiveness, but rather have a social value in renewing old acquaintances and friendships while new ones are being established. When properly understood, the British Social League, the Michigan Association, the Iowa, the Minnesota, and other aggregations are sources of good, their annual or other meetings furnishing in a way the spirit of reunion and brotherly fellowship that should characterize Zion.

Recent word is to the effect that Bishop W. A. Blair, of Detroit, is quite seriously afflicted with a paralytic stroke.

Brother Frank Holmes, who was so sadly bereft in the recent passing of his brother Harry, expresses his gratitude to the many friends of Independence and Lamoni for their sympathy and assistance in his hour of need.

The large picture of the children of the cradle roll department in Zion was taken successfully and makes an imposing scene. It will be published later in the Sunday *Kansas City Journal*, probably within a month. A motion picture film was also taken and is being distributed (probably this week) all over the country by the Kinegram News Service. The General Sunday School Department has purchased a copy of the film and it will be available for those who wish to show it in their communities. It is about 175 feet in length. It is also planned to make slides in sections to show the entire "still" or panoramic view and send them out to the schools desiring to make use of them.

A party of four will sail from New York on August 1 for missionary work in Norway, composed of Elder Peter Muceus, of Lamoni; Elder E. Y. Hunker and wife, of Independence; and Elder Nels T. Hansen, of Council Bluffs. Elder Muceus spent fourteen years in that land with his family in mission work for the church, this time contemplating a shorter term of service and leaving his family in Lamoni. Elder Hunker spent two years in Graceland taking the course in religious education and other work. There he became acquainted with Sister Nellie Smith, daughter of Elder William C. Smith, formerly of Maine and now of this city, whom he married. The two have been in western Iowa for a little over a year, where he has been in missionary work. Brother Hansen is a new man of whom we have as yet learned but little, but expect much.

Those entering the Sanitarium for the week ending July 17 are as follows: Mrs. Grace Still, Mount Washington, Missouri; Oscar Engel, Port Huron, Michigan; Gertrude Gwinn, Blue Springs, Missouri; Mrs. Johanna Heman, Levasy, Missouri; Harvey T. Hite, Knobnoster, Missouri; and the following from Independence: Miss I. Booker, Mrs. J. W. Chapman, Mrs. Gladys Closson, Elmer L. Duncan, Mrs. Ella M. Halsey, Mrs. Anna Taylor.

Reunion at London, Ontario

The first annual reunion of the London District was held at Springbank Park, London, Ontario, July 1 to 10. The executive, appointed by the preceding conference in 1921, were approved and continued for the ensuing year: Charles Alford, president; J. Vasbinder, vice president; T. Timbrell, treasurer; and Elder F. Gray, secretary.

Owing to the change in the mission of Elder William Osler, the late incumbent as president of the London District, Elder Gray was left almost alone in caring for the spiritual part of the work until the arrival of Apostle Gomer T. Griffiths to assume control of the reunion.

There were present visitors from the Chatham and Toronto Districts, from Port Huron, Detroit, Sarnia, Windsor, and one brother all the way from California in his side car motorcycle—over four thousand miles purposely to attend the reunion of the London District Saints.

Brother Senman, who trained with some of our London boys after the adoption of the Militia Act some five or six years ago, was baptized by Elder Macgregor.

The reunion was attended throughout by the Boy Scout troop of the London Branch, under the scoutmaster, Elder Blanchard, and Chaplain Gray. Together with the Orioles and Girl Guides, who also assisted in various duties, these young people took alternate turns raising the flag each morning and lowering it during the evening.

The Nursing Guild, Number 1, had their hospital tent well equipped and ready to attend to any case of emergency which might occur during the reunion and we believe had the good will and best wishes of the entire camp.

Among the general church representatives were Sister Glines and Apostle Gomer T. Griffiths, who were among the able, earnest speakers attending the reunion and district conference.

During the conference or last day of the camp services were two ordinations and one baptism.

The London district reunion fills a long felt want and we are assured that it will be essentially esteemed a success, spiritually, intellectually, and educationally, and in other ways.

The dining tent was annexed to the cafeteria, so that its patrons could sit at tables as near the serving counter as was practicable. These remained closed as much as possible, particularly the latter, during the services, so that none should be debarred from partaking of the spiritual feast which it was the first object of the reunion to provide and which we believe it has succeeded in doing.

P. H. PHILIPPIN.

North Dakota Reunion

This reunion was held at Fargo, or rather five miles west, on the premises of the Equity Packing Company, with whom arrangements were made to occupy some of their buildings, since the plant is not in operation at present.

Services opened Sunday morning, June 25, with prayer meeting at nine o'clock, Sunday school Children's Day program at 10.30, and preaching at 2.30 and 8.30.

The daily program was as follows, with some variations: Young people's prayer meeting at 8; general prayer meeting at 9, preaching at 10.45, departmental work at 2.30, recreation at 4.15, preaching at 8.30.

Due attention was given to the interests of the young people. Boy Scouts, Orioles, and Temple Builders each had their organization camp, and special meetings were arranged for them.

An excellent orchestra gave very acceptable assistance, and

a very interesting program was given by the Women's Department, demonstrating certain features of their work.

Meals were served at very reasonable prices in cafeteria style by the Women's Department to those not providing their own. While the sisters worked under much disadvantage because of the lack of space and other inconveniences, yet satisfaction with their efforts was general, and those who so cheerfully gave their services deserve much credit.

There were present of the ministry: of the local brethren, Thomas Leitch, president of the North Dakota District; J. E. Wildermuth, missionary supervisor for North Dakota and Minnesota; Elmer Weddle, president of the Fargo Branch; F. E. Hammil, president of Dunn Center Branch; M. Rasmussen, assistant president of the North Dakota District; J. W. Darling, president of Dunseith Branch; George Lindsey, priest of Fargo; S. A. Davis, Frank Anderson, and Frank Spalding, priests; Chester Moffit, deacon, who did acceptable service as caretaker of the premises and policeman; John Thompson, elder, and William Baker, teacher. Visiting brethren were William Sparling, president of Minnesota District and of Minneapolis Branch, and J. A. Gunsolley, of Lamoni, Iowa, special representative of departmental work.

There was one early morning prayer meeting for the young people accompanied by fasting, and several baseball and other games. One camp fire and weiner and marshmallow roast was held.

The spirit of the reunion was excellent. A very active interest was manifested upon the part of both young and old. The gift of prophecy cheered, counseled, and admonished the Saints, and some of the young were called to the work of the ministry.

While not very many nonmembers were in attendance, much good was received by the members. Two were baptized.

A resolution was adopted inviting the Minnesota Saints to unite with North Dakota in a joint reunion next year to be held at either Fargo or Moorhead, and the district officers and missionary supervisor were chosen a committee to make arrangements.

Local Priesthood at Eros, Louisiana, Are Busy

As the general missionary force of the church has been decreased and also because the missionaries could not fill all the openings in this part of the vineyard, the local priesthood have decided to fill all openings possible. Brother E. C. Larche and the writer on July 2 began a short series of meetings in a schoolhouse near Mount Pleasant, twenty-five miles from Eros. We have a brother and his family living there.

We began with only a small crowd, but they were very attentive. Soon the cry of "Mormons" was raised and we two Latter Day Saints, amateur preachers, felt small. But we decided to do what we could, so we began to tell them about the apostasy, restoration, and about the difference between our church and the one in Utah. When the people found out who we were, they were pleased with our preaching. Outsiders began to be interested. They would send their neighbors word about the meetings, and on the last night of our weak efforts, a lady who had been noted for her opposition to the church, asked us to come back in the midsummer and hold a ten-day meeting.

I left my Book of Mormon with a splendid young man, who expressed a desire to read it. I understand that Elders E. C. Larche and W. H. Fuller intend to begin a meeting at a church one mile from the city of Monroe in Louisiana. If any of the scattered Saints of any part of Louisiana want any preaching, write me. Or if any desire to locate in our branch, we would be glad to have them.

On our little missionary tour, we had a fish fry on July 4. Several families met on Horseshoe Lake, ten miles from Columbia, and the fish certainly did bite good.

Yours for the progress of the angel's message,

EROS, LOUISIANA, Route 3.

J. ERWIN PHILLIPS.

Onaway, Michigan

On June 10 and 11, the Northern Michigan District enjoyed its first two-day meeting since weather conditions have been favorable at Onaway.

A good many visitors from other branches were present. Among them were Patriarch G. W. Burt, wife and son Floyd, of Beaverton; Elder Allen Schreur, of Gaylord; Elder Leonard Dudley, of East Jordan; Elder Arthur Starks, of Boyne City; Elder Roy Kleckler, of Alanson; and Elders James Blackmore and David Holly. We enjoyed splendid discourses by each of them. They were all well blessed with the Holy Spirit and gave us some excellent counsel and advice.

Sunday morning the young people met at 7.30 for prayer meeting. We enjoyed a very spiritual meeting. This was followed by a general prayer meeting at 9 o'clock, in charge of Patriarch G. W. Burt and our district president, Arthur E. Starks. The Spirit was with us in abundance, the Saints being prompt in discharging their duties.

At 10.45 some very fine Children's Day exercises were thoroughly enjoyed by all present. Much credit is due those in charge of the same.

At 2.30 Sunday afternoon, five were baptized by Elder Starks. May many more be led to see the light and do likewise.

In the evening we heartily enjoyed a thirty-minute song service which was followed by a very instructive and spiritual sermon by Elder E. N. Burt, of Onaway.

The Northern Michigan district orchestra was well represented and willingly gave their best service to contribute to the success of the meetings. We feel sure that the Lord was pleased with the orchestra's organization about nine months previous, because of the wonderful progress it has made. We only hope we may render even better service in the future.

All were sorry for the parting time to come, but hoped that we could soon meet again to enjoy more such blessings as we always do enjoy in our two-day meetings.

ALTA HARPER.

Missouri Valley, Iowa

Mr. Roy Mason, one of the committeemen on Fourth of July arrangements, called on Brother E. B. Purcell and asked him if he thought our people would put on a float and help them out in the celebration on the Fourth.

We concluded to have some one to act as the Statue of Liberty and another as the angel coming to earth with the everlasting gospel, and had a scroll printed with Revelation 14: 6, or that portion which refers to the angel and the gospel. Then there were six of the nations represented by six young women with costumes and national flags with our young Brother Marvin Fry as the preacher standing by the Statue of Liberty with a Bible in his hand. These representatives were holding their hands out toward the Statue of Liberty, pleading for help. Prizes of \$15, \$25, and \$50, were offered for the best looking floats. We did not get any prize. Some felt a little hurt, but soon saw it was better for us that we did not, for the people were surprised and many said we should have had the first, for our float was the only one that represented anything. The others were nicely decorated, but none of them, except the Legion's, represented anything.

The Christian Church were awarded first prize and the ladies' auxiliary of the same church the second; Peter Jensen the third, and the Saints got the compliments of the people for the fact that our float represented something as well as being beautiful, though not so beautiful as these other ones. We are happy and pleased with the results.

A. H. PARSONS.

Yale, Oklahoma

As Brother Slover has moved to Bristow, Oklahoma, we, as a small group at Yale, have had but one sermon preached in our church since February. Our district president, Brother Earl Bailey, of Tulsa, met with us once.

On June 4, Brethren Bailey and Shakespeare and a goodly number of other Saints whom we tried to welcome by bringing dinner and serving at the church, were with us. Brother Shakespeare remained over and preached for us each night the following week and twice on Sunday. Then Brother Bailey returned to preach the next week and did quite an amount of visiting from house to house, encouraging the Saints as wisdom directed.

The group have kept the Sunday school alive. Sister Carrie Adair is superintendent. The Sunday school averages from fifteen to twenty-five, according to the weather or the general health of the Saints. Sunday school begins at ten o'clock, after which we choose one from our number to lead in prayer service. We usually have from eight to eleven present, with an average of about seven or eight testimonies and two or three prayers. Thus we are trying to keep the work alive.

As the Indians were all meeting to hold some of their tribal affairs, Brother Shakespeare and wife were both with us a part of the week. She is certainly a real missionary. I say this without fear of being disputed, for I quote such men as Brother Case when I say it.

We are trying in our weakness to keep the work moving onward as best we can with such a small number, and we pray that sometime we may have one among us who is worthy to hold the priesthood.

ELLEN S. ADAIR.

Port Huron, Michigan

As the spirit of unrest and indifference has been felt in other places, we have felt it to some extent here, but the dark clouds are gradually passing away and the sun is beginning to shine again, and those who are grounded in the work still have their shoulders to the wheel, rolling the work along.

Others are gradually joining the ranks, realizing that the prize is at the end of the race, and the Lord is at the helm, and man cannot frustrate his plans.

Our prayer meetings are gradually growing in numbers and spirituality. The past few Wednesday night services have been the largest in attendance since organization of the branch.

The Sunday school is in a flourishing condition. Children's Day, June 25, we had an attendance of two hundred ninety-six, a fine program, and in the afternoon twelve were baptized. On July 2, we baptized three, and on July 9, one more. Others are coming.

Our preaching services are well attended considering the hot weather. On July 9, we were greatly favored by having our worthy district president, Elder William Grice, with us, and our morning prayer service was one that will long be remembered. The Lord spoke to us through Elder Grice, calling

MISCELLANEOUS

Conference Notices

West Virginia, at Indian Creek, known as the Harmony Branch, August 25 to 27. Friday, 10 a. m., in charge of the Sunday school; 2 p. m., Women's Department; 7:30, entertainment by Sunday school and Women's Department. Saturday, 10 a. m., the district conference will convene. We urge everyone to start for conference on Thursday morning, so as to be in time for the Sunday school session. Expecting some of the Twelve to be present. Take the Baltimore & Ohio train for Cornwallis, then transfer to the Harrisville Southern which leaves Cornwallis at 10:30 a. m. Another train leaves there for Harrisville about 6 p. m. Thomas Newton, president.

Wheeling, at Moundsville, West Virginia, September 2 and 3. Jasper N. Dobbs, secretary.

Lamoni Stake, at Lamoni Stake reunion, Friday, August 11. Helen R. Bootman, secretary.

One-Day Meetings

Western Michigan, at Fountain, July 30; Burdickville, August 6; Lake City, August 13; Hoxieville, August 20; Marion, August 26 and 27; South Boardman, September 3; Bendon, September 10. It is expected that Elder W. D. Ellis will attend all these meetings. Brother James Davis will attend some also. These men, together with the local force, will be the speakers. All attending are asked to bring well-filled baskets and thus equalize the burden. H. A. Doty, president.

Kirtland Singers Notice

This is to notify the musicians and singers who expect to attend the Kirtland reunion that we are counting on you to help make this feature of the reunion a success. We anticipate good results this year, as the choir work will again be in charge of Brother William Householder and the orchestra in charge of Brother Charles Romig. Singers are requested to bring copies of Winnowed Anthems, Numbers 5 and 6, and Joy to the World. Be sure to bring your instruments. John F. Martin.

Obtaining Money Fraudulently

One giving the name of Fields, also of Ward, claiming membership in the church at Toronto, has obtained money under misrepresentation, at Saint Joseph, Missouri, and at Topeka, Kansas. Description: Light complexion, slender, weight about 150 pounds, age 45 years. Claimed to have

one of our number to office of priest and one to teacher. He also preached to a good-sized audience at night.

Our priesthood meetings are being held weekly and short lectures given by each on various topics. In this way we are striving to become more efficient in the work, trusting that the Lord will continue to prosper the work here and elsewhere.

Seth O. Osborn, reporting the two-day meeting at Muskegon, Michigan, writes: "The Saturday services July 15 were poorly attended, except the evening service, when Brother Evans, district superintendent, was the speaker. Sunday we had a fine attendance. Speakers for the day: Brethren Forbes, Ellis Whitehead, and Evans; also there were two priesthood meetings and one round table. Visitors: from Grand Rapids, E. K. Evans, Brother and Sister Williams and son, Sister Louise Evans, Brother and Sister Curtis, Brother and Sister Malone and daughter. From Ionia, Brother Joe Russnell and Brother Albert Stanky. Meals were served in the hall by the ladies. There have been twenty-eight baptisms during the past year. Sunday school and Religio are in good condition.

served in war, in England, came to Canada; that he was a butler with T. E. Eaton & Company, Toronto; English in speech. Brother A. P. Crooker, Topeka, states he carries a letter of recommendation from J. L. Bear, Saint Joseph. Brother Bear declares such letter to be a forgery. Such characters should be denied help, arrested, and put to work where their time and talents may be exercised in a way to produce something of value.

A Call for Sunday School Exhibit Material

Having appointed Mrs. Maude C. Halley as chairman of a committee to have charge of an exhibit of expressional work from the Sunday schools of the church at the coming General Conference, we hereby extend a call to all the schools for contributions to the exhibit.

We want especially the work your children have done in connection with their Sunday school work, though of course the demonstration material of teachers and officers properly labeled will also be highly educational.

We have no objection to the preparation of special material by the schools for the exhibit, for the results you are able to obtain may be just the inspiration others need. While we are concerned with getting a large display, let care be observed that the material submitted is the best that can be had from your community.

If in doubt as to details concerning the exhibit, write to Sister Maude C. Halley, 132 East Kansas Street, Independence, Missouri. Material for the exhibits should be sent to her at the address given, by mail or express prepaid. Write her early about what you plan to send so she can, if necessary, advise you. The General Sunday School Department will pay return transportation, returning the material soon after the close of the conference.

At the International Sunday School Convention recently held in Kansas City there were a thousand articles in a similar exhibit. We believe we can do proportionately better.

A. MAX CARMICHAEL, *Superintendent.*

Addresses

C. Edward Miller, 131 Quebec Avenue, Toronto, Ontario, Canada.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- New York and Philadelphia, at Deer Park, near New Hope, Pennsylvania, July 22 to August 6 (589).
- Portland, at Portland, Oregon, July 22 to August 6 (494).
- Black Hills and Western Nebraska, at North Platte, July 22 to 31 (638).
- Massachusetts, at Onset, July 22 to August 7 (445, 589).
- Southern California, at Convention Park, July 28 to August 6 (565).
- Toronto, at Lowbanks, Ontario, July 29 to August 14 (350, 638).
- Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
- Kentucky and Tennessee, at Foundry Hill, July 29 to August 6 (660).
- Central Texas, at Hearne, July 31 to August 6 (589).
- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397, 638).
- Spring River, at Joplin, Missouri, August 4 to 10 (612).
- Western Oklahoma, at Eagle City, August 4 to 14 (247, 589).
- Central Oklahoma, seven miles north of Tulsa, three miles south of Sperry, August 4 to 14 (612, 685).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 660).
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638).
- Northeastern Kansas, at Netawaka, August 11 to 20 (271, 685).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
- Central Michigan, at Pineonning, August 11 to 20 (469, 565).
- Des Moines, at Runnells, Iowa, August 11 to 20.
- Eastern Iowa, at Maquoketa, August 11 to 20 (469, 660).
- Southwestern Texas, at San Antonio, August 18 to 27 (660).
- Southeastern Illinois, at Brush Creek, August 18 to 28 (638, 685).
- Utah, at Malad, Idaho, August 18 to 26 (541).
- Nauvoo, at Nauvoo, Illinois, August 18 to 27 (541, 589).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
- Central Nebraska, at Inman, August 18 to 27 (516, 685).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222, 660).
- Western Montana, at Race Track, August 18 to 27 (638).
- Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319, 660).
- Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27.
- Eastern Oklahoma, at Haileyville, August 18 to 27 (685).
- Southern Missouri, at Springfield, August 18 to 27 (685).
- Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27 (685).
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
- Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638).
- Northeastern Illinois, August 24 to September 3 (589).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Our Departed Ones

MCGLACKEN.—Ida Martha, daughter of Charles W. and Narcissus Breedlove, was born in Jasper County, Illinois, March 15, 1899. Married Charles Melvin McGlacken. Baptized at the age of eighteen. Died at Indianapolis, Indiana, June 12, 1922. Leaves husband, infant son, mother, two sisters, and four brothers. Funeral sermon by Ira Benham, assisted by Charles Fish. Interment at Plainfield, Indiana.

BRUNTWELL.—Jane A. Fisher was born in Glasgow, Scotland, February 4, 1843. Moved with her parents to Canada at the age of twelve. Married Aaron Bruntwell, March 1, 1864. Moved to Michigan about fifty-five years ago. Settled first in Sanilac County, then moved to Twining. Baptized July 28, 1878. Died June 24, 1922. Funeral services conducted by Matthew Umphrey. Leaves eight children. Two have preceded her.

JACKSON.—Alfred Jackson was born in Van Buren County, Iowa, July 9, 1841. Located at Gallands Grove, Iowa, when about seven years old. Enlisted in Civil War, October 3, 1860; was discharged February 4, 1863, and drafted again into service in November, 1864; served until July 21, 1865. Baptized October 6, 1860. Ordained an elder the following month. Has served as president of the Gallands Grove and Dow City Branches at times. Married Martha M. Holcomb September 18, 1866. Died at his home in Dow City, June 10, 1922. Funeral services from Methodist church, sermon by E. R. Butterworth, assisted by Charles E. Butterworth. Interment in Dow City Cemetery. Leaves wife, four sons, one sister, and ten grandchildren. Five children have preceded him.

WARRINGTON.—Samuel S. Warrington was born at Cincinnati, Ohio, February 3, 1833; departed earth life July 5, 1922, Saint Joseph, Missouri, aged 89 years, 5 months, and 2 days. His wife, Mary Jane Couchman Warrington, two sons, and three daughters preceded him to the spirit realm. Two sons, William S. and Alfred V., and two daughters, Mrs. James Graham, with whom he had made his home for a number of years, and Mrs. Roy Weamer, all of Saint Joseph, survive him. Funeral service conducted from the home July 8, 1922; address by V. M. Goodrich. Interment in Ashland Cemetery.

HOLMES.—George Henry Holmes was born May 26, 1901, the fourth son of Simon and Rachel Holmes, of Clay Cross, Derbyshire, England; baptized in 1916 and at once entered into local work as organist and secretary. He came to America January 8, 1921, to attend Graceland College and prepare for future service. Died of typhoid fever at the Independence Sanitarium July 12, after a brief illness. Funeral service from the Stone Church, with sermon by U. W. Greene, with Frederick M. Smith, Roderick May, and William Ecclestone having a part in the service. The pallbearers were Graceland students, and Graceland students and the British Social League attended in numbers as mourners. The body was temporarily placed in the Criley vault at Mound Grove Cemetery.

SHELDON.—Martha E. Leeds was born at Edgington, Illinois, June 15, 1877. Moved with her parents to Cherokee, Iowa, in 1882. Married James O. Sheldon, March 4, 1896. Baptized September 12, 1897. Died at Atlantic, Iowa, following an automobile accident, July 6, 1922. Funeral services from the Baptist church at Cherokee. Prayer by the Baptist pastor; sermon by Charles E. Butterworth. Interment in the city cemetery. Leaves husband, one son, two daughters, father, mother, five brothers, and five sisters. Two children have preceded her.

PARVIS.—Susan Lutz was born May 15, 1832, in Augusta County, Virginia. Married Thomas Parvis, in 1863. Her husband died many years ago. Sister Parvis has lived at Saints' Home, Lamoni, Iowa, for many years. Died July 6, 1922, being past ninety years of age. Funeral from the Saints' Home. Sermon by J. S. Roth, assisted by William Loranec. One child preceded her in its infancy.

An Added Offering

The following letter was received by Bishop B. R. McGuire, from England, though it is unsigned and no address was given. It shows that these Saints plan to give not only their tithing, but also sixpence on every pound that they take in their business. This may easily amount to more than tithing, being assessed on gross receipts.

"In reading through the HERALD we have often noticed your earnest appeal for funds for the work of the Lord, and though we are paying our tithing and freewill, it did not seem to be enough, so we just thought out a plan and made a resolution to pay sixpence on every pound we take in our business, and we are now paying considerably more and are hoping to pay more still.

"We can truly say that God has blessed our effort. Although our business is small and trade is bad, we feel it a pleasure to be able to contribute to the Lord's work more than we have in the past.

"You may use this letter as you like, because we realize that others may be encouraged to make a like resolution and prove for themselves how easy it is to accumulate money for the Lord's work and also feel the spirit of endeavor within them to achieve more."

Instructions to Districts

A new booklet has just been issued by the General Sunday School Department and is on sale at this office entitled, "Instructions to districts." It should be widely circulated, and a copy at least in the hands of every district officer. Local officers will also be greatly interested in the matters presented in this new booklet, which is on an entirely new basis in many respects over other instructions previously sent out.

From the preface the following is quoted: "This little pamphlet of instructions to districts is an initiatory step by the present general Sunday school officers to administer schools of religious education through district organization. We invite your hearty cooperation with our efforts. This pamphlet will serve somewhat as a manual for district officers and in so doing will meet the demand of the 1920 convention."

The table of contents includes: List of general department officers, preface, aim or purpose of district organization, visiting, district institutes, suggested topics for institutes, correspondence, library, superintendent, assistant superintendents, secretary, treasurer, librarian, elections, meetings, district legislation, finance, score sheet, constitution.

The score sheet mentioned is to take the place of the standard of excellence for districts, and should be studied carefully and steps taken at once to put it into effect in each district.

The booklet contains 48 pages and is the size of the constitution and by-laws. The price is ten cents each, postpaid. Order of Herald Publishing House, Independence, Missouri.

"I just closed a series of meetings that lasted for three weeks at Sperry, Oklohoma, where seventeen were baptized," writes Elder W. P. Bootman, from Tulsa, Oklahoma, on the 17th. In addition he blessed three children and performed one wedding ceremony. He says all the Saints of Sperry did what they could in promoting the meetings, and Pastor W. P. Rumsey has the respect and esteem, not only of the Saints but of the community at large. In addition he is said to be a splendid Sunday school superintendent. The son of Brother Bootman, who is in the hospital, is doing very well.

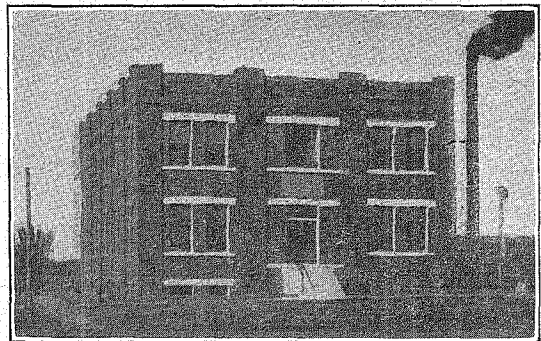
"A desire for knowledge is the natural feeling of mankind; and every human being whose mind is not debauched, will be willing to give all that he has to get knowledge."—Samuel Johnson.

Prepare for Leadership Through Education

The Church needs educated men and women in every field of endeavor, industry, science, art, education, and the ministry.

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It is good—and necessary—that the young people should consecrate their lives, but how much greater the consecration, when they have thoroughly prepared themselves for leadership and service through education!



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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Number 31

EDITORIAL

What of Evolution?

To most people the primary question is, Was man descended from a monkey? In fact, we know nothing of the origin of species, but do know each produces after its kind.

What of evolution? What should be its place in our philosophy and what is its relation to religion?

On any subject the position taken by the individual will necessarily vary according to the extent of his information and study. To-day there is a great deal of agitation on this subject of evolution, a revival of the discussion of twenty-five and fifty years ago. We find our young people time and again seriously upset by the teaching in high school and college. This is so because such teaching is, as a rule, not adequately presented. Often the teacher is a thoroughgoing materialist. Often the textbook reflects the position taken twenty-five or more years ago. It is very rare, if ever, that the men who do original research are connected with any of the textbooks used in the colleges or high schools of to-day.

In the name of evolution there is included a great variety of theories: Darwin's origin of species and the survival of the fittest are not generally accepted as a complete solution by original thinkers to-day, though it is quite clear that the principle of the survival of the fittest has at least a limited application. It is worth our while to note that which he actually discovered, rather than be too much upset by what others, or even he himself, has inferred therefrom.

Evolution means really an unrolling or unfolding. Many thoroughgoing students insist that it necessarily involves an involution, and only that is evolved which has first been involved. This we have discussed more than once in these columns. It is evident that there is such an evolution, for "it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him." Again, from 1 Corinthians 15 we learn that that which is resurrected is not the body that is sowed. It is sowed in mortality and is raised immortal. Again, the baptized man puts on the new man in Christ Jesus and attempts to grow into the stature of a man in Christ

Jesus. In such a sense at least the ideal of evolution of progress is accepted.

Descent of Man

But to most people the primary question appears to be, Do you believe that man was descended from a monkey? From the Bible we note the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life. (Genesis 2: 7.) Also we note Genesis 3: 19, 23:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

He remembereth that *we are dust*. As for man his days are as grass: as a flower of the field, so he flourisheth.—Psalms 103: 14, 15.

Then shall the *dust return to the earth as it was*: and the spirit shall return unto God who gave it.—Ecclesiastes 12: 7.

But now, O Lord, thou art our father; *we are the clay*, and thou our potter; and we all are the work of thy hand.—Isaiah 64: 8.

The first man is of the earth, earthy: the second man is the Lord from heaven.—1 Corinthians 15: 47.

Some would construe these passages as meaning that man is purely mortal, that he has no other existence than an earthly one. Others hold also to the mortal-soul idea, but believe that those who are redeemed are later to be resurrected by the Savior, though they are not free from death till the resurrection. Still others would interpret it to mean that God took some dust from the street and directly made man therefrom, and that it contradicts any possibility of the derivation of the body of man from other forms.

Still we may note that while the body is referred to many times as dust and of the earth, it is still by far the larger part water. It is this fact that possibly has caused some to insist that the Bible says we are made of mud.

The question may well be asked, Do these passages of necessity imply the taking of ordinary dust and the immediate creation therefrom of the body of man? We may note that the original word in the Hebrew, *aphar*, means ashes, clay, or dust. Some therefore urge that the real meaning of these texts is to emphasize the earthly nature of man's body,

that he came from the earth, especially as only five or six per cent of the body in weight is mineral or dust, about sixty per cent water, the rest being protein, fats, and carbohydrates common to the vegetable and animal kingdoms.

The scientist notes the similarity of man to some simian forms, and the similarity of all mammals, and has supposed that one animal is derived from another in a gradual process of development, and finally that man and the monkey, who are so very similar in their physical structure, may have been derived from a common ancestor. There are two or three such distinct series which have been noted of such a possible sequence, one of which is the horse; another of which is the man and monkey sequence.

Leaving aside religion and the Bible for the moment, it seems to thinking men possible that one form may have been derived from the other. That was Darwin's inference. At one time an attempt was made to list the whole animal creation in a single sequence. To-day there is rather a tendency to consider the development of life as though it were a tree, with multiple variations and branches, but with the added possibility of the fusion of some strains to produce a new individual, though there are in fact some eight or ten distinct theories of evolution.

These theories of physical evolution seem to receive some confirmation from the physical development of the child. The similarity of the embryo of the child to other animals and even to the embryo of vegetables, the process of the development of the cell to the embryo, and the embryo to the fetus. But the remarkable fact still remains that the human cell always produces the child, and while there is a certain parallelism, it is not safe to base thereon our whole theory of life.

Now to the writer it does not appear of very great importance whether in the creation of the first man some kind of mud or dirt was used, or through a process the Lord from inorganic matter developed the human body. In any event, as one writer expresses it, "Once he became a man he was separated by an immeasurable gulf from all that went before."

Man in the Image of God

Again, he was made in the image of God. Man is decidedly different from all other animals in important respects. He therefore would appear to be a separate creation, no matter which idea is held.

He is the son of God, but not because of his physical body. According to Genesis 6, Inspired Version, Adam became the son of God through a definite process. It is the spirit in man to which the Almighty gave understanding. Whatever may have been the derivation of his body, the tremendous fac-

tor of his mind and soul still remains unexplained by any physical genesis of his outward body. This being true, we will confess that as far back as we can remember we have cared very little as to just how the body was derived, if ever it should be proved that God used one method or another in the formation of that body.

But when we come to view the facts, we find Eliot, an anatomist of note and one of the first anatomists thoroughly to examine the existing prehistoric skulls, finds one after another to be in contour, cubical contents, and the slope of forehead, etc., quite comparable with modern western European skulls of to-day. We find other writers finding that the so-called Java man is probably two individuals. Eliot, while not accepting the idea of the evolutionary derivation of the human body, states it must be dated back at least a million years, for there has been no noticeable change, according to the anatomy of man as shown by their skulls and other bones, for at least five hundred thousand years. This because others have so dated various skulls and bones back for several hundred thousand years.)

Origin of Species Unknown

Again, as we have noted before, Bateson, in the fall of 1914, in Australia, in his address as president of the British Association for the Advancement of Science, plainly stated that nothing has been secured from the wild crab apple which was not inherent therein in the beginning. This last winter he confirmed this in his address in Toronto to the American Society for the Advancement of Science, and took up one by one the various explanations of the origin of species and concluded that we as yet know nothing concerning the origin of species. We have not even a beginning. We never yet have shown that anything produces otherwise than after its kind. Monstrosities occasionally occur, but even where two individuals are closely related sterility follows in a large percentage of cases almost immediately.

Also he states that while it has been commonly supposed that if two individuals were alike in structure that they were probably derived from a common ancestor, that research has rather proven that they are neither one derived from the other nor from a common ancestor; for if any of these had been true, we would expect to find more individuals near the mean between the two extremes rather than at the two extremes; while the reverse is true.

Thus we might take the illustration, were man and monkey derived from a common ancestor we should expect more man-monkeys than either men or monkeys, while in fact monkeys produce after

their kind and man produces after his kind, and no monkey-men, the mean, have been found.

There seems nothing impossible in the idea that an all-wise intelligence might have utilized previous forms to produce existing forms. It is certain that there are very fundamental principles that are apparent throughout nature. This we would expect from a great common lawgiver. But the method actually used man does not know. A special creation would be a miracle, that is, outside of our knowledge of the laws of nature. But for a monkey to produce a man, or anything to produce otherwise than after its kind, would likewise be a miracle, for we know nothing of the origin of species.

Evolution a Convenient Guess

It would take many pages to give anywhere near an adequate discussion of the various ideas of adaptation and to show how far they apply and where they do not apply. It is worth while noting that all of these men are strong advocates of evolution. Bateson still is such and still believes it in the sense that faith is the assurance of things hoped for, the evidence of things not seen. But it is not therefore demonstrated as a certain natural law. It is a convenient hypothesis; or as some insist, guess.

What, then, should be our attitude? The Bible says that God formed man from the dust of the earth. We have already pointed out that it could hardly be the dust of the road. Jesus fed five thousand on one occasion with five loaves and two fishes, and it would seem on another occasion fed four thousand men (besides the women and children present) with seven loaves and a few small fishes. There must have been, evidently, a calling together of the elements. It would seem possible that there may have been such a calling together of the constituent elements from the air to form the body of man, of which, after all, only six per cent is mineral, ashes, or dust, in the ordinary sense of the term. To this the reply may be made that such is contrary to the known laws of nature. In this age of the world, with our rapid progress of scientific knowledge, we should indeed be slow to say impossible, simply because we do not understand.

But let us for a moment consider the alternative, that man is evolved from earlier animal forms, pre-simian forms, even though as already pointed out, this should have brought more man-monkeys than men. Leaving aside all such contingencies, we still find and must find that such is contrary to the known laws of nature and quite as much as would be the calling together of the elements. For a monkey to produce a man is indeed a miracle. Nor can it be met by the theory of minute accretion as that has been answered by evolutionists themselves, by

Bateson and Fabre and others, and in fact, all who accept Mendel's law of unit properties. So in either case we are confronted with a miracle; that is, the operation of the laws of nature outside of our present knowledge.

Our Attitude

What, then, should be our attitude as religious teachers, as lovers of the truth? We certainly should be open-minded, ready to prove all things, at the same time holding fast that which is good.

Again, a serious difficulty is: If we are to consider just the common sense point of view, the child is at the most two hours in the church in Sunday school or listening to a sermon, against twenty-five and more hours in school, to say nothing of the hours spent in reading and study at the direction of the school. In one case, the church teaching has been often but poorly adapted for children and without regard to their capacity and limitations and desires. In the other case, with a much longer time an effort is being made to teach according to capacity, however crude the adaptation may have been at times.

There is thus created an artificial conflict in which the weight of the many hours under diverse influence will make its effect more or less felt in an attitude towards all religious principles, especially if an attempt is made dogmatically to limit thought.

As lovers of truth our attitude should rather be one of open-mindedness to all truth, also willing to learn and ready to accept all truth; but not carried away with every fad and hobby, or to accept as demonstrated fact every convenient theory or hypothesis. We want no dogmatic assertion to prevent thought, neither on the part of religion, nor of science. For this hypothesis has been presented on the part of science as dogmatically by some as has the "dust" of Genesis been dogmatically and persistently construed by some in the name of religion.

The eternal truth is not brought in jeopardy by such an attitude of open-mindedness, for truth will ultimately prevail.

In the words of the Apostle Paul, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith."—1 Timothy 6: 20, 21.

"Prove all things; hold fast that which is good."
—1 Thessalonians 5: 21. S. A. BURGESS.

The Saint who is never disturbed, always complacent and satisfied, may be a good landmark by which others may measure their progress, but usually he is making none himself. Distraction, heat, worry, are not desirable manifestations of one's feelings, but too much serenity, too much smugness, are indications of stagnation.

An Agricultural Conference

At Lamoni, Iowa, on July 20, a conference of church officers, college representatives, and farmers was held in Graceland College.

In 1920 a group of farmers near Lamoni approached Bishop A. Carmichael with a request for organization on a stewardship basis. Pending official direction as to procedure the further steps have not been taken, though the original interest has continued, as no doubt it has in many other localities throughout the church.

In the meantime Elder Charles E. Irwin has been specializing in agricultural economics. He is a farmer boy and appreciates from practical experience some of the difficulties and problems of farm life. Though he has been teaching during the winter at Graceland the past two years he has continued his special studies during the summer, and as opportunities have arisen, having previously spent some two years on the special problem of farm economics and better methods in organization. His recent work has been under the direction of Doctor Nourse, of the Iowa State College at Ames.

President Frederick M. Smith is also keenly aware of the necessity for better farm organization and provision, and has even suggested that in that department lies the beginning of our work of stewardship.

As a result of their correspondence, this meeting was arranged at Graceland College. Doctor Nourse and Ray Carmichael came down with Professor Irwin from Ames. President F. M. Smith and Bishops Keir, Becker, and Blair went up from Independence and Kansas City. The meeting was one of farmers of the three agricultural stakes, Lamoni, Far West, and Holden, together with representatives of Graceland College. The attendance of farmers from Lamoni was large. From Far West Stake Bishop J. A. Koehler, Sherman Sloan, and Roy S. Budd were present; and from Holden, Brethren Ford, Thompson, McRae, McWethy, and I. Ross.

As a fundamental preliminary to the work Professor Irwin urged that many personal conferences must be held with the various community leaders, and with the farmers themselves. The work is to be practical and is to be by the farmers and of the farmers, as well as for them. For this reason no formal organization is yet made, giving an opportunity first for the farmers to discuss and consider what they want and are willing to do, and how.

This meeting is expected to be the first of several to be held. As a result of this first meeting, Brother Irwin will make as soon as possible a survey of the agricultural districts in the three stakes, to collect data as to the number of families residing in the stake, those owning farms, the number of tenants,

and general social conditions, but especially for the purpose of personal conversation with the men who are interested:

As a corollary he urged very strongly the need of work at our own college, and a beginning will doubtless be made in a preagricultural course. But it is hoped that this will lead soon to the establishment of an agricultural department at Graceland, though at present facilities are lacking.

The Hindu Revolt

Some months ago there appeared an item in the *HERALD* concerning M. K. Gandhi and his work in India. A recent article in *The Outlook* sums up some of the good and bad points of his propaganda. The good points are: his simple habits; love for his native land; the injury to India which he sees through the materialism of the West; his deep religious sense influenced by the teachings of Christ, especially love for all men and refraining from returning evil; his hatred of intoxicants and advocacy of temperance.

On the other hand, while he insists on absolute abstinence from violence as the chief item of his teaching, he often indulges in very violent language, which normally results in violent action by others. His reference to Europe is such as to destroy the good feeling and friendly intercourse which had previously existed. Again, he uses the religious excitation in politics and has brought about a superficial harmony between the Mohammedans and Hindus in the interest of politics as an attack on the government.

But more serious probably is the promotion of lawlessness. While he has done his utmost to promote lawlessness only against the government, this spirit has naturally spread to rebellion against parents, teachers, and religious guides and leaders of all kinds. In the end it is tending to result very nearly in nihilism.

The idea is commonly held that there is some ineradicable antagonism between science and religion. This is a mistake. If it were not, there would be no basis of truth in either. Science and religion are both studying the same thing—life; but one is at the circumference of things and the other at the center. In reality science and religion are one. The ancient world found that out ages ago, and the modern world is in process of finding it out. . . . The trouble with modern science is that it looks at things too much from the outside; for there is an esoteric science—a science of things unseen—as well as exoteric science, and the one furnishes the key to the other.—The Light of Men, John Barr.

ORIGINAL ARTICLES

A Definite Move Towards Stewardships

By J. F. Keir

Synopsis of speeches made at a meeting called by President F. M. Smith at the suggestion of Charles E. Irwin, at Lamoni, Iowa, July 20, 1922.

This meeting was composed of bishops and leading farmers from the church stakes, together with President F. M. Smith, Professor Nourse of the Iowa State College, and members of Graceland College faculty. The purpose of the meeting was to discuss the organization of our agricultural interests under the stewardship plan.

President Frederick M. Smith

Stewardship implies: First, that every one shall be a contributor to the welfare of society. The present stimulus is individual welfare and this must be changed to the welfare of all. Each must look for the place and avenue of endeavor that will bring to the community the largest possible benefit.

Second, stewardship requires that we must develop our abilities to a point where we can perform to the maximum capacity. This calls for physical perfection and increases mental capacity which in turn calls for medical attention—in the way of disease prevention by our health department. The theory of the survival of the fittest is fundamentally wrong, the spirit of who can get the most is destructive. To reform these sordid and brutal instincts we must shift the emphasis from self to altruism and must have religion as a foundation.

When I say religion, I know I get into a field in which there is great confusion. All have a religion of some kind. The man who says he has no religion is thereby declaring his religion. In our social reforms our attitude must be "each for all and all for each."

The surplus must flow back to those who made its creation possible. In this social reform the question of life insurance, inheritance, fire insurance, must receive consideration. Life and fire insurance exist because they are profitable. The ones who need it most can least afford to get it. Under the stewardship program the needy are stimulated by religious desire to do their part.

Turning to the present situation among agriculturists, we are confronted with the question, Why do men leave the farm? First, the young men see the glitter and glare of city lights and are enchanted by the siren voices which offer more money.

Second, they have been inculcated with the idea that they can make more money with their brains

than with their hands. We must exalt the station of farmer and regard his position as of equal importance with the doctor and lawyer, because he is serving the community best and because he is best fitted for that particular work.

From the Speech of Charles E. Irwin

Agriculture is only one phase of our economic life. It will doubtless take a long time to work out our program; perhaps ten, fifteen, twenty-five, or even fifty years. I warn you, therefore, not to expect this ideal system of stewardships to be worked out in a few years.

I am interested in agriculture; first, because of the experiences that I have had on the farm that were pleasant; and second, because of the experiences which I had that were unpleasant. The boy who has never had experience on the farm has missed something really worth while. The growing up with his feet on the soil and close to nature, even the companionship of a dog, are all things which are pleasant in the development of a boy on the farm. While, on the other hand, in the past there has been the deadening isolation of the farm, miles and miles from civilization with no means of communication or association; there has been the awful loneliness and a lack of opportunity for development in our farm life.

The old view that "the wisdom of the artificer shall not be sought in the counsels of the wise" must be replaced by a new view. We must provide for a fully developed man. No matter how highly our civilization may develop, we shall always need farmers to raise wheat, corn, cows, and supply milk. In the light of this, what then shall be our program?

First: any organization which we bring into being must demonstrate that our religion will fuse with life.

Second: Its aim must be to require the highest development of its members.

Third: Each must render an accounting by making a distinct contribution to society. This shall be the index to his social worthiness.

We must emphasize: first, the social aspect; second, we must develop a consistent economic plan.

Education

We must prepare specialists in various lines, including agriculture, who shall be willing to come back and give to the group the benefit of their special research. This principle should be widened; to neglect to do so is a fundamental error. Agricultural communities have and are constantly being drained of potential leaders. We have said to the young: You want a career; the city is the place and

we have adopted our college curriculum without taking into consideration the need for agricultural leadership. We have virtually said to these young people: Take what we have at Graceland or go elsewhere. We have appealed to their emotional side and said: You should stay here because of the splendid environment—and they have done so in some instances to their injury. I mean by this that we were not equipped to give them the thing for which they had a liking and which would have placed them in a position to have greatly increased their powers for good in society, hoping that at some future time we would be able to give them what they wanted.

How can this be changed? Our means are meager; we are cramped because of a lack of equipment; but the same difficulties which confront us in the development of an agricultural course have confronted us in our attempt to develop a junior college and will continue to confront us in any future expansion.

To drain an agricultural community of its best minds means a depletion of our force of leadership. We should, therefore, first add a preagricultural course to our college curriculum; second, develop an agricultural extension course; and third, provide for short courses during the winter months. The church and college farms near Lamoni could be used to cover the cost of this agricultural education.

Social Work

We must not make a one-sided development. Some things which in the past have militated against rural social development have been bad roads and the cost of securing some advantages. For instance, health has been neglected on the farm because of the great cost of calling a physician, who on account of his dislike for traveling over bad roads either made his charge prohibitive, or, when called on the telephone, would give some excuse as to why he should not come.

Statistics show that the labor income of the average farmer is less than \$400 over and above his living. It is obvious that this does not provide sufficient for the extension of his equipment and the improvement of his farm. There are certain elements in our agricultural communities that are a distinct disadvantage. For instance, the retired farmer, instead of building up the community, tears apart the social fabric.

We might profit considerably in the analysis of our problem by a study of German rural credit associations, Denmark's cooperative activities, the Rochdale plan of England, so that we might have the benefit of their experience. There are to-day about six hundred cooperative elevators in Iowa.

Our Approach

We must approach our work quietly, yet persistently. We must know the attitude of the people who are to be affected by this program. The organization of stewardships should be the outgrowth of a desire in the hearts of the people to do something that would bring about an economic readjustment. Of course, the educating of the people up to this ideal is a part of the work of the church. These organizations should be formed by men who are key men in each neighborhood. If it is done on a democratic basis, it is most likely to succeed. Mold your groups; weld your stake together for stewardship in a union of life and labor.

From Speech of Doctor Nourse

(Doctor Nourse is head of the Economic Department, Iowa State College, Ames Iowa. He stated that he would give us an outline of what they had been attempting to do at the State College, where about thirty-five men are working in the interests of agricultural economics, rural sociology and farm management. It is their aim to train leaders for rural community work.)

We are not confining our efforts to the college, but are teaching outside of its walls. My keynote is that we have come to the end of an epoch in our economic development in this country. Cheap lands are no longer obtainable. Our farmers are no longer pioneers, but they are a part of a great industrial country, passing into a new period—a period of permanent agriculture.

We have not had this in the past and it has militated against successful farm life. Probably in no other place has the farmer had as high a plane of life as in the North Mississippi Valley.

Our problem as builders is to find a form of farm production and organization which will enable the farmer permanently to maintain this high standard. We have made some important steps in placing agriculture in our high schools and in providing an extension course which tends to make leaders in our agricultural communities. There is a new school of economics to-day, not every man for himself. We have shifted the emphasis from the thought that competition would work out balances and adjustments to the psychology of the motive power that operates the machine. Back of the machine is the philosophy of spiritual idealism that is a factor. A stream cannot rise higher than its source. For this reason unionism lacks spiritual light; operators lack spiritual light, for their motivation is selfishness.

When we begin to build a machine to meet our social and economic needs, we fear the manner in which the power shall be applied. Shall it be a benefit or a menace? It is the haunting fear that looms up because of the selfish, fighting disposition of a few that this power shall be misused.

We need a great education of technique over the whole country for better farmers. We must set the good of the whole in the forefront. In our college work we have insisted on working with the community groups. A strong feature of the new type is the farm bureau. Through it we obtain a nucleus—a sending and receiving station. In our work we cannot be dogmatic. We simply pass on our suggestions to a continuing agency and say to them: See how these suggestions fit your community. If there are reasons why you cannot use them, let us hear from you. Discuss the problems in your group meetings and, should any technical questions arise, pass them on to us and the college will try to answer them for you.

(Professor Nourse stated, among other things, that he was very much pleased with what we as a church were undertaking to do. He said that other religious organizations had attempted in a very vague and vacuous way to find a solution for the economic ills of the present age, but that nothing definite had ever come out of these efforts. After the above discussions, arrangements were made for Brother Irwin to make a survey of the agricultural interests of the Lamoni, Holden, and Far West Stakes, with a view to effecting an organization of stewards among our farmers.)

What Will We Do With Our Young People?

By T. W. Williams

As General Superintendent of the Religio Department, Brother Williams issues here-with an important call.

One of the pressing problems of the church is the one which relates to the place and function of our young people in the church. That they have a very important part to play in the establishment of the kingdom of right relations no one will dare to question. What that place shall be is a subject of dispute and opens up a wide field of discussion, with many divergent views.

Whatever organization we finally accept as being compatible with the needs of our young people, it is clearly evident that it must be something more unifying than that which exists at the present time. One really wonders how our young people have connected up with the church work as well as they have, considering our disconnected, individualized, loose form of organization. We have the Boy Scouts operating as a disjointed part of the Religio, the Orioles and Temple Builders chaperoned by the Department of Women and trying to find expression, together with the various class organizations operating in a meteoric way in both Sunday school and Religio. This disjointed form of organization is clearly an indictment of our methods.

There has been no common purpose, no definite objective, no great rallying point, no inspiring slogan, no unifying organization for achievement which would fire the imagination and supply a wholesome atmosphere for the creative idealism and inspiring romance of youth. We have set tasks for our young people to do. We have placed restrictive limits as to this doing. We have very patronizingly told them what they should not do. We have failed to enlist their enthusiasm and whole-hearted cooperation. We have not made it possible for them to come forward and indicate what they wish to do.

The Boy Scouts as an appendage of the Religio, the Orioles and Temple Builders as a tag end of the Department of Women, the individualized class expression in Sunday school and Religio is proof sufficient that the time has come when we should permit the young people themselves to devise ways and means for active participation in church work. We must harness up the energy and enthusiasm of the young people to the church, or fail. A church which does not command the first love of youth must perish from the earth.

We cannot afford to permit conditions to continue as they are. The young people will not be satisfied with a hand-picked, adult-formed organization handed down to them by their seniors. They want to have a say in the formation of the organization in which they are to play such an important role. They should have. They *must* have if the church ever expects to command the dynamic power, the unlimited idealism, and the magnificent vitalizing power of youth.

Let the young people in the various local organizations—Religio, Orioles, Temple Builders, organized classes all over the church, discuss this matter. Get together. Plan! Execute! Do not wait for others to lay out and plan all your activities. Decide for yourself what you want to do. Take counsel of your seniors. Hold council with them. When you have carefully formed your plans, present same to the proper church officials. You will find general cooperation and support. All that is needed is a definite, concrete, workable plan which will, at once, command the hearty and enthusiastic support of the young people, and we can trust them to do the rest.

Inquiries have been made and numerous requests have come in, asking the general superintendent to indicate in a definite way what our young people should and should not do. I have steadfastly refused to comply, knowing that it would be unavailing, and at the same time destroy what little influence I already had with our young people. It would be impossible to secure the genuine, whole-hearted cooperation of the young people to any such plan, however meritorious it may be.

The young people are not dumb cattle to be herded and housed by seniors. They are an integral part of the great kingdom of God on the earth. Their agency, their freedom of will, their right of expression is as sacred as that of their seniors. I am not talking now about children under the age of accountability. I am speaking of that magnificent and splendid body of young people scattered all over the church who are ready, aye, more than willing, and anxious to contribute their part in the onward move of the church whenever we, as adults, will give them opportunity.

We have failed to appreciate the young people as an asset to the church. We have treated them as wards. We have, with commensurate dignity and affection, tried to make available to them our wealth of experiences, both good and bad. We have given them both counsel and advice. I am not disposed to offer criticism as to this. Let time speak! We must go farther and treat them as sentient beings having their part to play in the work of the church precisely as the adults have their part to play.

We need a convention of young people. This convention should comprise young people from all walks of life, from all parts of the church, and from all the world. It should be a meeting where young people may get together with other young people and, with the utmost freedom and good will, put their heads together and canvass, plan, and execute. Such a gathering would give birth to a young people's movement such as the church has hitherto not dreamed of. I would set no age limit. I would not classify as to years, or sex, or station. Every man or woman who is young in spirit, who still experiences the tang of youth, who understands and fellowships with youth, should have welcome and place in such a gathering. But such must be "one of us." He or she must be a "jolly good fellow" and belong to the gang.

I believe that the coming October conference is the time and Independence is the place for just such a meeting. And it is up to the young people. Where there is a will there is always a way. The heads of all departments are sympathetic and interested. The leading men of the church will cheerfully cooperate. Then why hesitate? Why wait on others? If you have desire to further the work of Jesus Christ among the young people of the church then indeed are you called. "Thrust in thy sickle and reap," and to-day.

We desire to hear from the young people throughout the church. Let us know what you are thinking. Tell us what you would like to do, what you think others of the young people can do for the church. Above everything else, plan to come to the

OF GENERAL INTEREST

Welfare of the Youth

The past ten years has measured the real growth of the young people's division of the Sunday school. Ten years ago only a few were discussing the possibilities of young people and were talking of the church neglect of teen age children. To-day there are organizations for adolescents on every hand. Ten years ago only a few books were written, such as that by G. Stanley Hall on the adolescent age. To-day there is quite a large library of literature, and much of it in leaflet form.

"To-day the welfare of youth is a popular slogan. Practically all national and local, non-profit institutions raise their budgets on its magic formulæ. The 'welfare of the youth' is echoed and re-echoed, and has been standardized by the modern golden rule, Christianity-applied men's business clubs. But it is now beginning to be glimpsed that real welfare must have a religious heart, and these business men's organizations are calling to the church to put the needed note into the work for the good of the adolescent."—William H. Danforth.

There are probably to-day 100,000 classes holding certificates of organization.

"The Steward Psalm"

The Lord is my partner; I shall not want.

He maketh me to lie down and dream new possibilities for developing our joint business; he leadeth me beside those who still need the water of life.

He restoreth my sole excuse for calling myself "Christian"; he leadeth me in the paths of world service for his name's sake.

Yea, though I walk through the valley of the shadow of denominational deficits I will bear my share, for thou art with me; thy work and thy tithe they comfort me.

Thou preparest a table of budgets before me in the presence of mine inertia; thou anointest the hinges of my safe deposit box with oil of gladness above its fellows; my purse runneth over.

Surely stewardship and tithing shall follow me all the days of my life, and I will build up the King's Business forever.

—The Baptist.

next General Conference in October, and at Independence, Missouri.

Field workers and local superintendents are requested to bring this matter to the attention of their respective organizations.

WOMEN'S DEPARTMENT

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

Superintendent Busy

A letter from our general superintendent, Sister Glines, written from London, Canada, indicates that she lost no time in getting into the center of activities. She had been on the reunion program several times to occupy the eleven o'clock hour, as well as conducting a study class from 9.45 to 10.45 each morning, and another regular lecture period from 3.30 to 4.30 p. m. In addition, she provided for the boys and girls, arranging for classes and teachers for them, and in large part having their general oversight.

She speaks in appreciation of the efforts of two nurses who were in attendance, and who gave her most valuable assistance by giving lectures to women, to boys' and girls' and adults' classes of various descriptions. There was a regular hospital tent on the grounds, with supplies, and about one hundred cases had already been cared for since the opening of the reunion. These nurses have been supervisors of the Nursing Division of the Saint John's Ambulance Division of Canada.

From this combination of circumstances, Sister Glines received the impetus to organize a guild of nurses, wiring President Smith for permission to act in the matter. He replied by wire: "Your telegram of July 3 just received. On consultation with Doctor Harrington and a number of brethren, I unhesitatingly advise you to go ahead and organize the nurses' division, placing it in charge of what officer you need. The matter of where this officer will function can be determined later."

Thus it transpires that we have the first organization of the kind in the church. It is called, "Nursing Guild No. 1 of the Latter Day Saint Church of London District." The district by hearty vote indorsed and supported the move. Mrs. E. K. Swindall is the supervisor, with Mrs. Sarah Fishleigh as assistant, Mrs. Frank Gray as secretary, and the bishop of the London District, Brother John L. Burger, as treasurer.

This forward-looking movement is very encouraging to our superintendent, who has great ideals for our department, and is anxious to see all things moving towards their achievement. She is hoping that similar organizations may be effected elsewhere, and is already laying her plans to have regular and expert instruction made available where needed.

Sister Glines lectured one evening upon the subject, "The educational supremacy of the home." She was interviewed by a press reporter who gave her a very interesting write-up in one of the London papers, which we herewith present to our readers, as it will serve excellently to further acquaint them with the ideals and hopes of our superintendent.

"Among the many interesting visitors brought to town by the annual camp reunion and convention of the Reorganized Church of Jesus Christ of Latter Day Saints in this district, Mrs. Dora Glines, of Independence, Missouri, is outstanding.

"Mrs. Glines, who arrived in the city on Saturday, holds the responsible position of international general superintendent for the department of women in the church, in the United States where her headquarters are, in Canada, and in all countries of the world where this communion exists, the scope of her activities covering some 50,000 persons.

"Faced with the gigantic task of organizing the spiritual, educational, and recreational activities of so great a body of women, Mrs. Glines has a remarkably clear vision of the world of to-day and of the ideal world of to-morrow, an ideal which she claims is to be reached largely through education.

"Interviewed upon her arrival in London by the Women's

Department of *The Free Press*, she stated that the work of which she is superintendent is mainly a great educational process.

"Every normal living person wants to do something, and the church is realizing that they must be given something worth while to do to prevent their energies being turned in the wrong direction,' Mrs. Glines stated. 'We want to teach our women to become intelligent, thinking citizens, or the vote in their hands would be a dangerous thing rather than a privilege and a benefit. We want to teach them the scientific and systematic methods of caring for their homes, that they may be given sufficient freedom from drudgery to exercise their rights as citizens, and take an interest in the affairs of the world. Under our Department of Women, we have organized classes of all sorts, in sociology, women's work, parent and teacher problems, child welfare, food values and laws, etc. We want our women, and our men, too, for that matter, to learn about parliamentary law, that they may be able to voice their opinions intelligently in their community, and most of all we want to make intellectual fathers and mothers, that the next generation may not be faced with the problems that we are contending with to-day.'

"Asked for an opinion on the present social outlook of the work, Mrs. Glines admitted that the social conditions of the present day were not at all desirable.

"The war was, of course, a big factor in producing this condition,' she said, 'but we are too prone to regard the situation as the natural outcome of the war, when it is largely due to lack of discipline and parental control in the homes.'

"Why should home discipline be especially lax at the present day?' Mrs. Glines was asked.

"I believe that improved economic conditions are greatly responsible for this,' was the somewhat surprising answer. 'In city life, particularly, there is not enough for the boys and girls to do. In the old days, when everything was made in the home, all food, even to meats, prepared, all sewing done, and earlier than that, weaving and spinning, these things provided occupation for the sons and daughters as they grew up. Too much leisure is a dangerous thing for cultivated minds, and since economic conditions have brought leisure, we must educate the people to make fit use of it.

"If the churches are going to function as social institutions, they must provide something to do,' declared Mrs. Glines. 'Every church should have supervised play periods, though there is one drawback to this in the fact that it takes the children away from their natural guardians, their parents, for this cannot be helped; but we are in a long process of education, the result of which, we hope, will be trained, intelligent parents, prepared to exercise jurisdiction over their children.'

"That the church should be educative, spiritually and mentally, but not entertaining, was Mrs. Glines's opinion. 'The world to-day is entertained too much, and the average person is unable to contribute to that entertainment,' she said. 'The movies are a factor here, though they are a wonderful institution if put to a right use. I would like to see a more complete supervision of them, however.'

"Commenting on the present women as citizens, Mrs. Glines has a warm tribute to pay to her emancipated sex.

"They are coming along wonderfully,' she said. 'Men who have opportunity to judge, inform me that they are making record progress, and that their enlarged activities are yet not affecting their home duties.'

"An important branch of her church, the work of which the general superintendent finds most interesting, is the cradle roll department.

"Our workers are interested in the new babies, and in many cities have the cooperation of the health department,'

she said. 'In Detroit, where I visited recently, the city health department was most interested in our cradle roll work, part of which is the complete and prompt registration of the new babies and the education of the mother to the fact that her baby is a citizen, and the Government of her country wants to know about him. This is a work in which every church could take an active part.'

'Educational work outside of college, is the objective of the Department of Women of Mrs. Glines's church. 'A great majority of people who cannot take academic courses in our colleges need practical education, and that is one of the main activities of our department, which provides various courses for both men and women,' she stated.

'Study hours, lecture periods, and addresses will be Mrs. Glines's share in the program for the reunion, which opened on Saturday with a banner attendance of visitors from all over the district, and many distinguished leaders. Handwork for women will be especially introduced and demonstrated by the general superintendent, who is a charming, cultured, and gifted woman, with a broad outlook on her work for her church and for humanity at large.'

Sister Glines expects to visit Buffalo, Niagara, Toronto, and Montreal before the Onset reunion. She had splendid meetings in Chicago and Detroit on her way to London, and feels encouraged about the work all along the way. She is enjoying, too, her work as general field worker for all the departments, and says that some of her "questions and answers" meetings have been most lively and interesting.

We await eagerly further reports of the work of our superintendent and hope that her experiences throughout this arduous reunion itinerary will be so rich and varied, that when she returns to her desk in the fall, she will find, in the stores of memory, increased and abundant stimulation and inspiration for the important commission that is hers.

AUDENTIA ANDERSON.

Discipline at Home

Do you have some system of discipline in your home? In all too many homes there is no semblance of discipline either for the children or the grown-ups.

With the beginning of another year, pause and think. Are you training your children for the kind of a world they must live in? Are you trying to inculcate that spirit of helpfulness so that your children refuse to allow you to wash up the dishes after dinner in the evening just because you are their mother and they want you to have a much-needed rest? You can inculcate this proper respect for womanhood and "the older person" by explaining carefully to the child just what part the mother has played in the scheme of things.

Perhaps Robinson Crusoe could live without discipline, but just as soon as he doubled up with Mr. Friday immediately he lost his right to consider no one but himself. Each man had certain duties which had to be performed in a certain way at a certain time (in their case either nighttime or daytime) so that both might profit.

And just so, there must be a division of duties in the home, and some one must maintain sufficient discipline to see to it that the duties are performed.

If Willie has been assigned the time between 7 and 7.10 as his opportunity in the bathroom and he does not avail himself of that time for one reason or another, then he should be made to wait until the others have used the bathroom in their turn. This will teach Willie the value of promptness, and also he will learn consideration for those he must live with.

Every mother or head of a family should sit down and formulate some plan whereby the members of the family will

each have certain duties to perform, a definite time for bathing, playing, eating, looking over the wardrobe, and the like. Every mother owes this kind of training to her children even if there is a servant or maid-of-all-work in the family. She particularly owes it to them if she, herself, must do all the work.

Deprive the little boy who is habitually late for meals of one or two meals or of a trip to the "movies" when his favorite is there, and you will have taught him promptness, consideration for the mother whose patient effort the meal represents, consideration for the folks he must eat with, and you shall have also begun training in discipline—that training so necessary to every successful life.—Loretto C. Lynch.

Do You Legally Exist

The following item appeared not long ago in the daily papers:

"NO SUCH PERSON; AND SO CAN'T WED

"By United Press Cable

"PARIS, January 6.—You cannot be married, because legally you do not exist, was the Lorient registrar's answer to Mlle. Kergue's application to wed. Her birth had not been recorded."

Do you legally exist?

Have you legal proof of your parentage? In other words, Has your birth been recorded? This is a matter of rapidly increasing importance in this country.

Failure to record the birth of children to-day will most surely result in much trouble for the man or woman to-morrow. Give your child legal evidence of its existence and of its parentage and save it future trouble and embarrassment, if not worse.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley
CHAPTER XII

The National Constitution

I. Historical Development

1. Early American unions.
2. The Confederation.
 - a. Its character and organization.
 - b. Its defects.
3. The Constitutional Convention.
 - a. Why called.
 - b. The "Virginia Plan."
 - c. The Connecticut Compromise.
 - d. Questions touching slavery.
 - e. Provision for amendment.
4. Adoption of the Constitution.
 - a. Development of political parties.

II. The Constitutional Amendments

1. Reasons for amendments.
2. The character of the constitutional changes.
3. The national bill of rights.
 - a. The first eight amendments.
 - b. The ninth and tenth amendments.
 - c. The twelfth amendment.
4. The war amendments.
5. Recent amendments.
6. The difficulty of amending the Constitution.

III. The Written and Unwritten Constitutions

1. The unwritten constitution.
 - a. Define it.
 - b. Give its characteristics.

LETTERS AND NEWS

2. Congress.
 - a. Its original powers.
 - b. Enlargement of original powers.
 - c. New powers.
 3. The Presidency.
 - a. Election and term of office.
 - b. Powers.
 4. The national courts and their judges.
 - a. Jurisdiction.
 - b. Principle established by Chief Justice Marshall.
- IV. The Nation and States
1. Five classes of governmental powers.
 2. State and national government interdependent.
 3. Relation of the state and national.
 4. The unity of our Federal system.

Suggestions for Reading and Discussion

1. Memorize: "Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land."—*Doctrine and Covenants*, section 98, paragraph 10.
2. "The Constitution of the United States, with its fine equilibrium between efficient power and individual liberty, still remains the best hope of the world."—James M. Beck.
3. "The changing constitution," by Charles W. Pierson, of the New York bar, in *The Outlook*, April 9, 1919.
4. "Of governments and laws in general," section 112, *Doctrine and Covenants*.
5. Consult Story's *Commentaries on the Constitution of the United States*, for an account of the convention which framed the Constitution.
6. Tell the story of Benjamin Franklin's efforts towards an American union.

DORA YOUNG.

Then Laugh

Build for yourself a strong-box,
 Fashion each part with care;
 When it's as strong as your hand can make it,
 Put all your troubles there;
 Hide there all thought of your failures
 And each bitter cup that you quaff;
 Lock all your heartaches within it,
 Then sit on the lid and laugh.

Tell no one else its contents,
 Never its secrets share;
 When you've dropped in your care and worry,
 Keep them forever there.
 Hide them from sight so completely
 That the world will never dream half:
 Fasten the strong-box securely—
 Then sit on the lid and laugh!

—Anonymous.

First, determine the ideals to be achieved by Christianity. Bureaus of religious research are necessary to draft a comprehensive program of Christian living.

Second, it is necessary to determine the purpose to which these ideals are to be employed. A list of common, everyday actions and duties should be studied in order to apply Christian ideals to them.

Third, the selection of the best methods of attaining these ends.—W. W. Charters.

The Olive Leaf or the Cudgel?

In our study of some of the old records of the church we occasionally find items that are extremely interesting in the light of present-day conditions and we think they can have an application to us as we labor and pray for the welfare of Zion, and her redemption.

In the *Times and Seasons*, volume 5, page 720, we find a letter written by Joseph Smith the Prophet from Kirtland, Ohio, to the Saints in Independence, Jackson County, Missouri. In part it reads as follows:

"KIRTLAND, January 11, 1833.

"BROTHER WILLIAM W. PHELPS,

"I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

"Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G— . . . the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven out from you, it will ripen Zion for the threatened judgments of God. . . .

"It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as all our other conduct. . . .

"JOSEPH SMITH, JR."

Too many times as a people we have cried, "Persecution, persecution," when the sad facts of the case have been chastisement instead. For it would seem that the timely warning as voiced in the above letter was poorly heeded, if at all, for in November of the same year mobs came upon the Saints, destroyed their property, and drove them from the land of Zion, or at least from Jackson County.

It doesn't take very much study for us to learn why the Lord suffered this calamity to come upon his people; as we read in the first verse of section 98 of the *Doctrine and Covenants* we are told that the Lord suffered these things to come upon them in "consequence of their transgressions." And what were the transgressions? Were they murder, theft, or the breaking of some of the ten commandments? No! But the third verse of the same section tells us what they were: "Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they have polluted their inheritances."

Again in Doctrine and Covenants 102: 2, given in 1834, the Lord said that Zion might have been then already redeemed had it not been for the transgression of his people. By these evidences we are led to believe that the redemption of Zion even at that early date was prevented as a result of unjust criticisms, divisions, and strife within the church. Can it be possible that after all the hue and cry of persecution from the outside world by Latter Day Saints, that within our own ranks we will find the greatest enemy? The enemy of distrust and unfair criticism, etc. As Saints with a commission to redeem Zion, are we one whit better than the Saints were in 1833-34? Or are we, too, allowing ourselves to waste the strength of Zion in the same way that our predecessors did? and if we are, can we expect more or less than they received?

These are solemn questions, vital questions.

And now we presume our reader is wondering why the above statements and questions. Because, there has floated across the broad prairies and the mighty mountains whisperings of conditions of unfair criticisms, destructive criticisms of those whom God has called and set apart to do an especial work. In these days of trials and uncertainties, while men's hearts have ached with anxiety for the welfare of the church, and while these men whom a few years ago we received with open arms as men sent of God, have struggled under untold difficulties to span the financial breach that has come to us as a result of world conditions, some of us have stood by with wagging heads and idle hands and our only contribution has been criticism and faultfinding. As we have meditated upon these things our soul has cried out from within us: Shame, shame; until our pen will no longer remain idle. Some of us who pay ten dollars tithing a year would like to dictate the spending of ten thousand, and think the church is not democratic in its legislation if that opportunity is not granted us.

Some think that in the days of prosperity the funds of the church should have been more carefully conserved. Perhaps so. But then, that again is a matter of: "Let him who is without sin cast the first stone." Is it not a fact that hundreds of Saints as individuals prospered during the high prices for farm produce and good wages? Where is all of your prosperity now? Is it not a fact that many farmers and business men bought automobiles and other luxuries during the high prices of war times and are now feeling the pinch of poverty as a result of their extravagance? True to human nature, the more we receive the more we spend. Then why find fault with the other fellow? Remember the above quoted scripture and it will help us to soften our criticisms and withhold our faultfinding.

But, after all is said and done, are we so badly off, in the light of other institutions of like nature? We are creditably informed that Heber J. Grant, president of the Utah Mormon Church, at last April conference in Salt Lake City, Utah, stated that he had borrowed fifty million dollars in behalf of the interests of the sugar company, of which the Mormon Church is by far the greatest stockholder.

Again we are told that the same institution borrowed another ten million for church purposes. In the face of these colossal sums, when we compare their 500,000 membership with our 100,000 membership, and their \$60,000,000 loan with our little deficit amounting to less than \$100,000 (less than one dollar per member), we think we should be thankful instead of distrustful and faultfinding.

We think it is about time some of us lay down the cudgels of criticism and faultfinding, and hold aloft the "olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us": lest we ripen ourselves for the same condition that beset the Saints of 1833. If we will read carefully the instructions and warnings in the letter and

scriptures above quoted, and diligently try to apply the same for the next ten days, they will work wonders for us and the cause of Zion.

In Doctrine and Covenants 100: 3 we are told that the Lord promised to gather the Saints back to the land of Zion to build up the waste places, no more to be thrown down, nevertheless if they polluted their inheritances they would be thrown down.

We see by the foregoing evidences how the Saints polluted their inheritances in 1833. We have gathered back in fulfillment of prophecy to build up the waste places of Zion, and had hoped and believed we were so doing, but inasmuch as God is no respecter of persons, we may look for the same results from the same causes, and if we do similar things, similar punishments will follow.

God will direct the men whom he has called, if we will support them, otherwise the strength of Zion will again be wasted in useless jangling; and worse than nothing accomplished. The time is now for every loyal Saint to put his shoulder to the wheel and push. This is the hour of Zion's need. Will we forsake her at the critical moment? Then she will forsake us in the hour of her triumph.

Let every man learn his duty and stand in the office of his calling.

R. L. FULK.

Are We Foolish Virgins?

*Our financial troubles are not in the service;
our real need is for the application of the
law of God.*

In the HERALD of March 29 and June 7 respectively are to be found articles written by T. W. Williams and Leon A. Gould which should engage our careful attention, as they concern our eternal welfare. We have been theorizing and talking on the question of stewardship and inheritance for nearly a hundred years, with the result that we are still talking, but have not accomplished any practical results. A speaker of recent date stated with emphasis that we had come to the point where we must either "shut up or put up"—in other words, give a practical demonstration of the economic principle laid down by our great leader. We make large claims of our superior knowledge, but if we have nothing more to offer than mere words and theories, let us be forever silent.

Our missionaries have been called out of the field because of the financial situation, but to a superficial observer our financial troubles are not seen on the surface, as all around us is evidence of prosperity. Do we really have financial troubles? If so, in what way do we suffer? The Lord says, "This is a day of sacrifice." Have any of us gone hungry or in rags? If not, why do we complain? I know one sister who wears ragged clothes in order to help the Lord's work. Who is to blame for the missionaries being taken out of the field? It is our duty to sacrifice and help the missionaries to remain in the field, where they are so much needed. If we lived according to the law of "Love your neighbor as yourself," there would be no poor among us and the Lord's treasury would be filled and the missionaries would need have no anxiety regarding their families. But even the Golden Rule is too old-fashioned and out of date for these modern days, and the motto of to-day is, "Do your neighbor before he can do you."

We are living in a commercial age, when money and a good appearance form the highest and only standard and the only passport necessary to worldly society. These superficialities blind us to the real things of life and create false standards.

By patterning after the world we lose sight of the real issue, the redemption of Zion.

Zion is the pure in heart and is the work of God, and is far more necessary than adding acre to acre or building houses or piling brick on brick or anything else that is transitory. I charge that we are following the world with its pleasures and bowing down to its money god and despising the humble things of the lowly Nazarene. The poor are being oppressed by "charging all that the market will bear," while over our counters meat is being sold in all seasons and we are selling merchandise for profit by selling tea, coffee, and tobacco. We think when we offer a small portion in tithes and offerings to God he will overlook the way it was made. But God is not mocked. "Whatsoever a man soweth that shall he also reap." We cannot serve God and Mammon. We need not offer God any tainted money. God wants a "peculiar people, zealous of good works." We cannot conform to the world and serve God at the same time.

If we conform to the world we must be in league with it and against God as he is an enemy to all unrighteousness. The great money power of which capitalism is only part is seeking to destroy the work of God, and many are being deceived. We are living in "perilous times." A great struggle is going on around us unseen, but nevertheless very real. The great money power is arrayed against God. Concentration of great wealth has always been a menace to the world. Rome fell when her wealth was in the hands of a few. History repeats itself and our money is being concentrated in the hands of a few millionaires. The fate of Rome should be a warning. The enemy is using commercialism, as well as every other weapon, to destroy men's souls. Will our real estate deals and every other act bear scrutiny when God turns on the searchlight. Will they? We are sitting over a volcano which may engulf us at any moment. Are we asleep? Let us remember the parable of the foolish virgins. It is not yet too late to put oil in our lamps.

MRS. A. MCKENZIE.

A Successful Church Book Store at Sioux City, Iowa

What this branch has done is most worthy of emulation. The results, in a better informed, therefore more zealous membership, do not appear here, yet are bound to follow.

I have been interested in the publicity department for the last two and a half years. I have talked to several of the traveling ministers of the church and they tell me that this is the first church bookstore that they have seen.

We have had very good success with it. We started to raise the money for it two years ago last Valentine Day by asking each member that could to loan us five dollars each. Our aim in loans was one hundred dollars. We got one hundred and three dollars by the last of July. We received our first order of books about the first of August. We give all the profits to the library of the Sioux City Branch. By the last of the year, we had ordered over two hundred and twenty dollars worth of books and they were nearly all sold.

We have ordered over four hundred and twenty-five dollars worth of books this far with about thirty-seven dollars worth on hand, with the expense of about five dollars. I would like to see a bookstore in every branch. There is no reason why there shouldn't be. I believe there is only one way that we can make a real success of the books and that is having them on hand when the people call for them. And we have to know them and be able to talk them the same as anything else that we sell. Anyone can do what we have done here.

Brother George M. Vandel, the branch president, organized

the young people of the branch to go out and solicit for the church papers last Wednesday night. One young brother came in with two subscriptions to a church paper, and a sister with one. I would like to get in touch with some of the publicity agents if I could so I could get some of their ideas and success on this work.

I am at your service in anything that I can do in this work.

Your brother in gospel bonds,
HEMAN TURNER, *Publicity Agent.*

Have Joined the Sacrifice Club

Brother R. K. Ross and wife, of Mound City, Missouri, have joined the sacrifice club. He writes Bishop McGuire in part as follows:

"In reading the *HERALD* and *Ensign* I find there stated that June, July, and August are the three months in which our receipts from tithes and offerings are least and, this being the case, it throws a brake on the Lord's work.

"One of the great needs of the present time is unity. The men at the head, as well as the membership, will have to humble themselves. Let us all be humble and full of love, then this work will move on.

"I see that some one of our missionaries is willing to have his allowance cut down to \$25, so it came to me this way: Can't I give \$5 for each of those three months? Yes; I can by sacrifice. So I inclose check for \$15. Now can't a thousand of us do likewise? Yes, I believe two thousand of us can. So come on, brethren, let us come to the front and see how our numbers will swell."

Aged Brother Craves Better Sermons

I attended a priesthood meeting last Sunday evening, and the trend of the talk was the lack of interest among the Saints in the Sunday afternoon prayer services, also the Sunday night preaching services. It was conceded there was a general apathy, but what is the cause and the remedy? I said nothing pro or con. Any physician that makes a study of books and his profession, should be able to diagnose a case and prescribe the remedy.

Now the trouble with us to-day is that we are fed on skimmed milk, not the sincere milk of the word, which is the doctrine of Jesus Christ, the old Jerusalem gospel of the Master of men. While Jesus Christ was here on earth, he never uttered a sermon that was not filled with doctrine.

The world is hungry for the gospel. I sought it for years before I found it. Others are doing the same. I get hungry to hear a good, wide-awake, "all wool and a yard wide," doctrinal sermon, delivered with power and demonstration.

Jesus said, "I do always those things that please my Father." Can we do that, too, and give the world and the church less than the pure gospel? It gives something to feast on through the week, and we go back the next opportunity to get fed up again.

Not long since I heard a young brother read a text—the language of Jesus. It was full of good, rich food, but he soon drifted into biotaxy, which tickles the ears of some, but it does not feed the hungry soul. Psychology, biology, bioplasm, biotaxy, and the like, never did and never will save the soul.

Look around at our neighbors, the Christian Scientists, who teach healing and make it a hobby. Our Unity friends have the same hobby and fill their pews. Our Holiness friends preach sanctification to fill theirs. Our Seventh-day Adventist friends make the seventh day the Sabbath. With

strictness and great zeal they fill theirs, but it is not according to knowledge.

We, as a people, have the biggest thing on earth and are often too cowardly to use it. And the reason we do not fill our pews is because we do not use what we have. May the Lord help us to vision the right and walk in the old, old path.

Safety in Old-fashioned Virtues

Honesty, virtue, strong faith, and self-sacrifice, I believe were characteristics of the old-fashioned Saints. I would be old-fashioned to the extent that I would practice these virtues, being humble and full of love at all times. These virtues, with added advantage of education, would make efficient, true, loyal Latter Day Saints.

The fault of the world now is not that they are too well educated, but they are not educated in the right manner. Too much training for the purpose of grasping dollars, and not enough stress on the moral qualifications to make a good man or a virtuous woman.

I believe the world is indeed growing wiser and weaker. Wise in the sciences and weak in moral fiber. Honesty is growing rare, virtue also, and love of the Lord is reserved for old age, or at such times as convenient when not otherwise occupied with something which they think more important or interesting.

Now I don't wish to be a pessimist, but the world was in just such a condition before the flood in Noah's time. Humanity had forgotten their God for pleasure and vice. So, only a few souls were saved out of many. We can see that the second coming of Christ is at hand. It is well to study the condition of the world to-day and examine ourselves and see if we are practicing the old-fashioned virtues, such as honesty, faithfulness, and self-sacrifice. Or are we drifting with the world?

ROY STRICKLIN.

New York Conference

Our June conference at Niagara Falls, New York, was presided over by Elders G. W. Robley and A. E. Stone, the latter being elected president for the ensuing year. A fine spirit prevailed throughout, and those well able to judge admitted it to be practically beyond adverse criticism in program as well.

The young were much in evidence on the program. Institute work on Friday evening, arranged by Elder W. J. Landes, was very good, aiming to demonstrate what had been done. The Niagara Falls, Ontario, choir, also their orchestra, helped materially.

A priesthood prayer meeting, Saturday afternoon, at two o'clock may have had to do with the spirit of unity which prevailed. A Sunday school session followed the district business. Brother Morris Whitehead, of Syracuse, was chosen superintendent and his wife secretary. Sister Anna Brothers Lloyd was reelected district secretary and was sent a congratulatory telegram on the birth of a daughter.

Doctor Weegar's resourcefulness was in evidence as usual on the Saturday evening program. Papers on such topics as the following were read: "The spirit of contest," "Diseases found in the two departments," "The cure," "The time thief," "What is encouragement? its value; how to cultivate it; and from whom should it come?" The program was interspersed with music of various kinds, and readings. The Niagara Falls Orioles, twenty of them, gave a splendid drill. The Niagara Falls music and entertainment to visitors were both excellent.

Toronto was largely represented by young people. We were glad to welcome them.

At close of sacramental services, Sunday morning, ordinations of four brethren took place, after which four elders gave interesting talks on miracles in New and Old Testament times, Book of Mormon times, and latter-day times.

At Women's Department session, Sunday afternoon, we were fortunate to have with us Sister Maggie Macgregor, who gave us an inspiring talk. The Buffalo local gave a home department pageant which was much enjoyed. Niagara Falls group gave a fine play on Women's Department.

MARY LEWIS MESLE.

My Visit to Lamoni

My visit to Lamoni will never be forgotten by me. My trip was for the purpose of taking a dear little girlie, less than three years old, to the Children's Home. As I was somewhat acquainted with the children's homes of the world, imagine my surprise when I was greeted with warm, sisterly love and invited to make my home with them, through my five days' stay in the beautiful little city.

I wish I could tell you all who have never visited *one* such home, what these homes mean to the church, to our dear old people and our children, and should mean to every Latter Day Saint.

They are not run by machinery, like the homes I had visited, but are *real* homes, where love and comfort and all that goes to make real homes are found. And such loving discipline! The child hardly knows, yet he gets to do the things he most desires to do. Surely these sisters, Sisters Monroe and Marks, with their good helpers, are making a great sacrifice and doing a great work. Perhaps all do not know what these good women are doing, but if all could spend five days, as I did, and see the many great tasks that fell to their lot, you in your homes, with perhaps only three or five children to do for, little realize how much making over of old clothes, mending, yes, and patching as few do, to keep the little feet and bodies clothed. Then the garden must be cared for; the flowers and lawn tended; housework and cooking done. And never one morning or evening is the worship neglected. No one knows the steps that must be taken each day in this home, and it is cheerfully and lovingly done.

Money is expended here only where it is absolutely necessary. I say, God bless and reward these dear sisters, for surely they are doing as much, if not more, than as many missionaries.

But I must not forget to tell you of the other two homes. Brother Yarrington kindly took me in his car to Liberty and Saints' Home, where Sisters Williams and Dancer kindly introduced me to their little "families" and showed me the comfortable homes. But since the old "high cost of living" struck all so hard, they have done without until they are badly in need of many things. I believe if the church realized just what these homes are doing for the church they would rally to their support. If each of us would tax ourself twenty-five cents a year for the support of these homes, surely there would be no need of such strict economy as those in charge must practice now.

I know of one order that supports two homes beautifully by taxing each member twenty cents a year, and they must pay it, too. Surely we as a church care as much for our dependent ones and their comfort as these orders of the world. So let us rally to the help of these noble men and women who have the care and burden of these homes on their hands, and send in our mite to help lighten their burdens.

I only had the pleasure of viewing "beautiful Graceland" from afar, but am sure it is a fine place for our young, and

may God bless all who are trying to make these institutions a success.

I cannot close until I tell of the wonderful conference I attended at Bloomington Branch. Again I was the recipient of Brother Yarrington's kindness, in taking me in his car to enjoy one of the best spiritual feasts I ever attended. And such whole-hearted Saints! Though a stranger, they took me in. May God bless them all is my prayer.

Your sister, LAURA G. BRUNSON.

AMBOY, ILLINOIS.

Far West Stake

J. W. Rushton and J. F. Curtis of the Twelve visited Saint Joseph early in the summer, where they inaugurated a missionary campaign by local ministers. Brethren Curtis and Roberts also visited Cameron, Far West, Kingston, Hamilton, Stewartville, Maple Grove, and Guilford in the interests of this local missionary effort. At Cameron, brethren in that vicinity were gathered together, and at Guilford the brethren from Ravenwood, Ross Grove, Bedison, and Fortescue were called to meet the brethren in charge, with a view to obtaining the cooperation of all. No doubt the work will be developed in the vicinity of Hardin and Lexington Junction later on. We hope for excellent results in extending the missionary campaign through this effort inaugurated by the Quorum of Twelve. We understand it is to be introduced into the various stakes and districts of the church.

The work in general is moving forward. There is great demand for more laborers in the vineyard to cover this vast field. We are hoping that when church finances improve more missionaries may be sent into this extensive territory.

Ray C. Dice has been placed in charge of the Religio Department in the stake, for the time being, and will represent it at the August reunion. He would remain in charge did not his teaching engagement prevent longer continuance. He is well qualified for the place and we hope conditions will permit him to extend his work. He is doing well for the department at points he has been able to visit.

R. D. Weaver began a series of meetings northwest of Cameron, but was obliged to desist on account of illness, which required two operations for appendicitis. He is still at the Sanitarium, slowly recovering under the good care of all concerned, and of Sister Weaver in particular. Brother Weaver desires to continue in the stake and we trust it will be possible for him to remain in this territory.

E. F. Robertson labored extensively in the vicinity of Richmond, Hardin, and adjacent points, following with work at Fortescue and elsewhere. He has been obliged to visit his home, Franklin, Nebraska, but will soon be again in the field, in the city and elsewhere.

J. W. Roberts and J. A. Koehler have been among various branches. Brother Salyards has devoted his week-end services mostly to Saint Joseph, making other points as special duties permit, supervising the work during the week while at Independence.

Brother Joseph Bates, sent to us from the Graceland College missionary class, is at work. He was at Fortescue; is now at Maitland, Missouri, trying to find openings as such may be made available.

The HERALD contained an account of a picnic held near Far West by Saints of Cameron, Delano, Far West, Oakdale, and Kingston Branches. This annual gathering is largely attended and greatly enjoyed. Our people in this vicinity are able to make an excellent showing in numbers and quality; also to cooperate to mutual good and profitably to the cause.

The First Saint Joseph Sunday School, in charge of Super-

intendent R. E. Stone and assistants, held its annual picnic at Bartlett Park July 4. The gathering was excellent throughout, and was generally enjoyed by church people and their friends—a goodly gathering and a good time.

The First Branch was favored with report of its delegation to the late International Sunday School Convention at Kansas City, on Sunday, July 9, when Sisters Edna Christianson, Anna Salyards, and Minnie Scott Dobson addressed the congregations at the morning and evening services. Their reports covered the general program of the convention—methods, organization, and equipment, school attendance and nonattendance, religious education, including training for leadership, teaching, etc.; also music, art work in religion, including pageantry, vocal and instrumental music, paintings, illustrated lectures, etc., etc., a very comprehensive and interesting summary. Indeed, the one man delegate wisely refrained from having anything special to say, under the circumstances, in the face of such able presentations by the intelligent, cultured sisters named. There are times when even a man should know enough to keep still. However, we gladly welcome fine talent, and hope, pray, and work for the appearance and development of "lots" of it. The church needs big men and women with intelligent minds and great hearts, everywhere. The work is a great work and it requires largeness of heart and of mind to do much for its advancement.

Church life in the city, in the First, Second, and Third Branches, also at the South Park Mission, generally is advancing. One noticeably encouraging feature in all the places named is the steadily increasing number of young people who are becoming more definitely attentive to church privileges. A number of capable young men give promise of clear-cut usefulness in their respective branches. Young women are also preparing for the very necessary work that must be done by them. The various branches of study and service in the Women's Department, including Temple Builders, Orioles, and others, are being taken up actively and systematically.

It is coming to be more fully comprehended that service in the church, by both ministry and laity, means well-assimilated systematic courses of reading and thinking; that it is not enough that our people believe in the divinity of the church and are *well disposed* towards it. To reach the goal required and to give the service needed, spiritual, intellectual, and moral education are necessary, by our people. "Bearing testimony" to the truth logically means attainment in knowledge of its principles and use of personal powers in efficient living and doing. If we can develop a consecration of soul and body, of mind and heart, which shall be manifest in capable service, as members and ministers in our respective branches, we have substantial ground for confidence in the success of the church; otherwise we have no reasonable ground for such hope. To be "called" is to respond at our very best, in consecrated talent and real, steady work. It means this, or it has no meaning worth while.

The coming reunion of the stake, at Stewartville, August 18 to 27, is expected to be "better than ever." Last year's gathering was the most spiritual and social and intellectual we have noted here—why not a better one with increasing experience? Preparations are being made for prayer meetings, class and lecture work, preaching, department programs, recreation, etc. The end sought is not merely recreational or vacational—it is mainly to cooperate with a view to sending back into every branch a corps of trained teachers, leaders, workers in all lines of church activity. We trust none will miss the mark by merely seeking passing enjoyment. Train yourself for better and more clearly effectual service in your own branch! Keep in mind the object in view; to make our branches illuminating centers of spiritual,

moral, and social training, where our young people will find life largely and inspiringly visioned, competently interpreted, and wisely lived—this is life—high thinking and noble doing. In this both you and they, and with you others who shall see the Christ made prominent in the good work of the church—these will join with you in due time, and your work will bring glory to God and substantial happiness to yourself and others. What is your program in assisting your branch president, as an elder, priest, teacher, deacon, or member? Is it a big program—or is it practically none at all? What are we doing, what thinking about? How are we using time and talent? Let us not wait for some traveling elder to build up our branch—he could only point the way, at best. To attack the problem and solve it ourselves, as local members of our home branches, with everybody busy, we would soon have a steadily growing church.

Brother Hawker Sloan, formerly of Cameron, has been and is yet quite ill at his home in Independence. Brother Sloan is one of our best men, a staff and support to the church in Far West Stake. We pray the Lord to spare him for further service.

Brother R. S. Budd is busy, doing good work at Cameron as heretofore. Brother Samuel Twombly is on the job in the northern end of the territory. Wish we could name all the good people worthy of mention.

Brother S. J. Hines writes from Pleasant Grove Branch: "We have had quite an addition to our branch by baptism. We are proud of the earnest, intelligent young people baptized here. The Lord has not forsaken us; we are reaping results of years of earnest work. I believe there are more to follow." Such reports will be quite general, from now on, from branches where good work is steadfastly persisted in.

We learn that Brother Caspar Hinderks, of Stewartsville, passed on to his reward. He was one of the old-time members of the former German Branch, widely known as among the pioneer members of the church in the vicinity of Stewartsville. He is survived by Sister Hinderks, his sons Moses and Elias, and other members of his family.

Lincoln, Nebraska

Yes, Lincoln is still on the map but in a rather feeble, indifferently condition. We have not written for some time, since there seemed so little to report.

One of the nicest sessions we have had for a long time was the Mothers' Day program, given at 11 a. m. on that day. These special days seem to be very valuable in keeping up the interest.

We were favored and much encouraged by a visit from our district president, H. A. Higgins, and F. S. Gatenby, of Central Nebraska District, some few weeks ago.

Brother J. L. Parker, our former pastor, and family, arrived in the city July 6, for a brief visit with Sister Parker's parents, Brother and Sister Baker, and the Saints. The evening of the 7th, the Saints gathered at Brother Baker's home, where a fine program was rendered, refreshments were served, and a very pleasant evening spent by all present. Incidentally, Brother Baker was presented with a nice little sum of money as a token of appreciation to him, our present pastor.

Sunday, at 11 a. m., Brother J. L. Parker was our speaker. Following the service the Saints had a basket dinner in the basement of the church. This had been planned to give all an opportunity to meet Brother and Sister Parker, who were leaving that afternoon. A fine time and a fine dinner were enjoyed, and we bade them farewell with the expressed hope that they would soon return to make their abode with us.

If I remember correctly, our letter written soon after Brother Parker's moving to Des Moines, after being abbreviated by the editors caused us to say that this move to Des Moines had been made upon the advice of the Bishop, which was not correct, and might cause some to put a wrong construction on the matter. The move was made purely as a matter of convenience in his business and had no bearing on the work in the church. What was meant to be said was that Brother Parker's quitting the mission field for a time and taking up secular work, had been done with the proper advice and because of the financial stress.

At the present time all the services we have are the Sunday school at 9.45 and church services at 11 o'clock. Midweek prayer service was abandoned long ago. The Religio later was given up, and then the Sunday evening service. There may be good and sufficient reasons for all these moves. We are not a large organization and the summer season here is always slack, which is somewhat discouraging, but we hope for new life when fall comes.

The Women's Department has decided to meet every two weeks at the home of Sister Pearl Scofield and take up the study of the Book of Mormon. Does some one think we are behind the times to do that, instead of taking up some of the newer courses presented? Well, just how many of you are thoroughly familiar with the book and able to defend it? Ask yourself the question.

BLANCHE I. ANDREWS.

Council Bluffs, Iowa

Tent meetings began June 25 on a lot purchased for the erection of a church building to care for the Riverside Mission, the building of which has begun, and the basement and frame are nearly completed. Brother J. A. Gillen did the preaching till July 9. Since that time Brother O. Salisbury has delivered the word. The interest is not all that was desired. Bugs and mosquitoes, with summer outings, and heated term, which has caused some sickness, has, no doubt, been partially the cause.

Several of the Saints are taking outing trips, some to California, some to the east as far as Philadelphia, some to Colorado, and some to Minnesota, and it may be some elsewhere that have not come to our attention.

Marriages among the young people have frequently occurred of late, some going as far as California to enter that holy state, the state of matrimony.

The strike has no doubt affected the spirituality of some, but we are glad to note as little disaffection with the duties of attending the services as we have.

There will be a two-day meeting and a called conference of the district at the Boomer Branch the last Saturday and Sunday of this month.

A hailstorm which extended over but a small area, did much damage to the crops of the Saints at Hazel Dell Branch. We learn that all the crops except the corn were a total loss, but the corn is coming out, and will yield a crop.

With the added expense of living resulting from the prices fixed by different associations, it seems that the Government has not begun too soon to regulate this feature of the consumer. We trust that God may give great vision to the officials who represent the consumers, so that the burden of life may not prevent them from the enjoyment of the necessities of life. Even though some may have more than they need, we are interested in all having what they need, and in some way we trust God will move upon those who have more than they need to minister so that suffering will be less than it otherwise would be, as I believe has been the case in many instances during and since the war especially.

Some preparation has already been made for the coming reunion, to be held in Council Bluffs. We are expecting a profitable gathering.

Brother B. S. Lambkin has so far recovered that he has returned to his home. This was a wonderful recovery. To God be the praise.

Fruit is quite plentiful in this part of the State, but the price is very high thus far. God has favored the people, but the people have not favored themselves as well. In more ways than one is peace being taken from the earth. God has also produced coal in abundance, but the people will not get it ready for their own use. The Lord has provided a government of the people and for the people, but it does not seem that all are possessed with wisdom to know how best to apply the advantages of the government to their profit and enjoyment. This is apparent in many ways in the present age.

Parkersburg, West Virginia

We are having several meetings now which keep us pretty busy and take most of our spare time. Brother Thomas Mills, of Moundsville, was down to see us in April and stayed three weeks with us and preached for us. Brother Thomas Newton came in soon after and they worked together and we had some good meetings. They make a good pair, as they are both Englishmen. One young lady was baptized while they were here. There have been a few Saints who have moved in here of late whom we hope will be a help to us.

Brother Newton organized a unit of the Women's Department, acting under the instruction of our district organizer, Sister Clara Warren. Sister Desda Beall was selected as leader and they have been busy getting organized for work. They have taken the name of Zion Workers. They have been sewing and have sold some of the things that have been made.

In May the local brethren made their first attempt to preach. The talks have been rather short, but have been well received by the members. Those who have been speaking are Baronet Beall, George Criswell, and the writer.

Our Sunday school had a very enjoyable picnic at the City Park, July 4, with twenty-two present.

Several of the Saints here are planning on going to the Kirtland reunion. We do not have a reunion in our district. Our conference will be the last of next month, out in the "good old country" near Harrisville. All are looking forward to a good conference and time when all the Saints of the district can meet for a few days. I see from the HERALD that we have a new missionary, Brother Leon Burdick. We have not had the pleasure of meeting him yet.

In closing I must say a good word for the HERALD. I enjoy reading its many good articles. It is the best paper that comes to me. I think it is worthy of being regularly read by all the membership. I do not see how we can keep in close touch with the work without it.

HARRY SMITH.

Holden Stake

SEDALIA. Elder W. S. Macrae, of the Stake Presidency, and Sister Macrae were with us over Sunday, July 2. There were no meetings in Sedalia, but several of our number accompanied Elders Macrae and House to Fairview Schoolhouse, twenty-three miles north of Sedalia, for an all-day meeting. There were also several in attendance from Marshall and Houstonia. Elder House led six young people into the waters of baptism and they were confirmed by Elders House, Macrae, and Levi Phelps. One child was blessed, after which Brother Macrae delivered an excellent discourse to a crowded house. At noon a basket dinner was enjoyed by all.

What About the British Isles Mission?

As one travels round the various parts of this no mean mission, so full of historical places and memories sacred only to those who understand the sacrifice, patience, and long-suffering endured by those early pioneers, who persevered against bigoted ignorance, prejudice, and all the various forms of opposition to be met in such highly conservative places as England, Scotland, and Wales, (being an Irishman, I must not say too much about the nation just now, except to state the conviction that if left alone, she, like the Saints, can make success shine out from her own efforts, to govern and control her own affairs, socially, politically, yes, and religiously. It is the interference of outsiders who think they can run the other fellow's business better than they can run their own), one may be asked, and rightly so, "Why does not the church make more progress than she does?" "What's wrong with the folks, anyway?"

As the missionaries travel round, they report finding in the branches good men and women, both old and young, capable of great things, fit to meet any and every emergency that may arise.

First and foremost the answer comes, "Leadership, leadership."

We have members who have stood the acid test of time, the great revealer of the secrets of men's stability and talents. Yes, the school of human experience defies the caliber of the individual and leaves him naked for the eye to see and the mind to understand.

We look back (dangerous practice though it may be at times) over the few years of the past, and consider the men who have been sent to this mission to help build it up to maintain itself, a thing it can do, despite the pitiable condition it is in at the present, and ask, "How far have we progressed in the last twenty years?"

Among some who have come here are the following: J. W. Gillen, G. T. Griffiths, James Caffall, E. L. Kelley, Heman C. Smith, President Joseph Smith, R. C. Evans, R. Bullard, John Davis, E. B. Morgan, U. W. Greene, R. May, and recently President F. M. Smith, T. W. Williams, J. A. Gillen (the man who left us believing himself a failure, despite the fact that he won the hearts of the Saints and friends here more than any other member of the Twelve ever did).

Various things were suggested, changes in district presidencies, branch presidencies, changes in district boundaries, changes in names of districts, ordinations to various offices in the priesthood, changes in the methods and times of reporting of labor, various appointments and recommendations to the missionary staff, and yet we are further in the mire of despondency than ever we have been in the memory of the writer, who has had twenty years in ministerial activity, chiefly in the Manchester District, first as a deacon in two of the largest branches in the district, then as a priest, and as an elder since 1912. Labored as a missionary and took part in some of the hottest periods of attack against the church by the sectarian forces we ever had to encounter.

Well, what's wrong? Why don't we grow and develop, after all the experience of the past, all the advice and counsel that the leading men of the church could give us? Why cannot we proselytize when all the churches and societies around us are admitting their inability to hold their own members, to say nothing of attracting converts to their ranks, and men are crying out for "The man with the message," "The man with the clarified vision," "O God, give us prophets," "O God, give us men."

First, we want personal conviction of the truthfulness of our message, its possibilities and own power to reduce it to common, everyday practice. In the language of J. A.

Gillen, to witness by our deeds the divine possibilities in the human, or to bring out the kingdom of God from the midst of all this, I believe, to the actual realities of the kingdom of God *is* amongst men.

Second, to know that our district and branch officers are only human, like ourselves, and can only reflect the greatness of the work just so far as we have confidence in them; and to feel they are striving to understand their duties and the possibilities of the general membership so as to know just how much to ask, whom to ask, and when to ask, that every circumstance may be rightly understood and the right men set to meet it; that out of the united efforts success may come to the Saints, advancement to the church, and glory and praise to the Father of us all.

In contrast to this we find that jealousy is prominent amongst our leading men. The difficulty along this line is in the fact that these very men do not know they are jealous, or how far the said weakness both mars their efforts and hurts the work.

Others want to occupy, but are not qualified, therefore hold aloof from discharging the duties of their office and calling, and get annoyed if some good-intending Saint, trying to help them, tells them how to overcome the drawbacks to efficiency.

The greatness of future possibility rests with the branch presidents, and their officers getting into close touch with the membership, so as to understand them, teach and counsel them, so that unity may prevail and the work develop and grow.

District conferences can never solve the difficulty until the presidents of districts know just how far to coordinate with the various branches of the districts, with the various officers of the Sunday school, Religio, and Women's Departments, for the simple reason that as, with the late war, failure met the allies on every hand until they learned by bitter experience the way to success was through the means of coordination of the leaders of the various nations and the various branches of the forces, sea, land, and air; that policy, and that alone, brought out the finer qualities of the men, and success crowned the united efforts.

What is the value of mission reunions?

Here is this great mission without a head, no person to whom one can go for advice. This is a grave mistake and ought never to be, not even for a day. Further, there has been no reunion since the visit of President F. M. Smith and T. W. Williams. One might say, "Oh, but conditions would not permit holding a week's reunion." Quite so, but why not have held the usual three-day affair so long practiced in this mission with great success? It is a noted fact and the proud boast of the Saints, that whatever they were asked to do within reason, they have done. We did expect great things after the war was over, and the visit of the president of the church was an accomplished fact.

Schemes were outlined, recommendations made, ordinations carried into effect, districts renamed, their boundaries altered, all with the idea of giving the work a stimulus, and creating amongst the Saints a desire to come into line and work, but we feel disappointed with the prevailing conditions.

One great drawback to our progress has been the high mark to which unemployment has grown, with the consequent lack of money, meaning shortage of food, and the crippling of our schemes and ideas.

Another is the seeming isolation of this mission from the general church. On all hands complaints are heard of the treatment meted out to us. Our Religio local (the East Manchester) entered into its majority this year. To celebrate the event we arranged special attractions for the week-

end. Arranged a supper (tea party) and concert, for which we had the help of a great professional person, that came free to the Religio. Although the bill had to be met, it was done by one who has great sympathy with Religio work. On Sunday we held special services with special speakers, and during the afternoon Brother J. A. Gillen (who has won the hearts of all young folks) was presented with a model ship and lighthouse as a token of regard from Warrington Local. Particulars were sent to *HERALD* and *Autumn Leaves* for publication, but to our surprise not a word has yet appeared in either periodical, despite the fact we wrote in February and it is now July. [The presentation to the Independence Religio was mentioned in the Independence items at the time it occurred. No such items as suggested here ever reached the editors of the *HERALD* or *Autumn Leaves*.—EDITORS.] Our letters and communications get muddled up and misquoted and a general mixup is the result.

To sum up the position, give us a mission supervisor to take charge of the work of the mission, get the elders who are lying idle into line of work. We have about twenty in this Manchester District who are doing very little, if anything. Let district authorities coordinate with mission authorities and both do so with Religio, Sunday school, women's work, and every line of activity that comes within the purview of church activity.

Submitted without feeling, with the hope that good may accrue and finally success to the work we all love.

Yours in bonds,

EDWARD MALONEY.

Man Here and Hereafter

A valuable new book, by W. J. Haworth, of Australia.

This is the title of a book, of which we recently received a consignment from our Australian Publishing House. The author is Elder W. J. Haworth, and the manuscript represents years of consecrated study and labor. Its publication was sanctioned by the First Presidency, after an examination by the head of the Department of Publicity, under their direction.

The book was not written as a church pronouncement on the matters treated, but our chief publicity officer made the following comment upon the opinions expressed by the author in his report to the Presidency: "From all the reading I have done, his views follow very closely after the views of most of our men."

Of its literary value, Elder Arthur E. McKim, General Publicity Agent, writes: "It is a splendidly written book, and shows a great deal of work as well as a vast store of information acquired by Brother Haworth."

The scheme of the book takes in the nature of man here and his destiny hereafter, and treats, incidentally, the whole of the matters involved therein. Following is a list of the titles of chapters:

1. Introduction; stating the case.
2. Body and flesh; new points against materialism.
3. Matter and mind; the mind proven to be spiritual.
4. Matter, mind, and spirit; proving the constitution of the soul.
5. Whence comes the Spirit? various theories examined.
6. The nature of spirits; most valuable proof.
7. Scriptural use of the words *spirit* and *soul*.
8. Mortal, immortal, and immortality.

9. The historical point of view; containing most valuable evidence not previously available in any book on this subject.
10. The spirit consciously survives the death of the body.
11. The materialist's hell; theories of Adventists, Christadelphians, and others exploded.
12. The popular conception of hell; a hot chapter.
13. A more moderate view of hell; a milder climate.
14. The purpose of hell; this chapter deals with future probation, supplying evidence never previously published in any one book.
15. Objections examined; in which the various objections to future probation are considered in detail.
16. The resurrection; an interesting study.
17. With what body do they come? what the Scriptures teach on this phase of the question.
18. Every man in his own order.
19. Who will be destroyed at Christ's second coming?
20. The coming kingdom—the millennial future.
21. The judgment seat of Christ; millennial conditions.
22. The great white throne; the various rewards.
23. Falling from grace; the lot of the finally impenitent—the “sons of perdition.”
24. Conclusion.

Ministry and membership, we are constantly meeting Adventists, Christadelphians, Russellites, and other mortal-soulists. The twenty-four chapters outlined above set forth our beliefs on the matters named in considerable detail, and make available to all, in concise form, that which the author has searched hundreds of volumes for. Our views on the matters in question are unique. This book presents them in a way which aims to make a special appeal to those who do not already believe as we do. On sale at \$2.50 a copy, postpaid.

Cheerful Helpers

I love to tell of the happy experiences that come to me in the Lord's work, the things that will inspire faith in God's work and that stir the hearts of his people with a deeper spirit of consecration.

God is good, and what a joy it brings to us to see his Saints appreciate his goodness.

To-day a widow lady came into the office from down in the Ozarks. She laid down \$35 in cash and said, “Brother Keir, I want to give:

“To the Auditorium fund	\$15.00
“Christmas offering	10.00
“Children's Home	5.00
“Sanitarium	5.00”

I felt satisfied in my own mind that she was a woman of ordinary circumstances, for I knew that it was with difficulty that people in that section of the country were able to make a living. So I said to her, “What kind of a country is it around —?”

“Oh,” she said, “it is rough and stony and the roads are very poor.”

“How many acres have you under cultivation?” I asked.

“About thirty-five, from which I get two fifths of the crop.”

“Then your income is not very large,” I ventured.

“No,” said she, “only about \$100 per year.”

I wish you could have seen the look of satisfaction that was pictured on that face as she made this freewill offering.

As she left the office I bowed my head and asked God to reward her a hundredfold in material things and a great outpouring of spiritual blessings.

May many catch this spirit of helpfulness.

Sincerely yours, JAMES F. KEIR.

Independence

An auto load of Saints drove from here Sunday to Greenwood, about 20 miles southeast of Independence, where Elder J. W. A. Bailey has been holding tent meetings with an average attendance of 110 and once reached a total of about 400. This was the closing service at this place, with four baptized on the last day. From there the tent will be moved to Lees Summit for a time.

The Dramatic Club of the Religio in Independence, composed of about twenty-five members, plans to produce on one evening during the General Conference a church historical pageant, written for the occasion by Vida E. Smith, who has been in the city this summer and has been working with those who will manage the affair. It will portray scenes and incidents clustering around the earliest of Independence and Missouri church events and will emphasize the importance of the home as a factor in Zion. We hope the day is not far distant when we may preserve these renditions by motion picture films, so they will be available to all our communities. At least this should be written for publication and made available to those who wish to impress definite religious lessons through visualization.

An interesting local event was the Graceland Rally last Monday evening (24th), at the home of Jessie and Mabel Morant on Van Horn Road. It was attended by a large number of former Graceland students and those who intend to be. Speeches were made by S. A. Burgess, I. A. Smith, G. N. Briggs, R. V. Hopkins, E. Y. Hunker. Games were played and a good time had. A general good-fellowship spirit prevailed, culminating in a simple organization headed by R. A. Wight as president, Louise Hagler, secretary-treasurer, to hold a similar meeting once or twice each year. A goodly number plan to attend Graceland this year from here.

While no such meeting by the Independence Institute of Arts and Sciences has been held that we are aware of, those in charge of its interests wish to be considered as always on the job. The “school for those who must work but would like to study” seeks to be of the utmost service, and to this end offers free courses in cultural and practical subjects. It has already done much good, and as a larger list of alumni develops, this should and will inspire more interest and a larger enrollment.

And as the days go by the school of nursing is making its bid for students—and getting them. Though the hot days of summer are debilitating, they will soon pass and leave us at the entrance of another school year, when all should arrange for some definite study.

The electric power being off in that section of Kansas City at the time set for sending the radio sermon Sunday, no program was broadcasted. S. A. Burgess will be the speaker next Sunday. The music will be by the Y. K. T. Quartet, of Independence. Tune in at 2 p. m. at 360 meters.

The speaker at the Stone Church Sunday morning was S. A. Burgess, with J. F. Keir at the lawn meeting, which is such a pleasant place it draws from the other services in the city to a considerable extent. Brother Keir discussed in a frank and helpful manner our attitude towards bits of information and misinformation that circulate among us. The sermon was reported and will be a fine contribution on the various aspects of the subject when printed.

Brother R. T. Goullee, of London, England, contributed pleasingly to the Religio program Friday evening with several pipe organ selections, and he also played for the choir and congregational singing at the Sunday morning service. His technique and expression were much appreciated.

Bishops Keir and Becker attended the agricultural meeting in Lamoni last week, reported elsewhere in this issue.

An accident occurred at Joplin, Missouri, during the night of the 25th in which Elder George E. Harrington, former president of Independence Stake, was seriously injured by being struck on the head with an iron tent stake. He with others was trying to make the gospel tent at that place more secure during a storm, with the results stated. His son, Doctor G. L. Harrington, hurried to his side and soon brought him to the Independence Sanitarium, where he has been making good progress towards recovery.

Brother F. T. Mussell, in the Sanitarium for some time, has been having quite a struggle with pleurisy and pneumonia. Brother R. D. Weaver expects soon to be back to normal.

The Second Independence Sunday School, with an average attendance of 292 for the past quarter, installed the tithing card system some time ago, just prior to the time when the system was advertised and recommended by the Presiding Bishop. Without special campaign among the children, to date 99 have made payments on the cards. This includes children up to and including the junior age (10, 11, and 12 years). The Stone Church Sunday school started a little later and have included the young people, or early senior age. The plan is much appreciated by those who give it thoughtful attention, as an aid to the practice as well as preaching of tithing. It is not a new plan, having been in use in various schools for a long time, but like some other good things, needs periodic revival where through neglect it falls into disuse. The Presiding Bishopric recently reported having distributed free over 1,700 of these cards and were ordering a new supply printed.

Kansas City Stake

Central Church is undergoing extensive interior decoration; workmen are gilding, painting, varnishing, and papering throughout; repairs are also being done. This was very much needed and when finished will add materially to its appearance.

The Malvern and Argentine Saints held a beautiful baptismal service at Central, July 23, when three from Argentine were baptized by Brother Higdon and four from Malvern by H. J. Bootman. The attendance of the Holy Spirit intensified the sacredness of the occasion. Brother Higdon baptized one, July 16, at Argentine, bringing the total so far to four during the series of meetings at that place. He continued there as long as the people came to hear. Though the weather is warm, he is not perturbed over wilted collars, but shows unabated energy. (Later. The meetings closed July 30.)

Northeast Mission shows diligence in its Religio Department, debates on live topics being the drawing feature now. They report two baptisms recently.

Second Church reports three baptisms since last heard from.

Grandview is on tiptoe just now, as they expect to begin work on a new church soon. A meeting of committees and other workers of the stake was held at Central July 25, to organize for ways and means to that end. It is surely due them, as the present meeting place is inadequate from all points of view.

The strike of maintenance of way men on the various railroads is being felt in the stake, as a number of the brethren have felt compelled to go out with others of the union with the usual privations attending a long strike resulting. Various lines of business suffer for lack of material and goods, owing to curtailed service which in turn places their men on part time, so our men suffer whether strikers or not, if employed by them. Of course when the railroads really be-

gin to suffer the strikers no doubt will be called back; those not needed can seek work elsewhere.

The quarterly business meeting of the stake will be held Monday night, August 21, the devotional conference services usually held on the Sunday preceding being omitted on account of the vacation period.

Spokane, Washington

We want the readers of the HERALD to know that Spokane is still on the map of religious progress. The writer, having recently been transferred to this district, was more than pleased to find a goodly portion of the missionary spirit in the officers of the Spokane Branch. And better still, that spirit is being expressed in terms of active service.

Aside from the regular weekly services in the church, arrangements have been made for street preaching every night except Saturday. Brother Charles Crabb has been given charge of this part of the work, and his work is commendable. Brother Crabb works every day and preaches on the street six nights a week. Oh, yes; he works hard, and is tired, but that doesn't count with Charley; he is right there just the same. And God is abundantly blessing him and his work. He is being assisted in this work by Brethren W. W. Woods, Reuben Porter, Joseph Stockdale, and others.

Brother George Leech, better known as "Grandpa" Leech, is also one of our faithful missionaries, and is a living demonstration of the fact that if one has the proper amount of determination no ordinary obstacles will prevent him from helping in this great work. Grandpa's physical eyes no longer function, but his spiritual vision grows brighter as the days go by. Feeling his way with his cane and counting the blocks to keep his bearing, he spends hours and days distributing literature, inviting people to the services, and telling the gospel story to those who care to listen. We need more Grandpa Leeches in the church.

Elder Carl Crumb and myself are holding tent meetings every night in the vicinity of Spokane. We are having a regular attendance and good interest. We expect to continue these tent meetings for several weeks.

Elder Oscar Case, district president and branch president of Spokane Branch, is making good use of all his spare time visiting branches of the district, caring for the needs of this branch, helping the boys with the street meetings, and rendering valuable assistance in the tent meetings.

And thus the good work goes on. Hundreds of the people of Spokane are hearing the restored gospel, not because Spokane Branch has better opportunities than other branches, nor because her officers are more zealous or intelligent than others, but for the simple reason that they are organized and working together. If each branch in the church had the faculty of converting good intentions into actual service, the 1920 slogan of our president would have been realized before next General Conference. Unfortunately, too often the spirit is willing but the flesh is weak.

We are looking forward to many pleasant, and we trust profitable, experiences in carrying out the missionary program of this district. In order that we may waste no time or money in finding the missionary needs of the various parts of the field, I am going to ask that branch officers and isolated Saints kindly write to the undersigned at South 231 Smith Street, Spokane, Washington, and advise as to the missionary needs and opportunities of your community. This restored gospel must go to every nation, kindred, tongue, and people. We are anxious to cooperate with you in doing our bit towards carrying out this great commission.

Your coworker for Christ,

ELI BRONSON.

Saint Louis, Missouri

"The prettiest baptismal service I ever saw," was what one sister remarked Sunday morning, July 23, after eight of our Sunday school children had been baptized. It seemed very appropriate that Brother Robert A. Lloyd, the Sunday school superintendent, should baptize most of them, even though the ceremony by Brother Hampsen was just as impressive. If we could produce the smile on Jane Lloyd's face as she looked up at her father, gave him her hand, and stepped down into the water, it would be a lesson on faith to many older ones who fear to trust our Father's care.

On this Children's Day occurred the baptism of Alice Evans, whose mother, grandmother, great-grandfather, and great-great-grandmother were all members of the church, and the first two of whom were present in person at her baptism. We think it possible that her maternal grandfather, great-grandfather, and great-great-grandfather were also members of the church. We know that the first three were. Have any of the sixth generation of any family been baptized yet?

To a gentleman standing near the door after the morning sermon some one asked, "Will you go down stairs and see the baptizing?" I had seen him at several preaching services, but thought him a stranger to our gospel; hence my surprise when he smilingly answered, "I certainly intend to go. I have two children being baptized this morning."

E. BURGESS.

Seattle, Washington

With sadness we note the severe illness of our dear Brother John Hartnell, of Sumas. His affliction of long standing has assumed a worse form of late. He is tenderly cared for at his home. Brother Hartnell is universally honored by all who know him, as a worthy example of genuine Christianity.

We learned recently of the expected soon removal from our district of our beloved missionary, S. S. Smith, and family. It brings to us a feeling of sadness and loneliness. His new appointment in Central Texas will gain a faithful worker for the cause, while Zion will be benefited by the residence of his family. May abundant success follow the labors of Brother S. S. Smith. He thinks of making the trip to Independence by auto.

We learn of the presence of our new missionary, Brother T. C. Kelley, in Spokane, and will soon meet him at our reunion at Centralia, August 11 to 20, for which preparations are being perfected for a first-class reunion.

Our Tacoma mission is still being continued by the energy of Brother J. O. Hower and Brother and Sister Gordon Thomas, with Sister Snyder in charge of the Sunday school. We expect to visit them on Sunday next. The work there was crippled by the removal of Sisters Mary and Emily Thomas to Independence. They were great helps to the work.

Our Sunday school enjoyed a pleasant picnic on the 15th at Woodland Park. About seventy partook of the sumptuous dinner.

We are about to lose another of our good workers in the departure soon of Brother Medell Brown, who will take up residence in Independence. Medell is a pleasant spirited young man and we hope for him abundant success in Zion.

A recent visit to Everett found the little flock still united and at work. They are preparing for a special service at the opening of their church which still is not completed, as the work is done by a few and that in the evenings after their days of work are done. No definite time is set for the opening. Brother G. R. Brundage was about to remove his family and make his residence there, he being at work in a mill, and this will surely be a help to the cause.

J. M. TERRY.

MISCELLANEOUS

Appointment of District President

Elder C. Edward Miller having presented his resignation as president of the Saint Louis District, the First Presidency hereby appoints Elder G. F. Barraclough to preside over the district until the convening of the next district conference.

THE FIRST PRESIDENCY.

Appointments and Releases

By concurrence of the Presidency, Twelve, and Bishopric, the following appointments and changes have been made:

Peter Muceus, Scandinavia, missionary supervisor.

E. Y. Hunker, Norway and Sweden, missionary.

Mrs. E. Y. Hunker, Norway and Sweden, unordained missionary.

C. Edward Miller, transferred from Saint Louis District to Toronto District, Toronto objective, local.

Daniel Sorden, British Isles Mission, missionary.

F. V. Elliott, released at his own request.

Richard Bullard, England, Southern District, local.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

Square Deal Dining Hall at Missouri State Fair

The Holden Stake will operate the Square Deal Dining Hall at the State Fair, Sedalia, Missouri, August 19 to 26, the proceeds of which will be turned over to the building fund to assist in building churches where needed in the stake. We will be glad to have the Saints attending the fair visit us. We are located one and one half blocks west of the Grand Stand on the street leading west to the New Swine Building.

We will furnish pass to grounds, room and board, to hustlers fifteen years of age or over, who will help in kitchen and dining room two or more days. You will have time between meals to see the fair. You will help if you bring enough bedding for a cot.

Write the undersigned at once, stating the day and time of arrival. If not met at the train, call Square Deal Dining Hall and you will be met at the gate with a pass.

Do not come expecting to be cared for unless arrangements have been made.

W. S. MACRAE.

HOLDEN, MISSOURI, Box 125.

Ensign Does Not Carry Notices

It should be borne in mind by secretaries and other officials sending notices of various kinds for publication that since the first of the year, when *Zion's Ensign* changed its policy to become more strictly a missionary paper, it has not carried such items as notices of conferences, reunions, two-day meetings, obituaries, etc. The *HERALD* is the only periodical that carries these notices, which it is attempting to do as fully and as promptly as possible. Those who have been sending duplicate notices for insertion in both papers need no longer continue the practice.

Missionary news from all sources, interesting letters and articles, clippings of special interest on missionary subjects, etc., are welcomed by the editor of the *Ensign*, who hopes to use the space formerly devoted to miscellaneous notices to better advantage in making the periodical of general interest to both members and nonmembers.

Quorum Notices

Eastern Michigan, First Quorum of Priests, at Port Huron, September 2 and 3. Annual business session will be held during conference, election of officers and other very important matters to come before the quorum. Full attendance requested. Get your full report into the secretary's hands with dues at once, so he can make report to conference. Fred W. Cadow, president; W. R. Curtiss, secretary.

Department of Music

Correction of Address. The address of Elder James Schofield, musical director of the Northern District of England, is hereby corrected to read 164 Stanton Street, Clayton, Manchester, England, instead of at Birmingham, as originally published.

-ARTHUR H. MILLS, Secretary.

Conference Notices

Eastern Oklahoma, at Haileyville, during the reunion, August 26 and 27. Sunday school convention the day previous, August 25. Branch clerks send all reports to C. G. Smallwood, Hockerville, Oklahoma.

Chatham, at Bothwell, Ontario, September 1, 2, and 3, 1922. Election of officers and delegates to General Conference. Branch and other reports to be sent to the undersigned by August 15, 1922. Anthony R. Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

Western Maine, at Vinalhaven, August 26 and 27. A large attendance is expected and a grand time anticipated. Also election of district Sunday school officers. A. Begg, president, Vinalhaven, Maine.

Two-Day Meetings

Michigan, at Bay Port, August 6, one-day meeting; at Shabbona, August 12 and 13, two-day meeting; at Uby, August 20, dedication services; at Caseville, August 26 and 27, two-day meeting. Bring well-filled baskets. Good speakers will be provided. Come and help build up the kingdom of God. William M. Grice, president.

Requests for Prayer

F. M. Burch, of Green City, Missouri, writes requesting the Saints to fast and pray for Sister Elda Haywood, who has been sorely afflicted.

Convention Notices

Western Montana, at Race Track, August 25. Mrs. G. W. Thorburn, superintendent.

Reunion Notices

Kewanee, at Galva, Illinois, August 11 to 20. George Sackfield, president.

After August 5, all orders for Kirtland reunion should be sent to J. D. Lewis, Willoughby, Ohio, R. F. D. 2.

Eastern Oklahoma, at Haileyville, August 18 to 27. Order tents of A. M. Powell, Hartshorn, Oklahoma. John S. White.

Nauvoo. We regret to inform the Saints that the Nauvoo district reunion as previously announced in the SAINTS' HERALD for August 18 to 27 is called off. This decision is necessary because of conditions arising from the railroad strike and others over which we have no control. A bigger and better reunion is contemplated for next year. To meet the present need, there will be two-day meetings held in each branch of the district. D. J. Williams.

Southern Wisconsin, at Monona Park, Madison, August 25 to September 3. Admitted to be an ideal camping ground by all who have seen it. Lots of room, fine shade, good wells of cold water, grounds rolling, no marshland. Madison is a hard city to excel in beauty. Come and see. Tents: 12 by 12, 4-foot wall, \$4; 10 by 12, 3-foot wall, \$3. Breakfast and supper, 20 cents each; dinner, 25 cents. Speakers: Apostle R. C. Russell, Patriarch W. A. McDowell, Elders B. C. Flint, E. J. Lenox, L. Houghton, and J. O. Dutton. Send all orders for tents not later than August 15 to J. O. Dutton, Janesville, Wisconsin, Route 8, Box 36. Later than August 15, address J. O. Dutton at 117 West Niffin Street, in care of Carl Wirth, Madison.

Central Michigan, at Pinconning, August 11 to 20. The young people of Central Michigan are very enthusiastic over their reunion. We realize this is a big undertaking and we need the cooperation of every Latter Day Saint in the district to make it successful. Any assistance rendered will be greatly appreciated. A cordial invitation is extended to old and young of all the district to attend. Every train will be met. We expect to have with us Apostle Gomer T. Griffiths, Brethren Max Carmichael, John Grice, William Fligg, O. J. Hawn, B. H. Doty, and those of our immediate district. Meals free. Everyone is expected to bring camping necessities, such as lamps, towels, wash basins, etc. Straw will be provided

for bedding. Don't forget to bring bathing suits. We suggest that all Latter Day Saints who care to, in their devotion to God will make our reunion a subject of prayer and fasting. Mildred Mitchell, secretary.

Little Sioux and Gallands Grove Districts will meet in joint reunion August 18 to 27, inclusive, at Woodbine, Iowa. Ample shade, good water, electric lights, well-drained grounds. Everyone planning to attend should be present for the first day's activities, and remain during the entire reunion. The program provides for each day being well filled—the departments occupying each afternoon at 2.30, with the exception of the two Sundays and the last Saturday. Young people's prayer meeting every morning at 8 o'clock; general prayer meeting at 9 o'clock. Meeting for organization will take place at 11 o'clock, Friday morning, August 18. Friday evening at 8 o'clock an address of welcome by the mayor of Woodbine, followed by a special musical program. Tuesday evening Graceland College students will feature in an interesting program. With these exceptions, each morning and evening will be devoted to preaching. Saturday afternoon, August 19, the Religio Department will occupy; Monday afternoon, the Sunday School; Tuesday afternoon, the Health Department; Wednesday afternoon, the Women's Department; Thursday afternoon, Orioles and Temple Builders. Apostle Paul M. Hanson will be in attendance the forepart of the reunion; Bishop Israel A. Smith during the latter part. Patriarch Charles E. Butterworth, Bishop Charles J. Hunt, A. H. Parsons, and Samuel T. Pendleton will also be with us. Orders for tents, accompanied by remittance, should be sent to D. M. Vredenburg, Woodbine, not later than August 10. Prices are: 8 by 10, \$3.75; 10 by 12, \$4.25; 12 by 14, \$5.75; each with low wall. Those wishing high wall can be furnished with 12 by 14 at \$9.25; or 12 by 19 at \$10.75. No extra charge for setting up tents. Single cots may be had at \$1 each. Rooms can be secured in private homes at 50 cents per single person, or 80 cents where two persons occupy. For further information regarding rooms address Mrs. Floy Holcomb, Woodbine, Iowa. Meals, at reasonable rates, will be furnished in the commodious basement of the church, two and one half blocks from camp grounds. May we have the cooperation and boosting spirit of every lover of spiritual progress? Come over into Macedonia and help us. Joseph W. Lane, president, Pisgah, Iowa; F. R. Schafer, secretary, Denison, Iowa.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Southern California, at Convention Park, July 28 to August 6 (565).
 Toronto, at Lowbanks, Ontario, July 29 to August 14 (350, 638).
 Alabama, at Pleasant Hill, near McKenzie, July 29 to August 6 (373).
 Kentucky and Tennessee, at Foundry Hill, July 29 to August 6 (660).
 Central Texas, at Hearne, July 31 to August 6 (589).
 Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397, 638).
 Spring River, at Joplin, Missouri, August 4 to 10 (612).
 Western Oklahoma, at Eagle City, August 4 to 14 (247, 589).
 Central Oklahoma, seven miles north of Tulsa, three miles south of Sperry, August 4 to 14 (612, 635).
 Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 660).
 Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638).
 Southern Idaho, August 11 to 20.
 Northeastern Kansas, at Netawaka, August 11 to 20 (271, 685).
 Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
 Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
 Central Michigan, at Pinconning, August 11 to 20 (469, 565).
 Des Moines, at Runnells, Iowa, August 11 to 20.
 Eastern Iowa, at Maquoketa, August 11 to 20 (469, 660).
 Southwestern Texas, at San Antonio, August 18 to 27 (660).
 Southeastern Illinois, at Brush Creek, August 18 to 28 (638, 685).
 Utah, at Malad, Idaho, August 18 to 26 (541).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541).
 Central Nebraska, at Inman, August 18 to 27 (516, 685).
 Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222, 660).
 Western Montana, at Race Track, August 18 to 27 (638).
 Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319, 660).
 Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27 (660).
 Eastern Oklahoma, at Haileyville, August 18 to 27 (685).
 Southern Missouri, at Springfield, August 18 to 27 (685).
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27 (685).
 Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
 Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638).
 Northeastern Illinois, August 24 to September 3 (589).
 Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

Convention Minutes

EASTERN MAINE.—At Kennebec, Maine, June 17 and 18. A much needed spiritual recuperation was enjoyed by all, and a most friendly relationship manifested. Daniel Maegregor was placed in charge, assisted by the district presidency. Herbert Rogers wielded the baton, assisted by Orville Thompson, John F. Sheehy, and the reporter, who responded with duets and trios. All of the above-named missionaries dispensed "The word." Delegates to General Conference were appointed, while provisions were made to raise funds to send the district president (E'en Rogers) there. The district showed an improvement in the statistical reports given. Next conference will be in Jonesport, in October. H. A. Koehler, secretary pro tem.

Conference Minutes

NORTHEASTERN MISSOURI.—At Macon, June 10, 11. F. T. Mussell, Benjamin S. Tanner, and V. D. Ruch presiding. W. C. Chapman and F. L. McKane clerks. Bevier Branch reported. Elders Arch McCord, F. T. Mussell, V. D. Ruch, Benjamin S. Tanner, and T. D. Williams reported. District auditor's report was read and approved. A resolution passed doing away with the semiannual conference and establishing a two-day meeting in its place—time, place, and speakers to be appointed by district president. Carl Weeks and Ed Moss were ordained priests, and provisions made for A. H. Wintermeyer to be ordained at a future time, as he was not at conference. Benjamin S. Tanner was elected district president, and he chose W. C. Chapman as associate. W. C. Chapman elected secretary and J. L. Williams auditor. As F. T. Mussell was appointed to a different field of labor, a vote of thanks was tendered to him for past services. Preaching by A. E. McCord and V. D. Ruch. Adjourned to meet at call of district president. William C. Chapman, secretary.

SOUTHERN SASKATCHEWAN.—With Disley Branch, of which John Tomlinson is president, at North Plains Schoolhouse, July 6 to 9, where a large tent had been provided for the meetings, the schoolroom being used for serving meals, and a granary for a cooking room. There were present Patriarch F. A. Smith who was kept busy giving blessings, assisted by Sister C. R. Bowerman who did the typing. J. J. Cornish, whom we are all pleased to see, hear, and meet. There were ten baptisms; one ordination to the office of priest, viz: J. A. Maas; one person referred to his branch for office of deacon; and two brethren not fully satisfied as to their call to office of elder. Three children blessed. Jennie Neil selected as Religio field worker; Ida May Bergersen as district chorister. The young people's prayer meetings early in the morning proved a success, and the seniors enjoyed the spirit prevailing in theirs. Otis D'Arcy elected president, John Tomlinson and J. R. Neil counselors, J. R. Dickson treasurer, and C. B. Bergersen secretary. The opinion was freely expressed that it was one of the best conferences in the district and that the time passed only too quickly. C. B. Bergersen, secretary.

Our Departed Ones

McPEEK.—Price McPeak was born in Ohio, July 6, 1844. Died at Pawnee, Missouri, July 8, 1922. Married Sarah Jane Slack. Six children were born to them, all of whom survive. His companion preceded him. He later married Mary M. Pool, who survives. Baptized in 1874; held offices of teacher, priest, and elder. Services by J. F. Garver. Interment in Lone Rock Cemetery, near Lamoni, Iowa.

HALL.—Dorothy Velma Smith, daughter of George H. and Florence Smith, was born July 31, 1899, in Providence, Rhode Island. Married D. J. Hall, September 1, 1918. Died at Glockner Hospital, Colorado Springs, Colorado, July 6, 1922. Leaves husband, and mother, Mrs. J. A. Teckney. Her brother Clifford preceded her in April, 1921. Sermon by J. D. Curtis. Interment in Evergreen Cemetery, Colorado Springs.

THOMSON.—George Alexander, son of James and Nioline Thomson, was born at Nebraska City, September 16, 1868. Baptized in 1885. He was true and faithful and helpful to others. He lived always in the city where he was born and was known there as "Sandy" Thomson, whose word was always good. Died at the city hospital March 12, 1922. Funeral from undertaker's parlors. Sermon by H. A. Higgins. Leaves mother, three brothers, two sisters, and many friends. His father preceded him in 1914.

GORE.—Eldora May Seaton Gore was born May 3, 1883, near Puryear, Tennessee. Baptized at an early age and remained faithful. Married William Lee Gore, November 15, 1899. Moved to Independence in April, 1918. Has been an invalid for thirteen years. Underwent an operation at the Sanitarium, May 28, 1920. Returned to Tennessee in November of that year. Died July 11, 1922. Leaves husband, two daughters, one son, two sisters, one brother, and other relatives. Funeral from Foundry Hill church; sermon by C. L. Ross. Interment in Foundry Hill Cemetery.

LEACH.—Frank Delorums Winfield Scott Leach was born June 20, 1885, at Blair, Nebraska. Baptized August 14, 1921. Was a patient sufferer for one and a half years. Died June 24, 1922. Leaves wife, three daughters, mother, father, two sisters, two brothers, and other relatives. Funeral from the Presbyterian church in Florence, Nebraska. Sermon by T. J. Elliott.

McGARRISON.—Joseph Alma, son of William and Ina Belle McGarrison, was born May 10, 1922, at Kansas City, Missouri. Died July 7, 1922. Funeral service from the home, 811 Lydia Street, conducted by J. A. Tanner and F. B. Blair. Interment in Mound Grove Cemetery, Independence, Missouri. Leaves father, mother, grandmother, and great-grandmother.

TOWNSEND.—Ervin Alstyn Townsend was born December 25, 1851, at Reading, Vermont. Married Minnie Duquet in 1875. Baptized April 18, 1880. Ordained an elder, November 14, 1912. President of the Beloit Branch for a number of years and did his work well. Died at his home in Beloit, Wisconsin, June 28, 1922. Leaves wife, one brother, one son, six grandchildren, and other relatives. Funeral from the Saints' church. Sermon by W. A. McDowell, assisted by E. J. Lenox. Interment in Beloit Cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS 731

The Church Needs Business Men

The world is full of unemployed men clamoring for jobs. Yet there are thousands of jobs calling for men. The trouble is, so few men are willing to make the necessary preparation.

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Church Books on Sale at Reunions

This year the church publishing house is sending out to various reunions sets of books that are being used as samples, then shipped on to another reunion, thus serving at a minimum of transportation a maximum number of people. Those in charge of the books will take orders for books to be shipped at once from Independence.

Care is urged in handling the books, but in case of damage noted in transit or after the final return of the books, they will be sold at a discount.

It is to be hoped that all Saints in attendance at these reunions will make it a point to visit the booths at the reunions and become more fully acquainted with the books on display, not only for present needs but as an aid to better selection in the future. We have an increasingly good assortment of church literature, and with new authors and new editions it is worth while to spend a little time looking them over.

A few items in one's notebook might help materially in ordering books for next Christmas.

July Journal of History

The July, 1922, *Journal of History* contains the interesting biography of John J. Cornish, also the journal of Ethan Barrows, the history of the Lamoni Stake and of the high council, and a sketch of Duncan Campbell and Daniel F. Lambert.

A feature of especial interest in this number is the first article giving a history of education in the church. This gives additional details over articles previously published and shows the determined support of education by the church from its very beginning, with detailed reference to the university of Nauvoo.

The writer, H. S. Salisbury, is a grandson of Katherine Smith Salisbury, therefore a great-grandson of Joseph Smith, sr. He first pointed out that Joseph Smith was not as ignorant as has been supposed, that his New England reader would take some of our college men to fully appreciate. Joseph Smith, jr.'s, grandmother was a school-teacher. Joseph Smith, sr., was also a public-school teacher. Also he quickly availed himself of every means to acquire advanced education.

The first publication by the church, *The Evening and Morning Star*, of June, 1832, contained an article and editorial on education. A school was established in Jackson County by Parley P. Pratt (*Doctrine and Covenants* 94:2). The *Liberty*, Missouri, *Tribune*, the *Encyclopedia of the History of Missouri*, the *History of Caldwell and Livingstone Counties* are all quoted on the high intelligence, literary ability, and school work of the early Saints.

At the same time a school for the elders was established in Kirtland in 1832 where, in addition to the doctrine of the church, geography, literature, and philosophy were studied. Joseph Smith lectured on grammar daily.

As in Missouri so in Kirtland where the Saints were to the fore in the establishment of common and high schools.

In Illinois also they were ahead of other citizens of the times, according to the *Chicago Tribune Pictorial Weekly*, in their insistence upon education. At the head of their system was the University of Nauvoo in which Orson Pratt was professor of mathematics and English literature; Orson Spencer, language; Sidney Rigdon, rhetoric, belles-lettres, and church history.

Floyd M. McDowell, of the faculty of Graceland College, and prominent in various church assignments, is attending various reunions in the West this summer as general worker representing all the departments.

Recent Numbers of Autumn Leaves

Our popular church magazine has of late carried a number of imposing articles and stories and poems by the best church writers. Travel sketches have continued with interest and profit, including illustrated descriptions of the streets of Jerusalem, and the strange lands of China and Japan. President F. M. Smith writes of Jerusalem as he and his camera saw it, while Sister "Billie" Carpender's eyes beheld more in passing through China and Japan than most of us see in a lifetime.

The new serial by Marcella Schenck entitled "Social graces" is woven around Graceland characters and situations so intimately that all the Graceland students are trying to guess who is who.

"The ubiquitous printer" in two articles by one of our most expert printers gives us an illuminating glimpse behind the scenes where printers (using the term in its broader sense) operate in one of the most interesting trades.

"Could we only understand" is a gripping story by Hallie M. Gould, sounding the depths of some of our most persistent church problems.

"The church and its play" is an important article by T. W. Williams, superintendent of the Religio Department, discussing a subject of vital interest to the church—deemed by some so vital that it must be solved soon and right or it will wreck the church.

One gets variety from a discussion of salesmanship by Ray Lloyd, in the monthly sermonets by J. E. Wildermuth, in a discussion of wholesome operas by R. T. Goulee, in a typical article by Emma Burton on "When duty calls a missionary's wife."

These are just a few of the items on the literary menu of *Autumn Leaves*, inciting its readers to better ideals and methods.

Rally Day Cards

Very attractive post cards for rally day in Sunday school are offered by the Herald Publishing House. They are printed in fine offset process color work in appropriate designs, with suitable message printed on the back of each. They are for all ages, such as cradle roll, beginner, primary, junior, young people, senior, and adult. The price is 20 cents a dozen, \$1.25 a hundred. Not carried in stock, but are ordered promptly upon receipt of the order. Allow about two weeks for filling of order, though near-by points will likely be supplied more quickly.

A Good Reunion Chart

Elder R. S. Salyards, president of Far West Stake, was in our office recently, and we noted he was formulating a very interesting schedule chart of the coming Stewartville reunion. It looked similar to the average high school principal's chart of his daily class periods, yet upon examination it is quite simple, and when hung in a conspicuous place informs anyone who cares to consult it as to the entire schedule for the reunion. The names of the speakers, the character of the services at the various tents, etc., are all set down in convenient form and should be a source of inspiration as well as information.

Elder and Sister F. V. Elliott, who have been in the Society Islands on a mission for the church the past two years, have returned to Lamoni, the home of Mrs. Elliott's mother. They brought with them Frederick, jr., born in the islands last fall. Elder and Sister Frank Almond, who accompanied the Elliotts to the islands, remained. We understand Brother and Sister Elliott are considering further school work, though have not as yet decided on what they will do.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, August 9, 1922

Number 32

EDITORIAL

Who Owns You?

Each of us owns one person whom we should care for reasonably.

An audience was recently greatly surprised to hear a Negro woman say that slavery was a success. She stated, according to *The Outlook*, that she hated slavery as the "wickedest" institution known to man, but anything for which men are willing to die is worth something and, in a sense, is successful. The slave owners owned the Negroes. They woke them up; they made them work; they brought their Negroes in. They were willing to die for them because they were valuable.

She then continues that that is what Tuskegee meant, the education of the Negro, because the Negro is still owned. White men no longer own them, but every Negro owns one Negro, and that is what the schools are for, to wake your Negro up, to make your Negro work, to bring your Negro in.

But this is exactly true of every white man and woman as well. Every one of them owns one white man or one white woman. Every one has that responsibility, to wake up, to work, and to see that that person is turned in at a reasonable hour and gets proper rest.

The message that Booker T. Washington used to give his people of self-discipline is taught by the same methods at Hampton. It combines the work of the hand and mind. It coordinates the academic and the industrial. They were made to work together. Geometry is not a thing to be studied apart but to be applied on a wagon wheel or a pair of shafts. Arithmetic is to be used in manual trades simultaneously.

Ernest Hamden Abbott, who wrote the article in *The Outlook*, adds that on the Sunday preceding Founder's Day, on which a monument was unveiled to Booker T. Washington, he attended a sermon preached by a Negro on overcoming. The following Sunday the sermon was on warfare, reaching its climax in Paul's second letter to the Corinthians, bringing into captivity every thought. An external enemy may be driven back and completely defeated

and yet will be as mean as ever, because while we have captured their bodies, we did not bring into captivity their thoughts. But that is the work of the church, to bring into captivity, to harness for useful work, the thought of the world.

Work has therefore become, instead of the badge of servility, the key to mastery. The result is that Negro scientists are now being sought for guidance, in certain fields at least, and especially in the field of agriculture, in the securing of paints and stains from the soil, in the carrying out of better methods of farming and living. The ideal set before them is nothing but the best of appliances; but learning how to use the best, they learn also how to do without particular appliances in their private work until they can afford them.

This is a splendid theme for a sermon: "Bring into captivity your every thought," our self-ownership and responsibility, hence the need of self-discipline, as the Master has said, "He that ruleth his own spirit is greater than he that taketh a city."

If we do not practice self-control and self-discipline, we then logically become the servants of sin and so are brought into moral slavery. We thus see again the grave need for self-mastery.

But after all we are not our own, for we are bought with a price (1 Corinthians 3: 19-20; 6: 15, 16). Our bodies are the temple of the living God. But while we are bought with a price, stewardship is shown in that the care of our bodies is left fully to us, and we are fully invested with the control and title here on earth, though accountable to him who has bought us. Therein our very bodies, as well as our spirits, are a stewardship for God. But this stewardship is not bondage, for stewardship is never bondage, but is in order that we may enjoy a fuller life, spiritually, intellectually, and physically.

S. A. B.

Music is an important feature of our church services, and especially is this so of our General Conference services. Saints at large will do well to look over, carefully, the announcement in this department, of music for General Conference services. Vocalists and instrumentalists will both be interested in the statement.

www.LatterDayTruth.org

Conference Musical Program

Albert N. Hoxie not being able to attend the coming General Conference, arrangements were made by the Presidency for the local forces in Independence under the direction of our musical director, Harold C. Burgess, to take over and arrange and carry forward the conference musical program. In consultation with us, Brother Burgess has arranged a program which he sets forth in the following announcement.

THE FIRST PRESIDENCY.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." —Doctrine and Covenants 45:14.

It is a recognized fact that music is one of the greatest powers for good in the world; therefore it should be given a prominent place in the home, the community, and especially in the church.

The real function of music is spiritual. In this connection J. H. Edwards, in his book, *God and Music*, says: "Music is a spiritual product." He also states: "Infidelity has no hymnology. Unbelief in spiritual realities is incompetent to produce or fully to understand the highest order of music, which is always religious in character if not in immediate purpose." "All nations," says Carlyle, "that can listen to the mandates of nature have prized music as their highest vehicle for worship, for prophecy, and for whatsoever in them was divine."

General Conference convenes the first day of next October at Independence, Missouri, and, if it is to be "complete and wholly acceptable," the music must play an important part. All those who expect to attend are urged to come with a prayer in their hearts, that we may be "as one, to make one sound to be heard in praising . . . the Lord." Commence now to make preparation and "Sing a song a day," and remember, "The song of the righteous is a prayer unto me."

This announcement is to everybody, for everyone will be expected to take part. There will be the choir, the orchestra, the band, and, most important of all, the congregation, and whether or not you can help in any of the first three, you can certainly join with the congregation in singing the songs of Zion. The following quotations are self-explanatory: "Let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service [choir], and use therein instruments of music of the reed and of the string [orchestra], or instruments of brass in congregations that are large, and as wisdom and choice may direct [band]. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth . . .

and remember that saints should be cheerful in their warfare that they may be joyous in their triumph [congregation]. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the saints assemble for prayer and testimony." (From Doctrine and Covenants 119:6.) "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him with the sound of the trumpet: praise him with stringed instruments and organs. Let everything that hath breath praise the Lord." (From One Hundred and Fiftieth Psalm.)

To all, whether you play or sing, I want to emphasize that real music is spiritual.

General Outline

At the morning preaching services there will be congregational singing and solo, duet, or quartet work only. Preceding the afternoon business sessions there will be about twenty minutes devoted to congregational singing. The evening preaching services in the big tent will be preceded by a thirty-minute musical program by the choir, orchestra, or band, including solo work, with congregational singing especially featured. At the Sunday preaching services all will join to make this indeed a time of worship and rejoicing. Special programs, each requiring an entire evening, will be given as follows: Thursday, October 5, in the Stone Church, program by the orchestra, to be repeated one evening the following week. Friday, October 6, in the Stone Church, oratorio program by the choir, to be repeated one evening the following week, this program to consist of the best choruses and solos from the standard oratorios so arranged as to follow out a definite theme. Saturday, October 7, in the tent, will be a pageant, written by Sister Vida E. Smith, beautifully portraying the story of the beginning of Zion, in which will be featured some of the old familiar hymns. Monday, October 9, in the tent, program by the band.

Choir

There will be choir rehearsals at the Stone Church, Independence, every Thursday at 7.45 p. m. till conference time, and also Sunday afternoons at 4 p. m. commencing Sunday, August 20. Those who can attend these rehearsals are urged to do so, and those who cannot attend should secure copies of the music to be used and make the necessary preparation. Following is the complete list of anthems and choruses (alphabetically arranged) that have been selected, including those to be used on the oratorio program:

"And the glory of the Lord," from "The Messiah," by G. F. Handel.

"As pants the hart," arranged from Spohr's "Crucifixion," by James Stimpson.

"Be not afraid," from "Elijah," by Felix Mendelssohn.

"Gloria," from "Mass in B flat," by Henry Farmer.

"Gloria in Excelsis," from "Twelfth Mass," by W. A. Mozart.

"Glorious forever," by S. Rachmaninoff.

"God is our refuge and strength," by Dudley Buck.

"Hallelujah," from "The Messiah," by G. F. Handel.

"Holy art Thou," Largo from "Xerxes," by G. F. Handel. (Arranged by L. Kingsmill).

"How beautiful upon the mountains," by Charles G. Buck.

"I saw in the night a vision," by C. M. Estill.

"Jerusalem, O turn thee unto the Lord," from "Gallia," by Charles Gounod.

"O thou that tellest good tidings to Zion," from "The Messiah," by G. F. Handel.

"Praise the Lord, O Jerusalem," by J. H. Maunder.

"Praise ye the Father," by Charles Gounod.

"Remember now thy Creator," by Carrie B. Adams.

"Seek ye the Lord," by J. V. Roberts.

"Send out thy light," by Charles Gounod.

"The heavens are declaring," by Beethoven, adapted by Dudley Buck.

"The heavens are telling," from "The Creation," by J. Haydn.

"The king of love my shepherd is," by H. R. Shelley.

"The lost chord," by Arthur Sullivan, adapted by John Hyatt Brewer.

"Unfold ye portals," from "The Redemption," by Charles Gounod.

"When thou comest," (Inflamatus), from "Stabat Mater," by G. Rossini.

Orchestra

By R. T. Cooper

The Auditorium Orchestra has been assigned one evening, and possibly two, for an orchestra program to be given at General Conference. This orchestra recently played a special program of its own in Convention Hall in Kansas City for the International Sunday School Convention, and is already at work on the program for General Conference.

The orchestra is under the direction of the regular leader, R. T. Cooper, Room 15, Battery Block, Independence, Missouri, and all orchestra players who expect to attend General Conference and would like to take part in the concert and other work of this orchestra should write to him at once, stating the instrument played and experience had in orchestra

work, acquainting him with the individual ability, so that assignments may be made to a definite position in the orchestra and the proper music furnished, so that the players can begin working on their parts without delay and have them mastered so that one or two rehearsals at General Conference will enable them to join the orchestra.

Band

The band will be under the direction of the leader of the Latter Day Saint Band in Independence, Roy F. Turner, corner Scott and Short Streets, Independence, Missouri, and all players who expect to attend General Conference and who would like to take part in the band activities should advise him as soon as possible, stating instrument played, etc., so that proper assignments can be made and the necessary music secured for the various parts.

Congregational Singing

On account of the large attendance expected, instead of purchasing a sufficient quantity of Praises and Hymnals to supply the congregation, it has been thought best to have printed a song pamphlet containing the words only of about seventy-five of the best songs and hymns from Zion's Praises and the Saints' Hymnal, including a few others that have won a place in the hearts of our people. After giving the matter careful consideration the following list has been decided on:

Zion's Praises: Nos. 1, 71 (372 Hymnal), 87 (145 Hymnal), 94, 99, 104, 105, 110, 131, 141, 152, 153, 160, 162, 181 (14 Hymnal), 183 (247 Hymnal), 206, and 207.

Saints' Hymnal: Nos. 12, 21, 34, 42, 51, 52, 54, 72, 80, 83, 92, 93, 95, 97, 99, 107, 110, 111, 120, 122, 131, 141, 158, 161, 165, 172, 175, 178, 179, 182, 187, 201, 211, 214, 217, 230, 251, 297, 325, 337, 347, 350, 351, 353, 368, 386, and 388.

Miscellaneous: "Admonition," "Consecration," "Inspiration Chorus," "Preparation," "I need thee ev'ry hour," "Let the lower lights be burning," and we hope to secure permission to use "Beautiful isle," "Just as I am, thine own to be," "I would be true," and "Rise up, O men of God."

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."

H. C. BURGESS,

Music Director in Zion.

Saints in attendance at reunions should make it a point to inspect the church books on sale at these places, not only for immediate purchase, but as a source of information for future buying. We are constantly adding to our list of good books.

www.LatterDayTruth.org

Children of God

God's gifts to his children are always useful and for our blessing.

What does that mean—to be children of God? It is a wonderful possibility that through baptism we are adopted into the family of our heavenly Father, the King of kings and Lord of lords, and our future assured.

Though our children are thus adopted, we are still permitted to keep them with us, and it is our privilege to rear them, to care for them, and to prepare them for the time they will be called upon to reign. That is at once a tremendous responsibility for parents.

From time to time our heavenly Father sends us choice gifts—those for which we are fitted. There are times when like a child we may lift up our eyes and hands and wonder why he permits some things to be and wish we could understand.

Our experience in the gospel has convinced us that our heavenly Father is not unwilling that we should know the reason why and is quite willing to tell us when we are old enough to understand. But to-day we are not, nor do we mean that that understanding must be postponed to ages long to come or the life hereafter after we put on the stature of Christ Jesus as we grow in light and truth. As our understanding increases, our experience is that he gives us to understand as much as we are able here and now, and that as we grow in understanding he willingly explains more and more of that which had been a mystery. It is our privilege to develop so that we can understand more of the great purposes of God.

We often hear of the rich blessings he is ready to give us when we are ready to receive. Perhaps too often we think of them merely like giving candy or toys to a child. But this we believe is doubtless a mistaken idea. The gifts of God are useful gifts. They are for our blessing and for the blessing of others.

But there are many gifts which cannot be given until we are ready to receive. Otherwise there is danger that instead of proving a help they would prove an injury, a condemnation to us and not a blessing to others. As we increase in the knowledge and understanding, so will we receive these larger gifts. A knife is a valuable instrument, but to give it to a child is a menace. The same is true of many other instruments of life. The same is doubtless true of spiritual blessings. Some have at times exercised the blessings of God in a way to discourage and hinder others rather than to help.

There is a need, a grave need, for moral worthiness. There is also a grave need for spiritual and intellectual preparation and understanding. When

we have made ourselves ready, he has many rich gifts to give to his children. In the assurance of his love through these gifts they may be instruments in his hands for the greater blessings of others, especially those of the household of faith. S. A. B.

Fruitless Knowledge

To know is but an assurance of right doing. We must change and guide the mental attitude.

It is exceedingly difficult for us to remember some things, especially when we are not entirely convinced or clear about them. For instance, most of us act as though we believed in the old delusion that to know good is to do good.

On that basis we evolve rules and arrange facts in convenient teaching form, line up our children, inveigle them into swallowing our fact-pills, and thank the Lord at night that we have been able to do a great work.

We explain that Moses was good, that Elijah was vigorous, that Solomon was wise, thinking that the knowledge will as a natural course be assimilated and the child be guided accordingly.

Too often the swallowing process is all we can be assured of—if even that is to be ascertained.

Now at the outset let us explain that in common with others we respect facts. It is a joy and an inspiration to find one who not only knows where to locate his facts, but is also careful to marshal them accurately. The writer spends a great deal of time verifying the statements of those who assume to tell something, but do not tell it correctly. So we editors would be the last ones, generally speaking, to discount facts, or in other words, knowledge.

Yet rather often, when we have occasion to inform one of his violation of say the spelling of a word, he will remark, "Oh, I knew that, but I forgot about it." The knowledge was evidently hazy, therefore unused.

Which is not the only kind of knowledge that fails in practice. In every city of size there are certain men of ability and training who know the principles of democracy better than most of us; who are aware not only of the laws on the statute books, but the processes by which they were placed there.

Yet these creatures cunningly and deliberately use this knowledge to their personal advantage and to the detriment of the public. We all know the type. Some of them are in the penitentiary—many more of them ought to be.

What they know is not used aright. That is our argument, briefly stated.

A religious survey was made in Quebec, a Roman Catholic province of Canada. The children were

thoroughly grounded in certain lines of religious knowledge. Almost without restraint the church had taught their tenets to their own children, and even the most violent Protestant would admit that the curricula of such schools for children is, to say the least, morally wholesome.

Yet those who made the survey were convinced that while these children had considerable advantage over others in the amount of religious knowledge possessed, there was strong doubt as to the advantage it lent them in citizenship. One might expect them to rank above other children in conduct, yet as a matter of fact they seemed to be lower in their respect for law and order. They *knew*, but were not inclined to *do*.

As one listened to Doctor J. C. Robertson, in Kansas City recently, portray the results of various religious surveys in Canada, the conclusion was that everywhere people are attaching too much importance to possession of facts and too little to the attitude manifested towards those facts.

All of which is intended to preface our insistence that we ought to follow less the line of least resistance and try harder to impress attitudes and habits.

Let us be clear on this. Recently we used the word *attitudes* in conversation and found later the word was confused with *beatitudes*. We mean attitude of mind—one's feelings towards, or his mood concerning. Our attitude may be one of indifference, or respect, or fear, just to illustrate.

Loyalty is dependent on attitude of mind; so is patriotism. As we respect and appreciate, we are apt to love and revere.

So we continue our plea that in all our preaching and teaching we do not forget to recognize the extreme value of the right emotions.

The problem of the missionary is to get people to feeling respectful towards us, then receptive to new truth, then loyal to that truth. Fully half the burden of their effort is just this.

The problem of our pastoral work is to arouse our total membership to action. Most of them know their duty, but they must be stirred and set to work, which is another way of saying their attitude towards the church must be changed from indifference to loyalty and devotion.

When we teach in large groups or small, we find the same percentage of effort necessary in regard to attitude. We must inform through the teaching process, but when we neglect educating the attitude we too often reap empty husks when we were expecting ripened, useful grain.

We may check results by habits. They are the manifestation which in the end tells the story accu-

rately. They do not always keep up with the changing attitudes, but they must follow. Let us illustrate. We approach a person who uses tobacco and remonstrate with him. Often we find he knows it is harmful, but is violating his knowledge. He is apt to be indifferent about results and over the effect of his habit on others. We labor lovingly with him and are able to change his attitude of indifference to one of thoughtfulness, his selfishness to love for others, until finally when his attitude is sufficiently changed he drops the habit. We have changed his knowledge very little, but what world of change in his habit—and his attitude.

Our spiritual advancement would be enhanced and increased a hundred per cent if every one of us who attempts to teach would but give due thought to this part of our teaching problem. E. D. MOORE.

The Sin of the World

In the HERALD for June 21 there appears under "Questions and answers," a question with regard to the use of the word *sin* in the singular form in John 1: 29: "Behold the Lamb of God which taketh away the sin of the world." In this question it was pointed out that 1 Nephi 3: 19; 2 Nephi 13: 1; Mosiah 8: 1; Doctrine and Covenants 53: 2; 46: 5; 54: 1; 1 John 2: 2, the plural form is used, that Jesus was crucified for the sins of the world or the sin of the whole of the world.

The answer there offered was perhaps too terse. Elder P. H. Phillipin objects to the manner of answering and adds: "It seems to me that John the Baptist, when he spoke of the 'Lamb of God which taketh away the "sin" of the world' was giving, in that little word, the *sum total* of the transgressions of the human race, as a bookkeeper would give the sum total of his firm's indebtedness; while the other passages in which the plural number is used, expresses the idea of collective items or individual sins. This, it seems to me, is a much more logical and consistent explanation than that given by some of the ministry who hold that Christ died for Adam's transgression only and not for the sins of every individual."

It will be noted that this answer corresponds quite substantially with that which we offered. The particular question was, Does the church put any different construction on these two words; if so, will you please tell us? We answered simply that we know of absolutely no distinctions such as referred to in the question. That is, that the reference to the sin of the world has the same significance as the other references to his taking away the sins of the

world. In this it seems that Brother Philippin is quite in agreement.

We referred to some other possible explanations which we confess that personally we do not accept, but we do not attempt to say that ours is the only possible explanation, even though we believe it to be correct. The practice of the church has been and still is to permit individual opinion, and to recognize that our brother has as good a right to his opinion as we wish to have for ours. It was in this connection that we suggested that some may "speculate," and attempt to infer that this refers to the sin of the world, and the world afterwards becoming celestialized. We did not and do not know that any hold such an opinion. It is a possible construction, but does not appeal to us.

We are very glad to have Elder Philippin's contribution suggesting that the word *sin* in the first instance is used in a cumulative sense, with which we are quite prepared to agree. S. A. B.

Conference Daily

As announced last winter, there will be a General Conference Daily HERALD. It will consist of eight pages each issue, unless the material justifies sixteen pages occasionally. It will be published each week day and mailed at 7 p. m. The sorting for the mail trains will be done by the Herald Publishing House, so as to insure prompt dispatch each evening.

The Daily HERALD will include reports to General Conference, report of all sessions of the conference and departments, but especially of the business sessions, with articles or editorials discussing matters of general interest connected with the conference, its work and personnel. A summary of the most important facts of the day of issue to 4 p. m. will be included, with a fuller presentation in the next issue, where the facts so justify.

Send in orders early so all arrangements can be made to handle to your best advantage. Price will be 25 cents, as in the past.

Stewardship Teaching Spreads

Many of the popular churches of the day have been preaching and practicing what they term "Christian stewardships" for some time. Considerable literature, both informational and inspirational, has resulted, and many adherents to the plan have been found.

One of the latest developments is the issuance of a book entitled *Studies in Christian Stewardship*, by the Standard Publishing Company, publishers of the *Christian Standard*, one of the leading organs of the Christian or Disciples Church.

In this book (which is similar to those used in other churches) these subjects are treated: "Ownership," "Stewardship," "Stewardship of life," "Stewardship of service," "Stewardship of time," "Stewardship of money," "Tithing stewardship," "Stewardship accounting," "The fellowship of stewardship," "A tithing catechism," and "Stewardship digest."

A page of the *Standard* is being devoted each week to studies of the book. One is not deeply impressed with these lessons after having considered the views our own church has held on the subject for lo, these many years, but we are constrained to compliment them on the vigor with which they go right ahead with what they have.

Perhaps the slight consideration of having the complete plan as to ideals and methods does not deter these good people, and they are able therefore to proceed on an easily constructed foundation of doing good while we patiently plan and build for permanency. E. D. M.

College Day September 24

Usually the first Sunday in October has been set apart and observed as College Day, in accordance with conference resolution to that effect. However, of late years the date has been changed because of its conflict with sacrament Sunday.

This year General Conference convenes in Independence on Sunday, October 1, and since this might detract from the occasion here and elsewhere, it has been decided to observe Sunday, September 24. It is hoped that all the branches will observe the day in a special way and make a special offering for Graceland College expenses.

Women Recognized in New Zealand

The Anglican Church in the Synod of New Zealand has resolved in favor of the Bible in the public schools. They have also taken decisive action admitting women to the full privileges of laymen in that church, to share in any business or work open to laymen, including attendance at the business meetings. It is well to keep in mind the fact that women have not previously in all churches been granted these privileges, when we read some of the accounts of the extra rights granted to women.

Historical Theories of Atonement is a valuable book by Robert Mackintosh which will be found profitable in connection with the article in this issue on the atonement. The subject is a fundamental one and worthy much study.

ORIGINAL ARTICLES

References on the Atonement of Christ

By J. W. A. Bailey

There are many parts to the great plan of salvation, but none so great as the Atonement. It is through the atonement that the rest of the plan is made effective.

The primary object of the gospel is redemption, to save mankind from sin; and the remission of sins was made possible only through the atoning blood of the Son of God. (Genesis 6: 65; Alma 13: 13; Helaman 2: 71.)

The full benefit of the atonement can only be applied to the lives of men by and through the principles of the gospel.

On entering the church, all our former sins are remitted through faith, repentance, and baptism, predicated by the atonement of Christ.

If we sin after entering the church, and will truly repent, we can renew our covenant and obtain forgiveness of our sins through the blood of Christ. (1 John 1: 7-9; 2: 1, 2.)

The communion was provided for, for this purpose. Jesus said, "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you." (John 6: 53, 54; 3 Nephi 9: 44.)

Had Jesus not given his body to be sacrificed, and his blood to be shed for the remission of sins, but had died a natural death, we would not have had the communion of his flesh and blood. (3 Nephi 9: 44.)

The plan of salvation being provided for from before the foundation of the world, and the communion being a part of the plan whereby we have a constant remission of our sins, therefore the atonement must have been foreordained that the plan might be made perfect; if not, then the communion was an afterthought, something added to the original plan, which would go to prove that the original plan was not perfected at the beginning as the result of the determinate counsel and foreknowledge of God, but was worked out according to circumstances.

Some have taken the position that God could have redeemed man by some means other than the death of his dear Son. This argument is like saying that God could have perfected the spirits of men without providing them with bodies (Doctrine and Covenants 90: 5), or that man could have reached the highest state of development without being tempted. (Doctrine and Covenants 28: 10; 36: 7; Genesis 3: 4.)

I believe that God is perfect and that he used the most perfect means in creating, redeeming, and the perfecting of the human race. Had there been a better way, one more divine and humane, I believe he

would have used it instead of the one that cost the life of his dear Son upon the cross.

According to the foreknowledge of God, he knew that when the spirits of men were granted their agency and provided with bodies that they would fall; thus he provided the plan of salvation according to the nature of the fall.

In this great plan of redemption it was ordained that an infinite atonement should be made. This was not arbitrarily placed upon anyone, but God extended the opportunity to the council of the "sons of the morning." At this council, Lucifer, who was a son of the morning (Isaiah 14: 12), an angel in authority (Doctrine and Covenants 76: 3), offered to go and redeem all mankind, saying, "I will be thy son, and I will redeem all mankind, that not one soul shall be lost, wherefore, give me thine honor." (Genesis 3: 2.)

But because of his selfishness, desiring the power of God, and to become like the Most High, he was rejected; and because he would have compelled man to be saved, thus taking away his free agency; and from that time he became Satan, and designed to destroy the purposes of God; but the best and the brightest of the "sons of the morning" came forward and said, "Father, thy will be done, and the glory be thine forever."

From the foregoing we can see that Christ offered himself to redeem the world, and from that day it became the determinate counsel of God that he should go and make the atonement for the redemption of man. Thus it is so wonderfully written, "Thou art my Son; this day have I begotten [chosen] thee." (Psalms 2: 7; Hebrews 1: 5; 5: 5.)

"This day"—the day when Christ offered himself, and was chosen above all the angels (Hebrews 1: 5), or the "sons of the morning" to be the Redeemer of the world.

Christ knew then that the plan of salvation provided for an infinite atonement, and if he accepted the position of being the Redeemer of man, it would cost him his life as a ransom.

But when he came to earth and took upon himself the nature of man, in his humiliation his judgment was taken away (Acts 8: 33); so, when he approached that crucial hour, he shrank from it and prayed the Father to take away the cup; but being conscious of the fact that he came into the world for that purpose, he said, "Not my will, but thine be done."

And as we behold our blessed Master approaching that dreadful hour, and hear his cries to the Father, we can almost hear the Father say, Go on, my Son; this is the plan we made before the foundation of the world, for the redemption of man.

It is written, "That though he were a Son, yet

learned he obedience by the things he suffered, and being made perfect, he became the author of eternal life unto all them that obey him." (Hebrews 5: 8, 9.)

As the hour of his death drew near, God sent an angel to strengthen him (Luke 22: 42, 43), and just before the end, our heavenly Father withdrew his Spirit from him, that he might taste death for every man, and thus make the atonement both vicarious and infinite. See Matthew 27: 50; Doctrine and Covenants 18: 2.

Because of the statement made in Genesis 6: 55, "And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden," some have taken the position that man could have been redeemed without the death of Christ. But we should bear in mind that the atonement of Christ was provided for from before the foundation of the world, and that Adam had offered sacrifices as he had been commanded as a similitude of the atonement of the Only Begotten; also he had repented and was baptized before the Lord said his sins were forgiven.

Hence [from that time] came the saying abroad among the people, that the Son of God hath atoned for the original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.—Genesis 6:56.

While it was true that such a saying did go abroad among the people, it was not of God, but was another trick of Satan, trying to keep the children of Adam from obeying the gospel, trying to get them to believe that the original sin had been atoned for, and that there was no further responsibility to God.

And the Lord spake unto Adam, saying:

Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; Wherefore, they are agents unto themselves.—Genesis 6:57, 58.

Adam was also instructed to teach his children that they must repent, and that they must be born into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of Christ, and that the plan of salvation is through the blood of the Only Begotten who shall come in the meridian of time. (Genesis 6: 59-65.) From this we can see that the atonement extended back as well as forward unto all men who would exercise faith in Christ and keep his commandments.

By a careful study of the great plan of salvation, we can see why Satan introduced the doctrine of anti-blood atonement. In so doing he hoped to defeat the divine atonement of the Son of God.

Christ was the personification of God, and Cain was the personification of Satan.

A thorough study of this great subject will inspire one with faith and love in and for the Redeemer of the world.

May God so bless us that we may fully sense and appreciate the cost of our salvation.

From Ten Great Religions, by James Freman Clark

The theory of the atonement, developed by the scholastic writers, illustrated this view. In the east, for a thousand years, the atoning work of Christ had been viewed mainly as redemption, as a ransom paid to obtain the freedom of mankind, enslaved by the Devil in consequence of their sins. It was not a legal theory, or one based on jurisprudence, but it was founded on warlike notions. Men were captives taken in war, and like all captives in those times, destined to slavery. Their captor was Satan, and the ransom must be paid to him, as he held them prisoners by the law of battle. Now as Christ had committed no sin, the Devil had no just claim over him; in putting Christ to death he lost his rights over his other captives, and Christ could justly claim their freedom as a compensation for his injury. Christ therefore, strictly and literally, according to the ancient views, "gave his life a ransom for many." But the mind of Anselm, educated by notions derived from jurisprudence, substituted for this original theory of the atonement, one based upon legal ideas. All, in this theory, turns on the law of debt and penalty. Sin he defines as "not paying to God what we owe him." But we owe God constance and entire obedience, and every sin deserves either penalty or satisfaction. We are unable to make it good, for at every moment we owe God all we can do. Christ as God-man, can satisfy God for our omission; his death as offered freely, when he did not deserve death on account of any sin of his own, is sufficient satisfaction.—Part 1, pages 352, 353.

Either of the above positions proves that the death of Christ was vicarious—that he actually died for the sins of the world.

Some Definitions

Definition of the word *atone*, formerly written *at-one*, according to Webster: *Atone*: To reconcile, to appease; to make satisfaction for; to expiate.

Reconcile: to adjust, to settle, to appease.

Appease: to make peace, to propitiate.

Expiate, to purify with sacred rites, to atone for.

In 1 John 2: 2, it is suggested that Christ is our propitiation or atoning sacrifice.

References

All scriptural quotations are from the "three standard books," namely, the Inspired Translation of the Holy Scriptures, the Authorized Edition of the Book of Mormon, and the Doctrine and Covenants.

God gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord.—Genesis 4:5.

And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifice unto the Lord? And Adam said unto him; I know not save the Lord commanded me. And then the angel spake, saying, This

thing is a similitude of the sacrifice of the Only Begotten of the Father.—Genesis 4:6, 7.

Satan Originated Anti-Blood Offering

Satan commanded Cain, saying, Make an offering unto the Lord. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.—Genesis 5:6.

And Abel, he also brought, of the firstlings of his flock, . . . and the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect.”—Genesis 5:7.

Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted, and if thou doest not well, sin lieth at the door; and Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire; and thou shalt rule over him, for from this time forth thou shalt be the father of his lies.—Genesis 5:8, 9.

Thou shalt be called Perdition, for thou wast also before the world.—Genesis 5:10.

Mrs. Mary Baker Eddy introduced the same doctrine that Cain did. (See Science and Health, page 25.) “The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon ‘the accursed tree,’ than when it was flowing in his veins as he went daily about his Father’s business. His true flesh and blood were his life; and they truly eat his flesh and drink his blood who partake of that divine life.”

Cleansed by Blood

Even so ye must be born again, into the kingdom of heaven, of water, and the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin.—Genesis 6:62.

For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified [cleansed].—Genesis 6:63.

Plan of Salvation Through His Blood

And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten.—Genesis 6:65.

Sacrifices Commanded of God as a Type of the Atonement

Genesis 22:1, 2. God commanded Abraham to offer up his only Son. (See Hebrews 11:17-19.)

Exodus 12:1-13. God commanded Israel to offer a lamb on the fourteenth day of Abib. It was the Lord’s passover.

It was eaten with bitter herbs—repentance. (Verse 8.) Israel was protected by its blood. (Verse 13.)

No stranger was to eat of it—type of the communion. (Verse 43.)

Not a bone to be broken—see John 19:36. (Verse 46.)

All the firstborn were to be redeemed with a lamb. (Exodus 13:13.)

Leviticus 12:7, 8. There was a poverty provision. (Luke 2:24; Leviticus 12:7, 8.)

God commanded Israel to build an altar and gave them instruction concerning their burnt offerings and sacrifices. (Exodus 20:24; Leviticus 1:1-14; 4:1-35; Deuteronomy 12:1, 14.)

God Acknowledged Sacrifices by Fire

Elijah repaired the altar of the Lord, and offered an offering thereon, and God acknowledged it by fire.—1 Kings 18:30-38.)

God commanded David to build an altar on Mount Moriah and offer sacrifice thereon. David did so and God acknowledged his offering by fire. (1 Chronicles 21:18-26.)

When the temple was dedicated, God answered Solomon by fire; and the glory of God filled the house. (2 Chronicles 7:1-12.)

God said that if Israel would keep his commandments “that their burnt offerings and sacrifices shall be accepted on mine altar.”—Isaiah 55:6, 7.

The Atonement of Christ Foretold by Isaiah

For he shall grow up before him as a tender plant, and as a root out of dry ground.—Isaiah 53:2.

He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Verse 3.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Verse 5.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin.—Verse 10.

He poured out his soul unto death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.—Verse 12.

Foreordained

And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. [Judas not excused.]—Luke 22:22.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Acts 2:23.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—Acts 4:27, 28.

We are redeemed with the precious blood of Christ as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world. (1 Peter 1:10-20.)

And also, the atonement which was prepared from the foundation of the world, that salvation might come to him that should put his trust in the Lord.—Mosiah 3:10.

A Ransom

The Son of Man came not to be administered unto, but to minister; and to give his life a ransom for many.—Matthew 20:28; Mark 10:45.

Take, eat; this is in remembrance of my body which I give a ransom for you.—Matthew 26:22.

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.—1 Timothy 2:5, 6.

Redemption

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Corinthians 1:30.

In whom we have redemption through his blood, even the forgiveness of sins.—Colossians 1:14.

But by his own blood he entered in once into the holy

place, having obtained eternal redemption for us.—Hebrews 9:12.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood.—Revelation 5:9.

Propitiation (Atoning Sacrifice)

“The mercy seat” or propitiatory. (See Exodus 25:17-22; Leviticus 16:1-22; Hebrews 9:12.)

But if any man sin and repent, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 John 2:1, 2.

Saved Through His Blood

Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin.—Genesis 6:62.

For, by water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.—Genesis 6:63.

By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.—Zechariah 9:11.

Take heed therefore unto yourselves; and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

Whom God has set forth to be a propitiation through faith in his blood.—Romans 3:25.

In whom we have redemption through his blood, even the forgiveness of sins.—Colossians 1:14.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself.—Colossians 1:20.

But by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Hebrews 9:12.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Hebrews 13:12.

We are redeemed “with the precious blood of Christ as of a lamb without blemish and without spot.”—1 Peter 1:18-20.

And hast redeemed us to God by thy blood.—Revelation 5:9.

For they have overcome him by the blood of the Lamb.—12:11.

And without shedding of blood is no remission. [Remission of sins].—Hebrews 9:22.

Atoning Blood of Christ

And yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood. (214; 628:49.)—Mosiah 1:113; see Alma 16:207-217.

For behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins.—Mosiah 1:115.

Salvation Through His Blood

But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.—Mosiah 1:118.

And they all cried aloud with one voice, saying, O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified.—Mosiah 2:3.

There could be no redemption for mankind, save it were through the death and sufferings of Christ, and the atonement of his blood.—Alma 13:13.

No Other Way

O remember, remember, my sons, the words which King Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ.—Helaman 2:71.

Remission of Sins Through His Blood

For this is, in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.—Matthew 26:24.

In whom we have redemption through his blood, even the forgiveness of sins.—Colossians 1:14.

And not as those high priests who offered up sacrifice daily, first for their own sins, and then for the sins of the people; for he needeth not offer sacrifice for his own sins, for he knew no sins; but for the sins of the people. And this he did once, when he offered up himself.—Hebrews 7:26.

Covenant Dedicated With Blood

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. For where a covenant is, there must also of necessity be the death of the victim. For a covenant is of force after the victim is dead; otherwise it is of no strength at all while the victim liveth. Whereupon neither the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you . . . and almost all things are by the law purged with blood; and without shedding of blood is no remission.—Hebrews 9:14-22.

Behold, he offereth himself a sacrifice for sin, to answer the ends of the law.—2 Nephi 1:72.

For behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins.—Mosiah 1:115.

Not a Human Sacrifice; Atonement Defined

For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice. . . . Now there is not any man that can sacrifice his own blood, which will atone for the sins of another.—Alma 16:210, 211.

Therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice

and bringeth about means unto men that they may have faith unto repentance.—Alma 16: 213-216.

When ye partake of the sacrament, . . . remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.—Doctrine and Covenants 26:1.

Vicarious

And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.—Genesis 6:55-57.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53:5.

And the Lord laid on him the iniquity of us all.—Verse 6.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin.—Verse 10.

And he bare the sin of many, and made intercession for the transgressors.—Verse 12.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 Corinthians 5: 21.

But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man.—Hebrews 2:9.

My God, my God, why hast thou forsaken me?—Matthew 27:50.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.—1 Peter 2:24.

Standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions; having redeemed them, and satisfied the demands of justice.—Mosiah 8:37.

And behold I am the light . . . of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.—3 Nephi 5:12.

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world.—Doctrine and Covenants 76:4.

It Was the Will of God

For I came down from heaven, not to do my own will, but the will of him that sent me.—John 6:38.

(The Cup)

And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not my will, but thine be done.—Mark 14:40.

Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.—Luke 22:42.

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.—John 12:27.

Then said Jesus unto Peter, Put up thy sword into the

sheath; the cup which my Father hath given me, shall I not drink it?—John 18:11.

I have drunk out of that bitter cup which the Father hath given me.—3 Nephi 5:12.

But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and Spirit, and would that I might not drink the bitter cup, and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.—Doctrine and Covenants 18:2.

For to do whatsoever thy hand and thy counsel determined before to be done.—Acts 4:28.

Laid His Own Life Down

(No man took it from him)

Therefore doth my Father love me, because I lay down my life, that I might take it again.—John 10:17.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10:18.

Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?—Matthew 26:51, 52.

Thou couldest have no power at all against me, except it were given thee from above.—John 19:11.

Who gave himself a ransom for all.—1 Timothy 2:6.

And this he did once, when he offered up himself.—Hebrews 7:26.

Behold, he offereth a sacrifice for sin, to answer the ends of the law.—2 Nephi 1:72.

From that time forth began Jesus to show unto his disciples, how that he must go to Jerusalem . . . and be killed, and be raised again the third day.—Matthew 16:22.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.—John 3:14.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.—John 12:32, 33.

And behold, again, another sign I give unto you; yea a sign of his death; for behold, he surely must die, *that salvation may come*.—Helaman 5:68.

Wherefore, as I said unto you, it must needs be expedient that Christ should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him: For thus it behooveth our God.—2 Nephi 5:5, 6.

To Appease the Demands of Justice and to Bring About Mercy

Standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions; having redeemed them, and satisfied the demands of justice.—Mosiah 8:37.

And that great and last sacrifice will be the Son of God, yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith unto repentance.—Alma 16:215, 216.

Now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, . . . to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.—Alma 19:97.

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead.—Verse 105.

The Resurrection Made Possible Through Atonement

Therefore doth my Father love me, because I lay down my life, that I might take it again.—John 10:17.

For since by man came death, by man came also the resurrection of the dead.—John 15:21.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Hebrews 2:14, 15.

Who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he might bring to pass the resurrection of the dead.—2 Nephi 1:74, 75.

Wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption.—2 Nephi 6:15, 16.

For behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.—2 Nephi 6:46, 47.

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead.—Alma 19:105.

For behold, he surely must die, that salvation may come; yea, it behooveth him, and cometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death.—Helaman 5:68-70.

By His Cross

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.—John 3:14.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.—John 12:32, 33.

For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God.—1 Corinthians 1:18.

He became obedient unto death, even the death of the cross. (Philippians 2:8.)

And, having made peace through the blood of his cross, by him to reconcile all things unto himself.—Colossians 1:20.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Colossians 2:14.

Who his own self bare our sins in his own body on the tree.—1 Peter 2:24.

And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world.—1 Nephi 3:87.

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.—Doctrine and Covenants 46:5.

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world.—Doctrine and Covenants 76:4.

Christ, the Lamb of God

The paschal lamb was a type of the Christ. (Exodus 12:1-13, 43, 46.)

Isaiah spoke of Christ as a lamb. (Isaiah 53:7.)

Behold the Lamb of God, who taketh away the sin of the world!—John 1:29.

With the precious blood of Christ, as of a lamb without blemish and without spot.—1 Peter 1:19.

For even Christ our passover is sacrificed for us.—1 Corinthians 5:7.

For they have overcome him by the blood of the Lamb.—Revelation 12:11.

Communion of His Flesh and Blood

Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.—John 6:53.

Take, eat; this is in remembrance of my body which I give a ransom for you.—Matthew 26:22.

For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.—Matthew 26:24.

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; . . . and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.—3 Nephi 8:60-62.

He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul.—3 Nephi 9:44.

The manner of their elders and priests administering the flesh and blood of Christ unto the church.—Moroni 4:1.

That they may do it in remembrance of the blood of thy Son which was shed for them.—Moroni 5:3; Doctrine and Covenants 17:22, 23.

Verses From Saints' Hymnal

Here at thy table, Lord, we meet,
To feed on food divine;
Thy body is the bread we eat,
Thy precious blood the wine.

—Number 386, verse 1.

That sacred, holy offering,
By man least understood,
To have our sins remitted,
And take his flesh and blood.

—Number 390, verse 2.

The Methodist Church appears to be much disturbed over the shortage of the Centenary funds, as there was a further shrinkage in payment of subscriptions of approximately \$2,000,000 for the year ending June 1, 1922.

They have as a result assigned two additional bishops to make a special effort to raise this amount. It should not prove difficult for 5,000,000 Methodists even though it has seriously affected the foreign missionary work for the present.

On the other hand, we note a disposition to move forward.

Religio Convention

The various departments may give way to the church school through complete coordination.

Provision has been made for the Religio Convention to be held during the sessions of the next General Conference in October.

The time to be allotted to Religio work will be determined by the First Presidency of the church and will be indicated in the General Conference program, to be issued later.

We propose that this shall be far and away the very best convention ever held by the Religio Department. Having dispensed with the delegate system of representation, every member of the Religio Department in good standing will be entitled to voice and vote.

It is quite necessary, however, that the locals throughout the world be represented. Local and district superintendents and field workers are requested to bring the matter of representation to the attention of their respective organizations, and to take steps to see that one or more members of the organization attend the convention.

Work up an interest in your locality. Seek out your live wires. Develop concert of action. As this will be a convention of representative workers from all parts of the world, it is quite necessary that each local be represented. If, owing to distance or other obstacles, it will be impossible for representatives to be selected by your own local, then combine with the other locals in your district and send representatives.

We already have assurance that workers from Canada, England, Hawaii, Palestine, Scandinavia, and the Society Islands will be in attendance. We desire full representation from all parts of the United States. We suggest that each local plan to send one or more of its best workers. Do not leave it with the missionary to look after your interests. The time of the missionary will largely be taken up with quorum and other duties. Pick out your very best workers. Authorize them to represent you. See that they get to the convention.

We hope to make this a thoroughly educational gathering. To do this it is quite necessary that the best minds from all parts of the church shall be in attendance. It is the purpose of the several departments of the church, including Sunday School, Women's, Religio, and Health to move for complete coordination at the October conference. This is the only sensible thing to do. Our departments are top-heavy. We work at cross purposes. There is too much overlapping and duplication. We lack system and cohesion.

It has been suggested that in order to unify all of

our activities as departments, and to provide for proper integration, that the entire internal educational activities of the church, apart from established educational institutions and that comprehended in pastoral and missionary work, be centered in an educational board nominated by the First Presidency and approved by General Conference. It is proposed that this board will have power to call to its assistance expert advice along the various phases of human life, such as health, music, methods of teaching, proper recreation, and other activities, from such persons as it shall deem wise, and may appoint such persons as advisers.

If this plan is carried out it will do away with the departments as now constituted, and, in their place all educational activities, whether recreational, expressional, instructional, or of a religious, health, or play content, will be drawn together under one head, which will be named the church school. Should this plan be adopted, the same form of organization would necessarily spread to locals just as fast as leaders could be found. Each local would then substitute an educational board for the present departmental officers, which would take complete supervision of all activities indicated above. Pastors would necessarily become ex officio members of the educational board. This would unify and coordinate the work along the lines of anticipated desiderata.

Whether this or some other plan will be adopted, it is self-evident to close observers that radical changes must be made in some phases of our work if we ever expect to reach the maximum of service. The term *Religio* is meaningless disassociated as it now is. It is part of a hyphenated term which we have saved from the old Zion's Religio-Literary Society. It can well be dispensed with.

The church in General Conference action has decided that the primary work of the Religio is social and recreational. Nothing is said as to its other activities. The Religio executive has been handicapped and limited in expression, owing to conditions which made coordination with other departments, for the time being, impossible.

The time has come when we should go ahead and complete the work of coordination. There is nothing now standing in the way. All heads of departments are agreed on the course to be pursued. The Presidency of the church is very anxious that a forward step be made. Then let the Religio workers get in line. Come to the October convention with open minds and hearts. Come with your experiences and your observations. Come with definite aim and consecrated purpose. Let us enter in and occupy in this splendid field of Christian service and in such a way as will give concrete evidence of divine direction, as well as complete consecration on our part.

T. W. WILLIAMS,

General Superintendent Religio Department.

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OF GENERAL INTEREST

Literature and Life

When we read literature we are studying life. The writer takes the ambitions and hopes, the loves and hatreds, the disappointments and sorrows of people everywhere and so presents them as to make each experience seem to be a part of our own life. The individual that we are, or might have been, or hope to be, is pictured in the words that we read. This fact emphasizes the necessity of reading only good literature. What we read has a tremendous influence upon our life. Theories of life which work out so well on the printed page, whether practical or desirable in everyday life, make a strong appeal to the reader. The fact that they have been lived out in the life of hero or heroine makes them worth trying. Life is enriched along pathways opened up to us by the skill of some writer.

To live the life of the ages is a great experience. To have ancient dates and documents become alive with human interest because linked up with real men and women is a joy worth possessing. And good literature makes this possible for us. We live in the development of the race. Romance, adventure, essay, and poem breathe with the vitality of those who inspired the writing. The limitations of our actual environment are pushed aside as we read. We become a part of the world forces of all time.

Even those of us who are mature men and women are much like children in our eagerness for life in the form of a story. From the "once-upon-a-time" delights of childhood until the days when the description of the Holy City holds fast the attention, there is pleasure in learning of life's problems, hopes, sorrows, and achievements by a story. Youth finds its great material for help in "following the gleam" in the pages of good literature. And each of us goes forth on his great adventures fortified by the wisdom culled from the failures and successes of those who fared forth before us in some book we once read.

How the finer lures of life are held up to us in the writings of those who have made the good real and the beautiful worth while! We who have vainly asked "the giftie gie us, to see oursel's as ithers see us," discover how like are we to those whose strange, queer ways draw forth our laughter. And we actually live a part with the characters in a novel. Either as a hero or heroine each man or woman reads on to the very end. The experience becomes personal. It is forever after a part of the whole background of our thinking and living.

And what short story is there whose setting does not become a personal possession! The poets seem to have written their lyrics just for us. As we read them we feel that our joy was known to them or that they felt our sorrow to the full. And what satisfaction is ours to find a brilliant essayist setting forth our very thoughts in strong, convincing argument! The author reflects life so truly that it seems to be our own experience or one that should be ours.

All this makes literature life in a very real way. It becomes the channel through which we discover the kinship of the race through all the ages. Out of this realization comes the consciousness that perhaps we may be a part of the literature of the future. We shall be. Our lives right now are being caught by the master mind of some author. He is portraying us so vividly that future readers of books will be able to know what sort of folks we were, what we thought, and how we lived.

The fellowship that we enjoy with the characters from

good books is a priceless heritage which it is within our own power to enrich. They sit with us in our meditations. They reason with us in our perplexities. They comfort us in our sorrows. They rejoice when we rejoice. Around our hearthstone they make free. They come and go at will. They are the eternal comrades of our way. They bring the world to our quiet hours, the distant ages to our thoughtful reflections. Friends are they whom we knew not would stay so long when first they came. Fortunate indeed are we that we choose wisely when we take a book in our hand and make such acquaintances.—Kingdom News, pp. 3, 4.

Second Missouri Convention

The report of Marion Lawrance, general secretary of the International Sunday School Association, recalls that this is the second time that the association has met in the State of Missouri. The previous occasion was when in 1893 it met with the World Sunday School Association in Saint Louis in joint convention.

A big parade was then held, composed of over ten thousand children from the Sunday schools of Saint Louis. The interest was increased as various parts of the tabernacle were carried through the crowded streets of the city. This was particularly true of the furniture of the tabernacle, including the golden candlesticks, the table of showbread, the brazen altar, etc. The interest in the tabernacle continued through that convention, as it was erected in the fair grounds in Saint Louis. It presented a scene of exceeding great interest, but the total registration at the convention was only about nine hundred, compared with over seventy-two hundred at the Kansas City Convention.

In fact, the Kansas City convention is the largest by far that has ever been held. The convention text at Kansas City was, "Jesus the Christ, the same yesterday, to-day, and forever." There is much change going on in the world. Nations go down and rise almost in a day. In all departments of human activity there seems to be change, but Jesus the Christ is always the same.

The theme of the convention was, "Building Together," with Jesus Christ himself the chief cornerstone.

Would Abolish the Jail

Miss Rosalie Jones eight years ago led a small army of young women from New York City to Washington on foot in behalf of suffrage. She has since been admitted to the bar and has taken a special interest in boy and girl delinquency. She insists that in nearly every case they are not the real criminals, but the people who are indifferent to existing conditions and fail to aid them are the real wrongdoers. She would abolish the jail and give an earnest study to the reasons why people do wrong, according to the *Washington Times* of April 16. She continues that we should punish the offender and not the offense, that is, take also into consideration the individual conditions rather than the technical nature of the offense.

A Fair Statement

In discussing "Items of interest to Iowans," Newton R. Parvin, editor and grand secretary of the Iowa Masonic Library, offers a number of interesting items about various religious sects which have made settlements in the State of Iowa, and includes the exodus under Brigham Young, with the following about this church:

"There is another branch of the Mormon Church known as

the Reorganized Church of Jesus Christ of Latter Day Saints which has had its headquarters at Lamoni, Iowa. This branch has never recognized plural wives and their Book of Covenants forbids polygamy. John [Joseph] Smith was the first president of this reorganized church, a man standing very high among the community. This branch owned its own printing press, printed its own church Bibles and other works. Their *Journal of History*, running into more than twelve volumes, as also a magazine entitled *Autumn Leaves*, both give very full accounts of the history of this branch of the church which has had a wonderful growth and many followers. (*Quarterly Bulletin*, Iowa Masonic Library, April, 1922.)

Fear Loss of Leadership

Some managers set themselves against this trend toward opening the industry to the workers and the public, fearing the loss of their leadership. These managers face their questioners with folded arms and unexpressive eyes; yet these questioners are, with few exceptions, not enemies but friends. They are willing that large powers of leadership should remain with the managers. They say, not, "Give way to us," but "Let us understand and let us help." They are friendly in tone and intention, but they are also firm, and one suspects that these reluctant managers will either come forward with outstretched hands offering information and welcoming assistance, or else they will make way for more enlightened leaders.—*The Outlook*, February 1, 1922.

Success Not Easily Attained

Dean Barrows, the Chancellor of the University of California, in his commencement address at the graduating exercises of the southern branch of that university, advised the students not to expect their successes too early in life or too easily. His observation has taught him that only at the conclusion of about twenty-five years' hard work could one hope for the feeling that success was theirs in the creation of an influence among men and the securing of economic independence. He admonished them to keep in mind the great need of cultivating faith in spiritual ideals. Science has nothing to offer as an answer to the question, What does life mean and what does it end in? The best philosophy can do is to explain the truth which science has discovered and seek to guess at ultimate meanings. Faith in God is the dynamic by which greatness and nobility of human character is maintained.

Must Have Evangelism

There is no Sunday school program without evangelism. There must be missionary work; there are two or three phases of it. It is not the methods of different persons so much as different modes of approach. The missionary work must be given a primary place in all thinking and planning. It is quite generally supposed that the evangelization of the world is going to be a long, tedious process. But I believe it must be done by this generation if it is done at all. We must go to work devising means to carry the gospel to the ends of the earth according to the great commission. This great mission of the church will be discussed under three heads though that does not cover all of evangelism.—W. O. Thompson, superintendent of International Sunday School Association in introducing speakers on the subject of "Evangelism."

WOMEN'S DEPARTMENT

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

Leadership

Leadership Defined

From time to time, many definitions have been given for leadership. A few of these I want to note at the close of this series of sketches.

"A leader is one who goes before, keeps in advance of others, and so influences them."

One test of leadership is the ability to appreciate the good work done by others, to be able to withstand adverse pressure, and to do a large amount of work overflowing the usual.

Always going somewhere definitely, always pushing something worth while, a real leader seems to be able to defy fatigue. She seems to rest by *doing* things, and seems to be able to tap unlimited reservoirs of strength and power.

The best evidence of ability is large capacity for hard work, and an intense conviction of its necessity. Many mistake tendency for talent, and talent for hard work. The test is this—that talent carries with it the willingness to do any amount of hard work to accomplish the ends desired. If you can toil and wait and deny yourself for that which you desire, you have at least one proof that you have some degree of talent, for true greatness consists in persistently rising above all personal considerations and efforts.

Doctor Frank Crane says that a leader thinks clearly, speaks intelligently, lives simply. He always has time. He is quiet. He has no vanity, seeks no praise. He is teachable. He works for the joy of it, not for wages. He believes that every man comes at last into his own, and is not impatient. Bitterness, cynicism, pessimism, he has not; but love abounds in him, for these are by-products of greatness.

Champ Clark has this to say: "Courage is not synonymous with the quality of leadership, though necessary to it. Learning does not render a man a leader, for some of the greatest scholars were wholly without influence over their fellow men. Eloquence does not make a leader, for some of the world's greatest orators have been the veriest cravens. Indeed, eloquence, learning, talents, courage, all combined do not make a leader. But whatever the rare quality is, people recognize it and intuitively and inevitably follow the man who possesses it."

Meredith Nicholson gives us some wonderful thoughts on leaders. "The hour and the man do not meet by chance, but through the operation of laws we can only believe to be divine. Preparation for leadership is rarely conscious; but always, somewhere, the masterful man is moving forward to keep tryst with opportunity. It is an error to say that leaders are chosen. Rather, it may be said that, responding to some inner prompting and conscious of their power, they arrive. They step into their destined places and thousands catch step with them and press on joyfully."

The ultimate source of all ability is energy. Physical energy makes possible mental energy. Your energy is your capital. Use it wisely and well, and it will pay you an unusual rate of interest.

A strong will develops power.

Decision, too, is necessary. A good executive never wastes time, but decides quickly, and sometimes is right.

Cooperation is important also. The executive who does team work, moves along with his people towards the goal.

One writer says, "Two things determine success: right

policy and hard work. And there must be no lust for power, dominancy, personal profit. To get and maintain a hold, an executive must be square with his workers, and he must be a toiler with the others. So, bring hustle and activity along with your carefully-planned program!

So here we have strong will power, decision, cooperation, right policy, and hard work—all based on abundant energy. These are the sources of power for the leader, and will give ability, reliability, endurance, and action.

Moving forward all together, now, the leader sees in advance the result desired. He keeps his ear to the ground, reads shrewdly the popular mind, the tendencies of the times, accepts human nature as he finds it, develops certain and numerous contact points, and studies his work and his people until he often knows his workers better than they know themselves. Complaints are met with, "Sit down; let's discuss it." Knowing it is not possible to please all, and using criticisms as stepping-stones to reconstruction and progress, he is content to labor on in the direction chosen.

A leader does not move too fast. While it is pleasant to see before others do what is just ahead, one must be willing to wait until enough others see it to make the coming and accomplishment assured and possible.

This sketch would not be complete unless we considered a while, the greatest and highest source of power known to us, the close communion and contact with the Eternal. Without a sense of close companionship and partnership with God, there can be no real leadership. God wishes to direct us, and wishes to help us carry whatever task he has committed to us. He expects us to talk over with him our problems and perplexities, that we may have his aid and counsel. To our human must be added the divine fire.

So a leader must be humble, sympathetic, helpful. He must have knowledge; not only of men, but of God. He must be kingly in character. He must refuse to be separated from his fellows, must mingle with those he would serve. He must have a brave spirit and a mind full of reserve power. He must be free from sin. He must have fellowship with divine things, and be in touch with God through his Holy Spirit. He must be ever listening for the voice of God, and seek to conform his life to the highest pattern given.

There may be temptations, great ones, massive, because of his very strength, but through resistance is the strength made greater. Leadership often means pain. The greater the servant, the greater the loneliness and the greater the suffering. Only the all-seeing and all-knowing Mind can understand when a leader sacrifices everything on the altar of his service.

Jesus, the greatest example of leadership the world has ever known, was always going about among the people, giving of his best, and ever pointing them to higher and higher ideals. His help was extended to the weakest and most neglected, and he spent his wonderful vitality to the uttermost, in order that he might the more adequately give them strength and power.

May we, humble and faltering followers in his shining footsteps though we may be, seek to profit by a careful study of his life and example, and thus make ourselves more truly his servants through a living and loving ministry to those about us!

"Some leaders lead so far ahead,
High-visioned, unafraid;
Yet ages after they are dead
We tread the paths they made.

"Some leaders lead so far behind,
And seem to lose the track;
Yet they bring on the deaf and blind,
Who else would hold us back.

"And some seem not to lead at all,
Slow moving on the way,
Yet guide the weary feet and small
Of those who else would stray.

"Lead on, oh, leaders of the race,
Your path is long and wide;
We need your help in every place,
Before, behind, beside."

LULA M. SANDY.

About Clothes

Several years ago, it was my good fortune to become well acquainted with eight charming girls of high school age. These girls represented six different families that at one time had lived in the same city neighborhood. All but two came from the homes of the working classes—carpenters, brick masons, mechanics, teamsters, etc. Two were from a doctor's home. While they were very different as to type, they were equally noticeable for minds well stored with worth-while knowledge, and the ease and grace with which they could do helpful things.

The standard these girls had reached was made possible, as I analyzed it, entirely by the experience, far-sighted knowledge, and wisdom of a mother who had had many opportunities and believed in being a helpful neighbor. Feeling sure her ideas will be an inspiration and help to those among us who are of more restricted experiences, I shall give one of her outlines about clothes.

Her sole idea at the beginning was to free the mother from unnecessary household duty, that she might find time to devote to study and comradeship with her children. The first point of attack with the sewing basket, from which she sought to eliminate extra work by planning to dress the children with greater simplicity, and to select materials that would wear well. She believed in pretty, but sensible, useful clothes.

Her outline plan follows. It will be found sufficiently elastic to meet individual needs.

Materials:

- a. *For undergarments*: Ready-made knitted, unbleached and bleached muslins, colored gingham, sateens, etc.
- b. *For petticoats or bloomers*: Muslins for best; gingham, sateens.
- c. *For dresses*: Percales, gingham, romper cloth, etc. Sheer materials for best only; silk for best only.

Styles:

"Butterfly" dresses, "string" aprons, middie and skirt, one-piece dresses.

Trimmings:

Braids, bindings, etc., for everyday wear; hand embroidery trimming for best only, and then only quick, easily-made stitches.

Number of garments:

(Underwear is not usually over-supplied, so is not given here.)

- a. Under two years: a clean dress and petticoat daily.
- b. Two to six years: Three or four dark dresses. Three or four petticoats or bloomers. One or two best dresses and bloomers.

- c. Six to twelve years: Two or three aprons for home wear. Two or three school dresses. One or two best summer dresses. One best winter dress.
- d. Twelve to eighteen: Much the same as for the preceding group. Girls of these ages should begin to make their own dresses, and to take their places at the ironing board, and help with the laundry. During vacations, the older girls should be given full charge of the house.

I have delayed sending you the above article, in order to watch the practical working out of the suggestions it contains. They "work" very nicely, I find, in other hands than my own, though I feel sure some of our mothers and, especially, the growing girls will feel considerably restricted if they have been accustomed to more.

The secret of finding the number of garments sufficient lies mainly in being careful to keep them clean and in repair. To keep them clean means thoughtfulness on the girls' part, —but that isn't a bad idea, is it? BERTHA L. MADER.

Are Wives Independent?

A well-known student of home conditions discussed the recent agitation regarding a "wife's right to be independent."

"The problem of the penniless wife which was recently raised," says this authority, "calls up the equally interesting case of the wife whose lot it was before marriage to be economically independent. She is, it is true, not so common a type, but each year sees an increase in her numbers.

"It is obvious that even if she continues her work in a profession, on the stage or in the office, after her marriage she will not any longer have full independence, although she is economically her own mistress. Nor, surely, can she expect entirely to be free. Very few women are capable of being intrusted with absolute freedom nor do many desire it.

"Marriage is a bond, and can never be a happy relationship unless each party to the contract is prepared to sacrifice a good deal of personal liberty. A wife's ultimate sphere is, and always must be, her own home. Every girl should recognize this before marriage.

"A shrewd husband will realize that his wife adds to her self-respect by being an efficient wage earner, and will be prepared to give her at least a proportionate amount of her previous earnings as 'housewife's salary' if he requires her to discontinue her professional duties in order to look after his home.

"The fact that most women of initiative can be economically independent to-day ought to remove some of the grievances which wives have aired in the past about the prison bars of marriage.

"The ordinary man finds it impossible to lose suddenly all the possessive and domineering instincts which have characterized the male through the centuries. He must be the master in his own house. There comes inevitably a conflict of wills. He fears lest he should be 'henpecked' if he gives away. On principle, rather than by inclination, he asserts himself, and denies his wife the right to come and go as she chooses.

"If she gives in and comes into line, the husband congratulates himself that he understands women, and becomes convinced that the only way to hold a wife is to keep her fettered. Few men are sufficiently wise to give their wives rope enough to make them feel as much mistresses of their own affairs as they were before marriage, but it is only by such methods that 'the 12-pound look' can be banished from a wife's eyes."—London, England, correspondent, in *Omaha Bee*.

Some Canadian Activities

The Social Progressive Club of the Women's Department of the London (Ontario) Branch, consisting of young married women, was organized on February 8, last, and boasts of sixteen zealous members. A few weeks ago they sent us a little sketch of their activities, which may prove suggestive to other circles similarly situated.

They meet each week at the home of one of the members, where they enjoy a good program of an educational nature. Papers prepared by different members have been presented, dealing with such subjects as "First aid"; "Why Joseph Smith was one of the most prominent men of his day"; "Explanation, accompanied with views, of the Kirtland Temple"; "Has the intellect of woman been kindled since the power of franchise was granted, or has it been lying dormant?" "Why the activities of a club should be like the movement of a clock"; "Thrift"; and other interesting ones.

One two occasions they engaged in debate, the topics being "Resolved, That capital punishment is justifiable," "Resolved, That money has a tendency to lead one nearer to God." The members taking part advanced such excellent points on both sides, it was found hard to determine the winners.

At their meetings they are always favored with vocal and instrumental music, and one of their number also reads a portion of the serial story in *Autumn Leaves*, entitled "Rescue the perishing." At one meeting they had a game, with prizes attached, called "progressive peanut," using three tables. Twice their hostess received a surprise "shower," and always the members are treated to a dainty lunch. On Good Friday evening they put on a successful concert in the basement of their church, the proceeds to be used for beautifying the church grounds.

Their motive is to promote sociability and to develop themselves mentally, as sisters in the one faith. Mrs. Richardson is president and Mrs. Hardy secretary.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XIII

The National Government

- I. Congress
 1. Senate.
 2. House of Representatives.
 3. Sessions and organization of Congress.
 - a. The long and the short session.
 - b. Special sessions.
 4. Salaries.
 5. Special characteristics of the Senate.
 - a. Give three reasons for its power.
 - b. Committees.
 - c. Its conservatism and dignity.
 - d. Treaty-making power.
 6. Special characteristics of the House of Representatives.
 - a. Special powers.
 - b. Committees.
 - c. Debate and law making.
 7. The committee system.
 - a. Its importance.
 - b. Meetings.
 8. How a bill becomes a law.
- II. The President
 1. His prominence.

2. His constitutional powers.
3. The election of
 - a. The nominating convention.
 - b. The November election.
 - c. The election by the electors.
4. Presidential term and succession.
5. General powers of the President.
 - a. Civil and military.
 - b. Legislative.
 - c. Judicial and foreign.
6. Power of appointment and removal.

III. The Executive Department

1. The President's Cabinet.
 - a. Members and their duties.
 - b. Their administrative and supervisory work.
 - c. Discretionary powers.
 - d. The original departments.
 - e. Departments added in early days of the Republic.
 - f. Recently organized departments.

IV. The National Judiciary

1. Interpreters of the Constitution.
2. National courts.
3. Term and salaries.
4. Jurisdiction.
5. The separate courts.
 - a. The supreme court.
 - b. Circuit court of appeals.
 - c. District courts.

Suggestions for Reading and Discussion

1. "Again the Senate," by Samuel W. McCall, in *Atlantic Monthly*, September, 1920.
2. Sections 3 and 8 of Article I of the Constitution.
3. Article II and Article XII.
4. Memorize the last sentence in Section 8, Article I, known as the "elastic clause."
5. In your opinion, would it be wise to increase the number of members in the House of Representatives? Why?
6. Do you consider that the Senate has become a more powerful and important body than the House of Representatives? If so, suggest probable causes.
7. Tell the story of how a bill becomes a law.
8. Name some dangers in the committee system of law making.
9. How many presidential electors is your State entitled to?
10. Can you suggest any improvements in our method of electing a President of the United States? If so, describe them.
11. Do you think it would be better to elect a President for a term of six years with no chance for a second term? Give reasons for your answer.
12. Explain these expressions: franking privilege, Monroe doctrine, executive session, committee hearing, tenure of office.

DORA YOUNG.

There are approximately three hundred people devoting their full time under a salary to the work of Sunday school organization. In addition to this there is a great voluntary army throughout the States and townships. The Sunday school enrollment for the United States and Canada has been carefully estimated by denominations at over 23,000,000, with over 2,000,000 teachers.

LETTERS AND NEWS

An Australian Circular Letter

Good advice for Saints, wherever they may live.

METCALFE STREET, WALLSEND, 19th June, 1922.

Dear Coworker: That an application of the religion of Jesus Christ is much needed to-day is self-evident. The unsettled conditions predicted by the Master are universal. Perilous times are in every land. The world is war-weary and sin-sick.

Strenuous efforts are being made by the leaders of the British Empire and other nations to stem the tide, but the best of diplomacy can only effect temporary relief. The trouble is deep-seated in the hearts of the children of men, and until they are changed, the world's troubles are bound to continue. Men must be born again. The gospel is the only medium that can accomplish this.

A gospel dispensation has been committed to our care and it is not only the duty, but the privilege of every member to assist in proclaiming it (Doctrine and Covenants 85:22). We desire and invite your cooperation to that end.

This subdivision of our work comprises the States of New South Wales and Queensland and New Zealand. In these States we have ten men under General Conference appointment—five in New South Wales, one in Queensland, three in New Zealand, and one in general charge. These brethren are using every means available to extend our work, and some very encouraging prospects are in view. New people are hearing of our work from day to day and we are trusting a goodly number may prove to be "sheep."

In addition to the General Conference appointees we do not forget the good work being done in different places by our local officers and members.

Financial Needs

While it is not required that all go out as missionaries yet all have a share of responsibility in that work. The Lord has said: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." Doctrine and Covenants 119:8. Here is personal responsibility which cannot be evaded.

Some have felt their responsibility and have observed the law of tithing, for which they have been blessed. As a further means of assistance from such, we call attention to the avenue of consecrations and freewill offerings.

Many have not complied with the law of tithing. In all sincerity and kindness we invite such to begin to do so now, for it is as much a part of the gospel as is baptism. Let us not count material things of more value than human souls. (Malachi 3:8: "Will a man rob God?") The Lord says to-day, "Verily it is a day of sacrifice and a day for the tithing of my people." (Doctrine and Covenants 64:5.)

Some have nothing to tithe, but all can at least send in a freewill offering. It is not the amount, but whether you do what you can that counts. The widow was commended by Christ, not for her large offering, but because she did what she could. Even our young people can assist in this way and should be encouraged to do so.

At the present time the receipts are not sufficient to meet

the necessary expenditures. We have reduced the missionary allowances recently and every effort is being made to conserve the funds. Will you not kindly join with the missionary in this work of sacrifice?

In order that you may ascertain your financial standing, the church has provided inventory blanks for your use which will be gladly furnished on application to the bishop. If you do not understand the financial law of the gospel, additional information will be furnished with pleasure.

Payments should be made to your local representative or mailed direct to the bishop, G. Lewis, Metcalfe Street, Wall-send.

Systematic Giving Recommended

Spasmodic giving is ineffective. While a little sacrifice on the part of all will meet the present needs, it will not suffice for the successful continuance of our work. The Lord admonishes his people to be "temperate" in all things. We therefore solicit upon your part, a regular observance of your obligations towards the Lord's work. We desire to reach the standard of "every member a tithe payer."

The field is ripe and ready to harvest. Let us all pray to the Lord of the harvest that the day may be hastened when more laborers may be sent forth, and work to that end, rendering a faithful account of our stewardship.

We solicit an interest in your prayers, that we may be able to perform, in righteousness, the work intrusted to our care.

Praying that the blessings promised to the faithful may be yours to enjoy, and that we may all be permitted to receive an inheritance in the celestial kingdom,

Your servants for Christ's sake,

M. A. MCCONLEY,

Missionary in Charge.

G. LEWIS,

*Bishop of New South
Wales, Queensland, and
New Zealand.*

First Two-day Meeting in Maine

Probably the inspiration for a Maine reunion next year.

On July 22 and 23 convened the first two-day meeting ever held in Maine. It was held at Sargentville, one of the most promising branches of the Western Maine District. Our experiment proved a grand success throughout. Both the preaching and the social services were of a high order of spirituality.

The attendance was good, considering the busy season now on. Brother O. L. Tompson came from Jonesport, in Eastern Maine, a distance of sixty-five miles, bringing with him three car loads of Saints. Brother H. A. Koehler, who was on his way to Onset reunion, was also present, and with him came four of the brethren from Corea. They also made the trip by car, a distance of more than fifty miles.

The Saints of Western Maine came from Stonington, Little Deer Isle, and Vinalhaven. It was the most general assembly yet effected in Maine, and it surely marks the beginning of a get-together movement in this section. The visiting Saints were delighted with the saintly hospitality extended to them by the members of Sargentville Branch. Some outsiders very generously responded in housing some of the visitors. Some acquaintances were made which will bring pleasant memories of the first two-day meeting in Maine.

The Saints of Maine are talking of having a reunion. Why not? We are over a thousand in number and scarcely a score

have ever attended a reunion. Onset is the nearest to us, but the time and expense required to go is too much. What more inviting place could be found to spend your vacation than down on the coast of Maine? That is where John D. comes. What do you think of the proposition, those of you who like clams, lobsters, and fresh fish? To say nothing of the bathing, and scenery, and the cool sea breezes! We don't feel that the Saints here need any recommendation as to their ability to make things comfortable for visitors.

Watch for our reunion notice next summer.

N. M. WILSON.

Tent Meetings at Greenwood, Missouri

About a month ago Elder J. W. A. Bailey came here with the new stake tent. The first service held in it was the dedication. Elder Macrae preached the first sermon. The weather has been somewhat threatening, yet there were only two nights that services could not be held.

Elder Bailey has done the preaching since the first night, giving some special lectures on the House of Israel, proving that America was the place where the church was to be restored in the latter days. There were a few nights the "Russellites" held services here, but from what we could learn we had the largest crowds.

Brother Bailey gave us several stereopticon lectures on the history of the church, the Cliff Palace ruins, ruins of South America, etc. Hundreds of people turned out to these lectures, one time there being nearly four hundred there. Brother Bailey made it plain that it was the Book of Mormon people who built these ruins. These lectures are sure to have a good effect upon the young people.

Several nights Brother H. C. Edwards, who is an agent for the Central Radio Company, of Kansas City, favored us with the use of his receiving set. This of course drew large crowds, which gave Brother Bailey an excellent opportunity to get this glorious gospel before the community.

The last few nights Brother Bailey has preached some wonderful doctrinal sermons and many outsiders seem deeply interested.

Some of the very best families have become very much interested. Several have been baptized, and a lot of the prejudice has been broken down, for which we are sincerely thankful. This has been a very prejudiced community in the past and now that an opening has been made we hope soon to have several more come into our church here.

We have no branch at Greenwood, but there are about fourteen members, and it is our desire to have a little mission Sunday school here with some one to preach for us once in a while when possible.

The tent goes to Lees Summit next and many outsiders from here have promised to attend.

We appreciate the kindness of the Independence musicians, who have helped us with our music several evenings.

There have been several donations given by outsiders for tent expenses.

The Saints here have been strengthened and encouraged by these meetings, and we feel that the efforts put forth have not been in vain.

Sincerely, your sister in the gospel,

ESTELLE REINKING.

Presiding Patriarch Frederick A. Smith reports a very fine trip into the Northwest, attending reunions. He especially mentioned the conference of the Southern Saskatchewan District, where the spirit of peace and unity prevailed.

A New Zealand Letter

Street preaching the principal method of reaching the people.

A line from this land of the Maori and Pakeha may be of interest. New Zealand is a long, narrow strip of rugged, volcanic country, divided by Cook Straits into North and South Islands, with a smaller one, Stewart, farther to the south. It is a land of long railway travel to the north and south, but scarcely any running from east to west. To go from Auckland, where we are laboring with a small branch, to Dunedin in the south is about eight hundred miles by train, boat, and again train to get to the only other branch in the dominion. Expensive? Rather!

It is a land of perpetual rain. Drouths of twenty days are a calamity. It is a land of luxuriant grass, top-grade butter, world-famed cheese, beef, mutton, and fish in abundance, and generally speaking it is "God's own country," as an erstwhile premier used to say. This means temporally, for spiritually it is conservative and does not catch on readily to advanced theological ideas as represented in the progressive latter-day work in contrast to their old, obsolete, iron-clad, and withal repudiated theories.

The New Zealander is a lover of conventionality and orthodoxy in religion, and looks with suspicion upon new cults and, as a rule, gives them scant courtesy. The Mormons who preceded us by forty years, have not made any impression on the Pakehas, but among the Maoris they have progressed wonderfully.

The Mormons seem to have arrived here about 1880, just a few years after the Maori revolt against the government, which gave rise to a new religion called "Pia Mareri" which means "Goodness of grace." It was originated by a Maori named Le Ua about 1860, and continued till 1872. This cult was based on the Bible, and embraced mesmerism, prophecy, and a barbaric and frenzied ritual. It was believed that the cry of "Hapa! Pia Mareri! Haw! Haw!" accompanied by a gesture, would turn a bullet.

A number of these were banished by the New Zealand Government, including a wily man named Te Kooti Rikirangi, to the Chatham Islands, without trial, but Te Kooti seized a ship, brought the company back, and for a few years caused great depredations against the whites. He was finally allowed to retire into the country unmolested. This happening in the seventies and the Mormons coming here in the eighties and finding their chief stamping ground about Thames and the Bay of Plenty, proves that the Mormons reaped the benefit of the psychological condition of the Maoris caused by Pia Mareri, or as it was most commonly called, "Hawhawism," which also operated chiefly in the same region.

When our missionaries came to Auckland about six years ago, they found the Mormons comfortably located and housed in a church and fine mission quarters in Upper Queen, one of the principal streets. Our work was begun on the streets and now the Mormons are not to be heard thereon. Maybe they have an aversion to the "Josephite" elders. These meetings are still continued, every Sunday from 4 till 6 p. m., and some have followed them from the beginning and have not yet joined the church. Some of these men will stand up for the honesty and integrity of the elders, but that is as far as they get.

I have heard all kinds of eulogistic remarks, as well as some disparaging ones, from prominent men of the school which includes infidels, agnostics, Catholics, schoolmasters, and sometimes clergymen. At times when no controversial matter is spoken and there are no interruptions, the crowd

dwindles, but as soon as a controversy starts they are there in hundreds.

Thus this remarkable street movement goes on week after week, the people coming to get all the religion they want, and so our time flies away and the cause does not seem to consolidate.

Can you find a man who is capable of turning this situation to account? If so, let the church send him by the first boat. I have preached to this crowd almost every Sunday since coming, in conjunction with Elders A. V. Robinson, missionary, and Elder L. C. Bhery, local, both of whom are favorites and brave defenders of the faith. The crowd has given me a good reception, and one day a Church of England clergyman eulogized my effort, though he had "no sympathy with any phase of Mormonism."

Recently Brother Robinson baptized a young Church of England man. He went to his clergyman on Friday and as a result did not arrive for confirmation on Sunday.

He came to our office on Monday and said he had entered into an agreement with his father and his pastor not to read our literature or talk to us for three months. He says he did this to prove to them that he had not been hoodwinked by us, but that he knew his mind and could stand the siege. He said, "I will be with you in three months." So the case now stands.

They play the game low down when a Church of England minister will go to a Mormon elder to get evidence against Joseph Smith with which to counter our work. That is what this minister did, and the Mormon supplied it to defame one whom he pretends to believe a prophet. The minister also tried to work on the young man's feelings by saying, "If your dead sister knew it she would turn in her grave."

Brother A. H. Loving, the only other missionary in this dominion, is laboring at different points among Maori and Pakeha. He is now concentrating in a fine sized town named Thames, and with Sister Loving, who is a splendid tracter, is doing good work.

Thames is a Mormon stronghold and we expect some hot work ere long. Brother Robinson and I are going there to assist. We are doing quite a lot of house-to-house canvassing but though we meet some fine people who will read our tracts, they do not as yet turn to the Lord.

My health has not improved in Auckland, as I find the hilly city very hard to negotiate on foot, and too uneven for my bicycle. One needs a motor. My wife is better than when leaving Australia, but our daughter, Phyllis, though well, cannot get employment at the millinery trade. There is a great financial depression here and much unemployment, but rents and properties are fabulously high in price, I presume a full third higher than in Australia.

After spending three months of winter here I am more than ever in love with the sunny skies of my native land, Australia.

With fraternal greetings,

J. H. N. JONES.

The Busy Life of an Apostle

Apostle J. F. Curtis writes to the Presidency from McKenzie, Alabama, July 31, that the reunion at the Alaflo Branch was well attended and the meetings he had held after the reunion resulted in the baptism of twenty-five persons, some of the best people in the community coming in with us.

He was at the reunion at McKenzie at time of writing and interest was good with attendance satisfactory. Since his debate at Dailey, Michigan, he had preached fifteen sermons, baptized 27, confirmed 10, and ordained one priest.

Independence

President F. M. Smith has been in the East, attending Deer Park and Onset reunions. President Elbert A. Smith goes to Lamoni this week and will attend the Eastern Colorado reunion. Others of the general officers have been busy attending reunions in various sections of the country and will be for some time. G. T. Griffiths has been taking in Canadian reunions and others to the south of Ontario. J. A. Gillen was at Onset. U. W. Greene has been in Oklahoma and at Joplin. Paul M. Hanson at Lamoni. J. F. Curtis at southern reunions. T. W. Williams will be in Western Iowa and at Stewartville, Missouri. R. C. Russell is attending northern reunions. J. W. Rushton will attend the Idaho reunion.

The employees of the church offices in Independence held a picnic last Thursday afternoon at Horseshoe Lake, about six miles southeast of Independence. About two hundred attended and thoroughly enjoyed the day. Dinner and supper were served picnic style on the grounds, and recreational features were well organized and enjoyably executed. Speeches in keeping with the occasion were features, participated in by Elbert A. Smith, J. F. Keir, S. A. Burgess, R. S. Salyards, with a story for children by Marcella Schenck. It was a delightful day and altogether a pleasant event. It was proposed by the employees and they made up the time lost by working Saturday afternoon.

It so happened that the picnic was held on the twenty-fifth anniversary of the marriage of President F. M. Smith and wife. Yet the exigencies of church demands made it necessary that on that date he be on the Atlantic coast while his wife and family were on the Pacific coast.

Brother R. D. Weaver, who has been at the Sanitarium over eight weeks has developed fistula of the bowels, which will retard his recovery, and he asks the prayers of the Saints for his recovery, that he may be about his Master's business.

Elder F. T. Mussell, also in the Sanitarium for about two months, has so far recovered as to be about the building and out on the porches.

Local conditions are quiet, yet commercially we are favored by having oil-burning electric plant, the gas plant using oil for power purposes, and some coal coming in constantly from southern fields. Unemployment is probably at a minimum, with crops of all kinds good, and fruit plentiful.

Power trouble delayed the radio sermon Sunday, but after arrangements were completed to send by battery power, Elder S. A. Burgess preached a twenty-minute sermon on "Our Father," and a musical program was given by the Y. K. T. Quartet. Next Sunday Bishop J. F. Keir will be the speaker at 2 p. m. Tune in at 360 meters and let the HERALD Editors know how successfully you are receiving these programs.

Patients entering the Sanitarium for the week ending August 5: Miss Helen Bivens, Gashland, Missouri; Mrs. Fred Heman, Levasy, Missouri; Mrs. Jewell Patrick, Warrensburg, Missouri; Frank A. Fuhr, Sibley, Missouri; and the following from Independence: Mrs. Llewellyn Jones, Mrs. Charles Kemper, Miss Agnes Urton, Mrs. Bessie Kittle, Mrs. P. J. Travis, Miss Gladys Moore, Mrs. L. W. Cross, Mr. S. A. Rogers, Mrs. Veva Davidson, Mrs. Charles Stewart, and Miss Goldie Davis. X-ray patients: Sam Randall, Mount Washington, Missouri; Mrs. Lloyd Hill, Ayrshire, Iowa; and D. T. Lewis, L. W. Closson, and Ralph Smith, of Independence.

Holden Stake

HOLDEN. A feeling of deep gratitude flows from the hearts of the Holden Saints over the improvement in the health of their pastor, D. J. Krahl. While he is not sufficiently recovered to enter into the active duties of his office, he can take much more physical exercise than for some time past.

Between thirty and forty of the Saints went to his home Monday evening, July 24, to cheer him and make him feel the deep solicitude that has been felt for him during his affliction. Light refreshments were served and a very pleasant evening was spent.

Brethren Macrae and Ross are very busy making arrangements for the Square Deal Dining Hall at the Missouri State Fair. The profits from this hall go into the Stake Church Building Fund. It is hoped that the Saints will look up this eating place when at the fair.

The copious rains of the recent past have made the crops look fine. Prospects for corn, fruit, and vegetables are exceptionally good.

MARSHALL. A special day of service was provided by our stake president, W. S. Macrae, he being associated with Brethren Fred Scarcliff and I. M. Ross. The special social service called at 8.30 Sunday morning, was spiritual and uplifting indeed, and evidences of the goodness of our heavenly Father were made manifest. All the services of the day were of a high order and we anticipate results.

Burlington, Iowa

On Sunday, July 16, Brother Charles J. Smith (missionary in charge in the Nauvoo District) and wife, stopped over in Burlington, en route from their home in Sioux City to Nauvoo, where they expect to spend some weeks in the Mansion House. Brother Smith spoke at the chapel here both morning and evening, and good interest is reported.

On the same date Brother and Sister Ralph Welday drove to Burlington from Cedar Rapids, where Brother Welday is engaged in the fruit business and laboring locally as an elder in the branch. He spoke for us in the morning, an able presentation of some of the essentials in preparation for Zion.

Brother D. J. Williams, both district president and president of the Burlington Branch, has been out in district work over Sunday, the 30th, together with Sister Williams who is district organizer for the Women's Department. During his absence, members of the local priesthood occupied to good advantage.

CORRESPONDENT.

Elder Davis Has Been Ill in Australia

A letter from Apostle Myron A. McConley, dated July 6, and written at Taree, New South Wales, Australia, tells of the recent illness of Elder James W. Davis from blood poisoning in his leg.

He had suffered from erysipelas in his feet following an attack which came on him while en voyage between San Francisco and Hawaii. Following treatment in Hawaii, he was apparently cured. About June 1 he was attacked again following a slight abrasion in the skin of his leg, from which he recovered and was in fine spirits. About June 27 the leg again became inflamed from the abrasion, but a physician thought it nothing to worry about. However, Brother Davis took ill while at John's River church and it was found to be blood poison. He was taken to the hospital at Taree where, after a strenuous fight on the part of those caring for him, he was thought to be out of danger at the time of writing.

Brother McConley intended to return to Argents Hill, where, in company with Bishop Lewis, they intended to visit

MISCELLANEOUS

RAILROAD RATES FOR GENERAL CONFERENCE DELEGATES

One and One Half Fare for Round Trip Possible

We have completed arrangements for special rates for delegates coming to General Conference, beginning October 1, 1922. These rates will apply from all points in the United States and Canada under the following conditions:

Tickets at normal one-way tariff rates for the going trip may be bought on any date from September 28 to October 4, both inclusive (except from Pacific Coast States where the dates for purchase will be from September 27 to October 3, both inclusive).

When purchasing these tickets *be sure to ask the ticket agent for a certificate.* All agents should be supplied with certificates, but if any agent does not have a certificate, get a regular receipt for the fare with indorsement, "No certificates on hand at this station." Be sure to get either a certificate or a receipt with indorsement signed and dated by the ticket agent on the same day as the ticket; also be sure that the certificate or receipt shows the same point of starting and destination as the ticket.

Tickets must be bought through to either Independence, Missouri, or Kansas City, Missouri, preferably to Independence, if possible. If, for any reason, you cannot buy a through ticket to either Kansas City or Independence, buy a local ticket to the nearest place where you can get a through ticket, and then buy from such place through to either Kansas City or Independence, securing a regular certificate or a receipt signed by the agent at each place.

Immediately upon arrival at Independence present your certificate to the undersigned. If we have 250 or more certificates properly made out and presented for validation, it will entitle those presenting them to purchase return tickets on or before October 18, 1922, over the same route they came for one half fare; but, until 250 certificates are presented for validation, no one will be entitled to purchase return tickets at reduced rates; hence, the necessity for immediate presentation of the tickets, as some may desire to return home earlier than others.

No refund will be made on account of failure to obtain a proper certificate, or on account of failure to have the certificate validated, so be sure to attend to these two important features.

These reduced fares will be available to all attending the conference, or to members of their immediate family.

Particular Notice to Pacific Delegates

Delegates coming from Ogden or Salt Lake City, Utah, and points west thereof, who desire to do so, may save themselves railroad fare by purchasing the regular round trip, summer tourist tickets to Kansas City and return, which will be on sale until August 31, 1922, and are good for return on or before October 31. These tickets are good for stop-over at any intermediate points in either direction. The price of these round trip tickets is only a very small amount more than the one-way fare, but *they must be bought and the journey must be started on or before August 31.*

scattered groups of Saints at Dorrigs, Ashton, Coramba, Boambee, and Corindi, en route to Queensland. He had suffered more from the winter season than he had anticipated, the recent cold, frosty nights giving a real meaning to the word *winter*.

Edwin T. Dawson, of Lamoni Stake, writes: "For several months I have noticed good improvement in the sermons from the ministry of this stake, and some whom we thought the most feeble have greatly improved, now seeming to be among the best speakers. I am hopefully and prayerfully looking forward to a still greater improvement. I see much to encourage and nothing to discourage in this Stake."

Those who wish to take advantage of these rates, but who do not desire to leave for conference before the latter part of September, may buy these tickets, board the train, notify the conductor that they desire to stop off at the first station, get off there, and buy a local ticket back home. Later, when they wish to start to conference, they can buy a local ticket to the station where they left the train, using their tourist ticket from there on to Kansas City. This plan is perfectly lawful in every way, and for those who are willing to go to the inconvenience will save, for those coming from the Pacific Coast points, from \$25 to \$35 per ticket as compared with the cost of the round trip journey, using the certificate plan outlined above, and a less amount for those further inland. Ask your ticket agent what the difference will be from your station between the round trip summer tourist rate to Kansas City and one and one half times the regular one way rate.

If you do not understand any feature of the reduced rates outlined above, I shall be glad to hear from you, and it is also suggested that before buying your tickets you consult your district secretary, if possible, as we will make some recommendations to them as to the best routes to be used by delegates, particularly where a number may be traveling together.

G. S. TROWBRIDGE,
Transportation Manager.

INDEPENDENCE, MISSOURI, August 7, 1922.

Reunion Notices

Eastern Colorado, at Colorado Springs, August 19 to September 3. Expecting good speakers: Elders Elbert A. Smith, B. R. McGuire, Ellis Short, and M. A. Etzenhouser; also the regular local and missionary forces of the district. Cafeteria plan worked admirably last year and will be in operation again with meals from fifteen to forty cents. Tents: 10 by 12, \$4.50; 12 by 14, \$5.50; cots, not over \$1. All mail for people attending reunion should be addressed to 1015 West Cheyenne Road. Yellow cabs will carry one person from either station to grounds for about \$1; two persons for \$1.20; three for \$1.40; four for \$1.60. If wanting this service upon arrival call Main 4700. If coming out to grounds by street car and paying only one fare, take Broadmoor car and get off at Fox Street (Broadmoor cut-off) and Cheyenne Road and walk four blocks up Cheyenne Road to old Cheyenne Schoolhouse. If paying only one fare on Canon car, get off at Fox Street (one-fare limit), walk one block south to Cheyenne Road and up this road to old schoolhouse. Those wanting to pay two fares from town take Canon car, get off at O'Malley Avenue, walk one block south over to Cheyenne Road and half block west to old schoolhouse which houses our cafeteria. Some had difficulty in locating grounds last year, hence the fuller directions this year—follow them and you'll have no trouble. Order tents and cots at once from R. S. Salyards, jr., 920 North Cedar Street, Colorado Springs.

Conference Notices

Western Montana, at Race Track, during reunion, August 26 and 27. Please send all reports to J. P. Wyckoff, Deer Lodge, Montana.

Eastern Michigan, at Port Huron, September 2 and 3. We hope to have a report from all men holding priesthood in the district. Please send all reports to Herbert Swoffer, secretary, Sandusky, Michigan, not later than August 29. Apostle Gomer T. Griffiths will be with us and possibly other leading officers of the church. William M. Grice.

Eastern Colorado, at Colorado Springs, during reunion, August 26 and 27. Much important business, including election of delegates to General Conference. Send ministerial reports at once to R. S. Salyards, jr., 920 North Cedar Street, Colorado Springs.

Three-day Institute at Wichita

A three-day institute will be held in Wichita, Kansas, August 18 to 20. All the Saints in the surrounding territory are invited to attend. Sunday, August 13, has been set aside as a day of fasting for the success of these meetings. Hope all will observe it if possible. Anita Wilson, 321 Grove Street, Wichita.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Lamoni Stake, at Lamoni, Iowa, August 2 to 14 (397, 638).
- Western Oklahoma, at Eagle City, August 4 to 14 (247, 589).
- Central Oklahoma, seven miles north of Tulsa, three miles south of Sperry, August 4 to 14 (612, 685).
- Chatham, at Erie Beach, Ontario, August 4 to 14 (271, 660).
- Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638, 732).
- Southern Idaho, August 11 to 20.
- Kewanee, at Galva, Illinois, August 11 to 20 (732).
- Northeastern Kansas, at Netawaka, August 11 to 20 (271, 635).
- Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
- Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
- Central Michigan, at Pinconning, August 11 to 20 (469, 565, 732).
- Des Moines, at Runnells, Iowa, August 11 to 20.
- Eastern Iowa, at Maquoketa, August 11 to 20 (469, 660).
- Southwestern Texas, at San Antonio, August 18 to 27 (660).
- Southeastern Illinois, at Brush Creek, August 18 to 28 (638, 685).
- Utah, at Malad, Idaho, August 18 to 28 (541).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541, 732).
- Central Nebraska, at Inman, August 18 to 27 (516, 685).
- Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222, 660).
- Western Montana, at Race Track, August 18 to 27 (638).
- Far West Stake, near Stewartsville, Missouri, August 18 to 27 (319, 660).
- Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27.
- Eastern Oklahoma, at Haileyville, August 18 to 27 (685, 732).
- Southern Missouri, at Springfield, August 18 to 27 (685).
- Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27 (685).
- Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589).
- Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638, 732).
- Northeastern Illinois, August 24 to September 3 (589).
- Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

Conference Minutes

ALBERTA.—At Ribstone, July 7 to 9. Officers: William Osler, sustained as president; William Roy, first counselor; Melvin Hanna, second counselor; W. H. Chandler, secretary. The conference was one of the best held in Alberta for some time. A large crowd was present and a peaceful spirit prevailed during the entire conference. District Sunday school convention was held on Friday. Will Cooper, of Metiskow, was elected superintendent, and Minnie Burton, of Ribstone, secretary. William H. Roy reported total receipts, 1,374.76; expenditures, \$506.91; remitted to Bishop B. R. McGuire, \$345; balance on hand, \$22.85. District auditor reported Brother Roy's books in splendid condition. The speakers at the conference were Elders Stead, Osler, Roy, and Lloyd Gregory. There were five baptisms Sunday afternoon, Elder Beckley officiating. W. A. Cooper, secretary.

LONDON.—At Springbank Park on the reunion camp grounds of the first annual reunion of the London District. The reunion began July 1. The conference was held on the 8th and 9th, with Gomer T. Griffiths presiding, as he did throughout the reunion. The following officers were elected, providing the consent and approval of the First Presidency and Quorum of Twelve can be obtained: J. H. Yager, present appointee of the general church as missionary supervisor for the district, president; L. O. Pearson, of Saint Thomas, first vice president; L. Burnard, of London, second vice president. Officers sustained were: Lucy Yerks, of Waterford, secretary; Bishop Burger, of Saint Thomas, treasurer; Elder and Sister W. A. Withrow, of Stratford, chorister and organist respectively. The Religio field worker, Sunday school superintendent, organizer of the Women's Department, were also sustained, receiving a vote of appreciation for the good work done during the year. The committee for two-day meetings was continued and made a standing committee of the district. Sister Glines, representing the general church Sunday school, Religio, and Women's Departments made a host of friends and we believe a lasting impression for good upon the mind of everyone privileged to meet with or listen to her. Under her immediate leadership, with the unhesitating approval of President F. M. Smith, the organization formerly known among us as the Saint John's Nursing Division was renamed "The Nursing Guide of the London District of the Church of Jesus Christ of Latter Day Saints, Number 1," and Sister E. K. Swindall, as supervisor of this new department of the church, was approved by the conference. The reunion committee was sustained, receiving also a vote of thanks for the arduous work done in connection with the inauguration of London District reunion. P. H. Philippin, secretary of conference.

Our Departed Ones

GIBBONS.—John Fitz Gibbons was born at Harrisburg, Pennsylvania, October 21, 1845. Moved to Dodge County, Minnesota, in 1857. Served in Company M, First Minnesota Artillery, during the Civil War. Baptized in 1877. Moved to Pelican Rapids in 1900. Married Florence Elizabeth South, December 11, 1873. Died from paralysis, July 14, 1922. Leaves wife, three daughters, three sons, one sister, and two brothers. Two children have preceded him. Funeral services in charge of Marcus Erickson and Thomas Leitch.

STAFFORD.—Henry, son of Edward and Prudence Stafford, was born July 19, 1851, at Utica, Tioga County, New York. Moved with his parents when a child to Abingdon, Illinois. Moved to Decatur County in the spring of 1915, settling across the road from what is now the reunion grounds, one mile south of Lamoni. Married Hannah Tibbets, October 19, 1875. Baptized in 1875. Died at Lamoni, Iowa, July 8, 1922. Leaves wife, one sister, and two brothers, and a number of nieces and nephews. Funeral from the home in charge of William E. Lorance. Sermon by E. E. Long. Interment in Rose Hill Cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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A Sharp Ax!

Is Your Ax Sharp or Dull?

It has been well said that an educated man has a sharp ax in his hand, and an uneducated man a dull one. The purpose of a college education is to sharpen the ax to its keenest edge.

No Time Lost in Sharpening!

The man who has a forest to clear realizes the importance of sharp tools. Time spent wisely in sharpening is his best investment, because it leads to greater efficiency. So it is with education. It has been proven conclusively that a college training pays. Education aids nature in the development of the physical, intellectual, and moral faculties of man. It adds to his perfection, his happiness, and does not leave his social destination to mere chance.

The Man With a Plan Succeeds

Plan your career! A general studies the country, considers the line of march, takes account of his supplies and equipment, calls into consultation critics of his plan, because he knows that conquest or captivity depends upon a plan. So it is with you—young man or young woman—whoever you may be. A plan determines whether you will succeed or fail, whether you will be master or servant. The difference between economic independence and industrial slavery is a plan—an education if you please.

Go to Graceland College
Your Own Church School

Officially accredited and fully standardized

For complete information write

The President

Graceland College

Lamoni, Iowa

Good Rules for Children

President Harding is quoted as referring to the moral laxity, shifting of standards of duty: "The failures of the past invariably have been preceded by spiritual paralysis and moral looseness."

One hundred and thirty mothers of the Parents' League of Brooklyn, New York, have adopted these rules for boys and girls between fifteen and eighteen:

What They Must Do

- Limit party hours from 8.30 to 12.
- Parties on Friday and Saturday nights only.
- Wear simple, refined clothes, always.
- Have chaperons always.
- Have carefully censored shows.

What They Mustn't Do

- Dance improperly.
- Serve refreshments after parties.
- Attend more than one party per night.

Rules for Those Still Younger

- Entertain in small groups.
- Use simple favors; cut out prizes.
- End parties at 8.30.
- No shows unless approved by parents.

It will be remembered that the mothers of Independence took a similar action a few months ago, not recognizing any dance as proper. It is both necessary and right that parents should assume a responsibility in the present social situation. They owe it to their children as well as to society.

Good Advertising

The branch at Hutchinson, Kansas, Elder R. J. Wildey pastor, have been putting out some pleasing printed matter of late. One was a regular invitation style card, mailed in appropriate envelopes to various families. The date is filled in by hand, with subjects for the morning and evening services on Sunday. The card we received announces as the subject for morning, "Consecration," and for the evening, "Baptism," and is signed by the pastor.

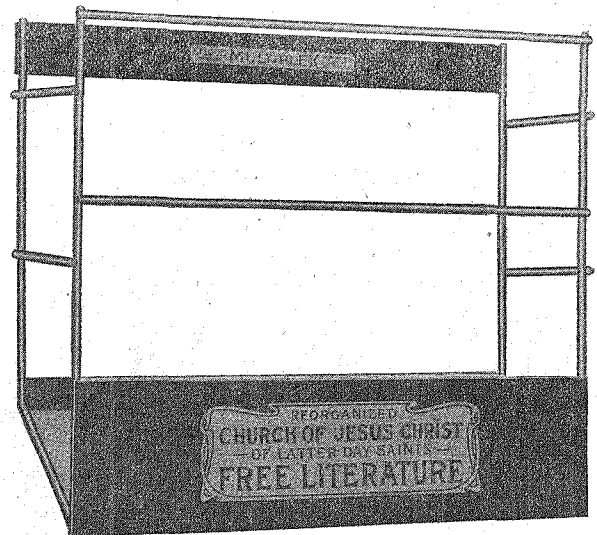
They also have had printed a blotter 4 by 8½ inches, in black and red ink, white, with blue blotter surface. The headline says: "The best insurance plan ever offered to mankind." The display is continued with a statement that "Eternal life is offered on terms not duplicated or even approached by any other organization." "The church built after the Bible pattern." A large replica of the church seal occupies a prominent place; Jacob 2: 36 and John 8: 31, 32 are quoted. Time of services on Sunday is given, location of meeting place, name of the city and State, with the line—"Our creed all truth" make it a complete statement, well displayed, and likely to be seen and considered frequently. They had the work done locally. Both jobs are exceptionally clean in appearance, well balanced, and effective for general advertising.

Special Offer on Colored Post Cards

In order to reduce stock, a low price is being made on our post card views of various church buildings. These are printed excellently in three colors and are good, clean stock. The views are of Graceland College, Liberty Home, Saints' Home, Stone Church, Lamoni Brick Church, former Herald Publishing House.

The new price is 6 for 5 cents, or 36 for 25 cents, post-paid, in any assortment desired. Simply framed, these make excellent wall decorations and have considerable historic value.

Will You Help This Missionary to Find Work?



Many have been converted to the gospel through the chance reading of a tract. The Lord blesses his written word as he does the spoken message, and our most gifted men have written tracts that are as interesting and convincing as their best sermons.

A tract box, filled with well-assorted literature, placed in railroad station, post office, or hotel, will reach many strangers, and may do untold good. Every local church should also have a well-filled literature box, that the visitors may have free tracts if they wish.

ARE THERE 100 BRANCHES WILLING TO COOPERATE TO THE EXTENT OF \$10 EACH?

This is our plan: Let each branch raise a fund of \$10 for this special purpose. On receipt of this money the Herald Publishing House will make up and ship the following assortment of tracts that are especially well adapted to this work:

- 100 Statement of Belief
- 100 Busy Man's Tract: Faith
- 100 Busy Man's Tract: Repentance
- 100 Busy Man's Tract: Baptism
- 100 Busy Man's Tract: Laying on of Hands.
- 100 Busy Man's Tract: Resurrection
- 100 Busy Man's Tract: The Great Restoration
- 100 Nineteenth Century Prophet and His Work
- 100 L. D. S. A Question of Identity.
- 100 The Church of Jesus Christ.
- 20 Open Letter to the Clergy.

These 1020 tracts at catalogue price come to just \$10, but to help in this special campaign we will give with each order one of the tract boxes pictured above. This is a very practical box, durable, attractive, and creditable to the church.

Then let the local publicity agent or a special committee or a class find suitable location for this box, make arrangements for its placing, and see that it is regularly supplied with this assorted literature.

What a splendid missionary effort that would be!
Who will be the first to respond?

Send your orders to **HERALD PUBLISHING HOUSE**
INDEPENDENCE, MISSOURI

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, August 16, 1922

Number 33

EDITORIAL

Called to Be Priests for God

The people of God are blessed with great talents; they have therefore the greater responsibility.

It is a good thing to be humble; to get down to earth—not think more of ourselves than we should. Yet there is also at times a necessity for honesty, a careful weighing of the truth.

Some years ago we saw a statement signed by one of our ministers to the effect that those who were normal, those who were able to receive their education at the proper age and in the proper way, could go into other schools, implying that Graceland had little to offer such for Graceland is for the abnormal. He continued that while there are many orders of society our church draws from the very dregs of society.

The intention was doubtless very good. It was to emphasize, for example, that those who can receive a grammar school education or high school education at the customary age would well take advantage of the other public schools of that class, but that Graceland had an academy for the benefit of those whose early opportunities had been neglected. But he quite overstates the fact when he declares Graceland to be for the abnormal, for in the collegiate work especially, the need of watchcare over our young at a critical time of life is becoming more and more apparent.

As to the statement with regard to the members of the church, he was of course very greatly in error. Our opponents have stated it more truly when they have accused us of drawing our members from other so-called Christian churches instead of going out into the byways and into the gutters and getting our converts there. This is doubtless in part true, and there is a very good reason that such is the case. The Mosaic law was a schoolmaster to bring men to Christ. We have reason to believe that there has been inspiration, as claimed by other men, for the same purpose, to act as a schoolmaster to prepare a people for true Christianity. The so-called Christian churches likewise have a portion of truth

and have as members many excellent individuals. They all have truth and are entitled to a portion of that light which lighteneth every man that cometh into the world.

But to the church of God as reestablished on the earth, there belongs the responsibility of being the crown of his work here on earth. It might in a sense be called the post graduate course. It requires more of thought, more real conviction, to join the true church of God than it does to follow in the way of so-called Christendom. It is therefore both logical and to be expected that such an organization established by God would draw strongest from those whose religious convictions are established, those who really desire to serve the God of heaven, those who have studied his word and recognize the truth when they hear it.

The church does not take the position that those belonging to other churches are doomed to hell. The church has never assumed such an attitude. To the contrary, many of those who have been guilty of grievous sins and have gone to a place of suffering, to hell for a season, will come forth and receive in the judgment a certain reward better than eye hath seen or ear heard. The honorable men of the earth receive a still better glory, to everyone as he is able to receive; and to those who are truly children of God there is also given a fullness of the celestial glory.

It is right that the honorable men of the earth should be found capable of promotion, of advancement and preparation for a better glory and for showing forth a great sacrifice and devotion to the purposes of God. It is right, therefore, that the church of God receive revelations from God, acting under the direction of his Holy Spirit, preaching again the message as it was given by Jesus Christ, and that this church should draw from other churches, and it is an honor to other churches that such should be the case.

But if these people then are a peculiar people, if they are a chosen people, a select people, there rests upon them, therefore, the greater responsibility, for from him to whom much has been given much shall be required, and he who possesseth the greater life, if he fail, shall receive the greater condemnation.

The world is moving forward and there are many
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individual instances of personal sacrifice. Other churches are doing much with tithing and with stewardships, so far as they have been able to comprehend these terms. It behooves us, the people of God, to move forward with greater earnestness and with a feeling of that greater responsibility.

Called to be the light of the world, the people of God cannot justly excuse themselves by the standard of others. That members of other churches dance is not necessarily an excuse to those on whom has been placed this responsibility. The test applies to all of our life. That ministers of other churches smoke tobacco is no excuse for us. The use made by others of moving pictures or other instrumentalities does not thereby become an excuse for us. Our conduct must be judged by the standard of right in the light of inspiration. Called to be the light of the world, his children are indeed not hid under a bushel, but rather set on a hill to be considered of all mankind.

The work of God shall not fail. Let us take care that we ourselves do not fail. S. A. B.

The Young People

A great band of enthusiastic, self-denying, sacrificing young men and women is needed.

In the midst of the turmoil of the world there is much criticism of the young people. At the same time there is an appeal made in many quarters for the young people to save the race, and that the only hope of a new world and of better conditions rests with the young.

The fact that the world is confronted with a grave situation is generally acknowledged by those who think and observe the signs of the times. It will require strong men and more men than ever before. It will need, as one writer suggests, whole-hearted men, clean-hearted men. Yet how many leaders have any of these characteristics, let alone all of them. This writer continues that such leaders must be found among the young men, as the "old men are all steeped, branded, tarred and feathered with the materialism of the late nineteenth century." In patriotism they see only loyalty to a political machine, and that for personal benefit. They are slow to see the value of the common weal. At the same time no one is going to get anywhere who thinks primarily of his own leadership. There are times in history when men are called on to give up everything for an ideal; there is a call for consecration, for what we can give and do for an ideal.

The above is in part a summary from one of many articles coming to our attention in recent years. In the church we are also confronted with the empha-

sis of the value of the young people. The reason for that is that we know that older men become set in their ways and but few new habits are formed or many new ideals undertaken after growth is fully completed; say after thirty or thirty-five years of age. The sutures of the head remain open until about twenty-five, and with the ablest thinkers perhaps to thirty, but rarely beyond thirty-five. This does not mean that older men may not do the best work, may not continue to develop and grow. It does mean the establishment of fundamental ideals is effected. But we also note it is the older men who continually do the most for the social service.

We note in the earliest days of the Restoration the number of young men in the places of leading importance in the church. There were several reasons for this. It takes the zeal of young men to carry on a new hope and master new ideals. There was much aggressive work to be done. In addition to this, the one chosen as the leader and head of the church was himself a young man. It was therefore natural that he should surround himself with young men, though it is true that there were many older in years also affiliated closely with him.

We are inclined at times to forget our own youth and the needs and value of youthful energy. Men who were themselves called to office in the church in their early years are yet loath to nominate men who are even five or more years older than they were at the time of assuming responsibility. It is difficult, perhaps, to realize that Joseph Smith, the Martyr, was only a little past twenty-four when the church was founded; that his son, our late President Joseph Smith, was only a little past twenty-seven when he became the president of the high priesthood and of the church.

Yet when he, at seventy years of age, called his own son as a counselor, already ten months older than his father at the time he assumed the sole responsibility as president of the church, and also named R. C. Evans, a man then fifty years of age, he wondered why men so young in years should be chosen. The matter of age is relative, but it is not relative that we should consider what each man has to give and should secure the best attainable for the church.

We look for young men in the Quorum of Twelve for the reason that this quorum is so clearly the leading missionary quorum of the church. When the Twelve were called in 1835, their ages ranged from twenty-four to forty; the average age was less than thirty years. In the Reorganization, when the Twelve was reorganized in 1873, the age of members then named ranged from twenty-eight to forty-eight, and the average age of these new members of the quorum then was thirty-six years.

But while we look and realize that the church needs the energy and enthusiasm of young men, we realize very thoroughly that she also needs the experience and wisdom of those older in years. And there are several reasons why the leading officers of the church will now not be quite so young as during the days of the early Restoration. One reason is that the church has now many men who have their ideals established, and rightly established. There are perhaps more men past forty who are ready for the establishment of Zion than we ordinarily realize. That one great reason for the choosing of young men, those under thirty, is largely minimized, while there is the added advantage of deeper thought in those older in years.

Again the greater need for preparation and training, the emphasis laid upon education, will tend to mean a few years difference. There are these and other elements to be considered.

If the church is to carry on the program before her, there is needed a great band of enthusiastic, self-denying, and sacrificing young men and young women to step forward in all their zeal and power and do their great part to that end, though there may be associated with them those who have looked for years for the coming of a better day.

Men who are whole-hearted, who really believe and hold for fundamental principles, men who are pure in heart, men who are courageous, are needed; but there are many of them in the church who are waiting patiently a time of greater service.

S. A. B.

Saints Awakening to Need of Church

Reports from our bishops in Australia indicate that the business depression has seriously affected their income, but that by special effort on the part of the Saints, conditions are improving.

We are glad to report that the Saints generally are beginning to feel that the financial problem of the church is their individual problem, and there is an increased disposition to try and help. This, together with the improved business outlook for the year ahead of us, is encouraging.

We want to be able to report to the coming General Conference that our receipts are equal to our disbursements. We can do it. You can help. Don't wait until to-morrow, but do your part to-day either by way of free will offering or the payment of the tithe.

BENJAMIN R. MCGUIRE.

Over \$2,500 worth of books were sent out to reunions from the publishing house this season, so the Saints might have opportunity to make personal selection from the best in church literature.

Religious Aspects of Evolution

Summary of the views on evolution of a noted editor.

Lyman Abbott, in *The Outlook* for March 22, discusses briefly the subject of evolution as affecting religion. He states that creation even now is going on all about us, that it is a process and not a product. He refers to Huxley's description of the marvel of the development of the single cell in the egg into some animal such as the newt; how after a certain stage, as though by the hand of the Master a spine begins to appear, then the head at one end and the tail at the other until, watching the process hour by hour it would seem almost that by some greater vision we might see a hidden artist with his plan before him striving with skillful manipulation to perfect his work.

This same process seen through a microscope is also disclosed by the telescope in the distant stars. Evolution does not banish God; instead, it enables us to see him at work by our side, whereas before we thought we detected indications that he had been at work long ago.

Hugh Miller saw in the rocks the footprints of the Creator and the universe pervaded by the spirit of service and sacrifice. Love, service, and sacrifice are the processes of continuous creation.

Doctor Abbott rejects the explanation of the struggle for existence and the survival of the fittest, quotes Henry Drummond as saying that the struggle is the villain of the drama of life reacting to bring the other players for higher ends, finding love and sacrifice throughout the universe. He continues:

To interpret the course of evolution without this [law of sacrifice] would be to leave the richest side even of material nature without an explanation. Retrace the ground even thus hastily traveled over, and see how full creation is of meaning, of anticipation, of good for man, how far back begins the undertone of love. Remember that nearly all the beauty of the world is love-beauty—the corolla of the flower and the plume of the grass, the lamp of the firefly, the plumage of the bird, the horn of the stag, the face of a woman; that nearly all the music of the natural world is love-music—the song of the nightingale, the call of the mammal, the chorus of the insect, the serenade of the lover; that nearly all the foods of the world are love-foods—the date and the raisin, the banana and the breadfruit, the locust and the honey, the eggs, the grains, the seeds, the cereals, and the legumes; that all the drinks of the world are love-drinks—the juice of the sprouting grain and the withered hop, the milk from the udder of the cow, the wine from the love-cup of the vine. Remember that the family, the crown of all higher life, is the creation of love; that cooperation, which means power, which means wealth, which means leisure, which therefore means art and culture, recreation and creation, is the gift of love. Remember not only these things, but the diffusions of feeling which accompany them, the elevations, the ideals, the happiness, the goodness, and the faith in more goodness, and ask if it is not a world of love in which we live.

Leaving Drummond, Doctor Abbott refers to the development of individual man from the single cell through the various forms of animality until he reaches the human form and then birth into the world. Romanus is quoted as showing side by side the embryos of a fish, salamander, a tortoise, a bird, a hog, a calf, a rabbit, and a man. Three successive stages of development were examined. "There is very little difference between the eight animals at the earliest of the three stages represented, all having fish-like tails, gill slits, and so on."

Even the baby is but a seed bed of human possibilities for good and for evil. Doctor Abbott continues by rejecting the story of the fall, which he says is confined to the first chapter of Genesis, that the only other passage attempting to discuss the origin and nature of sin is the seventh chapter of Romans, which is essentially evolutionism.

Finally he concludes that this is only a summary of the views reached more than one fourth of a century ago.

It is well indeed that we consider frankly every side of the problem and that we recognize frankly this development of the cell to the embryo even in the case of the human species as well as all others. But we should clearly remember that these are opinions reached by a man already old more than a quarter of a century ago, and by a man who was, and is, a clergyman and editor, not a scientist by preference. The other great fact should not be overlooked. Whatever may be the similarity between the embryo at the earliest stage, however difficult it may be for man to distinguish, the fact remains that each one invariably develops after its kind, and that the various theories of the origin of species have been found untenable one by one.

It is difficult for people to-day to see a difference between a man of God and a man who follows the ways of the world, striving to do a little good as he goes. Under the microscope they discover no difference between the vilest sinner and the most devout Saint. The mere fact that man cannot see the divine likeness does not change the fact that those who are born again possess the possibility of becoming the sons of God, and through a right life will develop greatly the divine likeness.

As we have urged before and doubtless shall again, the theory of evolution is not one to be accepted, rejected, or discussed solely from a religious point of view. We are justified in rejecting positivism or an attempt to explain all creation in terms of matter and substance, with a rejection of God.

We have written before concerning the law of sacrifice to be found in the universe. The control of appetite does, in humanity, work through sublimation into higher æsthetic value. It is true that part

of our food is connected either with maternal love or the attempts of the plants and animals to continue the species. In part it may be explained as the close correlation of self-preservation and the preservation of the race.

In the meantime we are pleased to present this another point of view, to our readers.

The Church of Jesus Christ and Other Churches

Thoughts gleaned and derived from the International Sunday School Convention.

Professor Walter S. Athearn emphasizes that God is not an algebraic symbol, but an independent reality. He is not simply a biological combination of that which is pleasing within oneself. If that be true, and it is true, then we are reminded again of Jesus Christ, the same yesterday, to-day, and forever, and of the unchangeable God.

If the speakers at the International Sunday School Convention are sincere in the presentation of these ideas, very common sense and logic must lead to the conclusion that if the prophet of God spake in ages past, so may we expect the prophet of God to speak to-day; or rather, that God will continue to reveal himself to humanity through the agencies which he himself has selected. We should really expect the vision, the voice of prophecy, the gifts of the Spirit, which were with the church as established by Jesus.

We are reminded that the Church of Jesus Christ, this church, is distinctly and most emphatically a Christian church, and is composed of people with a high moral average. We are a Christian church. The principal difference between this church, the Reorganized Church of Jesus Christ of Latter Day Saints, and other churches which call themselves Christian, is that we insist more strongly upon the teaching of the New Testament, and if anything more strongly on New Testament Christianity, and much more strongly on the necessity of having the officers which Christ set in his church.

Second, as a corollary to that is the fact that we believe in present-day revelation, not to one man alone, but to all of the children of God, those who seek him and strive to keep his commandments.

Third, we differ perhaps in the fact that our social plan for the solution of economic problems is one of the first in the field. This church was also one of the first to recognize the social aspect of Christianity, and that as far back as 1832 and 1833. The plan submitted, we believe has been given by divine direction. It is therefore more definite and better adapted to the needs of humanity.

These are the outstanding points of difference. The similarities are numerous. But even concern-

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ORIGINAL ARTICLES

While the Bridegroom Tarried They All
Slumbered and Slept

By A Layman

*Covetousness as the cause of spiritual
slumber.*

On account of the busy rush in life, both in business and in pleasure, men have not acquainted themselves with a certain line of education that is of great importance to each of us to-day. Each man, woman, and child will be pleased to learn more about the teachings of our heavenly Father. We should have a great desire to become personally familiar with his teachings concerning eternal life. If we should pass his teachings lightly by, we will likely be found among those who slumber and sleep, for the percentage will be so great that our Savior has used the term "all." If we should follow his teaching on one particular subject until we get a thorough understanding of that particular principle, then we would be better prepared for another. Otherwise, our minds may become confused.

A Fundamental Principle

Not but that each command of God is a fundamental principle of itself, but man in his shortsightedness has possibly considered certain portions of the commands of God of less importance than others.

If we had the privilege of examining a chain that was to be used to elevate us to a great height, we would be very particular to examine, critically, what might look to us as being the weakest link. Therefore let us apply the same rule when we are seeking to learn the principal cause for this sleeping and slumbering condition that will exist just previous to the coming of our Lord.

By reading the ten commandments, we find one principle that, to all appearances, is nearly, if not totally, ignored by the world. We have seen it violated so universally all the days of our lives that we have generally neglected its import. This commandment reads (see Exodus 20: 17): "Thou shalt not covet . . . anything that is thy neighbor's." This makes it quite plain that man shall not desire to possess anything unless he should possess it honestly and justly. Many to-day have gone far afield from this fundamental principle.

Teachings of Man

Man, in these modern times, has different ideas in regard to justice; so different, in fact, that many have united themselves with organizations which are both teaching and practicing not only covetous-

ness, but extortion. These teachings are not only the reverse of those which come from our heavenly Father, but they are dividing men into different groups and classes. This condition of things has made some so uncharitable that they refuse to allow one who is not of their particular organization to be employed where they themselves are. This is destructive to Christianity. It not only violates the Golden Rule, but it breaks the tenth commandment as well, which reads: "Thou shalt not covet."

In order that we may better understand this word *covet*, let us divide this act into four different classes.

(a) Paul says, "Covet earnestly the best gifts." If we should covet any of the gifts of God, such as the gifts of wisdom, knowledge, virtue, faith in God, etc., we could well consider this a godly covetousness.

(b) And again: if one should covet the things that he stands in need of, such as food, raiment, home, etc., and if he should come in possession of these things lawfully and justly, he would feel that this desire had been lawful and just, and would not feel that there had been any sin committed.

(c) But on the other hand, if one should obtain the thing which he desired, or coveted, by unjust method, such as murder, violence, violation of law, including the unlawful coveting of the opposite sex, extortion, misrepresenting facts, cunning and shrewd methods whereby the owner is cheated out of part or all of his property, or any other method that is not just between man and man, it could well be called an unjust and wicked covetousness.

(d) Again one may fail to meet his obligations by reason of his desire to use money which he had obligated himself to pay. To some degree, at least, this kind of covetousness takes the nature of extortion, for the creditor is forced by the debtor to lose the use of the amount, for a time at least. The Lord commands us (see Job 22: 21): "Thou shalt pay thy vows." Again (Romans 13: 8): "Owe no man anything, but to love one another."

Brotherly love comes from God, but covetousness is forbidden. This is evidently the kind our Savior had in mind when he said: "Beware of covetousness."

Others covet office and power, which frequently is obtained by fraud. Judge Landis, a few days ago, struck the keynote when he said, "There are lots of men doing legal things who belong in jail." Most, if not all, of such injustice, can be traced to covetousness.

Spirit of Coveting Quite Universal

The gambler gambles because he desires to gain from another without performing the necessary labor of producing. Even our children are taught

to covet. When they play marbles "for keeps" it is because they desire to win the other's marbles without giving anything in return for them. We older ones unthinkingly often create a covetous spirit in small children by offering a reward to the one who is most efficient; it may be in work, or it may be in study. This creates in the child a desire to obtain more than the other child has. It creates a selfish desire, and these desires grow as the child grows in years.

The Richest Nation

When we realize that we are not only the richest nation in the world, but one of the most highly educated, and then when we think of the crimes that are being done every day, and we think how our jails and penitentiaries are being filled mostly by young men, we may well wonder with amazement what can be the cause of this. Covetousness is the forerunner which has caused much of this sin.

This unjust coveting, notwithstanding its popularity, is a direct violation of the law of God, and its principles (or lack of principle) are so corrupt that the Scriptures state clearly that no covetous person nor extortioner "shall inherit the kingdom of God." (1 Corinthians 6: 10; Ephesians 5: 5; 1 Corinthians 5: 11; 6: 9.)

If we, either individually or collectively, think to "serve two masters," we must expect, to a greater or less degree, to be spiritually asleep. But is there no way by which we can arouse ourselves? Our Savior commands as follows: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15: 10.

Brethren, let us awake to Zion conditions. "Zion is the pure in heart." Can not we arouse ourselves from spiritual slumber? Can not we fear to offend God, who has done so much for us, that we might be saved? Jesus said (see Matthew 25: 5): "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Will we be prepared to do so? Or will we be like Judas?

The Fall of Judas Iscariot

On a certain occasion when Mary, the sister of Martha, anointed the feet of Jesus, and the house was filled with the odor of the ointment, Judas asked: "Why was not this ointment sold for three hundred pence and the money given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the bag and bore what was put therein. He had a desire to get possession of money that did not belong to him.

Matthew, in his 26th chapter, 14th and 15th

verses, records that on another occasion Judas manifests the same kind of a coveting spirit. Judas knew of the failure the Jews had made when they had tried to take Jesus. He likely reasoned that because of his miraculous power they could not harm him; but anyway, whether that was his reasoning or not, he went to the Jews that he might make a financial deal with them. The record reads as follows: "Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

In the twenty-sixth and twenty-seventh chapters Matthew informs us that Jesus said to his apostles:

Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. And while he yet spake, Judas, one of the twelve, came, and with a great multitude with swords and staves, from the chief priests and elders of the people. And forthwith he came to Jesus and said: 'Hail, Master!' and kissed him. . . . And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. Saying, I have sinned in that I have betrayed innocent blood.

Here we can see the effect of a wrong act or deed. Here we may ask, What act or deed was it? Was it the acknowledging that Jesus was his Master? Or was it the kiss? Or was it something that caused these things to be brought into action? We read in 1 John 3: 4 that "sin is the transgression of the law." We find no law forbidding the kissing of Jesus. Neither do we find any law forbidding his followers acknowledging him as their Master. Evidently these things, of themselves, were not what caused the fall of Judas, for we read in Acts 1: 25: "Judas, by transgression, fell that he might go to his own place."

The law reads: "Thou shalt not covet." Ah, we are able now to see and know in what way he had "sinned." He was covetous of obtaining unjustly that which did not belong to him. In Hebrews 12: 1 Paul instructs the brethren and says, "Let us lay aside every weight and the sin which doth so easily beset us." This one sin, on account of its many angles and phases, is perhaps the most common, most alluring, and does more "easily beset us" than any other. Therefore we should be on our guard continually lest we continue to be deceived by it.

Brethren and friends, where do we stand? We have seen that through covetousness, Judas wronged another, and also what the effects were. Has this anæsthetic, this coveting desire, had such an effect on us that we cannot arouse ourselves from its effects? Can not we realize that this is one of the links of the chain upon which the welfare of our

OF GENERAL INTEREST

A Business Investment for the Redemption of Zion

The United States Commissioner of Education is in the midst of what he calls a campaign to "sell" education to the American people. He says he notes in some sections of the country a "slight reactionary tendency in regard to our schools."

In this period of retrenchment and economy there is a natural tendency to scrutinize closely every item of public expenditure and when expenditure for the schools is attacked by some who go so far as to advocate that "the schools be given a two-year holiday" there is a certain apathy on the part of some few of the people towards educational affairs which sometimes results in very great injury.

We talk about education being the bulwark of our democracy, and yet some people object to spending the necessary sums to maintain that bulwark unimpaired. "The schools are not only the bulwark of American democracy; they are the bulwark of civilization. Close the schools for a few years and we will be back to our primitive selves."

Smoke and Education

Last year the total expenditures for education in the United States amounted to about \$800,000,000—almost exactly the amount we paid for cigarets.

Fifty per cent more went up in smoke in cigars last year than was paid for the education of the Nation's twenty-seven million children.

Women last year spent \$750,000,000 on paints and powders—nearly the same amount that was spent on education.

The total expenditure for luxuries last year was \$22,000,000,000; practically the amount of the national debt even after the most costly war ever carried in the world's history; or, more for luxuries in one year than would maintain our schools for twenty-two years.

A nation that can spend such amounts upon luxuries of such doubtful value can certainly afford to spend \$800,000,000 a year for the preparation of their children for life.

Education an Asset

The commissioner says, "Show me a state or community with a poor educational system and I will show you a state or community backward in business and lacking in prosperity; show me a state or community with a good educational system and I will show you a state or community that is alive with progress and prosperity."

He says he has been criticized for placing education upon

souls rests? Here is the question: If we wish to arouse from the spiritual sleep, shall we continue to follow the shrewd methods of Judas, or shall we not study the law of God, that we may know individually how we may follow the lowly Jesus, and reap the rewards of the just?

Awake! ye saints of God, awake!

Call on the Lord in mighty prayer,
That He will this great bondage break
And bring to naught the tempter's snare.

Awake to my laws and be one,

Or, saith the Lord, "Ye are not mine,"
Yea, like the Father and the Son,
Let all the saints in justice join.

the sordid plane of commercialism, but, perhaps unfortunately, the commercial appeal is a hard one for the business people to resist.

When the business man knows that an educated community means dollars and cents in his own pocket, as well as dollars and cents in everyone else's pocket, he is far less likely to object to paying an additional mill for the schools.

Present expenditures for the schools must be considerably increased to insure the security of our American democracy and the future progress of the Nation.

There is an educational renaissance going on all over the world. In all civilized countries education has come to be looked upon as the fundamental factor in national prosperity.

America and Russia

There is no more terrible parallel in human history than that of the United States of America and Russia of to-day. The natural resources of both are great beyond calculation. Here in America we have education and prosperity. In Russia they have ignorance and dire poverty.

Natural resources are practically valueless without the knowledge to utilize them, and knowledge means education. Russia could produce sufficient wheat to feed the world if the people only knew enough to handle the soil intelligently.

There is enough iron ore in the Ural Mountains to supply the world with steel for many years to come if the Russians knew enough about modern machinery to extract the ore and make it into steel.

There is probably oil enough in the Russian oil fields to keep the world supplied for many generations.

But at present these resources are practically valueless to this colossal state, and will remain so until the people are sufficiently educated to make use of them, or until some more enlightened foreign nation steps in and takes them.

Aid of the Press

With the aid of the press the Commissioner believes any reactionary tendency towards education can be quickly overcome.

When the people of America as a whole come to understand what education is doing for the children and what it means for the future of civilization, there will be no talk of retrenchment of educational expenditures.

The slogan for education must be "Forward," and not "Backward."

The "bulwark of American democracy" must not be weakened, it must rather be strengthened until every child in America shall be given that opportunity for the kind and degree of education that will best fit him or her for life, and for the ever-increasing duties of citizenship in our democracy.

Investment for Zion

If Zion is to be redeemed in God's way, it must have an economic foundation as well as a spiritual one; and that economic and industrial foundation cannot be laid without a highly educated people.

It has been demonstrated so many times and the illustration used by the Commissioner is so apt, that industrial prosperity comes only to the educated community, that it behooves us to leave no stone unturned to secure for ourselves and those dependent upon us the very highest degree of education possible.

With the opening of the new school year next month, it is the hope of the Educational Commission of the church, speaking in behalf of the forward movements of the church now upon us, the hastening time, the necessity of further preparation for the redemption of Zion, that the Saints responsible for the educational preparation of their children

will not fail to take full advantage of the excellent educational systems of the country wherever found.

Unless we do so we are failing in our part of the preparation so essential for the redemption so much longed for.

It is our prayer that we may be weighed in the balance and be found not wanting, and that we may all be willing to *make the investment for the redemption of Zion.*

EDUCATIONAL COMMISSION.

Churchless Children

There are twenty-five million boys and girls outside of the Sunday school in this country. Every child in America should be in some Sunday school every Sunday morning. Every child should be accompanied to Sunday school by his parents.

The mother who doesn't bring her child into the world dedicated to God has committed a crime against the child. The father who doesn't lead his child to the altar of worship, reverence, and devotion, has committed a crime against his child and against society; for he has left out of the child's training the greatest factor.

Parents who refuse to bring their children to church, and who refuse to allow their children to unite with the church and become devout Christian workers, are stumblingblocks; they are curses to their children.

There is but one remedy for the condition in this country, and that is salvation by Jesus Christ. There is but one place in which that salvation can be found, and that is in God's infallible word. There is but one institution authorized to teach that word, namely the orthodox Christian church.

Every child should be in Sunday school, and in the church pew on Sunday morning sitting beside *his* parents.

Children are never too young to be saved, but if they are neglected and grow to be old men and women hardened in sin, they may become too old to be saved. It is extremely expensive to the Government for a child to grow to be old in sin and crime. It costs millions to save an old man from the error of his way. A child can be saved at the threshold of childhood and thus save his soul and society untold expense.

The father who uses his automobile on Sunday to take his child away from the church, not only breaks the Ten Commandments, but he is a curse to the child and a menace to this Government.

The father who spends his Sunday on the golf links is a fraud so far as a religious influence is concerned, and he is a menace to the spiritual development of his child.

It is the business of the father to be in the Sunday school with his child, and it is the business of the child to be in the church pew by the side of his father.

Why do people neglect to bring their children to Christ and into the church? Such parents and such neglect are bringing untold sorrow and expense and reflection upon this country. The juvenile courts and the penal institutions are full of the children who come from such homes.

Parents, you are either a curse or a blessing to your children. If you neglect your Sunday duty you are a curse to them. Children ought to be in the Sunday school and church if the Nation is to be saved.

For every girl we have in Sunday school there are two and one eighth girls not in Sunday school. For every boy in Sunday school there are two and nine tenths outside. It is hard to hold those who are in because of the influence of those without.—Durham. Which means that approximately one girl in three and one boy in four is in Sunday school.

THE FORUM

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

A Right Basis of Exchange

By A. H. Christensen

The monetary system of the Book of Mormon stands up under investigation and comparison.

Is the Book of Mormon invincible? One would think it is, when he sees the frequency with which developments of the present day verify its theories. If it is the discovery of the geographical location of a prehistoric city, or the bones of an animal not previously believed to have existed in America, or a scrap of silk from the burial casket of some ancient American woman, or whether it be the discovery of a tradition among the present-day Indians relating to their having come to America in ships, or a custom reflecting their ancient form of religion, or manner of life, or whether it be some development in the realm of the sciences, the Book of Mormon has the persistent quality of being able to step forward and say, "I told you so." And the frequency of its doing so, removes it from the realm of chance utterances and jokes into a realm of far more serious thought.

And this time it comes forward upon the subject of finance. Just now, when financiers and economists are racking their brains to solve the present problem of the maladjustment of the necessities of life among the millions of American humanity, its theory of finances seems to be preeminent. I shall here quote a few paragraphs from the Book of Mormon which set forth some of the vital principles, it seems, of the industrial and commercial plan which will insure equality to all, even under the profit-system under which we live.

And the judge received for his wages according to his time: A senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given. . . . Now the reckoning is thus: A senine of gold, a seon of gold, and a limnah of gold. A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for every kind of grain.—Alma 8: 52-58.

I have quoted here but a part of the account of their money system, for there were smaller coins and measures; but this will be sufficient to show that the measures of grain or foodstuffs were the basis of their monetary system as well as the basis of their wage system. This is the important thing to remember as we examine the following extracts of the writings of some of the most able statesmen

and economists of the present day. The following is from the pen of T. A. McNeal, in *Capper's Weekly* for January 7, 1922.

Our Money System Is at Fault

My opinion is the trouble can be traced largely to a fault in our money system. Money has but one legitimate function, and that is to facilitate the exchange of the things that are either necessary for the lives and well being of the inhabitants of the world, or if not necessary to their lives and well being, they are such things as contribute to the pleasures of men and women, usually denominated luxuries.

Money alone, no matter of what material it may be made, is the most useless thing that can be imagined. Suppose a man were cast ashore on a desert island with no food, but with a million dollars in gold. The gold would not delay his dying of hunger or thirst for a single minute.

Suppose A builds a grain elevator and B stores one thousand bushels of wheat therein. A gives him a warehouse receipt for it. This receipt is negotiable. B sells it or puts it up as collateral, and borrows money upon it. At the end of three months, he or the party to whom he transferred it may take the receipt back to the warehouse and receive the same number of bushels of wheat, whether the market price has gone up or down. The intrinsic value of the bushel of wheat or a day's labor does not vary, provided of course that the person performing the labor does as much one day as another. The bushel of wheat will make just as much flour, and will feed just as many people when wheat is low as when it is high. Not so with our money system. Under our present financial system, however, money has no relation to the intrinsic value of the thing for which it is exchanged. The farmer borrows a thousand dollars when wheat is selling at two dollars a bushel. He can therefore exchange this money for five hundred bushels of wheat. When the debt falls due wheat may be selling for only one dollar a bushel, and he has to supply one thousand bushels to pay the debt. This tends to induce gambling.

Business is done not on the theory of giving back in payment of a debt, that which has an equal intrinsic value with that borrowed, but a purely speculative value. Under this system the persons who control the money necessarily have a great advantage. They are in the position of the dealer of a faro game, or the operator of a roulette wheel. The percentage is always in favor of the dealer, even when the wheel is honestly run, which is not common.

So we have hard times when the earth is bringing forth in abundance; farmers losing their farms in years of plenty and being driven to poverty when their herds are fit and fat for beef. If the country had a stabilized currency so that the holder of it might have a reasonable assurance that it would at all times purchase the same amount of necessities, and the producer have the assurance that his crop would always have the same relative exchange value in proportion to amount, there would not be the horrible crop of failures we see now. Farmers then could plant their crops with the assurance that if they raised a crop it would be worth a certain amount, or that they could exchange it for relatively the same amount of other things he and his family needed one year with another. Of course the same rule would work out with reference to wages. Wages would not rise and fall, working hardship both to the wage earner and the employer, as in the case at present.

Could this be done? The men who control the money supply will say no. But no less a man than the ex-Secretary of Agriculture, and one of the most successful publishers and business men in the United States proposes a plan which is

based on that very principle. True, he is only going to apply it to certain farm products, but if the principle is correct it should be applied to all exchange as well as to the exchange of farm products.

Agriculture Fundamental

The ex-Secretary of Agriculture referred to by Mr. McNeal is Honorable E. T. Meredith, of Des Moines, Iowa, who wrote an article under the title, "What is the matter with business?" This article was published in the *North American Review* for October, 1921. I quote below, some extracts from this article.

It is commonplace in this country to say that agriculture is fundamental. Everyone seems to recognize it. Yet few seem to feel, as indicated by their lack of interest, that it is of importance that no serious harm come to agriculture, that prices of farm products be stabilized, and that every reasonable facility be furnished to agriculture. . . . Agriculture is fundamental, and it follows that we are anxious to keep upon the farms a contented, prosperous citizenship, giving them an American standard of living, which means cost of production plus enough to keep the children in school. . . . Decisions for the whole people can be made only through our Government, and it might be possible for us to influence a balanced production by our Government's fixing one year in advance, for the following year's crops, the minimum price it will guarantee on five articles; wheat which is bread, wool and cotton which are clothing, corn which is meat, and sugar of which we import a very large quantity. . . . I grant that the Government cannot buy, at the end of the harvest, the twenty billions of dollars' worth of agricultural products produced annually upon our farms. The Government could not possibly receive and distribute these products, thereby taking the place of thousands of business men. This would not be desirable, even though it were possible. Therefore the Government would agree to buy only the surplus crop, that portion left over after the consumption year.

Now we shall add one quotation more and then summarize. Honorable Mr. Meredith says further:

Since writing the above the following quotations have been brought to my attention by a friend, as follows: "Your suggestion in your article in the *North American Review* that the Government might set a minimum price on certain commodities and buy the surplus lends interest to the following quotation, which shows that the Chinese worked at a very similar plan 400 years B. C.

"When Li K'o became minister of Wei, he said that if the price of grain were too high, it would hurt the consumers; and if it were too low, it would hurt the farmers. If the consumers were hurt the people would emigrate, and if the farmers were hurt the state would be poor. The bad results of a high price and a low price are the same. Therefore the good statesman would keep the people from injury and give more encouragement to the farmers.

"Those who want to equalize the price of the grain must be careful to look at the crop. There are three grades of good crops: the first, the second, and the lowest. In an ordinary year, one hundred acres of land yield one hundred and fifty bushels of grain (rice). In the first grade of a good crop the amount is fourfold—that is, one hundred acres yield six hundred bushels. Throughout one year, a family of five persons needs two hundred bushels for their living, so that they have a surplus of four hundred bushels. The Government should buy three hundred bushels from

them, leaving them a surplus of one hundred bushels. In the second grade of good crop the amount of grain is threefold—that is, one hundred acres yield four hundred and fifty bushels. The family would then have a surplus of three hundred bushels. The Government should buy two hundred bushels, leaving them one hundred bushels. In the lowest grade of good crop, the amount is twofold—that is, three hundred bushels. The family would then have a surplus of one hundred bushels. The Government should buy fifty bushels, leaving them the other half. The purchase of the Government is for the purpose of limiting the supply according to the amount demanded by the people, and it should be stopped when the price is normal. This policy will prevent the price of grain falling below the normal and keep the farmers from injury.

"There are also three grades of famine: the great famine, the middle famine, and the small famine. During the small famine, one hundred acres yield two thirds as much grain as the ordinary year—that is, one hundred bushels. The Government should then sell at the normal price what it has bought in the lowest grade of crop. During the middle famine, the hundred acres yield one half as much grain as in the ordinary year—that is, seventy bushels. The Government should now sell what it has bought in the second grade of good crop. During the great famine, the amount of grain is only one fifth of what it is in an ordinary year—that is, thirty bushels. The Government should sell what it has bought in the first grade of good crop. Therefore, even if famine, flood, and drought should occur, the price of grain would not be high, and the people would not be obliged to emigrate. This would come about because the Government takes the surplus of good crops to fill the insufficiency of bad years. In other words, the Government controls the excess of supply in a good year in order to meet the demand in a bad year."

Now, in the article by Mr. McNeal, these main points stand out, viz, that our economic policy should be founded upon the necessities of life instead of as at present upon the gold dollar which vacillates in value, and that farm products and labor's might should be that basis.

Handling Surplus

This, Honorable Mr. Meredith originally affirmed, and adds a very enlightening observation upon the question of *surplus*. His proposal for the Government to buy the surplus production and sell it back in lean years, is identical with the Lord's plan for a steward to give the surplus and for the church to give it back again in lean times to him who has need in his stewardship.

He also defines very clearly that farmers should be taken care of upon the basis of their just needs. This is in perfect harmony with the principle in church usage that defines that a steward should receive according to his just wants and needs.

He further states that agriculture is fundamental, and the principal part of his article argues that when the farmer's buying power is limited, the buying power of every other individual in the commonwealth is limited as a consequence. And this argues that agriculture is the basis of our mortal existence.

I heard President Smith make the same statement in one of his speeches this fall.

This plan of Mr. Meredith's seems to be in complete agreement on the question of surplus with that of the church in all fundamental points. Even the Chinese understood the principle of the proper disposition of surplus property 400 B. C. He proposes that this plan can only be brought about through legislation by the Government. I should have liked to agree with him in every point of his admirable indorsement of an admirable plan, but as the kingdoms of this world did not fall as the Jews thought they would, at the coming of the Savior, by legislation, so I believe the kingdoms of gold will not fall now in that way. I do believe, however, that a body of people, small though it may be, is able to put this plan into effect while yet a part of the commercial world, for they (the church) have the advantage over the world in that they are of one mind [we hope they are], while the world is divided; and who can manage a divided body? The Scriptures say it cannot stand; it will fall.

Stewardships Will Stabilize Wages

When they of the church will become true stewards and work for their just needs, that will stabilize wages; and since there shall be none but workers there is nothing else to stabilize. The farmer-steward can then load up his surplus that he cannot consume and haul it to the storehouse to be returned to him in a lean year, or he can sell it and do likewise with the proceeds. But in that case that profound enigma of the medium of exchange appears to torment us. Let it be based upon produce or labor, and let the disks of gold or silver or copper or brass or leather bear this inscription: *Good for one measure of barley or a day's labor*. You know what I mean; but this is the principle.

Near the place of the first quotation from the Book of Mormon that we used in this article, it states that some tried to bring about unnecessary work in order that they get more money. This seems to be a potent argument in favor of the plan, for if that is the only way they could profiteer, the misuse of the system would result less disastrously than a corner in wheat under the present plan.

The monetary system of the Book of Mormon does not have the force of law, it being merely historical, yet we rejoice to see how well it stands up under the present investigation. It is a marvelous work and a wonder.

Reunion season makes serious inroads on the general church officers' presence in Independence. Practically all of them, with many of the local force, are participating in the various reunions.

WOMEN'S DEPARTMENT

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

Honesty With Children

Sometimes parents make the grave mistake of thinking that little children need not be told the exact truth, inasmuch as their powers of understanding are not largely developed. Such parents are laying up for themselves serious disappointment in the characters of those children, and the mutual love and respect which should underlie all relations with them.

Undue fear is often engendered in children by the criminally untruthful threats and statements of older people. That a teacher will torture them, a doctor will pull out their tongues, or a big uncle cut off their ears—such remarks have caused sensitive children undreamed-of agony, and can but insure them growing up under great handicap.

Rather should parents try to instill universal love in the hearts of their children—love for all people and all things that are in the world of God's creation, which even he looked upon and pronounced "good." Soon enough will come the shock of learning that some people miss the glory of life by dwelling upon low planes of thought and impulse! Soon enough will come the pitiful knowledge of wrongdoing and cruel intention, but let that knowledge never come to the little ones in our homes through thoughtless remark or untrue statement of ours!

Luther Burbank pleads: "Be honest with your child! Do not give him a colt for his very own, and then, when it is a three-year old, sell it and pocket the proceeds! It does not provoke a tendency in children to follow the Golden Rule, and seldom enhances their admiration and respect for you. It is not even sound business policy, or fair treatment; *it is not honest!* Bear in mind that this child life, in these first ten years, is the most sensitive thing in the world. *Never lose sight of that!* Children respond to ten thousand influences which would leave no more impression upon a plant than they would upon the sphinx. Vastly more sensitive are they than the most sensitive plant. Think of being *dishonest* with them!

"The wave of dishonesty which seems to be sweeping up over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. Be honest with a child, whether it is your child or some other person's child. Be dishonest, in word or look or deed, and *you have started a grafter!* Stealing will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty.

"Nor can you be dishonest with your child even in thought! The child reads your motives as no other human being reads them. He sees into your own heart. He is the purest, truest thing in the world. He is absolute truth: that's why we love children! They know instinctively whether you are true or dishonest with them, in thought as well as in deed; you cannot escape it! The child may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences, and to influences to which no plant is capable of being responsive. Therefore, upon the child before the age of ten, we have an unparalleled opportunity to work; for nowhere else in the world is there material so plastic!"

One of the saddest experiences in the world for a child to pass through is to become convinced that his father or his mother is not dependable. Parents stand in the simple minds of their children, so nearly in the place of divinity

that they should be extremely careful to live as nearly as they can to the ideal which the pure thoughts of their children have set up for them. Can any of us have greater incentive to right living? Can we have hearing before a juster tribunal than the clear eyes of a trustful and loving child? Let us take heed how we acquit ourselves there!

A. A.

Exterior Decoration

I. The Lawn

The lawn as the setting for the house is an important factor in the artistic appearance of a home. A south slope, in the temperate zones, seems preferable, as the benefit of the sunlight during cold months is much to be desired. It seems best to have the house located on high ground, so that the yard is well drained. This is especially beneficial on the farm, where barn lots are located at no great distance from the house, and drainage and disagreeable odors are thus avoided. The higher location of the house also places it in a more prominent position, suggesting as it should that the home is the most important thing of all.

The use of foliage to beautify a yard has long been acknowledged. Even an old house, with high foundations, may be made beautiful, by the use of bridal wreath, crimson Rambler, or other decorative shrubs or vines. There are also many types of trees which give a most attractive appearance, if correctly located. Too many trees and shrubs, if grouped together, give a crowded, cluttered appearance. This form of decoration is good only in a very large yard, where it is desired to obtain a tropical effect. In a small yard it is much better to have a few shrubs close to the foundation, and only a small number of trees in the yard.

Flower plots in small yards should be small and simple in arrangement; showy plants or elaborately designed plots are adapted to larger yards. In these the higher plants should be near the center and low ones at the edges of the beds. An old-fashioned house painted white, or some light color, with beds or borders of old-fashioned flowers, is one of the most attractive and refreshing sights.

If the house has sleeping porches, it is best to have them in the rear and on the second story. These should not be placed high, without visible support, or with frail-looking posts or braces beneath them, as those so constructed give an overbalanced appearance and are not pleasing in effect.

A white house among the green trees is very attractive. Dark paints make a house look small, and if it is not large in structure, a light color is best. A very small porch on a large house is out of proportion, and seems to be only an afterthought; windows, porches, etc., should be in harmony with the house in size and structure. A porch too large in comparison with the house gives a sensation of disproportion and gives an impression of an overbalance, not pleasing in effect. Too much ornamentation and elaborateness give a "fussy" appearance and soon grow wearisome, just as too elaborate decoration in costume detracts from its pleasing effect. Many houses are so overburdened with cupolas, domes, and other decorative forms, that a most unpleasant effect is produced. Simplicity in form and decoration is most artistic and least wearisome.

The shrubbery used on an unassuming property should not be too elaborate, or expensive. In fact, harmony in design and proportion should ever be the watchword in all decorative work. If, for instance, tall shrubs, trees, and many flower plots were used in the yard, it would look crowded, and in many cases the house is too much shaded to be healthful or cheerful for its inmates. The smaller and lower

shrubs should be nearer the house, and most of the trees at a sufficient distance to give some direct sunlight during the day. Such shrubbery as bridal wreath may be placed close to the foundation and is especially desirable where the house has very high foundations, as it covers an unpleasant expanse and adds a graceful aspect to the scene. Simple and old-fashioned plots and hedges, in connection with a large old home, give a restful impression, and a relief from the monotony of overdone decoration, and barren yards where no touch of God's handiwork is visible. Many a home can beautify its surroundings by ferns, woodland flowers, and mosses.

Drives are impossible except on large estates, but when used, the winding, hedge-set way is wonderfully pleasing. Walks, with hedge low cut, or with borders of flowers, are refreshing and beautiful. Even on our farms these can be easily produced. Too long we have made our farmhouses and yards only places to stay, assuming that enough of nature was about us. There is no reason why most of our homes in the rural communities should not be as tasteful and pleasing, with lawns properly plotted out, and kept, as in the city.

All buildings in a yard should be similarly painted, as a uniform color is unified and harmonious in effect. The foliage of vines and shrubbery about barns, garage, and other buildings is pleasing and effective and often covers defects in architecture, in buildings too good to be removed, or too expensive to be remodeled, yet of design or form displeasing and unharmonious with surrounding buildings.

The pleasure in everyday life is contributed to by the pleasing details about us. Is it not worth while, as well as money, to surround ourselves with everything possible to bring joy to our families, friends, and ourselves? Let us attempt to do so and we will soon find our lives more worth while, though we may leave a smaller sum of money to our relatives or descendants.

Exterior Decoration

1. The Lawn.
 - a. Slope of the lawn.
 - b. Location of house.
 - c. Foliage and trees.
 - d. Flower beds.
2. The House.
 - a. Painting.
 - b. Porches, etc.
 - c. Shrubby.
 - d. Drives and walks.
3. Other Buildings.
 - a. Painting.
 - b. Other decorations.

Ignorance Claims Its Sacrifices

"How shall we train our daughters?" "In millions of homes, women are losing the joy of their motherhood (and too often their little ones), because they are bungling, stumbling blindly, groping at their vocation." How very true!

Not many miles from where I sit writing, a little form lies needlessly still because a mother was "stumbling blindly at her vocation." She had accepted the most responsible position in life with little knowledge of its requirements and no preparation for its duties. With a broken heart she forced the truth from her physician, and pledged from that day her efforts, her mind, and her strength to the study of mothercraft and the enlightening of other mothers who, like herself, were "groping at their vocation."

Three babies she had denied their God-given birthright in

nourishment because she did not appreciate its importance as *the perfect food* for the making of healthy bodies and sound minds. When sorrow and pain awakened within her a sense of her unfitness for motherhood, she began to study all that came within her grasp, and consulted her physician on questions which his knowledge could make more clear to her understanding. She found him willing and anxious to explain the reasons for various methods prescribed.

When her fourth baby was laid in her arms—a precious little girl—she clasped it to her breast with a new understanding of motherhood. She knew better, now, how to take care of herself in order to provide her baby with its proper and priceless nourishment; she understood more fully the various needs of that tiny bit of humanity.

Like the unfolding of a flower the baby grew—healthy, happy, without the sickness and fretfulness, the days and nights of crying which had robbed the babyhood of her brother and sisters of much of its sweetness and had made them more of a burden than a pleasure. Truly, the joy of motherhood, lost through ignorance, had been found through knowledge.

However, that *ignorance had claimed its sacrifice*, and only a parent's heart can realize the pain that years cannot ease. Only in the thought that other mothers may be awakened before it is too late is there a soothing balm. She was my own little babe; I loved her as my life, but I *didn't know* how to feed her. I thought she could be fed as this woman or that one had fed her babies, so long as she had plenty, regardless of the fitness of other conditions, environment and inheritance.

Need I now answer your question: Will you send your daughter to a school where a course in homecraft, in mothercraft, is taught? Need I tell you that all of me is behind the effort to place in our Graceland those courses which shall make of our girls better mothers—mothers who shall *intelligently* serve in their vocation?

May I soon see the time when such a course shall be taught in our high schools as well! And may the day come when we mothers shall be so awakened, so cognizant of our wondrous opportunities in the molding of human souls, that we shall not leave all to the school-teacher, but shall instruct at home our little ones day by day, as the petals of their understanding unfold, in little games of "playing house" and mothering "dollies"; in patiently answering the eternal "whys" of childhood; in the little morning talks, when the child mind is as fresh as a new-born day—oh, of what infinite importance those few minutes each day! What lasting impressions we may make on the pure white freshness of a little child's mind!

And what of our boys, who are to be the fathers? Will they "just grow"? Must not an intelligent parentage include fathers? One of the most beautiful things I ever witnessed was the behavior of an eleven-year-old boy whose mother had as boarder and occupant of one of her rooms a pregnant woman. There was no curious staring or spying on his part, but a gentle attention to her wants—the tendering of an easy rocker, the lifting or amusing of her two-year child, the quite, cheerful demeanor, and many little courtesies that showed how precious he considered the little life she was shielding beneath her heart. What a wonderfully wise little mother he had!

No one has ever been allowed to make fun of my little son for loving his doll. As surely as I want my girls to be intelligent mothers, I want my son to be an intelligent father. I want him to understand the care required (and the expense necessary for that care) for the little children for whose presence in the world he is responsible. I want him to understand the environment, and the loving attention a

pregnant woman should receive. I want him to know how to care for a mother who is nursing her baby, and to be able to estimate the limitations of her strength. There are many wives who would be better mothers if their husbands had received a course in fathercraft or could be converted to this "new-fangled foolishness." Haven't you heard men objecting to opening their pocketbooks, saying: "My mother raised eleven of us and she never had—" this or that hygienic necessity, or some toy that develops the child's mind while it amuses, or some little convenience to lighten the labor of a pregnant or nursing mother? It isn't because he is stingy, or doesn't care. He simply doesn't understand the necessity—he has never been trained to be a father!

Yes, by all means, let us have mothercraft in our schools, and homecraft, for girls—and boys! F. W.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

PART THREE

SOME PUBLIC ACTIVITIES

CHAPTER XIV

Public Health and Welfare

I. Education

1. The public schools and our Republic.
 - a. The need for an educated citizenship in a democracy.
2. The State system of education.
 - a. School laws and revenues.
3. State colleges and universities.
 - a. Agricultural.
 - b. State universities.
 - c. Normal schools.
4. Grammar and high schools.
5. School finances.
6. The school as a social center.
7. The general work of the library.

II. Public Charities

1. Discuss the causes of poverty.
 - a. Personal causes.
 - b. Economic causes.
 - c. Remedies.
2. Care of dependent children.
 - a. Children's homes.
 - b. Schools for the deaf, dumb, and blind.
3. Care of the insane.
4. Other forms of charity.

III. Health and General Welfare

1. Conservation of human life.
 - a. Saving the lives of little children.
 - b. Reduction of death rate in cities.
 - c. Quarantine.
2. Disposal of waste.
 - a. Need of clean streets.
 - b. System for handling rubbish and garbage.
 - c. Sewage.
4. Pure food laws.
 - a. Successes and failures.

Suggestions for Reading and Discussion

1. "Development of religious education," by Cyril E. Wight, in *Journal of History*, July, 1920.
2. "Progress of education in America in the past one hundred years," by George N. Briggs, President of Graceland College, in *Saints' Herald* of December 15, 1920.

3. "Education and world citizenship," by Joseph Fort Newton, in the commencement address at the State University of Iowa, June 14, 1921. Published in *The Christian Century*, June 30, 1921.

4. "The teacher's personality," by Henry Louis Smith, in *The American Teacher*, April, 1920.

5. "Welfare of preschool children," an address by Miss Rosamond Losh. In *Saints' Herald*, August 2 and August 9, 1921.

6. Book I, *Infant and Child Mortality*, from *Child Problems*, by George B. Mangold. (Macmillan.)

7. Write to the Department of Agriculture, Washington, District of Columbia, for Farmers' Bulletins No. 396 (Habit forming Agents), and No. 377 (Harmfulness of Headache Mixtures). They are free.

8. Free health literature may also be obtained from the State Boards of Health, the State Department of Education, The American Medical Association, Chicago, or the Russell Sage Foundation, New York City.

9. Give a Good Health Day Program. Discuss:

- a. How to prevent typhoid fever.
- b. How to prevent consumption.
- c. How to cure consumption.
- d. Care of smallpox patients.
- e. Some things that cause bad colds.
- f. Fresh air in the sleeping room.
- g. The house fly, pure water, bathing, etc.
- h. How to build a sanitary outdoor toilet.

10. Invite a local physician or your county nurse to talk to your class on some health topic.

11. What are your schools doing to promote the health of your boys and girls?

12. Do you think it possible or desirable that our schools should play an important part in the attempt to effect a better state of civilization? Explain.

13. Look up the facts of the Gary school system. Write a clear exposition of them.

14. Give a talk on the aims and principles of Graceland College.

DORA YOUNG.

The object of the children's division is:
To afford teachers, fathers, and mothers an opportunity for training.

To afford the children an adequate opportunity for receiving religious education and training.

To afford the children adequate opportunity for expression of Christian life at home, in the school, and at church.

"Education goes on during the vacation," is the title of an article in the *Iowa Magazine* section by Elder Charles B. Woodstock, who for several years has been superintendent of the Pisgah, Iowa, consolidated schools. Brother Woodstock goes this year to Mondamin, not far from Pisgah, to take charge of the schools in that place.

A. Max Carmichael, superintendent of the Sunday School Department, is in New York City attending a summer course in religious education at the Columbia University. This is his second year. As his thesis this year he is evaluating for adolescents the International Graded Series of Sunday School Lessons. This will be of much value to him and the church in the outlining and construction of new lesson courses for our Sunday schools.

LETTERS AND NEWS

Seconding the Motion for Stewardship Procedure

In reading the *Saints' Herald* of June 7 there is an article entitled "Zion for the poor," written by Brother Leon A. Gould, which should appeal to every true Latter Day Saint who wishes to conform to the Bible plan of establishing Zion.

Brother Gould's first statement in setting forth the main theme, "If we are to have Zion, let us have Zion; not a modern capitalistic hell with all the trimmings."

Now straight to the point at issue: If what our brother has said is imparted to us through the *HERALD* as a motion or an appeal, I am ready to second, and to stand with him in his earnest appeal to all Saints that wish and are willing to take the Lord's way in establishing Zion.

The way is plain, the outcome sure, if we will but comply. But as long as those who have more of this world's goods in the way of possessions "than some of their fellow men" and are unwilling to surrender all and follow Jesus, just so long as they are in this frame of mind and have the desire to enjoy their possessions among those of their kind above those of poor circumstances, Zion will never be established by this class of people, for they are contented with the small Zion they are enjoying now and would reject being placed on even basis with their brothers and sisters of the same faith.

The worthy poor, "and I say it because my heart yearns to better their condition," should be helped and given a chance in the midst of better surroundings and modern facilities. Let us awake to the point of action. Let us examine ourselves and see if we have made a complete surrender to God, or are we holding in reserve our means, so as to enjoy certain luxuries to which we have always been accustomed; and that if we obey the call to Zion we would have to do without them, so we say, "Let's not be in any hurry moving to Zion; better not go in haste."

Yes, it is best not to go in haste; but, dear brother and sister, that means do not go until your heart is right with God, until your heart desires to do God's will. No, do not go until you are willing to lay all at the Master's feet and say, "All to Jesus I surrender, all to him I freely give; take and use me and my possessions for the furtherance of the cause."

Oh, brother and sister, let us use our means, whether it be houses and land, stocks and bonds, sinewy muscle, intellectual muscle, all for the glory of God. Our rewards will not be in dollars, in wealth of silver and gold, but they will be based upon our merits.

How wonderfully wise is the almighty God, for he has given each one the same chance. The earth is the Lord's and the fullness thereof. All that we have belongs to God. Each one of us has possession of a talent; are we using that talent to the glory of God, or have we been a little selfish in using our talents in endeavoring to fare better than our fellow men? Did Jesus do that?

No, my dear readers; Jesus had no place to lay his head, yet at all times we find him helping the poor and needy.

If the rich are satisfied outside of Zion, why keep the poorer classes under the worldly pressure of high rents, interest, and profiteering of ungodly men, men who are living sumptuously off the poor people's labor?

Give the renters and hard daily laborers of the church a chance to move to that designated place and build a Zion city where their hard work will produce means to help their fellow men and better their spiritual conditions, instead of

keeping up grafters and men who will not work, but sit in a swinging chair pushing a pencil.

Let all those who have possessions do as was done of old: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." (Acts 4: 32.)

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and said them down at the apostles' feet, and distribution was made unto every man according as he had need." (Acts 4: 34, 35.)

Now if the believers in Christ of these last days, or in other words, if the Latter Day Saints will do the same today, only substitute the word *bishop's* instead of *apostles'* and lay the price of their possessions in the bishop's hands to distribute as each one needed, then we would have all things common as far as earthly things are concerned. All would be faring equally, and if our hearts were all right with God we would all be happy and each would have a fair chance to use the best of his ability, the talent God endowed him with, whether it be on a farm, in an office, or in the various occupations we are adapted to, we could labor with all our might for the glory of God and the salvation of the children of men, and our reward as before mentioned would be based, "not upon how much money we could make above our fellow men," but upon our merits. The life we live in devotion to good done by our labor, the personality we formed, the character possessed,—all this, my brothers and sisters, will our glory and reward be based upon.

Are you using your talents and means to the glory of God and the welfare of your fellow men? or are you like the rich young man that came to the Master and asked what he must do to inherit eternal life? "Sell thy possessions and give to the poor and come and follow me." What did he do? He refused because his heart was set on this world's goods. To-day the value of our possessions is to go to the storehouse of the Lord, and then you and I will become stewards of God and do that which we are talented to do and be contented to fare equally with our brothers and sisters in temporal things.

As one of the unfortunate ones who are descendants from a poor family and knowing from actual experience for thirty years or more under the bondage of ungodly masters, I appeal to all true followers of Christ our blessed Savior, and those who are called of God and ordained to officiate in his divine places: Open the gate to the fields of Zion to the poor, hard-pressed families of the church, and give them a chance to establish themselves in Zion where they can produce for use and not for profit, where they can be of mutual assistance to each other and enjoy equally the opportunities and advantages of living in a community where up-to-date schools, church privileges, roads, sanitary dwellings with all modern conveniences, can be accessible to all.

As Brother Gould stated, let those officiating under divine authority form and frame the basis of this plan and carry it out as described. Call for, say \$100 from each family, and I venture to say that five thousand families would in a very short time have the stipulated amount.

Let us all rally to the only way to establish our cherished hope—Zion. May the Lord create in us an unselfish heart, that we will not think we are doing our duty when we are faring better than our fellow men.

When we can have all things common and fare equally, the only difference would be in stature and talent, each free to advance in knowledge and wisdom in favor of God and

man. Our spiritual growth will depend on how we conform our lives to the Word.

The pure in heart will live in Zion. May God create in us submissive wills, "Not our will, but thine be done," and we will say, "All to Jesus I surrender," and let the Spirit of God, our teacher, be showing the things of Christ to us.

Your brother in gospel bonds, T. R. KNIGHT.

Cheerful Helpers

A brother handed us some funds as a loan to the church. We asked him what rate of interest he would want, to which he replied, "You cannot pay me any interest; God pays me more interest than you can afford to pay."

Sister A. L. Fisher, who placed her money with the church upon a consecration contract, which entitles her to twenty dollars a month, writes us to reduce this to fifteen a month, as she wishes to do something to assist the work of God.

A Real Concept of True Religion

The act of forgiving and what it means.

We remember that God said that if we brought a gift to the altar and there remembered that our brother had aught against us, to leave there the gift and go and be reconciled to our brother and then come and offer our gift. He also said to forgive and we should be forgiven. I will tell you the experience of one who was not of our faith, and what this act of forgiving meant to him; and it seems to me when it could mean so much to one who is not of our faith, it should mean to us as Latter Day Saints a great deal more. As he told the story I wept, for I was able to sense the deep interest and sincerity of his soul and how he felt the responsibility that was resting upon him.

This man was an evangelistic minister. He did not know how hard it was to do the things that he taught till he was brought face to face with the real problems that sometime and some way face every one of us.

He commenced the story by telling what a good mother he had. His father died when he was quite young, and he and his mother were left alone. She had always tried to do for him everything that was in a mother's power to do. He loved his mother very much. He always tried to be with her all he could till he entered the work as a missionary and then she was left alone a great deal.

When he was holding a series of meetings at one certain place, news came to him that his mother had been murdered. What a terrible shock it was to hear such news as that about his mother who had always been so kind! The first thing that came to him was the first thing that would come to most of us; the thought of revenge. But there came another thought also: Here I am representing Christ as a minister preaching the gospel; telling people how they should forgive those who had done them injury and wrong.

But now the problem faced him. What should he do? He thought, "I cannot forgive him for murdering my poor mother." The more he thought, the more he thought he could not, and yet he felt that he must. If he was to continue his work as a missionary, he would have to practice what he preached. If he could not do it, there was no use in his telling the gospel story any longer. There was only one thing for him to do. He had to make a decision. What would it be? He knew that so far as his own strength was concerned he could not forgive. This is what he did. He got down on his knees before God and plead with him for that degree of strength that would enable him to forgive the one who had done him so much wrong. He never gave up

until he had gained the victory that he so earnestly sought. He arose and went to the jail and sought the pardon of the one who had caused him so much grief.

I wonder how many of us, as Latter Day Saints to-day, under like conditions, would do the same as he did. I am afraid we would fall far short, for there are many of us who find it a difficult thing to forgive very little grievances sometimes. We just like to cuddle them up in our hearts and keep them there, not giving it a thought that just as long as we do we are hindering our own spiritual development as well as being a hindrance to others. So far as I am concerned, I know that I have had a little bit of real experience, enough to teach me that we cannot grow and develop in this work as we should and hold in our hearts a thing against anyone. For just as long as we do, the Lord will have to hold them against us.

The first thing for us to do if we wish to have God forgive all of our failures and mistakes in life, is to tear out of our own lives and hearts any and all things in the way of harsh and bitter feelings that we might have felt towards any. When we have learned to do this from the very depths of our hearts, then when we go to God and plead for our pardon, we will not only find him ready, but willing to bestow the blessing upon us that we are in need of.

We might not always find it an easy thing to do, but surely when God can help those who are not of our faith, do not you think he is much more willing to help us when we try? I believe he is. I believe he is always willing to help us when we give him a chance. But we have to be willing to let him help us before he can do very much for us. It seems to me this is one of the greatest lessons human beings can learn. How great our dependence upon God really is, and our littleness before him; how we must first learn to do for others the things that we would like to have God do for us. When we have learned this lesson, we have not only won a victory, but we have conquered the enemy of our soul.

Your sister in the gospel bonds,

MRS. WILLIAM C. PEACOCK.

A Case of Misrepresentation

We would like to warn the Saints to beware of taking in strangers in their homes.

There is a woman going around in Connecticut saying she is a Latter Day Saint. She has stayed at Brother Charles Frank's home in Norwalk, where there is a branch of Saints, and has stayed at our house which is fifty miles from there.

She has said she was from Cleveland, Ohio, Branch, and Lansing, Michigan, Branch. She goes by the names of Walters and Davis, evidently taking different names and claims different places wherever she goes. Her story is about the same. She pretends she is buying a house, but fails to keep appointments with the real estate agents. She just wants to get free board and whatever else she can pick up. She stole five dollars from us incidentally.

She is very familiar with the names of some of our church people and the doings and also branches. She is fifty-eight years old, medium brown hair, blue eyes, and wears glasses, is tall and thin, shoulders stooped, has a few front teeth, and speaks English. She claims she has thousands of dollars, speaks of a son, daughter, and a maid. Puts up a very plausible story and is a very clever actor. Has the art of skillfully getting information, but resents being questioned herself. I don't think she goes to any church.

We will be more careful another time we take in strangers. She stayed three nights and two days with us. The real estate man found just the house she described, but she said

she would have to see her son who would do the buying. She went to New Haven to meet him from Newark, New Jersey, so she said, and we have not seen her since.

CALVIN C. SEARS.

A Mark of Discipleship

We have from time to time written to branch presidents and called their attention to the fact that there are certain needs of the missionaries who labor in their midst that might be overlooked. We naturally expect the church representatives to be tidy and neat in appearance, and those among whom they labor should see to it that their clothing needs, as well as their traveling and incidental expenses, are supplied.

There are two very good reasons why this should be done: (1) "Where your treasure is, there will your heart be also." As we give for the above purpose we become more interested in the work which the missionary is trying to do; our love for him as a servant of the Master is increased, and his virtues are enlarged in our eyes, while his faults fade to insignificance as we behold his zeal for the saving of souls. (2) The man of God is made to feel that his work is appreciated by those among whom he labors and he goes on his way rejoicing and revived for the task just ahead of him. The Lord has said, "Whosoever receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you and clothes you and gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples."

We are just in receipt of a letter from one of our missionaries in California, Brother Charles W. Hawkins, who writes: "My wife has made me a present of \$35 worth of clothing this month, for which she worked and earned the money. Yes! she is a 'helpmeet' and loves this work."

If one who is devoting her life to the service of God with her companion is willing to go one step farther in order that she might give additional assistance to her companion, what ought we do who devote our entire time to secular affairs?

May God open our eyes to the wonderful opportunities all around us to be helpers in his work.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

From the Land of Evangeline

The writer, upon advice of the appointing and supervising authorities, recently spent a pleasant and interesting sojourn among the Saints in Nova Scotia. It was our first experience in the province, and it was a much appreciated privilege to go there to the land made popular by Longfellow's immortalized portrayal of the touching experience of the early Acadians in his beautiful poem, "Evangeline."

Our first stop was at Amherst, at the home of Elder Boyd Johnson. Here as elsewhere wherever we found Saints we were given a royal welcome. Brother Johnson is president of the Nova Scotia District and resides at 23 Havelock Street, Amherst. He and his wife and little son, Elbert, are the only Saints residing in this city.

One night while there, by arrangement with the ensign of the Salvation Army, we were privileged to speak in the Salvation Army Citadel.

On Saturday, July 1, we left Amherst for Williamsdale, in company with Elder Johnson's family to attend the district conference, going by train and automobile. (The latter refused to go when we were within two or three miles of our destination.) The rest of the journey we rode over the

winding roads of that beautiful country on the good old lumber wagon.

We arrived, however, and found the little company of Saints patiently waiting for our coming. We soon entered into the business session with Elder Boyd Johnson in the chair. After singing and the opening prayer, the writer was chosen to preside, associated with the district presidency. The business was discharged very smoothly. The following officers were again chosen for the ensuing year: Elder Boyd Johnson, district president; Sister Leander Johnson, secretary. Reports were read, and it was noted that the Nova Scotia Saints are very faithful in the important financial part of the work. Not only are they good tithe payers, but they also remember the Christmas offering, Sanitarium, Homes for the Aged, Children's Home, and Graceland College. They also contributed very liberally to the auditorium fund. This is very commendable for these isolated Saints, and we who have so many privileges should take notice. Brother and Sister Leander Johnson keep the camp fires blazing in this part of the vineyard. And faithful Saints they are.

On Sunday morning a little company of us repaired to the brookside, where we were privileged to lead the little son of Brother Boyd Johnson into the waters for baptism. After this service we went to the church and assembled for prayer and sacrament service. A splendid spirit prevailed. And it was very impressive to see the Saints who had assembled there for the first time for over a year, being so widely scattered, taking such a deep interest in the work and showing by their activity and expressed desires that they were "rooted and grounded" in the work. We lunched in the church at noon. And in the afternoon we preached to them, some of the people of the vicinity being present. We spoke again in the evening to a nice large audience, enjoying good liberty, and the Spirit of the Master. Thus ended the conference of the Nova Scotia District. All parted in good spirits, and apparently more determined than before to press on.

The writer after conference went to River Philip with Brother Blair Filmore, where he was royally entertained. Brother Filmore and his widowed daughter, Sister Calla Canning, seem very loyal to the work. Sister Canning lost her husband in the Halifax disaster. We held a service in Brother Filmore's home the following night, singing the songs of Zion and talking a little while to the little company that had assembled. Elder Kenneth Hyett also resides in this community, and after the evening service we went to his home, remaining until the following afternoon, when we took train for Scotch Village. Here reside Sister Hattie O'Brien and Sister Margaret Dimock; they are very faithful Saints. Sister O'Brien's genial companion, James, helped to make our short stay there very pleasant. We then went to South Rawdon where we have a little church built by the sacrifice of early Saints. We arrived on Friday, and that evening listened to a discourse from a Methodist minister who has a regular monthly appointment in our church there. On Saturday night the writer spoke, and again on Sunday afternoon and Sunday evening. Here reside Brother Walter Haley and wife, who are faithful Saints, as also are Sister Georgia Wood and Sister O'Brien.

From here we went to Scott's Bay. This was a beautiful trip, through the Annapolis Valley, over high hills to the bay. Here reside Brother Roland Legge and wife; also Sister Rufus Jess; these are very faithful Saints, and the geniality of Brother Roland, with his happy smile, also the kindness of his faithful wife and little girls will not soon be forgotten. These Saints come from the faithful pioneer

stock of the H. J. Davison and Joseph Burton families. 'Nuff said! Upon leaving here we were permitted to cross the Basin of Minas, see the dykes built by the Acadian farmers, and the village of Grand Pre. Having reread the story of Evangeline while in this vicinity to refresh our memory we found the experience of being so near the scene of action very impressive. We returned to Amherst, calling again at Brother Boyd Johnson's home, thence back to our work here in Maine. It was a splendid experience. It was all too short, however, and as we parted with these faithful Saints and saw on their faces the expression of reluctance we felt to heed the admonition of the Master, "Pray ye the Lord of the harvest, that he may send more laborers into his vineyard." We feel that good work can be done in the province if some one would go there and stay on the ground awhile. May God bless the faithful Saints of Nova Scotia, and may the time come when their homes will be outposts where the weary missionary may find rest and encouragement while he battles with the adversary for the upbuilding of the kingdom of God and his righteousness in this province.

O. L. THOMPSON.

Independence

In some instances regular activities in connection with departmental activities in Zion have succumbed to the summer weather, but in general everything keeps moving about as usual, with somewhat diminished numbers. Which is not assent that all's well in Zion with nothing to be concerned about in the way of progress. There are those who seem to be unduly exercised over conditions and those who refuse to be stirred at all. Possibly somewhere between the extremes one will find the indicator on the dial of progress.

A meeting of all the superintendents of departments and subdepartments in Zion was held on Sunday afternoon at the Stone Church to discuss the propositions set forth by T. W. Williams in the HERALD for August 2 and August 9. Considerable interest was manifested and a wide variety of opinions expressed. No definite action was taken, the meeting being a sort of informal affair to allow wide latitude of expression. The proposal for the discontinuance of the departments and a reassignment of the work under the management of a board was freely discussed and many interesting views presented.

Sister Eunice Winn Smith is calling a meeting of all mothers of small children in Zion for 2.30 p. m. on Sunday, the 27th, at the Stone Church to consider an enlarged program of kindergarten and Sunday school work. She has had the indorsement of various officials of the plan and desires to present it to the mothers for their consideration at that time.

The committee on new edition of the Inspired Translation are continuing faithfully at work these days. A new member of the staff is Elder C. I. Carpenter, who has been at work several months and has lately brought his family here to their home, from Central Illinois, his former mission field. No dates are being set for completion of the work, their efforts being applied now to a mass of details which are vitally necessary but about which it is difficult to make estimates of progress of value to others.

Elder R. V. Hopkins, pastor in Zion, was scheduled to leave on the 15th to attend the Kewanee district reunion. Elder Arthur Allen will care for the pastoral work in his absence, and Bishop M. H. Siegfried will look after the details of the services at the Stone Church.

Elder J. W. A. Bailey was in the city recently and reported attendance at tent services he is holding at Lees Summit

ranging from 110 to 265, mostly adults. He is quite enthusiastic over the situation. On last Sunday evening a truck load of young people composing the Young People's Research Class in Religio, Mrs. J. A. Gardner teacher, drove to the services and furnished the musical program for the evening. Editor S. A. Burgess and family are attending the reunion at Council Bluffs, Iowa.

The following patients entered the Sanitarium for the week ending August 12: Mr. Rolla Duzan, Rich Hill, Missouri; Mrs. H. W. Haviland, Sergeants Bluff, Iowa; Mr. Roy D. Gassner and Miss Helen Gassner, Fowler, Colorado; Mrs. S. S. Jeffries and Baby Jeffries, and Robert T. Phillips, Kansas City, Missouri; Catherine and Lewis William Chick, jr., Pleasant Hill, Missouri; Mrs. Joseph Kirby, Marshall, Missouri; Samuel Pope, British Columbia, Canada; and the following from Independence: Miss Stella Martin, Miss Mabel Morant, Mrs. May Edson, Noel and Carry Edson, Dorothy Augusta Summers, Mrs. Arlo Hunt and Baby Hunt, Mr. Irvin Urton, Mrs. L. G. Evans, Miss Kate Hansen, Mrs. J. R. Jones, and Mrs. E. A. Payne. X-ray patients: Mrs. M. R. Swift, Pleasant Hill, Missouri; and Mr. Harry Barto, Independence.

San Francisco, California

We had a good spiritual prayer meeting last night. The hour of service was not long enough as all the time was fully occupied. We had with us, Elder A. C. Barmore and wife, Elder Merchant, wife and child, also Elder George Daly from Sacramento, and a good attendance of our own members.

Monday, July 30, Brother and Sister Merchant and children, and Brother and Sister Almond and child arrived from Tahiti. Brother Merchant and family left for Independence to-day. The others will remain here for some time. Brother Savage, from Tahiti, has been appointed missionary for this district, so we hope to hear from him occasionally.

Our Sunday school and Religio gave a very fine entertainment last Friday evening. The program was far above the usual and enjoyed by all. The little folks did very well, which showed a wonderful amount of training on the part of those who had the affair in charge.

Elder Barmore gave us a very fine discourse recently. The local priesthood are keeping our pulpit supplied and preaching the gospel nobly. Sunday school and Religio are doing well. The sisters are valiant in their work and making a good showing. We still have one of the best branches on the coast and are actively engaged in the cause we love. We are glad we belong to the Northern California District.

GEORGE S. LINCOLN.

Trenton, Missouri

Last Sunday was sacrament day, and not all the Saints availed themselves of the opportunity, but those who were present took a part in the devotional exercises following the partaking of the sacrament, and their prayers and testimonies were very fervent, and the Spirit was strongly manifested. The writer will say here that this service has always been one of special interest to the Saints of Trenton Branch and has done much towards keeping them alive in the work.

The sermon last Sunday morning on the subject of "Faith" by the branch president seemed to afford much comfort to the Saints; and the sermon in the evening by Elder Moroni Traxler, of Lamoni, Iowa, who happened to be in our city over Sunday, on the value of the Book of Mormon to the Saints, and some of the reasons why it came forth, seemed to be of special interest to some, who had never before given

it any thought. Come again, Brother Traxler, for we feel that your message has been very helpful.

The Trenton Branch has not held any special meetings for over a year, but is thinking very seriously of putting on a meeting in the near future. We are very glad indeed to hear of Brother R. D. Weaver's regaining his health, and if he places his confidence in the Lord, we feel sure the Lord's hand is over him for good, and assure him and his loved ones of our prayers and sympathy in his behalf, and hope that his voice will again soon be heard in defense of the faith.

BRANCH PRESIDENT.

Honolulu, Hawaii

We baptized a brother a couple of weeks ago that we believe will make a good member; he comes from a family outside of our church affiliation altogether.

Some of our young people graduated from the different schools this year. John C. Thompson from the University of Hawaii; Henry O. Thompson from McKinley High School; Miguel DeLaCruz from the normal (teacher training) school; Elfrida Pilger graduated as a registered nurse from Queen's Hospital. (This sister is a Graceland student). Many more moved up a grade in the schools with good averages.

Our members see the necessity of education. They keep their children in the schools longer here than we have noticed in many of the cities and towns in the States. Another thing is noticeable, the Orientals are taking advantage of the educational advantages, as most of the graduates in the higher grades are Orientals. It is also true that there are more Orientals here than any other class of people. The population of these islands is about 240,000; of this number 95,000 are Japanese and 22,000 are Chinese; while the whites (including 11,000 in the Army and Navy) only have about 55,000; there are 24,000 Hawaiians and 17,000 part Hawaiians; 16,000 Filipinos, 5,000 Porto Ricans, and 5,000 of other nationalities.

A number of our members are teachers in the public schools; some are principals of schools, one a teacher in the normal school.

Honolulu being a tourist city, there are many attractions to draw the attention of our young away from their church duties. We have made it possible for the young to have most of their activities right here at the church home. This has been brought about by the mission house being remodeled so as to accommodate the pastor, as well as to furnish rooms for some of our departments in their work. A large yard between the church and the mission house is being fixed up as a tennis court and for other outdoor sports.

We are free here from some of the industrial conditions that are causing so much trouble in all parts of the United States. May the Lord help the Saints to see the necessity of preparing for the protection that the "city of refuge" (Zion) will afford, when conditions will be such that it will be almost impossible to live without partaking of the world's ways.

E. B. HULL.

Island Missionaries Return

A news letter from San Francisco states that Brother and Sister H. A. Merchant, and their two children, and Brother and Sister Frank Almond, and child, have returned to America from the Society Islands. The Merchant family were proceeding at once to Independence while the Almonds were to remain in that region for a time. Elder H. W. Savage is now laboring in that part of the country.

Australian News

In a report to the First Presidency, Apostle M. A. McConley writes as follows:

The conference of this district was held at the church at Johns River, June 23 to 27. This is a country branch and the church is located on a level slope lying between two mountains on cleared ground of what, a few years ago, was a dense Australian forest. In the neighboring paddocks are the stumps of trees that date back to the days of the Crusades, and the dead trunks of hundreds of giants of the forest that have been killed by ring-barking still bear silent testimony of their former grandeur.

It is supposed to be winter, but since this climate is quite similar to California, the word must be accepted with reservations. The weather most of the time was all that could be desired, though we had enough rain and mud to make the hymn, "Sunshine and rain," appropriate.

[In a later letter from which we extracted some items in a recent issue, Brother McConley had come to realize that "winter" in Australia had a real meaning after all.—EDITORS.]

Every home has an orchard, in which the predominating tree is the orange. At this season the trees are loaded with their golden product and all could eat to their satisfaction.

All five branches in the district were well represented and many of the isolated Saints were on hand. Quite a delegation was in attendance from the southern district, coming from Newcastle and Sydney.

A bullock and a sheep were killed before conference began, and these with the numerous products of the soil for which New South Wales is famous, made it easy to feed the crowd, meals being served free.

The spiritual experiences of the conference were very encouraging. Sister Davis and Sister McConley were associated with Sister Parker and Brother Sam Mansell in charge of the departmental work, and all did good work, though Sister McConley was prevented from attending the latter part of the conference because of a bad cold.

Elders W. J. Haworth, James W. Davis, George Lewis, and myself did the preaching, and all seemed to be at their best.

The people were touched and responded liberally of their means in support of the work, more than three hundred and fifty pounds being paid into the hands of the bishop in tithes and offerings.

At present Sister McConley and I are here at the home of Elder George H. Parker, the mission recorder. We have arranged to have the necessary material printed at the Standard Office in Sydney to start the statistical department system here, and hope to install the new forms of records here within the next few months.

En route to Queensland.—Accompanied by Bishop Lewis, I intend visiting all the scattered groups of Saints from Argents Hill Branch north, traveling with horse and buggy, after which Sister McConley and I will go north to Brisbane for the Queensland conference which convenes on August 5. This will give me a first-hand view of that part of the field, which is reported to be one of the best sections of New South Wales. And at the same time, we hope to feed some of the scattered and isolated Saints residing in various places en route.

New Mission Sulky

Some time ago we sold the old mission wagon, and as the mission sulky used by Elder James W. Davis and wife is getting pretty old, and needing repairs, we took the money from the sale of the mission wagon and invested in a new

(second-hand) sulky. Bishop Lewis is also buying a much-needed new harness, and in a few weeks Brother Davis will be able to travel in both comfort and style.

Since conference things are taking a brighter outlook and we are moving out in our work, happy that we are permitted to engage in this great work of latter days.

Praying that the spirit of light and peace may reign supreme in all sessions of the council and with best wishes to all,

Sincerely yours,
MYRON A. MCCONLEY.

Beaverton Two-day Meeting

The two-day meeting held at Beaverton, Michigan, Saturday and Sunday, July 29, 30, was largely attended by Saints from different parts of the State, also some from Ohio. It truly was a great success. One brother stated in his testimony that they had fasted and prayed for two weeks that these meetings would be a success. We feel they were richly repaid for the sacrifice and efforts put forth to make them what they were.

Saturday morning at 7 a. m. a priesthood meeting was held in the main auditorium of the church. At 9 a. m. prayer meeting with district presidency in charge. At the close of this service we organized for the further care of the services, as follows: district presidency chosen to preside, B. H. Doty chosen chorister, Sister Banks organist, local deacons as ushers with power to choose assistants. The presidency were given power to appoint other officers as needed. An administration committee was appointed, and A. E. Starks was named as press committee, he choosing others to assist.

At 10.45 preaching by Elder Arthur E. Starks, of Boyne City, from Psalms 102: 13. He brought forth many thoughts that will give those who heard him food for thought for many days. He spoke of him who is mindful of our heritage in this sin-cursed earth, and that we should beautify the ordinary with his adornment, sweeten the bitterness with joy of overcoming, crown the mortal with immortality, and conduct ourselves with dignity and calmness.

At 2. p. m. preaching by Patriarch G. W. Burt. Those who have once heard him can truly appreciate the joy felt in having an opportunity to hear him at this time. At 4 p. m. Elder B. H. Doty, of Traverse City, delivered a wonderful sermon in which he dwelt somewhat on the possibilities before us as a church, and more especially before our young people.

At 8 p. m. Elder O. J. Hawn, of Bradner, Ohio, preached to a full house. He gave us many beautiful thoughts, each one a sermon in itself.

Sunday commenced with a young people's prayer meeting in the main auditorium of the church and a priesthood meeting at the same hour, 7 a. m., upstairs.

At 8.30 a general prayer meeting opened with Patriarch G. W. Burt and Elder E. S. White in charge. At this service sixty testimonies were borne, eleven songs were sung, and eight prayers were offered. A truly pentecostal meeting was experienced when God comforted and strengthened his people by speaking to them in three beautiful gifts of tongues, through Elder O. J. Hawn.

At 11 o'clock Elder Arthur E. Starks was the speaker and brought forth some of the necessary requirements for Saints ere they shall be ready to dwell in Zion. He pointed out the fact that mothers who encourage their girls in wearing half-

Why Is Education Needed?

This is a legitimate question, if asked in sincerity. It should be answered for those who ask it. Is Education needed in the church to-day? If so, why?

----Here Are the Reasons----

BECAUSE as a church we are committed to a plan of development, spiritually, culturally, and industrially.
BECAUSE we are attempting to build a ZION in which the labors of all shall contribute to the common good.

BECAUSE one must be especially prepared for his task if he is to make an effective contribution. He must know his chosen profession from A to Z. He must know how it coordinates with the other work of the church in achieving the common purpose.

BECAUSE education means the unfoldment of one's native powers. It means the awakening and development of one's capacity, which otherwise would lie dormant.

BECAUSE education means the training of one's powers for his specific task, when he has selected it. It means the acquiring of the necessary knowledge and skills for rendering an effective contribution.

BECAUSE education develops one's potentialities to be. It increases his chance to know. It multiplies his ability to do.

BECAUSE education means the preparation of men and women, who can build Zion, and the fitting of people to live in Zion.

BECAUSE each of us wants to know the plan of the church. We want to discover our part therein. We want to be prepared to help build Zion, and to be fitted to live therein. We need Education.

Let Us Strive for Zion's Progress Through Education

Issued by
THE EDUCATIONAL COMMISSION

sox, low-necked dresses, and short skirts, were leading them away from modesty and assisting the world in the downfall of humanity.

The women held a very interesting meeting at 1.15, in charge of Sister Harder. Elder George E. Burt, of Saginaw, was the speaker at 2.15. His sermon was very much appreciated by all who heard him and will help us all to remember that His coming is drawing near. District President Matthew Umphrey was the speaker at four, and he preached a sermon of wonderful power and force. He spoke of the many discouragements and perplexities that confuse and bewilder the elders of the church. He expressed the thought that we can learn much from those who are not even on the side of good and truth. What a wonderful transformation it would make if those who profess Christianity would labor as earnestly for its extension as those who are in sinful pursuits labor for their goals. Speaking of the accumulation of money, he brought out the thought that we are kind even to the man against whom we have an almost inherent aversion. In business we are kind to such. When a dollar is the forfeit, we smother dislike and force ourselves to be agreeable—not only agreeable, but pleasant. The question brought to mind was, suppose every church member, for Christ's sake, practiced that until it became a habit.

At seven thirty we enjoyed a spirited song service accompanied by the orchestra, and at eight Elder O. J. Hawn preached a very eloquent sermon. The beautiful thoughts so forcefully presented went home to every heart, and everyone felt that instead of its being the end of a perfect day, it was the end of two perfect days. A vote of thanks was tendered the Saints and friends of Beaverton for their kindness and hospitality in caring for their visitors.

PRESS COMMITTEE.

Northern California Conference

The institute, convention, and conference of the above district were held in the Oakland Church August 4 to 6. Religio institute convened Friday forenoon under the direction of W. H. Dawson, district superintendent. The session was quite interesting, although the attendance was small. In the afternoon the Sunday school convention held its session. J. T. Smith, jr., the district superintendent, and first assistant, W. H. Dawson, in charge. The attendance was much larger than in the morning and the business was lively. The election of officers resulted in the retention of the existing presidency, with one exception: Roy C. Barmore was chosen to take the place of Robert E. Cowden as second assistant superintendent. Lizzie Day was reelected as secretary, Hazel Burgess Powell as treasurer, and Rush Gilbert as librarian.

On Friday night a concert, musical and rhetorical, was held by a combined effort of the Religio and Sunday school. It was as usual a splendid success, and made a very strong appeal to the writer as an evidence of what our young people can do.

Saturday at 10 a. m. the conference convened in charge of the district presidency. While the credential committee was preparing its report, A. C. Barmore, C. W. Hawkins, and J. D. White addressed the assembly. Much important business was transacted at this session; also in the afternoon session which was held at two o'clock. It was unanimously decided to hold a reunion next year, and the district presidency, district bishopric, and the president of the Women's Department were elected as a reunion committee. Modesto was selected as the place for the spring conference. A large number of delegates were chosen to represent the district in

the coming General Conference, some of the same persons having been elected as delegates by the Sunday school convention Friday afternoon. Among the district delegation we may mention Sister Clea Simpson, the president of the Women's Department, who is now visiting in the East. The election of officers resulted in sustaining the incumbents; that is, J. D. White as president, J. T. Smith, jr., and W. H. Dawson as assistants or vice presidents; A. C. Hawley as secretary; and the bishopric as treasurers. Brother Rush Gilbert was chosen to succeed Sister Mary E. Hawn as librarian. Both the secretary of the Sunday school and the conference were authorized to choose their own assistants pro tem, but the district secretary was also authorized to nominate a permanent assistant, which he accordingly did by naming Nina Davison, which nomination was regularly confirmed by vote. The appointed officers, Christiana Waller as chorister and G. S. Lincoln as historian, were upheld by regular motion and vote.

Saturday night Elder F. B. Almond, late of the South Sea Islands Mission, preached a most excellent sermon. Elder A. C. Barmore spoke on the "Restoration of the gospel" Sunday morning, following the regular Sunday school session, while at night Elder J. D. White addressed the audience with words of admonition and encouragement. The Sunday being the first one in the month, a communion service was held at 2.30 p. m. High Priests J. A. Saxe and J. B. Carmichael presided, while the emblems were distributed by Priests Emery Parks, Harley Bates, W. P. Bush, and Roy C. Barmore. Following the sacrament a very spiritual prayer meeting was held, and since the time was long, a goodly number were permitted to bear testimony. The room was crowded both in the morning and afternoon, and for this reason the district president ruled that only four prayers should be offered, and at his request the following prayed while the audience stood: High Priest J. B. Carmichael, Bishop Edward Ingham, and Sisters Lily Barmore and Elizabeth Keefer.

Thus was held the best-balanced conference which it has been my privilege to attend. It does not look as if the management could have been improved. For this credit is largely due Elder J. D. White. Altogether the prospects for Northern California District appear to be "Onward and upward." One thing, however, which marred the pleasure of the assembly was the illness and consequent absence of Elders H. J. Davison and Joseph Pressley. In gospel bonds,

ALMA C. BARMORE.

Western Colorado in Conference and Reunion

The Western Colorado district conference and reunion which were held at Durango, July 14 to 24, were successful.

Opposition was strong but perseverance won the day. The district tent was set up in a good place. The missionary effort was of a high order during the entire conference and reunion. F. M. McDowell, of Graceland College; M. A. Etzenhouser, Salt Lake City; J. D. Curtis, Colorado Springs; and J. E. Yates, of Phoenix, Arizona, were present. A number of visiting Saints of the district were present also.

The reunion was educational in every way, but mainly from the viewpoint of the Women's Department. Some interesting talks were given by the following: Sister Edna Slick, J. T. Scannell, F. M. McDowell, and M. A. Etzenhouser.

There was a splendid attendance of nonmembers each evening. A good program was given which was well received, the tent being crowded and many having to remain on the outside.

There were eight baptisms. A good spirit prevailed throughout the meetings.

The place of the next reunion is to be decided at the next conference to be held in Delta, Colorado, in the wintertime. CORY, COLORADO. JEWELL HARSHMAN, *Secretary*.

Superintendent A. Max Carmichael plans to attend four reunions, Pinconning, Boyne City, Vicksburg, Michigan, and Elmhurst, Illinois, in the order given, two days at each, reaching Lamoni August 28.

Brother L. E. Erter, of Lees Summit, Missouri, writes: "On August 3, the Holden stake tent in charge of Brother J. W. A. Bailey was moved from Greenwood, Missouri, and hoisted on a business lot near the center of the business part of town. On Sunday evening, August 6, Brother Bailey opened fire in an unusually powerful sermon to approximately two hundred people—his subject being 'The creation.' Darwinism was dealt a crushing blow. We look forward hopefully that much good will be done by this series of meetings. The Lees Summit Branch is progressing to the extent that it is now necessary to secure a larger place of worship. A new building is now under consideration. So the work moves and gains prestige. You will hear more from Lees Summit in the near future."

THE CHURCH OF JESUS CHRIST AND OTHER CHURCHES

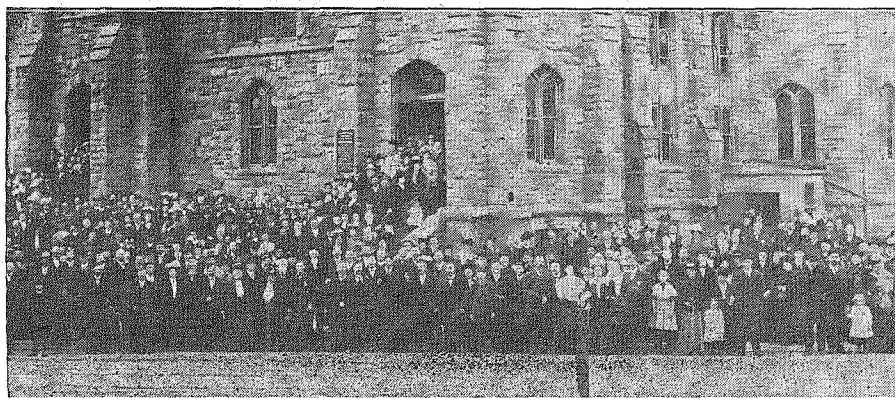
(Continued from page 762.)

ing these differences we note a growing recognition of the place of the church as a social unit and the duty of the church in helping to solve the social problems. Others are entering that field and are studying the subject with great earnestness.

Other churches declare a return to primitive Christianity. They have not yet seen its full truth, the necessity of carrying out of all of the commands and a return to the organization as given by the Master. Still, in broad principle, they are expressing a desire for a return to primitive Christianity.

In the third place, ministers here and there are speaking of the Spirit of prophecy, that if the early church possessed the gifts of the Spirit, we should be able to possess them to-day. There is more and more talk of the need of the prophet, the great

When General Conference Opens---Will You Be There?



Less than two short months now and General Conference will convene. The eyes of all the Saints will be centered upon Independence, and the meetings will be of church-wide interest. If you cannot attend, you will want to read day by day all that occurs. You will want to follow the business sessions item by item; you will want to know who is present and what they are doing; you will want to share in the inspirational prayer meetings and the enthusing sermons; you will want the benefit of the lectures and the pleasure of social intercourse. All of these you will want if you cannot be present yourself—and even if you can attend you would want it written down for future reference.

A Daily Herald Will Be Published During Conference

just to give you the information you will want. Beginning Monday, October 1, the *Daily Herald* will be issued each week-day evening while conference lasts. One page will give a synopsis of that day's proceedings and seven pages will be devoted to the minutes in detail and to reports, etc.

SUBSCRIPTION DURING CONFERENCE 25 CENTS

The Daily Herald Will Give You All Conference News

leader, who will speak with the voice of authority. We recognize him, however, as something more, that is, one having the right to receive the inspiration of almighty God. We also recognize the right of others than the prophet of the church to receive the Spirit of God, by which they may carefully test and examine all that is presented, and that they may have the witness of the presence of God for themselves.

In principle, therefore, there still remain some clear differences, though not such as should prevent a proper association in the interest of the community, of society, and the solution of educational problems.

Questions and Answers

Who May Receive Celestial Glory?

Question. In Romans 4: 15, we read that where there is *no law*, there is no transgression. From this we infer that those dying on earth without having heard or known the gospel of Christ will have a chance for celestial glory as they come up in the first resurrection, when they shall hear and be permitted to obey the gospel. But in Doctrine and Covenants we read that those who died without law *are the terrestrials*. (See Doctrine and Covenants 76: 6.) Does this mean that only those who have the opportunity of hearing and obeying the gospel *in this life* can hope for celestial glory?

Answer. Those who knew no law, the heathen nations, come forth in the first resurrection. (Doctrine and Covenants 45: 10; Mosiah 8: 58-60.) Evidently the first resurrection includes those who receive the terrestrial as well as the celestial reward. (Doctrine and Covenants 76: 5, 6.)

We must remember that conditions hereafter are not wholly a matter of acceptance or repentance. We have been preaching that for years. But it is also a matter of preparation or fitness. In this connection it is plainly stated that those of the celestial glory shall minister to those of the terrestrial, and those of the terrestrial to the celestial, for they shall be heirs of salvation. (Doctrine and Covenants 76: 7.) Those of the terrestrial also receive not only the Holy Spirit, as do those of the celestial, but also the presence of the Son, though not the fullness of the Father. This, and the whole divine plan, leads us to believe that every individual will receive that glory for which he is best fitted and in which he will be happiest. It will be tolerable for those who knew not the law, but lived truly according to the best law they had. If any such are fit for the celestial kingdom, the writer feels that the Father in his wonderful love towards humanity will gladly place them in that glory and receive them into his own bosom.

We feel certain of the depth of his love for humanity and feel assured also that in his wisdom each soul will be placed in the best possible condition. To this may be added that Joseph Smith stated that he saw in the celestial glory one of his brothers who died without baptism, and received the assurance that all who would have accepted had they had the opportunity—all those who are fitted—will receive that glory. So our faith is founded on the whole scripture as it manifests whole love of God and Jesus Christ towards humanity.

We have also to remember that all those who come forth in the first resurrection will have the opportunity for the wonderful experience and schooling of the millennium and may have the association with Jesus at that time.

The terrestrial glory is well discussed in the *True Latter Day Saints' Herald*, volume 5, pages 113-117. The heathen nations, those who knew not the law, and children have part in the first resurrection. Those who kept well the portion of the love of God they had, who would have accepted if they had had opportunity in this life, who improved their opportunities in the millennium, will receive the celestial glory. All who are fitted for that glory at the end of the millennium will receive it.

It is those who reject the light they have, who commit sins worthy of the prison house, then repent, who receive the celestial glory. (Doctrine and Covenants 76: 6.)

S. A. B.

Sanity and Health Are Dominant

Good health and sanity are inherited more than bad health and insanity.

In the midst of existing pessimism it is worth while to remind ourselves that according to scientific observation there are certain unit properties which are passed on from generation to generation though they may lie dormant for one or more generations.

Thus, if a feeble-minded and sane person marry, as an ordinary thing we would expect to find on the average one feeble-minded, one completely sane, and two that could be either and who might pass on something of both strains.

But we further learn that certain unit properties are dominant and tend to prevail more frequently than this general law would indicate. In fact, in every child there is a tendency towards a dominance on the part of one more or less marked.

It is interesting to learn that sanity is found to be dominant, so that in fact descent does not work out as above indicated, but the number of sane individuals tends to predominate. Some writers have gone so far as to assure us that if an insane asylum were set on an isolated island, to which no new blood

came but they married and intermarried, in time they would develop an aristocracy of sanity, a group of individuals who were sane and who reacted to all tests of sanity and whose children were all sane, the same as in the case of those having as progenitors sane ancestors; that there would arise also a subaristocracy of a middle class though the original founders were all mentally defective; that the longer the experiment continued the larger the proportion of sane and half-and-half would become.

Again we hear much of inherited sickness. The facts are, that though the mother may be sacrificed, nature tends to feed the child if possible and to give every child a fair start in life. Environment, poor feeding after birth, may enter in to the extent that the nervous strain may be manifested in the child; but in fact, good health is inheritable, and nature tends to pass on good health even though we accumulate the wrong habits of living and many illnesses, small and great. The mother of Beethoven was a consumptive, his father a drunkard, but their genius entered in. The facts are that for every child the tendency is towards health and there are only a very few blood diseases which affect the germ plasm and which are passed on from generation to generation.

This fact should render great encouragement that sanity and good health will dominate and will prevail in the majority of cases. This of course does not justify any abuse of the laws of nature. It does not justify or excuse the marriage of the insane or mentally deficient, since there will result a certain proportion of defectives. But it does cause us to know that the powers are on the side of rightness and goodness.

Thrift Talks

A dollar to-day is worth about 61 cents as compared with the 1915 value.

Many think that the dollar will return to its 1915 value within five years. If true this means that every dollar that you place in the savings bank now at 4 per cent interest will have a purchasing power in 1927 of \$2. This is equal to 20 per cent interest on your savings.

Begin saving to-day.

It is the savers who pay tithing.

Sincerely,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Conference Notices

Nauvoo, at Fort Madison, Iowa, September 9 and 10, for election of delegates to General Conference and other matters of business. D. J. Williams, 725 Lewis Street, Burlington, Iowa.

Florida, at Santa Rosa, September 2 and 3. Send all reports to Cal T. West, secretary, Milton, Florida. W. A. West, president, Catawba.

Central Nebraska, at Inman, August 25 to 27. Kindly send all reports to Miss Zada Derry, Elgin, Nebraska. We would like a good delegation from all branches and any other Saints who can attend. F. S. Gatenby, president.

Fremont, at Glenwood, Iowa, September 9 and 10. Convention Friday evening as usual. C. W. Forney, secretary.

Reunion Notices

Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27, reunion committee announces that Charles F. Putman will be present and that competent help will be present to take charge of the recreational activities and boy movement.

Appointment of District Superintendent

Having been notified of a vacancy in the superintendency of the Sunday School Department of the Massachusetts District, we herewith, with the approval of Brother Daniel F. Joy, the district president, appoint Sister Lucie Sears to act in that office, until the next district convention or conference. A. Max Carmichael, superintendent.

Conference Minutes

KEWANEE, At Joy, Illinois, June 10, 11, 1922, George Sackfield and Charles L. Holmes presiding. Every district officer and every field worker was present. Each of the branch presidents was present, as well as Bishop's agent, and three missionaries counting J. R. Lentell from Davenport. Reports, both written and verbal, showed some progress being made, or else a desire to improve and accomplish something. Branch reports showed present number to be: Kewanee, 134; Rock Island, 101; Dahinda, 95; Joy, 84; Millersburg, 60; East Moline, 57; Peoria, 57; Matherville, 47; Buffalo Prairie, 45; Savanna, 30; district record, 37; total, 747; net gain in baptisms, 6. Sunday school secretary's reports showed 11 schools in district; total enrollment, 489; average attendance, 320; teachers, 52; largest enrollment Kewanee; best average attendance, Peoria, 34 out of 37 enrolled. Financial reports read, but auditors were unable to find the time to prepare report until next conference. A resolution in favor of a strict adherence to General Conference Resolution No. 377 was adopted. Resolution requesting secretary of district to prepare

list of scattered members of district and list of all elders in district to be kept on file for help of missionaries was also adopted. The ordination of Edward Jones, Kewanee, to the office of elder was ordered. Reunion committee reported that a reunion had been arranged for at Galva, Illinois, to be held August 11 to 20, 1922. Annual election of district officers resulted in either choosing or sustaining the following: President, George Sackfield; vice president, Charles L. Holmes; secretary, M. E. Gillin; treasurer and Bishop's agent, Edward Jones; chorister, Leah Denton; historian, M. E. Gillin; Sunday school superintendent, H. R. Cady; Religio, Edward Jones; Women's Department, Mrs. J. R. Lentell; auditors, W. V. Holmes, J. W. Bean, and E. C. Dillon. Delegates to General Conference to be held in Independence, Missouri, in October, 1922, were chosen and were: Mrs. R. D. Weaver, Leonard Stiegel, Mrs. H. H. Martens, Mrs. George Sackfield, Mrs. Leah Denton, Mrs. J. R. Lentell, Mrs. Charles L. Holmes. Alternates: Mrs. J. G. Cole, Mrs. Kitty Pine, Mrs. Bert Sackfield, John Stiegel, Robert Gunlock, Mrs. Edward Willman, John Lindburg. Next conference to be held at Kewanee this fall, date to be left to district presidency. A very peaceful conference. Made more enjoyable by the splendid work of the musicians of the district who rendered the oratorio-cantata, "Shiloh," by Charles H. Gabriel, under the leadership of Sister Leah Denton, on Sunday afternoon. Joy Saints and those near-by branches are to be commended for the care they took of the visitors. Regret was felt by the Saints because of the illness of Brother R. D. Weaver, missionary newly appointed to district. And disappointment felt that F. T. Mussell, also a new appointee, was not able to be present. Mary E. Gillin, secretary.

Our Departed Ones

JENSEN.—Andrew Jensen was born at Alborg, Denmark, September 21, 1848. Moved to America in June, 1879. Settled at Council Bluffs, Iowa, where he lived in or near until February 17, 1919. Moved then to Hamilton, Missouri. Baptized in September 1914. Died at Hamilton, June 24, 1922. Leaves four sons and three daughters. His wife, two sons, and one daughter preceded him. Interment at Grange Cemetery, Council Bluffs. Sermon by J. A. Hansen.

JENKINS.—Hannah Jenkins of Scranton, Pennsylvania, was born in South Wales, England, in 1839. Married James Jenkins in 1860. Died July 23, 1922. One son and two daughters survive. Funeral sermon by R. J. Hawkins, assisted by Evan Lewis.

GARTHWAITE.—Benjamin Charles Garthwaite was born October 16, 1846, at Little Grant, Grant County, Wisconsin. Married Lucy Ann Shelborn, September 4, 1874. Baptized June 26, 1905. Died at his home in Lancaster, Wisconsin, July 19, 1922. Wife and six children survive. One child has preceded him. Funeral from Methodist church at Lancaster, in charge of and sermon by B. C. Flint. Interment in Providence Cemetery, near Bloomington, Wisconsin.

ROBSON.—Mary Robson was born July 26, 1855, at Saint Tula, Nor-

thumberland County, Pennsylvania. Baptized January 20, 1886. Died at Beloit, Ohio, July 8, 1922. Sermon by James C. Carlisle.

AYLOR.—Nancy Rodecker was born in Pennsylvania in about 1838. Moved to Saint Louis, Missouri, in 1858, coming by boat down the Ohio River. Married Clinton Aylor the same year. Baptized in December, 1915. Died at Bellflower, Missouri, August 3, 1922. Funeral from the Christian church. Sermon by J. W. Peterson, assisted by the Christian and Presbyterian ministers. Leaves two sons, Elmer C. and William M., the latter lately of the Quorum of Twelve; and four daughters, Alice Deeding, Emma McClure, Carrie Spears, and Dora Blew. The Aylors were among the oldest residents of Montgomery County and highly respected.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Kirtland, at Kirtland, Ohio, August 10 to 20 (319, 638, 732).
 Southern Idaho, August 11 to 20.
 Kewanee, at Galva, Illinois, August 11 to 20 (732).
 Northeastern Kansas, at Netawaka, August 11 to 20 (271, 685).
 Fremont and Pottawattamie, Iowa, and Northeastern Nebraska, at Prospect Park, Council Bluffs, Iowa, August 11 to 20 (319, 589).
 Seattle and British Columbia, at Centralia, Washington, August 11 to 20 (397, 564).
 Central Michigan, at Pineconing, August 11 to 20 (469, 565, 732).
 Des Moines, at Runnells, Iowa, August 11 to 20.
 Eastern Iowa, at Maquoketa, August 11 to 20 (469, 660).
 Southwestern Texas, at San Antonio, August 18 to 27 (660).
 Southeastern Illinois, at Brush Creek, August 18 to 28 (638, 685).
 Utah, at Malad, Idaho, August 18 to 26 (541).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541, 732).
 Central Nebraska, at Inman, August 18 to 27 (516, 685).
 Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222, 660).
 Western Montana, at Race Track, August 18 to 27 (638).
 Far West Stake, near Stewartville, Missouri, August 18 to 27 (319, 660).
 Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27.
 Eastern Oklahoma, at Haileyville, August 18 to 27 (635, 732).
 Southern Missouri, at Springfield, August 18 to 27 (685).
 Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27 (685).
 Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589, 756).
 Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638, 732).
 Northeastern Illinois, August 24 to September 3 (589).
 Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

MAKE THE START

Go to College

According to the law of inertia it takes more energy to start an object than it does to keep it moving when once started.

The habit of making starts is important.

The lazy man is inclined to go on when once started. If started properly he has made one great step towards success.

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Church Has Always Fostered Education

We must build solidly for the demands of the future in religious education.

It is of interest to note that in practically all ages of the world it has been the church that has fostered education. In ancient times education was more or less confined to the priesthood. Even among so-called pagan people in Egypt, India, Peru, Babylon, and elsewhere in the ancient world it was the priest who was the teacher of the youth, usually the older priests.

Among the Jews this effort of the priesthood to instruct the young in the law was by no means an unimportant activity. The doctors of the law are by their very title teachers.

It is probably true that in those ancient times learning was kept for the few and was deliberately kept from the mass of the people; but we note that through the Dark Ages it was the monasteries and the churches which preserved the ancient writings, which studied the philosophy of Plato and of Aristotle, and that it was from the churches that the first great students of science came. Throughout all that dark period it was the church that kept alive the light of learning.

So in America, it was with the various universities. Harvard was started a score of years after the landing of the Pilgrims. William and Mary was incorporated in Virginia as early as 1660. Yale was founded in 1701. All these were founded by the churches of the day, as was also the case with Princeton, Brown, Columbia, and many others.

In the early days, according to Doctor W. O. Thompson, in the *Christian Work*, the history of the college was one of privation, poverty, and sacrifice by both the faculty and student body. It is significant to note that the principal impulse, however, was invariably religious.

The curriculum was at first limited to such works as Paley's *Natural Theology* and Butler's *Analogy*.

In the early part of the nineteenth century it was still a case of small colleges struggling with poverty and a very limited curriculum, an inadequate library, and with a small faculty which made it necessary

that education be confined within the narrow limits. After the Civil War there came large forces, also the wide publicity of the Darwinian hypothesis, the demand for science in the colleges, and the development of the elective idea. There also followed the development of State universities and of high schools as an expansion of the free public school system. Prior to this time it was the academy which was largely under church influence that had furnished the supply of students to the better established colleges.

After the middle of the century there followed the elimination of the Bible in the public schools. Ezra Cornell established his college at Ithaca, New York, to teach all subjects. For these reasons there came a marked decrease in the importance given to moral philosophy; and in many cases philosophy as a whole, which had been the very foundation of collegiate work, entirely disappeared from the curriculum. This, we know from observation, was the case with many colleges founded about the middle to the last quarter of the nineteenth century.

The theological seminary became the only institution immediately interested in the field of religion, and that instruction was only for the ministry, not to be teachers of the Bible and of religion. Their graduates could preach but not teach.

Now there has come a new departure and a recognition of the great importance of religious teaching as distinguished from preaching. This is largely a development since the World War. Before the war, even in Christian colleges, not more than one third were doing anything worthy of mention in the field of religion, and the work of the State universities is practically nil so far as value is concerned.

As a result, there has come a great call for a priestly endowment to colleges under the influence of the church, and in the call the importance of Christian education has been emphasized. But the fact remains that these colleges have not at present a sufficient number of competent teachers. The fact remains that the State universities are not meeting this particular need. The graduate schools are preparing men to teach in the general fields of science and education, but very few are pursuing courses that will equip them for a professorship in Christian education.

There is, therefore, according to the *Christian Work*, a need for men to teach in this field who will command the confidence from a scholarly point of view, of men working in other fields. It is no longer a matter of more or less sentimental devotion to the Bible and religion, but a well-defined conception of the need of the organization of education in the interest of the Christian view of society. The supreme importance of the Christian college is to provide a program that is scholarly as well as Christian. The contest between faith and unbelief is not part of this problem. Christianity is the religion of freedom; no conception is adequate which will restrict freedom of teaching. The State institutions will probably never give adequate expression in this general field.

In recent years there has been a great humanizing process in education. Our views upon all the social sciences are beginning to reflect the effect of the teachings of Jesus. The college is the center of idealism as it is the home of youth. The Nation, therefore, needs, our educational institutions need, and the Christian colleges especially need as teachers, men of profound conviction, of great faith, and of clear vision as to the future.

This which is stated of church colleges in general is preeminently true of our own church college. The field is before us. An effort has already been made in this direction. We voice the profound hope that its present dreams may, in the very near future, find fulfillment and hence there be opened before us the great vision yet to come.

S. A. B.

The Work of the Auditor

At the request of the Presidency made after the release of R. B. Trowbridge as auditor, Brother A. H. Knowlton made an audit of the books of the Presiding Bishop as at February 28. At our request, too, he has submitted a condensed balance sheet. This request was made because we felt it wise to make a public statement of his findings. We submit herewith his report to us as made May 30:

INDEPENDENCE, MISSOURI, May 30, 1922.

PRESIDENT F. M. SMITH;

Dear Sir: At your request we submit a condensed balance sheet and income and profit and loss statement of the accounts of the Presiding Bishopric as at February 28, 1922. The income and profit and loss statement covers a period of eight months from the time of the last Report of the Presiding Bishop on June 30, 1921, to and including February 28, 1922, the date of the examination of the Presiding Bishop's accounts made by myself.

The balance sheet indicates the financial position of the church (excluding Graceland College, Independence Sanitarium, and the Herald Publishing House, which are operated as separate units) on February 28, 1922.

The cash balances were verified by communication with the respective depositories, and amounts on hand at the office were counted.

All bonds, war savings stamps, and industrial securities were examined by us and book balances adjusted to the actual amount on hand.

Real estate contracts, deeds, leases, and such other papers as were on file in the office of the Presiding Bishop were examined.

Notes, with two exceptions, were inspected or verified by communication with the holders at February 28, 1922. We found no reserves for uncollectible items had been provided and we have created for this feature an amount of \$8,957.54

Statement of Income and Profit and Loss

(For the eight months ended February 28, 1922.)

INCOME—General		
Tithing	\$159,080.45	
Offerings and oblations	26,540.88	
Bequests	12,700.00	
Consecrations	10,416.78	
Miscellaneous bishops' and agents' receipts	7,891.78	
Interest earned	6,599.95	
Recoveries on notes and accounts previously charged off	3,729.14	
Dividends earned	352.13	
Commissions earned	20.00	
Profit on bonds purchased	99.15	\$ 227,430.21
DEDUCT—EXPENSE—General		
Family allowances	\$163,912.48	
Elders' expense	36,977.91	
Aid extended	9,563.76	
Administrative expense	37,870.01	
General church office building expense	2,913.04	
General church miscellaneous expense	1,752.00	
Consecration contract interest	2,516.71	
Bishops' and agents' miscellaneous expense	248.75	
Bad accounts charged off	269.19	
Interest paid	4,441.50	
Exchange and protest fees	2,273.02	
Miscellaneous—presiding bishopric expense	252.17	\$ 262,990.54
<i>Excess of General Expense over General Income</i>		\$ 35,560.33
REAL ESTATE OPERATIONS		
Profits on sales, rents, interest received and contracts forfeited	\$22,594.20	
Deduct—expense of real estate department and buildings from which rents are received	24,987.27	
<i>Excess of Real Estate Expense over Real Estate Department Income</i>		\$ 7,606.93
FOREIGN MISSIONS		
Palestine—Contributions by Saints and friends	\$ 31.42	
Expenditures by Presiding Bishopric	451.77	
<i>Excess of expense over contributions</i>		\$ 420.35
CHURCH INSTITUTIONS		
Contributions by Saints and friends	\$ 3,562.86	
Deduct—advances by the Presiding Bishopric	28,447.17	
<i>Excess of advances over contributions</i>		\$ 24,884.31
Deficit before deduction of reserves		\$ 6,273.99
DEDUCT RESERVES		
For depreciation for eight months	\$ 2,527.37	
For uncollectible notes and accounts	7,612.22	\$ 10,139.59
<i>Total operating deficit or excess of expense over income for the eight months' period</i>		\$ 73,393.15

on unsecured notes in the face value of \$59,717.85. Security for notes shown as secured was examined and is believed to be ample.

We have made an analysis of the accounts receivable and in a few instances have communicated with the persons from whom the accounts are due. We found no reserve for loss in the collection of these accounts had been provided. To indicate the amount of loss that may be expected we have created a reserve of \$8,012.86 on the book total of \$53,419.09.

Inventories of machinery and equipment, furniture and fixtures and church libraries as taken by the Presiding Bishopric June 30, 1921, with such additions as have been made since, have been accepted in this report. Deprecia-

tion reserves have been provided, however, as this has not heretofore been shown.

Amounts heretofore carried as cash on hand in the hands of bishops and agents, which were in reality advances to them for expenditure and accounting, have been shown in this report as deferred items.

Records of the special funds were examined for the entire year 1921 and the two months of 1922, except in the case of the Auditorium Fund, which record was examined from the receipt of the first payment. As indicated in the

Others on Stewardships

Stewardship ideas are generally taught and widely practiced by other churches.

The Baptist for January 21 especially stresses the subject of stewardships. This is the fourth of a series of special numbers the past winter on this subject. It comments on the fact that seventy-eight out of every hundred who give to charitable purposes

Accounts of the Presiding Bishopric. Balance Sheet, February 28, 1922

ASSETS	
CURRENT	
Cash on hand and in banks	\$ 82,772.94
Certificates of deposits in banks	3,344.20
Cash in hands of bishops and agents	25,744.01
Government bonds and war savings stamps ..	141,035.26
Notes Receivable—Secured	65,936.43
Notes Receivable—Unsecured—less reserve for uncollectible notes	50,760.17
Real estate contracts receivable	116,696.60
Accounts receivable—less reserve for uncol- lectible accounts	65,265.74
Investments—stocks, bonds and partnerships	45,406.23
Real estate—for sale	81,956.38
	95,895.98
Total Current Assets	\$658,117.34
FIXED	
Real estate—subject to life estate	\$ 71,334.81
Real estate reserved for church use	553,911.54
Real estate reserved for church (leaseholds)	57,027.97
Church edifices and grounds	1,478,291.98
Machinery and equipment—less reserve for depreciation	14,491.18
Furniture and fixtures—less reserve for depreciation	22,929.95
Church libraries—less reserve for depreciation	8,510.20
Total Fixed Assets	\$2,206,497.63
DEFERRED ITEMS	
Advances to Bishops and Agents for expenditure	\$ 20,411.76
	\$2,885,026.73

LIABILITIES	
CURRENT	
Notes payable	\$ 180,972.22
Accounts payable	56,094.74
Receipts from sale of church edifices subject to refund	10,351.48
Special Fund Liability:	
Auditorium	\$ 380,742.51
Temple	7,911.24
Organ	176.95
European children relief	16.00
German relief	2,157.42
Poland relief	16.00
Musical education	1,000.00
Foreign missions	348.10
Wireless station	96.92
Christmas offering for 1921-22	52,817.14
Land	5,927.00
Total Current Liabilities	\$ 451,209.28
Excess of Assets over Liabilities	
Balance June 30, 1921	\$2,280,259.12
Deduct—adjustments	20,461.96
	\$2,259,797.16
Deduct—excess of expense over income for the eight months ended Febru- ary 28, 1922	73,398.15
Balance	\$2,186,399.01
	\$2,885,026.73
Contingent Liabilities	
Guarantor on notes	\$ 405.00
Consecration contracts	76,807.03
	\$ 77,212.03

This Balance Sheet does not include the Assets and Liabilities of the Independence Sanitarium, Herald Publishing House, and Graceland College.

balance sheet submitted, the liability for these funds at February 28, 1922, was \$451,209.28, which means the total collections less legitimate expenses in connection therewith. Of this amount there was at that date on hand and invested for the account of these funds \$95,988.52, leaving a balance of \$355,220.76 which had been transferred to the general fund of the church. The balances to the credit of these funds were verified by us.

The income and profit and loss statement submitted indicates an excess of expense over income, for the eight months ended February 28, 1922, of \$73,398.15, or an average of \$9,174.77 per month deficit for the period.

Respectfully, ALBERT H. KNOWLTON.

We are pleased to publish the above report, as reflecting the condition of the finances, for doubtless many are interested in knowing what the auditor has found.

Additional audit is being carried on by Brother Knowlton, so that the matter of audit can be kept up to date.

FREDERICK M. SMITH,
President of the Church.

are church members, though this is represented by about forty per cent of the population and probably those who gave the additional twenty-two per cent are of a church-going ancestry.

One should be not only a tither but also a steward. That means that it is not sufficient to give one tenth to church agencies, but one is also accountable for his use of the remaining nine tenths. Stewardship leads to self-discipline in the organization of our work.

The Methodist Episcopal Church is making the year 1922 Stewardship Year, with the immediate goal of a million signed tithed stewards by January 1. A drive conference has already been held in Chicago and a working organization is planned for each local church.

The Presbyterian Church, as early as 1902, began the movement for foreign missions. "Let every one of you lay by in store on the first day of the week as he has prospered." Systematic giving was first

stressed. Then in the winter of 1916-1917, it was emphasized that "we give as the Lord has prospered." A letter was sent to all Presbyterian pastors urging not only systematic giving but also proportionate giving. They sent out the texts: Money the Acid Test. God Owns All ("in that in our partnership with him we try to administer each dollar in accordance with the will of God"). A special Sunday is set aside each year for enrollment as Christian stewards. They present stewardship, not as a scheme for raising money, but as a school for men.

The Southern Baptist convention has also organized and set its aim at half a million tithers, about one sixth of the total number of enrolled Baptists.

Other organizations are also undertaking systematic stewardship campaigns as far as they are able to understand and utilize that term.

The main question is stated, first, "Not how much of my money shall I give to God, but how much of God's money shall I keep for myself." "When a Christian begins to make money, God either gains a fortune or loses a man." As an illustration, a widow, and her son who was the sole support of a family of five, were saving up money for a Ford car but turned over the whole \$400 for the erection of a church, saying, "It is more important to have a church than to have a car in which to go to church."

The above gives us some idea of what others are trying to do. We note throughout a real urge for a consecrated purpose of life as well as of means.

Christian stewardship is taught as a regular part of the Sunday school work by the Presbyterian Church. The stewardship book for the adult department takes up the subject in some detail.

Lesson one is to the effect that God is the owner of all that we have on earth. He is both the creator and the owner.

The second lesson considers the place and use of things. Life does not consist in the multitude of things. The Father knows what we need. Things should be put in their place. Money is only a measure of value. It represents the stored up power of man. As a steward we must consider our obligations in acquiring, in spending, in saving, in giving, in accounting, in influencing others.

The third lesson emphasizes that there are three partners in all property: the one who holds the property as ordinary legal owner, God, and our neighbor. Charles M. Schwab is quoted as saying:

We have entered upon a social era in which aristocrats will be men who have done something for humanity and their nation. There'll be no rich and poor. The rich (and I am told I am a rich man) are learning this. There has never been a time when I have had the sense of ownership or when my riches gave me any happiness. It is the doing of something myself for others that has made me happy.

Secretary Lane, addressing the National Chamber of Commerce, said:

We have come upon a new day and a new philosophy. We are to judge men henceforth not by what they have, but what they give.

George W. Perkins, in an after-dinner speech, preached a truly Christian sermon in which this passage occurs:

The problem of the man of the future is not how he can acquire a very large fortune, but . . . a competency and at the same time fit himself to be an all-round citizen and render some worth-while public service. . . . The Christian's wealth is held in trust—a means of service to others and, like all the work given us to do and the trusts given us to keep, it is a means, precarious indeed, as Jesus so unmistakably taught; but still, if wisely, humbly, though fully employed, a means of character development. S. A. B.

What Prohibition Has Done

The survey in Massachusetts, which was a State formerly very wet, made by Elizabeth Tilton on behalf of the Family Welfare Society of Boston and published in *World's Work* shows that as a result of prohibition comparing 1921 with 1915, there has been a decided improvement in Boston and throughout Massachusetts. There has been a decrease of arrests of 15 per cent; of cases in which drink was a factor of 90 per cent; a decrease of the penal population of 51 per cent. The question is considered from a dozen different points of view. Everyone shows a decrease of delinquency, including a decrease of diseases in which alcohol is a predisposing cause, including a decrease of pneumonia of 51 per cent and tuberculosis of 23 per cent.

On the other hand, despite the fact that 1921 was a time of very great depression there was an increase in savings bank accounts of 9 per cent and a decided decrease in the number of applications for help as compared with 1915. She adds that comparison with the last normal license years, 1916 and 1917, would show a still greater rate of decrease, and that if the year 1920 had been taken instead of 1921 there also would appear great decrease.

On the other hand, there has been an increase between 1920 and 1921, but there have been added causes: unemployment, and the effect of civil team play is declining. Third, the forces against prohibition are better organized, while the Government has not had time to organize any equivalent equipment. These conditions are temporary, but despite this increase from 1920-1921 there is a decided improvement as compared with 1915 and a still greater improvement as compared with 1916-1917. In fact she concludes: "As a result, we have in an economic depression vastly worse in the State of Massachusetts than the former one, (1915) a vastly improved condition in morals and social well-being."

ORIGINAL ARTICLES

Disintegration of the Home

By T. W. Williams

*Sermon delivered in the Stone Church,
Independence, Missouri, March 17, 1922.
Mrs. A. Morgan reporting.*

[The choir loft was filled with bright-faced boys and girls who supplied several instrumental and vocal numbers. Before launching out on his address, Brother Williams expressed keen regret that he was unable to direct all his remarks to the young people, but assured them inasmuch as he could not speak to them he would talk for them. He took for his text the fifth and sixth chapters of Ephesians]:

Children, be obedient to your parents as a Christian attitude, for it is a duty. Honor your father and your mother. This is the first commandment, which has a promise added to it, so that it may be well with you, and that you may live long on the earth.

And you, fathers, do not irritate your children, but bring them up tenderly, with true Christian training and advice.

Married women, be submissive to your husbands, as is fitting unto the Lord.

Married men, be affectionate to your wives, and do not treat them harshly.

Children, be obedient to your parents, for that is right for Christians. Fathers, do not fret and harass your children or you may make them sullen and morose.

As a further preliminary to what I may say, I wish now to read excerpts from an article appearing in the *Kansas City Star* of January 23, this year. It carries the heading, "A juvenile crime wave; The American home out of gear, Doctor Crafts declares." You have undoubtedly read this article, but I will read it again to refresh your minds.

"Ratio of arrests is seven minors to one adult, and for every boy lawbreaker ten girls go wrong," Reform Bureau head says.

Washington, January 22.—The American home is confronted with a juvenile-crime wave in the Nation to-day, according to Doctor Wilber F. Crafts, superintendent of the International Reform Bureau.

"A personal survey of twenty-eight States," Doctor Crafts declared, reveals that:

Seven minors to one adult is the ratio of those arrested now for crimes.

The majority of big crimes—murder, burglary, and highway robbery—are committed by minors.

For every boy arrested for a crime, ten girls are taken into courts for immoral acts.

The average age of fallen women has dropped from twenty-eight to sixteen years, and in some cases to fourteen years.

Parents Are Afraid

The reason for this alarming situation, Crafts says, is simply this:

Parents are afraid of their children and the children know it.

Parents, from the richest to the poorest, seem to lack initiative nowadays, the veteran reformer says. Fathers and mothers are not sure of themselves. They are afraid to ex-

press an opinion to their growing children because they dread the ridicule of these youngsters. And the collective parenthood of the Nation hasn't the slightest idea of the way to spend an evening at home guiding its own and its children's leisure hours.

Only this parental fear makes possible the cheap movie, the dance hall, the use of the motor car promiscuously, and all the vicious amusements of this day and age. The two extremes—the rich and the poor—give us the spectacular news stories.

Up to Middle Class Parents

It is the middle class parent, however, who goes unnoticed in the press, who presents the greatest problem, for there are many middle class parents just comfortably fixed. The responsibility of the Nation lies with the middle class parent. He either laughs at or is ignorant of the thought embodied in "The children's hour." Too often he has stopped his education early in order to make money that he might live well. And he has never tried to improve himself.

Thus parents are too often unworthy of parenthood. They are not only ignorant of the elementary duties of parenthood, but ignorant of those refining facts which serve to make them the inspiration of their children.

But parents to-day have lost their confidence. Fathers have lost something of their manhood. They forget that the obligation of parenthood does not stop with providing sustenance to the family.

What the Nation needs is a convention in every town, where fathers and mothers can meet to determine what makes boys and girls go wrong.

Let me emphasize and reiterate: What the Nation needs is a convention in every town, where fathers and mothers can meet to determine what makes boys and girls go wrong.

This recital of social conditions by men who give their lives to a study of these problems should stir the red blood in every man and woman—that is, if we have any red blood left. It is, indeed, a very serious indictment of the present order of society. To some this picture may seem too lurid and overdrawn. It is a statement of fact, nevertheless—and this is the real tragedy of it. This indictment not only applies to the United States as a whole. It is equally applicable to Missouri and Independence. The evil is world-wide. The problem is one which relates to the entire Anglo-Saxon race.

Conditions in Great Britain

I am sure my British confreres will bear me no malice when I say unhesitatingly that the former splendid morale of the British Isles as well as Canada has broken down. This great people, with a glorious and imperishable past and who, prior to the great war, could boast, and justly, too, of the splendid standard of morals maintained, among them, are to-day face to face with the identical problem now menacing the people of the United States. The editors of the great English newspapers and magazines, together with the astute statesmen and consecrated clergymen of Britain,

are expressing great alarm over the conditions prevailing in the British Isles.

One of the causes to which is attributed this unprecedented let-down of morals in the neglect of the children who are in the adolescent age during the preceding years of the war. During this period the children of Britain were largely left to their own resources in all of the expressional activities. Despite the heroic efforts of civic organization and the insistent pleas of moral institutions, these seemed unavailing in stemming the tide. Criminologists declare that license and misdirection during the plastic period of childhood make it well-nigh impossible to prevent what is now occurring in the foremost nations of the world.

What is true of Great Britain is doubly true of France. Germany and Italy are also threatened. It was indeed pitiable during our recent trip through Germany to be compelled to listen to the recitals of the breakdown of the entire moral code. That the war has had to do with these conditions we cheerfully admit, but back of the war and beyond the war are other and more permanent causes, and it is of these we wish definitely to speak to-night.

Cause of Degeneracy

Here in the United States we cannot fall back on the war and thereby give satisfactory explanation for infantile degeneracy and juvenile wantonness. There must be, there is, deeper and even more sinister causes, and to which the great mass of our people are seemingly oblivious. These things to which reference is made, this shocking abandon and degeneracy, are effects. They are primal causes. They are danger signals, which, if unheeded, point to the inevitable end. These things, if unchecked, will dwarf and even make abortive the efforts of church and state to preserve our race.

I do not wish to appear as an alarmist. I am, in no sense, a pessimist. I feel to say with Edwin Markham:

"Keep heart, O Comrade. God may be delayed
By evil; yet He suffers no defeat.
Even as a chance rock in some upland brook
May change a river's course; yet no rock,
No, nor the mountain fastnesses
Can hold it from its destiny, the sea.
God is not foiled. The drift of the world's will
Is greater than all wrong. Earth and her years
Down Joy's bright way or Sorrow's longer road
Are moving towards the purpose of the skies."

Despite this optimism—this supreme faith in the final expression of the Universal Will in some succeeding age and with people who have evolved to the point where they can and will give rightful expression, still I am filled with an unrequited anxiety as to what may yet be the end of the Anglo-

Saxon race. We have no assurance—no divine guarantee—that our race will make good. Our future is in the making. God's purposes as to humanity will yet be expressed in men, but whether it will be the present peoples of the world who will finally vindicate his wisdom as a Creator remains to be seen. It rests with us. Fatalism fails here and predestination will not be permitted to invade agency. It does not coincide with prophecy and is out of keeping with all history.

We Must Have Faith

It is cowardly, however, to throw up our hands and say, "It is beyond us. We can do nothing to stem the tide of unbridled license." We would deserve only divine anathema to take shelter *under* the prophetic utterance of Paul wherein he says, "In the last days perilous times shall come," and "Men shall be lovers of pleasures more than lovers of God." It is no justification for inaction to insist that prophecy must be vindicated and quote, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good." Prophecy is never given to dishearten or cause men to give up the race. Prophecy serves to forewarn and forearm. It suggests means of escape.

It is unbecoming the dignity of parenthood for any man or any woman as the head of a family, or for the church or the state even, to suggest defeat. Pessimism is anarchy to the state and blasphemy against God. It is ignoble to refer this matter to the Almighty for disposition and say, "Let Father do it." This is our problem. We must meet it, manfully and unafraid. We can do this by mutual purpose and concerted effort. It is not one man's fight. It is the work of the nation and of the church. It is the supreme test of our civilization. It belongs to the home, the church, and the state.

A Strong Appeal

Would that I might be possessed of some super-sense or faculty whereby I could arouse your minds and disquiet your spirits so that when you return to your homes to-night you would be unable to find rest—and that during the silent watches of the night you might hold introspective communion with your own soul and not find repose until you had covenanted with almighty God to do your best to save to God and the church the rising generation. I do pray that my appeal shall be so intense that it will awaken the people of this church to the responsibility and obligations we are under and for which we must answer to God.

If the fathers and mothers of this church will give this problem—and indeed it is a problem—careful thought and prayerful attention—if they will go down to the very roots of the matter, they will, with the help of God, be able to solve it, and thereby save to the church thousands of Latter Day Saint children who to-day are apathetic or indifferent, both as to the dangers which confront them and the need of allegiance to the divine program.

History is but repeating itself. Let us go back to Rome and review the history of the rise and fall of that mighty empire. The contributing forces which made for the downfall of Rome are at the very threshold of American life to-day and, for that matter, of the entire civilized world. Let us consider some of these:

First. The destruction of domestic religion. The old ancestral worship, which was the heritage of the patriarchal age, held the family in such compact form that no individual force could undermine or overthrow. I am making no claim for ancestral worship. I would not return to, nor yet institute, a religion which forever harks back for precedent and authority.

Domestic religion under the patriarchate had all the elements of solidarity. It centered in the family. The home was the sanctuary where man and God met and where men met together. When this broke down under the degenerate and idolatrous pagan philosophy, it was the beginning of the end of the Roman civilization.

The Family the Unit of Society

Sociologists agree in this: that the family is the essential unit of society. We may abolish the state and still survive, but we cannot dispense with the home without going into savagery. As goes the home, so go both church and state. This is inevitable. Back of the church stands the home. If you would know the strength and power of the church, then study the home life of the people. It is impossible for the church to persist unless the essential elements contributing to its very life find expression in the domestic life of the people. History records no church or state worth while unless at the same time the virility and power making for greatness were bedded deep in domestic life.

The home was God's first social institution. He started out with one man and it would not work. He then gave to Adam a helpmeet. Without the home you cannot have a church worth the name. Without the home the state is impossible. Whatever threatens or invades the home strikes at the very foundation both of church and state.

In this old domestic religion, the father as patriarch was the mouthpiece of God to all of his

household, including his offspring and those who married into the family. He gathered his clans together and talked to them as a father should talk to his children. The entire family came together on such occasions with assurance and gave heed to the counsel given. During the years of Rome's growth and power this attitude persisted. But in her decline and fall domestic religion of the patriarchal sort was wholly discarded, and as a result both church and state collapsed. This was likewise true in Grecian history.

To-day parenthood is discredited. The boy no longer seeks counsel from his father. There is an ever-widening chasm between father and son, mother and daughter. The very terms used on the part of children to-day reveal the exact status: "My old man," "My old woman." We have domestic religion only in name, and we are following in the wake of Rome.

Economics and the Home

Society is based in economic life. Without some community of interests there can be no social life worth while. Given an equitable economic and social life and the ideal church and state are inevitable. In the patriarchal age the family group was the unit, not the individual—all worked towards one common purpose. This was the condition in the early history of Rome. But as population increased, the solidarity and unity of the family was invaded. The economic readjustment disintegrated the family solidarity. The power of the home life was destroyed. Vice and immorality became general and Rome went down.

What startling parallels do we find between the United States and Rome! One has but to study the history of both countries to realize the danger which now confronts America. If you wish to know the danger which confronts America, read Gibbons's *Decline and Fall of the Roman Empire*. What has become of our boasted domestic religion? Let us go back to the old Puritan days. Those were the days of virility and power. True, some of the laws were exacting and harsh, but despite the rigorous and sometimes unjust exactions of those days, still we must concede that religion was entrenched in the home. The father and mother, both morning and night, gathered the children around the family fireside and read Scriptures to them. This was followed by fervent and earnest family prayer. This practice was well-nigh universal. The Bible was not only read, it was studied. They hung on every word. And then in the seclusion of the home they all knelt around the family altar and gave thanks to almighty God for his care and blessing,

and petitioned for grace and power to continue and overcome.

Perfunctory Family Worship

But that day is past. Oh, I know that we have family prayers, when we have the time. I know we say grace at meals, but this largely in a perfunctory way. Brother Rushton was twitting one of the brethren the other day, saying that he could not for the life of him tell whether the man was asking a blessing on the food or praying for the joint council. Possibly he was dealing in some of his hyperbole, but I plead guilty with Brother Rushton to a real lack of rightful religious devotion. We do not ask for a return of the old days, but we should insist that domestic religion in keeping with the needs of the present be encouraged and fostered.

The day is passing in America when the word of God stands enthroned in the home. It is now the exception to find a home where prayers are offered to God both morning, noon, and night. Over in the Near East there is a god in every well-regulated home. They could not well keep house without their family idol. And I have an increasing respect for some of the idolatrous practices of these people. While they do have idols, they do not worship them. The oriental cannot imagine a God which he cannot see. Such a God is remote, abstract, intangible. The oriental demands something concrete. He demands materialization. So he makes an image—something on which he can concentrate the mind and through this image which he can see he offers up his devotion to the God which he cannot see.

When you remove God so far away that he is "beyond the bounds of time and space" you make effective prayers impossible. Prayer is unavailing unless you can see God so divinely near that his consciousness touches yours and your consciousness touches his. I plead for a restoration of the family altar. I plead for a revival of domestic religion. I plead for a revival of the old-time family circle where father, mother, boys, and girls meet for a common purpose.

Breakdown of Political Forces

Another cause for the disintegration of Rome was the breakdown of the old political forces which made for the unity of the empire. To unselfishly serve the state was the highest privilege. Patriotism was the inspiration of the people. This gave way to divisions. The once great state became a nation of plebeians and patricians. The slaves were brutalized, and sank into unparalleled degradation. The surfeited rich gave themselves over to unmen-

tionable degeneracy. How well this fits into our own history to-day.

The fourth contributing cause to the overthrow of Rome was the breakdown of its laws as to marriage. We talk glibly about divorce, but this again is only a symptom. The disease lies much deeper. Divorce is but an effect. To deal with the effect and ignore the cause is abortive. No real physician would do this. A surgeon would not be so unwise. Should a scientist be so illogical he would be locked up for the safety of the community.

We need education rather than legislation—self-discipline before restraint. Legislation has never moralized a race. It may temporarily hold in leash the onrushing flood of passion, but education and self-discipline are essential to the exaltation of the people. Penalization is seldom reformatory. It may protect society. It does not regenerate.

The Evil of Moving Pictures

Let me here speak of the moving pictures. The tendency is to hold the war or the movies or the dance hall responsible for every moral infraction or unprecedented lapse. If a man gets up in the morning cross-grained and ill-tempered, his wife may attribute it to the demoralization of the war, or to the movies, but I suggest that she has another guess coming. As a matter of fact the war is not responsible for many of these things. The war in itself was only an effect of an anterior cause. I grant that the war was in itself a cause for many unusual things; but on the other hand, there are very many evils in the world to-day for which the war is not even remotely responsible. They were here before the war. We must go farther back than the war to locate the cause.

The war does register the breaking down of the old order of society. It was God saying, "*Mene, mene, tekel, upharsin*"—There was written across the sky where all could read: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided." The selfish purposes, the narrow partisanship, the clannish interests, the sordid aspirations for self must give way to the larger purposes of life. Man shall not longer live for himself alone. Nations can no longer live of themselves. We are forced to accept the fatherhood of God and the brotherhood of man or perish from the earth.

As in all past epochs in human history, the breakdown of the old order disturbs moral standards. Pain is an element of birth as well as of death. Carnage may, and does, register the passing of the old. It may herald the advent of the new.

The war has made possible the rebirth of nations—a readjustment of the social order, but whether

this materializes depends on those who survive. Vicarious service avails nothing unless the thing for which men die become the practical realization of those who still live. If we who live have not yet learned the causes of carnage, then we must have recurrent wars until we do. War will continue until men adjust their lives in harmony with divine fellowship.

Forces Which Disrupt the Home

There are many things in our modern life which disturb the home. We need only to go back to the experiences of our forefathers to understand what great changes have taken place. There was an absolute necessity for interdependence of family life. They had no theaters, no automobiles in which to go out and spend the evening; no motion pictures, no public dances save the "country meet" once or twice a month. It was not difficult to retain the normal home relation, but in just a few years there has come a mighty revolution; and as a result of the magnificent gifts to men of invention and mechanical creation we have been projected into an entirely new experience and one for which we have not been prepared, either socially or morally.

I wish to speak of the prostitution of marriage. I would talk of the prostitution inside rather than outside wedlock, for prostitution within the home is far more destructive of the home than even prostitution outside the home. Everywhere prostitution out of wedlock is recognized as illegitimate. It is decried. Yet ministers close their eyes to the evils within the home which are sapping its very life. We give divine sanction to the union of individuals who are wholly unfit and unsuited for married life, and all this in the name of the church. Professional men in the ministry and as physicians are silent in the face of this great tragedy. And why?

They would be execrated and driven from their positions if they would speak the truth. Society as it is now constituted would have no such indictment. Ah, but you say, "If they are men of God, if they are men of science, they should fearlessly decry evil without regard to the cost." It is easy thus to speak. The man who would dare tell all the truth as he sees it would suffer martyrdom as did Jesus of Nazareth.

Only One Thing Will Sanctify Marriage

There is only one thing which can sanctify marriage. It has its concomitants of course, but it is spelled in just four letters, L-O-V-E. No minister of this church, if he be true to the idealism of the church, will even presume to invoke the sanction of God on the nuptials of a man or woman, unless he is satisfied in his own mind that the impelling force

is that of love. It seems such desecration, such an ignoble thing, for a minister of the gospel to use his office to give sanction to the union of man or woman unless he feels that it meets with approval of God. Marriage is a divine ordinance, as is baptism. We demand that those who come forward for baptism shall bring forth fruit meet for repentance. Shall we not ask that men who ask the sanction of the church in the holy bond of matrimony give evidence of their preparation and fitness for the authorization of the church? I sincerely think so.

The Bible teaches that a man shall leave his father and mother and cleave unto his wife and none else. Cleave! Cleave! C-L-E-A-V-E! He shall hold to his wife. He should be drawn to her as the magnet to the pole. There should be something in her life that instinctively impels his confidence and trust. This should be reciprocal on her part. This is the only basis of true marriage. When people really love each other and enter the marriage state with love as the true basis of relationship, having prepared themselves for the responsibilities of this new relationship, your divorce mills will quit for lack of work to do. Without this relationship preachers prostitute their calling in officiating in the marriage ceremony.

What is the real attitude of the church? Are we sufficiently loyal to Jesus Christ when we see the home being desecrated to speak out against the evils which exist? Have we the courage of our convictions? Will we run to cover whilst our Master is being crucified in the house of his friends? No; let us be men, and declare that from henceforth we as ministers of the church will not give our sanction to any marriage unless the contracting parties show a spiritual, moral, social, and physical bill of health.

A Divine Institution

I am not here to condemn any man or to pronounce judgment. God knows that all men need our sympathy and love, but I would arouse our people to the awfulness of our present prostitution. There is something more in the sacrament of marriage than even the love of a man for his wife or a woman for her husband. If marriage is ever to become more than a mere civil institution, we must recognize that it was instituted by God. And what for? Was it so that some men could secure a good cook, or that a woman might be supplied with a comfortable home? Is that the idea of marriage as we gather it from the Bible? Is this the purpose of marriage? You say no. Let me ask, Is this not generally the underlying impulse among men and women to-day? We cannot ignore this fact. How can you have a home worth while under such cir-

cumstances? How can the home be perpetuated when selfishness sways and passion rules?

Where do we stand? Is passion greater than the Almighty? Are we to follow our own purpose, or shall we rally to the divine slogan and insist that marriage was the first institution and the provisions for it couched in these words, "Leave father and mother and cleave unto thy wife and to none else." And the function of this relation was to "multiply and replenish the earth." The man or woman who steps aside from the busy affairs of life and pledges fidelity to each other must know that marriage is a sacrament as sacred and divine as the Lord's Supper. Wedlock is a trust, imposed by the Almighty, and it is asked of everyone who enters to leave behind the things which destroy and wreck and to subordinate self to mutual purpose. If right relations always existed, both before and at the time of birth, a revolution would be wrought in the race.

A Divine Birthright

It should be the studied purpose of parties to it that every child born to them is in very deed created in the image of God. Every child has the right to be born aright. It must be born not of passion, but of love. But let us not linger here. A civilization which will allow a mother to go to work when she ought to be at home with her children is sure to go down. It is doomed. Why, heathens have done better than this! Nations, long before they laid claim to religion, deified motherhood and placed such protection around the mother that she could be with and care for her children. You cannot have a race worth while without the real mother impulse. You cannot preserve the race if the mothers are forced to the treadmills of industry when they ought to be with their children.

And to the mothers of the church let me say, You cannot do your duty to your children if you spend all your time in attending committee meetings or department gatherings, while your children are running the streets. I do not say that the woman's place is in the home, but I do say the home is out of gear when the mother is not in active oversight. You might as well expect to have an ideal heaven without God as to expect to have a home worth while without having it presided over by a real red-blooded mother.

Women in the olden day had to do much that was unpleasant. They had no freedom, no privilege. They were mere chattels. The freedom of any race of people must be determined by the privilege which is accorded to women. Thank God the day has passed when women are to be relegated to menial servitude. The mothers of the race should have

every privilege of expression. She should be honored and respected. She should have the right to determine when she will assume the duties of maternity. This should not be forced upon her.

Economics and the Home

One of the prolific causes for divorce is the economic problem. You are my witnesses. The economic problem is vital. Men expect the wife to stint and save and the women are clamorous that the husband shall be a good provider. And out of this misunderstanding grows and separation ensues. The whole economic system in the world is anathema with God. We do wrong in attempting to patch it up or to prolong it. Some of our men suggest that we accept the situation as it is and try to make the best of it. Out with such heresy. In the days of old Israel, some there were who clamored to be like the nations round about. They wanted a king because others had a king. History relates what happened to these shortsighted conformists.

God has given to this church an economic program which, if adhered to, will give opportunity to all to enjoy the privileges and blessings which make for the abundant life. There are divine possibilities within the keeping of the law of Jesus Christ which will liberate the world. Under its provisions mothers would not have to be breadwinners. The woman who turns over to the state a reliable citizen and trustworthy man or woman has made her full contribution. Her hands should be free to give her attention to motherhood. It is a shortsighted state or church which does not appreciate such service and recompense accordingly.

What does the home mean to you? If the present economic program continue, then woe betide the home. Individualism—where every man is for himself and every man's hands is against his neighbor—has come to judgment. It must be overthrown ere we can hope for home as it ought to be.

American Family Life Unstable

A certain writer has said that family life in America is more unstable than it has been since the beginning of the Christian era. He expressed a fear that family life is passing and that monogamy is soon to be displaced by something else. In some ways I share his fears. Monogamy is in the balance. What the next state will be it will take a prophet to foretell. We have had polygamy. We have had polyandry. The Mormons of Utah practice polygyny. Polygamy means many wives or many husbands as the case may be. Polygyny means one husband and several wives. Polyandry means one wife and several husbands. The laws of the several States say that monogamy must be observed.

The will of the people is largely changing from this standard. The frequency of divorce, the manner in which flagrant infractions of the law is winked at, is evidence that the present system is breaking down. What will we substitute in the place of monogamy? Let us recall Rome and become sane. At the present rate we are going it will only be the question of a few years, a half-century at most, when we will be in the same condition that Rome was in, or worse.

What are we going to do about it? Sit still and let it go on? Will we be cowards in the face of this threatening danger? No, if we are worthy the name of Jesus Christ we will be unafraid. We will cry out and spare not. We will reiterate the divine plan. We will stand by the truth, let the consequences be what they may.

We have too many meetings in Independence. We have too many church departments which are demanding too much of our time. If the mothers in Independence would attempt to give attention to all that is going on, they would have no time to devote to their children at all. The Department of Women deserves much credit for the work accomplished, but it would be shortsighted indeed to draw on the time and energy of the mothers so as to take them away from imperative home duties in order to carry on department work. The home comes first. The home is the unit in all social progress. The home must not be neglected, even to serve the church.

Back to the Home

Back to the home, I say. Back to that home which God established where a man loves his wife—loves her with all the enthusiasm of a holy and sanctified passion—with all the devotion of heroic courage and respect—loves her, not for what she gives him, not for what she does for him, but loves her for what she is. A man who marries a woman for what she does for him or gives to him is selfish. He is worse. He outrages woman. A man who truly loves a woman loves her for what he sees in her—loves her for her virtues, her goodness, her charms. And as he contemplates her he says, I will devote my life so that I may be worthy of her virtue and purity and goodness; I will so live that I may qualify as the father of her children. And when the man does this then the real woman will look upon him and love his courage and manhood. She will find in him a protector, one who embodies her idea of strength, or virtue and kindly prowess. And these two, hand in hand, can rightly stand at the marriage altar and before high heaven plight their troth to each other. They can ask and receive divine blessing.

Fellow ministers, let me ask you as men of God, do not discredit this holy sacrament by ever giving your support or sanction to a marriage unless you feel in your own soul that each party to the covenant brings to the altar the perquisites for divine sanction. Why should we for a paltry few dollars lend our support to the union of a man and woman unless we know that they are worthy to assume this holy relationship?

Let us glorify marriage. Let us bring our boys and girls to realize the seriousness of this relation. Let us impress them with the fact that parenthood is the most responsible and sacred trust. It is for us to create such an ideal in the minds of our boys and girls that they will be stimulated to the best rather than be subjected to the worst.

What We Would Have in the Church Must First Be Put in the Home

It has been said that what we would put into the church or the national life we must first put into the life of the home. For nearly a century we as a church have been giving primary attention to missionary work. I would not have you lessen your ardor to convert men and women to the truth of Jesus Christ, but it seems to me that the gospel has a preventive application as well as a remedial. It is as much our duty to save our children from becoming sinners as it is to spend of our energy to convert others from the ways of sin.

We must not only be parents of children, but we must be parents to children. We must know them mentally, physically, spiritually. We must bear in mind that they are the greatest of imitators. Their eyes and ears miss very little. It was Doctor Calm A. Scott who said:

It is not the child of six who sits at the table and listens—it is a human spirit, eager, curious, and wondering, surrounded by mysteries, willingly taking in what it does not understand to-day, but which will take possession of it next year and become a torch to light it on its way. It is through association with older people that those fructifying ideas come to a child; it is through such talk that he finds the world he is to possess.

How necessary it is therefore that each family has its quiet hour daily when all other cares are put away and where together they may assemble as a family group there to discuss the experiences of the day. At this time there should be no restraint but each, young and old, should feel the utmost freedom of expression. It is at this time when the parents can use their powers to unite the family forces and direct them towards a unified purpose.

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

Sobriety

By H. E. Moler

"Let us be more reverent in assembling for worship in the house of God."

Let us watch and be sober.—1 Thessalonians 5: 6.
That they may teach the young women to be sober . . . young men likewise exhort to be sober.—Titus 2: 4-6.
Be ye therefore sober, and watch unto prayer.—1 Peter 4: 7.

Surely there must have been a great reason for these apostolic exhortations. The Saints to whom they wrote were engaged in a great work. They were required to "Love the Lord their God with all their hearts, and with all their minds, and with all their souls." This obligation was so important that it could not be treated lightly.

The great things of this life are achieved by men and women of sober minds, not by the frivolous and careless. This being true of success in temporal things, it cannot be less true of success in spiritual things. In the everyday affairs of life we continually encounter problems that demand our most serious and thoughtful consideration; and the more sober our consideration, the greater our chances of success, or possibilities of good results. So in the performance of our duties unto the most high God, and in the preparation for the life everlasting, we cannot afford to be otherwise than most serious and deeply in earnest.

There are those who think that sobriety and gravity are required of our older church members, but not of the young. But such a conclusion certainly is not justified by the texts above quoted, neither is any such a distinction found anywhere in the word of God. Sobriety is especially enjoined upon young men and young women. It is sad to realize that it is often the case that if a girl or boy show an inclination to be sober-minded and serious they are looked upon as being either mentally or physically defective, or both. That if they are not inclined to run after the frivolous things of the world, they are regarded as being odd and queer, and as persons to be shunned; or, at best, to be merely endured. Some teachings I have listened to have a very discouraging effect upon those who are inclined to be pious, and serve to encourage frolic and light-mindedness. Why not encourage and commend those who are sedate and serious, especially when we discover that it brings them closer to God? Why not point to them as examples for others?

It is a mistake to conclude that there can be no happiness or joy without levity or mirth, and equally as erroneous to believe that there is no happiness in sobriety.

Mirth and levity make us thoughtless and careless, and the more indulged in, the greater is our attitude of unconcern regarding the things that pertain to the higher life. Men, as a rule, do not laugh when they are considering serious matters, but become very sober. The reason is apparent. In a sober state of mind they can do much more effective thinking.

Jesus said: "Every idle word that men shall speak they shall give an account thereof in the day of judgment."—Matthew 12: 36.

No comment is necessary. The language of the Master is too clear to be misunderstood. There is no possible grounds for indulgence in idle or frivolous talk.

True, we can make our own choice, but we cannot escape the consequences. Solomon says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—Ecclesiastes 11: 9.

Certainly, go ahead and do as you please, if you are determined so to do, but there is no escaping judgment.

Paul said: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."—Ephesians 5: 4.

Let us be admonished by commands God has given to us in this last dispensation.

Cast away your idle thoughts and your excess of laughter.—Doctrine and Covenants 85: 19.

Cease from all your light speeches, and from all laughter.—Ibid., 85: 37.

Not with much laughter, for this is sin—Ibid., 59: 4.

There is no need of misunderstanding the foregoing. Laughter may not always be sin, but if indulged in to excess there is danger of its becoming sin.

All Saints agree that Jesus is our great example. In the history of his earth life it is nowhere stated that he laughed; but more than once is it recorded that "he wept."

Joy and happiness can be without excess of laughter; and laughter is not always an indication of real happiness. Great joy often abounds where there is an entire absence of laughter.

The foregoing thoughts should be considered by all Saints everywhere and every day, but let us consider the need of a greater reverence and deeper solemnity when we assemble in the places set apart for the worship of God. In many places we sometimes find our own dear people very thoughtless in their attitude and conversation when they have assembled for divine worship. Loud and boisterous

talking, jesting, and laughter are sometimes witnessed, and the children are allowed to run and romp, up to the very time for the opening of service, and sometimes the leader must call for quietude the second or third time before he is heard or heeded. This is not due to willfulness on the part of our people, but rather to thoughtlessness, and the sin of neglect. If we make proper preparation beforehand by prayer and meditation, we will enter the house of God with solemn, quiet reverence, and with that worshipful mood that will remind us of the purpose of our coming together, and will keep our thoughts on holy things and make us forgetful for the time of worldly things. We should come together with the expectation of meeting our heavenly Father, through the presence of his Spirit, and our children should be taught to come together with that same expectation. If we could only get a glimpse of God in his glory, power, and majesty in our places of meeting, there would be no light speeches or jesting, but the most solemn reverence and holy fear instead. Then why not be just as solemn and thoughtful when we are expecting to meet God by the presence of his Spirit.

There have been times when we had reason to believe that the Spirit was grieved and withdrew because of the lack of seriousness and prevalence of light-mindedness. May God help us to be more sober.

Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—Gladstone.

Members of the faculty and students of Graceland College are enrolled in at least six different universities for summer school work this year; namely, State University of Iowa, Iowa City; State Teachers' College, Cedar Falls; Iowa State College at Ames; also the University of Colorado; Chicago University; and Northwestern University. President G. N. Briggs, of Graceland College, is in attendance at the University of Chicago.

Considerable work has been done in interpreting the hieroglyphs of the Mayas. We just note that under the direction of Doctor Luis Castillo Ledon, Doctor Ramon Mena, and Doctor Pedro M. Elias have been making considerable study of the pictographs of the Nahua priesthood. The only words so far deciphered are the nouns and names of towns, according to an article in the *Christian Science Monitor*.

OF GENERAL INTEREST

The Bible in Kansas City Public Schools

The desk of each teacher in the school in Kansas City, Missouri, has on it (or in it perhaps in the case of some teachers) a readable copy of the Bible which she is allowed to read to the pupils daily but must not seek to explain. According to the *Sunday School Times*, which tells of how this happened, about 1,460 Bibles were thus placed on the desks of the Kansas City public schools.

This is the result of the activities of a group of men in Kansas City known as the Noon Prayer Meeting. They prayed that the Lord would open the way for this step, then forthwith went about seeing that it was done. They formulated some points in a written message, to the effect that the ladder by which we have climbed to our present civilization has been kicked from us in discarding the book upon which our code of morals and laws was founded. They further state that the gods which were the ruination of the Greeks and the Romans are now taught and exploited in our public schools, to the ruination of our children. It is but natural that they should further state that the Bible is the only revelation of God and of Jesus Christ his Son, not knowing of any other revelations, but the principle of their appeal is good. The board of education finally reached a unanimous decision to allow the placing of the Bibles.

The prayer group paid the expenses of purchasing and delivering the Bibles. Reports are that the teachers are generally using them, especially in the high schools.

A Pledge to the New Patriotism

[Eugene Christy has sent us the following pledge which he states is distributed by Frank P. Johnson at the close of his lecture. He sends it because of its similarity to the declared position of our church.—EDITORS.]

To this day that is mine, my country's and my God's, I dedicate my all. My talents, every one, shall be held subject to the sight draft of the emergencies of others. I will enlarge my soul by cultivating love for those against whom I feel myself recoiling. No man shall ever feel his caste in my presence, for within my heart there shall be no consciousness of it. The man who has fallen will find in me a friend, the woman down—a helper. And more than this: Those falling shall have my trust that they may still stand. The cry of every child shall find my heart, whether it be cry of need or aspiration. Cherishing every life of whatever land or race and

mindful of hidden struggles, in all things I will strive to help. No word shall ever cross my lips that hurts another in face, form, station, or estate. My own weaknesses, foibles, sins, shall chasten speech and spirit and deny me pride. My life shall be a dedicated thing; I shall count it desecration to pervert it. The vandal hands of lust and hate and greed shall not be permitted to despoil. And thus I do resolve—not because I am good, but that I want to be; not because I am strong, but that I fear weakness; not that I feel myself above others, but that with all my heart and soul and strength I long to be of humankind both helped and helper. So do I dedicate my days; so do I set apart my culture; so do I receive but to give again to others; so do I press humbly into the presence of the Sacrificial Son of Man, crying out in larger consecration: "Master, let me follow thee. Wherever the world needs ministry, wherever life is still to be given for the many, help me, thou whose manger cradle brought democracy to life, to meet in my own worth democracy's final test, and to my own great day be true."—Charles S. Medbury, Des Moines, Iowa.

Scientists Reject Darwinian Theory

In 1889 Professor Virchow, of Berlin, said:

In vain have the links which should bind man to the monkey been sought; not a single one is there to show.

Ten years later this foremost anthropologist of modern times said:

The attempts to find the transition from animal to man have ended in total failure. The middle link has not been found and never will be.

Doctor Etheridge, the learned fossilologist of the British Museum, is quoted thus:

Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.

Professor L. S. Beale, of Kings College, London, asserts:

There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of any naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence.

Professor Fleishmann, of Erlangen, says of the Darwinian theory:

It has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination.

From an address on "The present state of the problem of evolution," given by Professor M. Caul-

lery, at Harvard University, February 24, 1916, and published by the Smithsonian Institution, I quote this:

And it comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation; ideas which would almost take us back to creationism.

This does not sound as if evolution were a scientifically established certainty universally accepted by scholarship.—J. M. Sjordahl, in article on "Signs of the times" in *The Juvenile Instructor* for June, 1922.

Practical Brotherhood

In the Bowery in New York City the Y. M. C. A. have established a dormitory where a man, if he is not drunk, violent, or a manifest panhandler, can find a stopping place. He is given a simple but substantial meal, then strips and takes a hot and cold shower, and if necessary, a hair cut and shave. A doctor examines him to see if he has any contagious disease. If so, adequate hospital treatment is furnished. If not, he is given a clean night shirt and bed in a well planned dormitory. While he sleeps, his underclothing and linen, if he has any, is washed and ironed; his outer clothing is fumigated, repaired, and pressed by a competent tailor. When he wakes in the morning, all of his clothing is by him in order. After breakfast, he is told that this is not charity, as it is charged to his account and he is expected to pay it when able. Ninety-six per cent of all the bills thus charged are ultimately paid.

When he gets steady work, perhaps with the help of their employment agency, he is urged to move into a private room in order to make room for others who need the quarters. This is an evidence of practical brotherhood as reported in a recent number of *The Outlook*.

Education Is in Doing Things

One reason perhaps why there are so many Christians and so little Christianity is the habit of church-going and listening to sermons.

To attend a church service, to hear the music and look at the stained glass, to follow the prayers in the book and the preacher's homily may easily become a sort of a bad habit.

That is to say, we may get into the way of assuming that this sort of thing is religion. It is no more religion than the taking of plenty of food is health. Food is health only in proportion as we translate it into vigor by good digestion and exercise.

The real and usable morality we acquire is that

THE SEMINAR

The Crowd Mind

By Ralph W. Farrell

To think and act with the crowd may lead to disaster. The hope for us as individuals is in creative thought, always keeping our heads.

Who has not felt the fascination of a crowd? I recall the first large gathering of people I witnessed. It was at the time Roosevelt spoke in the Arena of Boston. Thousands of people stormed the doors for entrance. I live it again—the jam, the sweat, the swaying back and forth, and with it all the good nature manifest everywhere. And I live again that experience which was mine in a riot at the time of the Philadelphia car strike. I feel again the policeman's club as he attempted to press me back against an unrushing mob of thousands of men. I told him that I was not a striker, so he let me pass. But the air seemed charged with electrical power. Everything was strained and men's faces wore a look that cannot be adequately described.

And next in interest to witness a mob, is the study of one. In fact, there are valuable lessons to be learned from the study of crowd psychology; not that the textbooks are perfect, but that they contain sufficient truths to start the student along the right line of thought, provided he keeps his head and studies with the desire to learn, that he may benefit his fellow men.

Le Bon says that a crowd is "a state of mind"; not a mere aggregation of people. To turn an assembly into a "crowd" is to infect that assembly with something that stirs the emotions beyond the control of the reason. There are different stages of this emotionalism, running the gamut from hypnotic attention to shouting out, "Great is Diana of the Ephesians"; or, "Let him be crucified." If a crowd always responded favorably to good influences, no harm would result; but such is not often the case, and for this reason no man is fully educated until he is capable of detecting the wild bubbling forth of what some have called the prim-

which we acquire by overcoming, not by receiving; that which we acquire by utilizing our moral principles in the give and take of life, and not that which we get morally by hearing moral precepts recited from the pulpit.

There is more education in one thing done than there is in a thousand things listened to.

The place to learn navigation is on a ship. The place to learn soldiering is in war. The place to learn business is in the market. The place to learn botany is in the field. So also the place to learn those underlying laws of life which we call morality and religion is in the midst of affairs; in the complex actualities of family life, and amidst the hard facts of the business world.

It is only thus we become spiritual athletes.

The Word is of no particular use or vitality until the Word is made flesh and dwells among us.—Doctor Frank Crane, in *Current Opinion* for May.

itive herd instincts. When an audience has lost its power to think as individuals, then true and valuable *discussion* ceases. The mass of humanity may be moving towards some point, but it is not receiving profitable instruction; and the sooner the meeting is adjourned the better it is for all concerned. The Lord may have been thinking of this state of affairs when he said that without the Spirit man should not teach. The demagogue does not teach by the spirit of good; his mission is to agitate unwisely. The anarchist never influenced his audience to hurl a bomb until he had first bereft his tools of reason and moved them as one body impulsed by hate or imagined wrong.

Appeal to Reason and Emotion

Who but Shakespeare could have created the speech which Mark Antony used in the great play "Julius Cæsar"? When the emotions of selfishness and hate were inflamed to the combustion point, the crowd moved to do the very thing which before their reason had told them they ought not do. It is all very marvelous, this play on the feelings of humanity; and, when we consider the matter carefully, we do not wonder that the old elders of our church were constantly reiterating such caution as this, "I appeal to your intelligence." But the interesting fact is that they did not wholly appeal to the brain of their listeners, for had not the heart been touched no conversions would have followed; still this "appeal to reason," as made by them, was the safer course, and persons who received their message did not turn back to the beggarly elements of the world in so large a percentage as Billy Sunday's converts. It is safe to say that there is little of the "crowd atmosphere" that fans the brain of a Latter Day Saint audience, as a rule; but the exception might do sufficient damage to justify us in studying some of the symptoms of this phenomenon. For it is to be borne in mind that the most intelligent audiences can be so worked on as to be caused to react as a crowd; and nothing but harm can come from a body of people moving under the influence of forces that are sinister.

The crowd mind will applaud and vote for a measure which, in calmer and more rational attitude of mind, it would denounce and vote down. If there be any place where reason should have its perfect sway and calm, dispassionate judgment predominate, it is in a business meeting of members who are doing work for the kingdom of God. But how often we have felt that certain persons voted for certain measures simply because So-and-So voted that way. Or some irrelevant sentiment had moved the voter. Or possibly (but we hate to think it) the delegate was moved by prejudice, or even spite. God has given us our free moral agency and he will never force us to vote either way. It behooves a delegate to be alert mentally and to vote intelligently, unmoved by the baser passions (if there be such) and moved by his understanding of the evidence submitted, irrespective of whether the speaker be an apostle, the president of the church, or some humble woman who might for the occasion be specially blessed to say just the right thing at the right time. And if, after both sides have been heard, a delegate is still in doubt, he should humbly and earnestly pray to God to direct his choice.

Beecher's Experience in England

If the reader will pardon me for having made a sort of application of my subject before it is hardly introduced, I will resume the thread of the theme. Men interested in the psychology of the crowd will never tire of referring to Beecher's remarkable experience before a vilely prejudiced audience in England. I doubt that Mr. Beecher has studied much

about psychology, as modernly interpreted, but he possessed rare natural ability, much enlarged by experience.

In the year 1863 this great pulpit orator visited England. This trip was not undertaken at the instance of the United States Government, as has been erroneously supposed. He went for the benefit of his health. He found that the upper and middle classes in that country were in favor of the South, and Mr. Beecher availed himself of every opportunity to express his indignation at the clergy, who had thrown their sympathy on the side of slavery. Everywhere he went there were demands for him to speak, but he refused as often as asked. However, something occurred which changed his resolve; it was the move on foot to turn the lower classes from their adherence to the cause of liberty. He finally consented to speak at Manchester. He knew what he was to face, but fear had no place in the creed of Henry Ward Beecher. The address was delivered in the Free Trade Hall. As soon as Mr. Beecher appeared the scene baffled description; the cheering, hissing, stamping, clapping, shouting, and groaning shook the hall almost to its foundation.

Thomas Knox has told us something about it in his *Life of Beecher*. We can do no better than read the account given in chapter 8. One paragraph reads:

"He arose, a carefully prepared manuscript in his hand, and had got as far as 'Mr. Chairman,' when the cries of approval and disapproval burst forth anew. Ever quick at noting the temper of his audience, he quickly responded to the groans and hisses of his opponents by tossing his manuscript aside, and then set himself down to a regular fight. For two hours he was on his feet. At the outset he had noticed that his earnest sympathizers and opponents were about evenly matched in point of numbers, so he decided therefore, not to address himself directly to either of these, but to endeavor to impart instruction and bring conviction to the large number who did not possess strong feeling either way."

"With quick retort and ready repartee, he gazed on his audience calmly and determinedly, replying to questions hurled at him, smiling and laughing outright at ludicrous interruptions, patiently waiting the subsidence of tumult," etc.

It is needless to add that Mr. Beecher won. As he was leaving the hall he was congratulated on all sides. One big burly Englishman, some distance away, wanted to shake hands with him, but could not get near him on account of the crowd. Reaching over the heads of the people, he held out his umbrella and called out, "Shake my umbrella!" Mr. Beecher did so, and the man shouted, "By jove, nobody shall touch that umbrella again!"

We learn from this experience that it is possible not only to create the mob mind, but also to unmake it; for Mr. Beecher faced a hostile audience at the start, but with rare patience, good humor, tact, and determination, he brought individual thinking to the front. For discussions of intense difference can go on intelligently so long as the speaker does not indulge in generalities or time-worn forms of expression. Anything which savors of ritualism, "bits of bathos in rhythmical cadences and platitudinous terms," will often cause a most intelligent audience to react as a crowd. Even "tenets" may be discussed with interest if the method of treatment is kept free from crowd-making stuff. But this would not hold good on every occasion.

Speaker and Crowd Both Influenced

It is interesting to observe that the speaker himself is strongly influenced by the "crowd" which he has created. He waxes bold and possibly defiant. He defies the laws, damns the president of his government, and swept on by a probably

sincere belief in the righteousness of his cause, he makes much of little things, and his message becomes a recital of abstract principles. To hold the "interest" of this "mob" he must indulge in the luxury of talking about things which require little, if any, thought by his hearers. As I said, it is an appeal to emotion. There is no weighing of facts. To be sure, many an audience after listening to such harangues will remark, almost to a man (but, thank the Lord, there are a few exceptions): "What a wonderful sermon!" And straightway they go off and forget everything that was said, even if they ever did know what was said. Such is the frailty of the thing called mind. For this reason it may be that Isaiah wrote, "Come, let us *reason* together." And Paul: "Prove all things; hold fast that which is good." Both instructions involve a mental process. But how few among us are willing to undergo the wear and tear of original thinking!

Listening a Lost Art

I wonder sometimes whether or not the art of listening intelligently is not becoming a lost art. Congregations want to be entertained; they ask for short sermons lest their brain capacity be overtaxed; they think that the minister who succeeds in touching the well of emotion and drawing therefrom a few tears is by far a better preacher than the pastor who shuns not to declare unto his listeners "all the counsel of God"; who keeps "back nothing that is profitable." The house of God is not a place to afford amusement. The sermon is to instruct, exhort, reprove, rebuke, encourage; but never to amuse, nor to play so much on the emotions that the brain will be lulled into the sleep of carnal security.

Serious-minded men have been pained as well as amused when listening to the praise of a congregation which has been strongly influenced by the crowd spirit. It has taken in nothing that will really influence towards better living. No great truth has been learned. As one of my friends has often expressed it, "It is all nothing!" To the point, I recall a sermon given long, long ago. It was a terribly hot night in August. The sermon hour was spent in an "oration" on hell. Copious extracts were read from Catholic writers about infants' brains boiling in the pit of heat. Thinking men turned away in disgust. The "crowd" said, "How wonderful!" Great is reputation. Great is nonsense. Little is truth. Yet, as Emerson said, though it is ever born in a manger, it will live till it has all souls for its kingdom.

"Herd Impulse" Unnecessary Term

Martin thinks that the "crowd mind consists, therefore, first of all, of a disturbance of the function of the real. *The crowd is the creature of Belief.*" Martin does not agree with Le Bon, in everything concerning the subject before us; but Martin thinks that every man has repressed in his bosom savagism, the primitive feeling, and that crowd impetus lets this loose, and swayed by emotions only we become like a stampeding herd. Personally, I see no need of all this talk about the savage instinct, the impulse of the herd, etc., in order to explain mob psychology, for I believe that the brain was just as fully developed in Adam as his emotion of love or fear. Instincts did not evolve from nothing. My love for my child did not evolve from a monkey's love for his child—but I must be careful not to deal in platitudes lest I create a crowd mind in my readers.

Seeing things alike is good if our seeing is based on some intelligently discerned truth. Unity of belief is not always safe, unless that unity is the result of belief of true principles. Two persons, moved by hate, "get their heads together" and seek to plant in the emotions of others some mischievous idea. It may be an attack on the pastor. It

may be an attempt to "get back" at some one who stands in the way. Rapidly this idea finds response in the hearts of others and we have a demonstration of the mob mind or consciousness outside of a gathered mass of people. Facts that bear on the situation really play no part in the minds of men and women inspired with a desire to gain a point irrespective of law and order. These people may be called "plot-hatchers," "scandal-mongers," "lawbreakers," "mischief-makers on a large scale." It is well to note that this pernicious condition can be brought about outside of large gatherings. Even the privacy and sanctity of the home is often invaded by this destructive spirit.

Lynching Mob Demonstrates Hate

And to show you how it works, I cite the lynching of the Negro. The real motive of the lynchers is not to avenge the death of the girl victim, although the crowd thinks this is the case; the real motive is to give vent to hate under the guise of vindicating honor. There is little "honor" in the hand that lights a fire to burn to death a fellow being, it matters not what crime he has committed. The mob which does this thing is temporarily insane. If not it would see that the very safety of its homes depends on the upholding of the law which is thrown to the winds. When the tables are turned the lawbreaker cannot consistently invoke the law in his defense. So the Master said, "Whatsoever you would that men should do to you, do ye likewise unto them." For he that sows to the wind shall of the whirlwind reap damnation. That building which rests on sand will fall upon the head of its builder. Touching these things Jesus was frequently cautioning, "Take heed!"

Then cometh, often, the reaction. After the heat of the battle men become men once more. And if there remain any good in people who have forgotten themselves in the frenzy of crowd hysteria, these persons feel remorse. There is the haunting suspicion that the one crucified by them was a godly man, an innocent victim. As one writer puts it: "After it is all over, the persons who have thus relapsed come to their reason, repress the old animal desire, and feel ashamed. The voter 'loses interest.' The convert in the revival 'backslides.' Men come to their senses. Fiery patriots realize that they do not hate their enemies half so much as they thought was the case."

Zion Outgrowth of Consecrated Lives

I am glad that the Great Teacher put the birth of water first, for there is hope for us who have been baptized that some day, if we run lawfully, we may enjoy the birth of the Spirit. Thinking men know that the call of the hour is for *twice-born men*—men and women who are really converted, for from such only can the Lord Almighty get such service as will redeem Zion. Certainly the redemption of Zion is not to be the outcome of temples and large stores and much land, for these things are to be the outgrowth of consecrated lives. (However, all these things will be necessary to the complete upbuilding of Zion.) Had the rich man truly been born again he would not have turned away sorrowing.

Some "Soothsayers" Among Us?

So in every organization, the church by all means included, are some who believe as crowds. They do not think for themselves. They are moved almost wholly by sentimentality. Brother So-and-So is a good man because he prophesies. Such may be the case. Such may not be the case. Everything which Sister So-and-So says must be true because she enjoys, apparently, the gift of visions or dreams. Thus we have in some branches certain persons who are credited with much more wisdom than they actually possess—they are

unconsciously posed as a sort of "soothsayers." If an elder preaches to suit these highly gifted creatures, his sermon is of God; but, alas, if his message does not suit them, it is of man or Satan. Many times the followers of these invisible leaders are swayed by the crowd spirit. Their actions are not based on the "law and the testimony." They are influenced by passion. Their favorite has been abused, he is a man of great wisdom, God is with him, his face reflects communion with deity. Therefore (you must not forget to add the *therefore*) such an one is right and all others are wrong. These reasoners (?) do not see the golden rule which God hangs before their vision; they do not consider the law which touches the matter. They are victims of an unscrupulous mind which has used every illegal device imaginable to keep his dupes from "coming to." Individual thinking, careful deliberation along lawful lines, is crushed by this process which is so sadly opposed to God's plan of *free* moral agency.

I would not be misunderstood: I believe that a person should feel as well as think. The emotion of love is as much a property of my soul as is thought. But we should not love as a mob. Love is as individual as thought. Loyalty of the mass is composed of loyalty of the units. Indeed, let us be moved to action by emotion plus reason based on proper concept of right. It is interesting to realize that the Lord deals with us as individuals. He said: "He that believeth shall be saved." "If any man will follow me." "Except a man be born again." With us it is one for all and all for one.

Cure Is Education in Thinking

Another aspect of this problem is this—repression of individual thinking, individual expression, results, sooner or later, in crowd thinking. At first a leader might consider that this condition is desirable, but it is not, for, as we have learned, he crowd really does not think; and while the policy of intimidation, coercion, suppression, might work for a season, the end would be disastrous. When this emotional tide begins to ebb or when it has washed out another channel, it will be seen that permanency based on rational construction is essential. This fact will be apparent when we add to it the other fact, that a cure for crowd manifestation is education—education concerning those things which are involved, plus the proper application of the knowledge possessed. There is little if any practical value in possessing an intense desire to do things if we do not know how to do them.

Everett Martin, in his interesting work, *The Behavior of Crowds* (a work I have tried to avoid, in a sense, so I might not truthfully be accused of simply penning a "book review"), gives this practical statement: "The first and greatest effort towards social redemption must be to *free democracy from crowd-mindedness, by liberating our own thinking*. The way out of this complex of crowd compulsion is the solitary part of self-analysis and intellectual courage. It is the way of Socrates, and Protagoras, of Peter Abelard, and Erasmus, and Montaigne, of Cervantes and Samuel Butler, of Goethe and Emerson, of Whitman and William James. People in crowds are not thinking together; they are not thinking at all, save as a paranoiac thinks. They are not working together; they are only *sticking* together."

Who could say the above better than Mr. Martin has said it? And he gives a warning voice, too. But comment is unnecessary. Another statement from him will be more to the point:

"I am sick of this oozing democracy. There must be something crystalline and insoluble left in democratic America. Somewhere there must be people with sharp edges that cut when they are pressed too hard; people who are still solid, who have impenetrable depths. They are the hope of democracy, these infusible ones. And this is the business of

every educator who is not content to be a faker. What we need is not only more education, but a different kind of education. There is more hope in an illiterate community than in a high-school educated nation which reads nothing but trash and is fed upon advertising, newspapers, popular fiction, and propaganda."

Those Who Think Along Wrong Lines Dangerous

If we have followed the theme of this article carefully, and agree with it, we will disagree with the statement of Shakespeare that some men who think too much are dangerous. We prefer to modify it by adding these words: "Men who think much or little along wrong lines are dangerous." And just a word of warning about "sincerity." Let us welcome the honest thinker, for there is hope for him. If he is wrong, in time he may think himself into the right. But let us keep our eye on what is called "sincere crowd thinking." A crowd's logic leads to crowd behavior. The crowd deceives itself. Its real motive is not the one held before its eyes. Under the spell of its madness it justifies itself in doing a wrong thing by thinking that it vindicates some sacred principle. There is no place for crowd thinking in a general conference or a branch business meeting. In order that we may get at the crux of the matter, God has provided quorums, in which groups may carefully discuss important matters. Free from heat, which always stultifies proper judgment, men may dissect and put together great problems. In such favorable environment, if humble desire be present, godly conclusions are reached and the cause of heaven is therefore vindicated. And the Lord of order has commanded that nothing shall be undertaken until prayer has created a proper atmosphere.

And it is sometimes necessary to invoke the blessed influence of prayer to banish the insidious and destructive menace of the crowd spirit which is constantly watching for opportunity to enter, as did Satan, to disturb the peace of the "sons of the morning."

Individuals Create

For this reason we can see the divine wisdom in establishing quorum assemblies; and the wisdom of God in imposing upon one man only the right to receive revelations for the government of the church. A body as such cannot create. There is but one perfect trinity. Committees appointed to draw up resolutions know how impossible it is for more than one member to furnish the real backbone of the message. Men cannot improve Shakespeare. Thomas Jefferson worked alone on that Immortal Document. Who but Christ could create the Sermon on the Mount? Bodies *through their representatives* have amended certain rules, but we see it was some one man who created the best resolution. And the vote should represent the view of the individual.

A conference of people, then, should "keep its head" (a very significant phrase). If it does this there will be no danger of any irrational action being done by it. Discussion should be carried on in such a manner as to conserve clear thinking. The call for the vote is not in a technical sense to determine the mind of the body but rather the mind of each individual which constitutes that body. Paul says, "Now ye are the body of Christ, and *members in particular.*"

May that Spirit which baptizes us into one body so move upon us that as individuals we shall see eye to eye because we see only with an eye single to the glory of God.

An Appeal to the Youth of the Church

Youth is the time when the decisions, which lay the foundation for life and which determine the size and nature of the superstructure, are made. It is a time when one is least prepared by experience to make such important decisions. One of the decisions which must be faced this fall is: What shall be the extent of my education? Shall I enter high school? or is the elementary schooling all that I shall need in my foundation? Shall I enter college? or shall I limit my life's work by stopping with a high school education? How much education must I have?

Now is the time to make that decision. Few people go to school after they reach the age of thirty. In your youth is the time to prepare. **YOUTH IS THE TIME WHEN A MAN EARNS LEAST WITH THE MOST EFFORT; AND LEARNS MOST WITH THE LEAST EFFORT.** Those years spent in a specific industry tend to chain a man to that particular industry, whether he likes it or not. Those years spent in school tend to free a man to make the choice of occupation which he most desires. Too early specialization means a narrowed vision. Those early years spent in a liberal education mean a broad and comprehensive outlook.

Education is needed to build Zion and to prepare us to live therein. You, the youth of the church, are at the age where it pays to educate. The chance is yours. Ten years from now your youth will be gone. Five years from now you may not have the chance. Even one year may be too late. Youth is the time when the decisions which lay the foundation for life must be made. Youth of the church, your time is now.

Issued by

THE EDUCATIONAL COMMISSION

WOMEN'S DEPARTMENT

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

Women in Civic Life

The following brief sketch of the address of Miss Anne Gilday before the Independence Saints on March 7, was furnished us by Sister J. R. Sturges, president of the Laurel Club, which club sponsored Miss Gilday's lecture.)

We are living to-day in a great materialistic age, and there is the need for a great spiritual force to come forth and call a halt. We worship far too much the dollar; we are criticized as a nation for worshipping not the golden calf, but a whole herd. The old myth of Midas and the golden touch is true to-day, for every man who makes money-getting his ambition, becomes hardened of soul and sacrifices the finer things of life. There are a number of things that we must think about in different terms in this country of ours. In Europe, in the large and even smaller cities, when you look at the sky line, you see always a church spire, prominent to view, reaching heavenward, saying in its symbolic manner, "We put spiritual things first." Does the sky line of our great American cities reveal the symbolic church spire and building? Our sky line is made up of high business buildings, typical of money-getting. The Cathedral of Milan typifies very beautifully the higher aspects of life. We are in need of that great force that is to go out and clean up all this materialism. Shall women become that force?

Human life and human happiness are the greatest things in the world. That government is best which brings happiness to the greatest number of its citizens—considers the masses in preference to the privileged few. Everybody in America should have a right, a chance, an opportunity for the thing for which he struggles, the keenest thing in life for him—his home. Everybody is entitled to have his home comfortable and beautiful, and to give his children an education.

The old tradition is that woman's place is in the home, caring for her family; but in our age there are so many things necessary for the family that woman must go out and get them. Woman is the preserver of the race. She is also very persistent. When she begins a piece of work, it is very difficult to persuade her to let go. She is an expert on details. There are certain vital things that women must attend to—things that have to do with the children of the nation. She must go into politics for their sake. We have worked for thirty years to get certain child labor laws passed.

Women's clubs are great educators. When women learn to work together, to stay together, to forget personalities and deal with questions impersonally, and give and take, as club work requires, they are getting a good education. There is a little city in Washington, called North Waukeema, which is the most beautiful city in the United States. Every home stands in a garden. The women have made it beautiful. The touch of woman is needed to-day in every market, office, street, and city.

There are many things that women should work for, in most cities and towns. In the first place, do not be content to live in little, corporation-owned towns. Insist on having the things that you and your families need for their health and betterment. Pure water is the most important thing. Get pure water for your city, and you can have it without having the rates raised. Have a proper disposition of your garbage; provide public comfort stations; beautify your city hall and grounds and watch the political situation.

Some of the things that the women in Kansas City have accomplished are: They organized a loan agency department in the board of public welfare; they established a legal aid department in the board of public welfare; they cared for poor women during a year of depression; they procured a new home for the aged; they cleaned up Kansas City, every yard and vacant lot in the whole city being cleaned and made orderly by the women in two weeks. Are not women needed, then, to clean and beautify their cities?

I fear the tendencies of our age; I fear we are losing sight of the finer and higher things of life. God bless the good mothers of yesterday, who made it possible to bring us our big men and women of to-day. The old ways were not altogether wrong. They were fine and virile; and we must preserve all of these fine things and pass them on to the next generation, and give them just as fine manhood and citizenship as were given to us. Let us cultivate in our hearts that high spirituality, and let spiritual force triumph over the material things of life.

Food and Its Relation to the Physical and Mental Life of the Child

In order to understand thoroughly the relation of food to the body, let us first consider how the body is built.

"In building any kind of a structure it is necessary to consider the unit first. In the brick building the unit is the brick, and these bricks are placed together in such a way that they form the foundation and walls of the structure, each brick depending upon the other."

And so it is with all living structures—everything that has life.

The human body is built up of units or cells which are placed together in such a way that they form the tissues of the body, each depending upon the other. There are eight of these principal tissues—the bone, gristle, nerve, muscle, fiber, fat, skin, and connecting tissues. Each of these tissues must be fed by proper food, and what may feed one tissue may not feed another. So, it is necessary to have a balanced food.

God, with his wonderful power, has formed a natural way in which the babe is nourished, and all the scientists have never found a substitute perfectly to take the place of this natural nourishment with all its essential qualities. Thus it is vitally necessary not only for the prospective mother to have food that will give her baby a chance to be born as it should be and properly start it on the way to healthy development and growth, but the nursing mother as well should take into her body foods that will give to her child a nourishment that will properly feed every tissue of its little body.

When a very young child has decayed teeth, we know it is not so much the improper food it has had after the teeth appeared as that it was improperly nourished before and while the teeth were forming, and that time is *before birth!* How closely related, then, is the mother's food to the development of her child! As the teeth are forced through the gums and make their appearance, there must be ever at hand a sufficient supply of minerals and other substances to form a perfect tooth, or the teeth will soon decay when they come in contact with the acids of the mouth.

The most important time in the child's life is that period from birth (or long before, to speak truly) to two years of age. It is born with inert possibilities, which, with proper nourishment and care, it may develop by its own intuition and not from another's teaching. It will never be as busy in later life as it is in developing its natural gifts. The first thing it learns to do is to cry, long before its little ears are

accustomed to sounds; and the strength it puts forth to make this cry, brings the very breath of life into its little body. It learns to laugh, and again muscles and nerves are brought into action; and so on, as it learns to play with its hands and to creep and to walk. The strength and effort that the child puts forth during this period can be compared to "Atlas carrying the world," and the child must have proper food not only to supply its physical strength, but to nourish the brain which forces and directs that strength in an intelligent way. On account of improper food and care, the mortality of children at this early and important age is greater than among those who are older.

We must carefully study our child to see what food it needs and can digest, for what may be one child's food, may be another child's poison. In forcing our children to eat something they do not like because our neighbor's children thrive on it, we do them a great wrong. An unappetizing food retards digestion. Sometimes children are told that if they do not eat a certain food on the table, they cannot have any of the dessert. Thus, in order to have the dessert, they take into their stomachs something that is likely to overtax their digestive ability, for the digestive organs are very sensitive, and if any undesired food passes through them, their fluids refuse to act normally, and the food is thus deprived of that much digestion. That is why an unpleasant taste remains in the mouth longer than a pleasant one, for the saliva refuses to act as it should. The food is passed into the stomach largely unchanged, and the work of that organ is largely increased.

Grief, anger, or fright will affect the food in much the same way. Because of this, it is vitally important not only to consider what kinds of food our children need, but to see that the surroundings during the meal are as pleasant as possible.

There is a serious problem connected with many of our school children who have for breakfast only bread and coffee. This mistake is one made not only in our foreign homes, but also in what should be our better ones. During a recent clinic for children it was satisfactorily demonstrated that the child who was allowed to drink coffee was undeveloped mentally and physically. Just to show what the effect of food on the child is, let me tell you of a little foreign child that was brought into the clinic for examination. Its birth record showed that it was a perfect baby at birth, but improper feeding had deformed the child. Its abdomen was three times its natural size, due to the fact that it had been fed on "beer soup," quite common among the foreign people. Its head and neck were enlarged with tuberculosis. Needless to add, the child was lacking mentally. All of the children examined were of similar environment, were shy, nervous, and ill-humored.

Among our so-called better homes, it was found that the children are as apt to be undernourished as in the poorer ones. This, it was claimed, is due to the fact that the mothers are careless as well as ignorant of their duties, not getting up to get their children the proper kind of breakfast, and often running about to clubs or parties and not being at home to get proper lunches. In the more common homes, mothers who cannot buy a variety of luxuries, usually give their children at least one nourishing dish.

In choosing our food, we must be careful to avoid adulterated foods. The fact that a food has been passed by the pure food inspector does not necessarily mean that it is absolutely pure, for there are preserving qualities which have no food value. We find this is true in a great many prepared foods. The prepared breakfast foods win their popularity not so much because of food value as because it takes so little

time and effort to prepare them. This may not be true of all prepared breakfast foods, but most doctors will recommend a food to be cooked. If you want to see what unappetizing dishes these prepared foods make, try to cook them, and if there is anything left at all after the process, try to eat them!

Milk has always been the "staff of life," not only to the child, but also to the adult. In our schools we have children who at first could not drink milk, but are now taking it through a straw from a bottle, and the reports show a great improvement, physically and mentally. Milk taken through a straw is more easily digested than when taken from a glass, for when taken more slowly, it has more time to mix with the digestive fluids of the mouth.

When we are asked the question, "What is the relation of food to the life of a child?" we can answer, "It is everything!" For without food, there would be no physical or mental life of the child, for there would be no child. It is necessary for us to study the proper food and its relation to our particular child, in order rightly to develop his every tissue and build up where waste is thrown off in energy.

When we realize that "God is the only power, the only Creator, and the only Ruler, and we in his consciousness are the activities and demonstrators of what he creates," whose fault is it when he sends into the world a perfect little body and that body is not kept perfect? If we studied as we should, the action of food on the mental and physical development of our children, and would live and practice these principles accordingly, would we not be instrumental in laying a stronger foundation for the future generations?

Each child carries within its brain, its heart, its soul, just what life expects, and it is in our hands to make or mar the life of our child.

A tiny bit of human clay
May be placed in your arms some day—
Just waiting for some one like you,
To fashion its life, all tenderly;
To bring its loveliness into full view,
As daily it grows, all splendidly

And when the miracle seems wrought,
Rejoice, oh, heart, but tarry not!
Be diligent and trust, from sun to sun,
For love's magic work is never done!

A precious, immortal body and soul
Is intrusted to you, to guard and to mold!
Be true to your task, for when boyhood is past,
There blossoms a pure, noble manhood at last.

(Written and read by Sister Ruby Kahler, at a Women's Department meeting in Akron, Ohio.)

Neglected Homes

A letter from a young mother who is big enough to admit that there are faults in her household management and wants some help, says in part:

"When I married a few years ago my home was a model. It was in marked contrast to the home my mother kept, and I was really delighted with myself. Then, after a year and a half of this a baby came. Since then I have either grown careless or the baby is taking too much of my time.

"My husband is very annoyed when he finds things neglected and the home not what it used to be.

"I have been all through the horrors of living in a home

without a head and lacking in system and order. And so I shall appreciate any suggestions."

The average city man does not look upon marriage and home-making as a partnership game. I think that is one of the troubles with the home.

If the mother is still nursing her child, she probably has not the physical strength she used to have. Her husband fails to realize this. But what shall she do?

First, send to the Bureau of Child Welfare at Washington and request some literature from experts on the raising of a baby. This includes feeding, training, and so on. It is free. Then send for some woman friend to help you go over your house, remove and store away every object you can do without. This includes ornaments and silver growing tarnished.

Haven't you a woman friend or a mother-in-law who would come in and keep house for you for several days while you rest? Then plan your simple meals on paper. Do not let the baby have all your time. If you were dead, do you suppose any home for children would allow this child to usurp all attention?

Then have a frank talk with your husband. Ask him to sweep the home thoroughly one day a week. It is his home, too, you know. In business, when one partner is incapacitated the other fills in for a while.

Ask him to mind his baby one evening each week while you dress neatly and make that long-promised call for an hour or so on that girl who used to work with you.

Remember that you owe yourself something. Remember that you are one of the state's most valuable assets, and that if you become discouraged and run down, not only you but your home, your husband, and your child suffer.

What do other readers think of this woman's problem?—Loretto C. Lynch, *Omaha Bee*.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XV

Labor and Industry

I. Labor

1. The laborer.
 - a. His wages and contracts.
 - b. As a citizen.
 - c. Organization.
 - (1) Give some reasons why unions are formed.
2. Woman and child labor.
 - a. Extent and effect of child labor.
 - b. Public regulation of child labor.
 - c. Problem of enforcing the law.
3. Women as wage earners.
 - a. Women in industry in the nineteenth century.
 - b. The pay of women workers.
 - c. The tenement sweatshop.
4. Conditions and hours of woman's labor.
5. Minimum wage regulations.

II. Employer, Employee, and the Public

1. Industrial accidents.
2. Employer's liability.
3. Workman's compensation.
 - a. The California plan.
4. The problem of unemployment.
5. Industrial warfare.
6. Conciliation and arbitration.

III. The Promotion of Industry

1. Government in its relation to business.
 - a. Desirable relations.
 - b. Supervision of corporations.
 - c. Public interests.
2. Development of business combinations.
 - a. The "gentleman's agreement."
 - b. The pool.
 - c. The trust.
 - d. The holding company.
 - e. The giant corporation.
3. Advantages and evils of combinations.

IV. The Control of Industry

1. Corporation control.
2. State antitrust laws.
 - a. Definition of the term, *monopoly*.
3. The Sherman antitrust law of 1890.
 - a. Provisions.
 - b. Application.
4. The Clayton Act, 1914.
5. The Federal Trade Commission.

Suggestions for Reading and Discussion

1. Memorize: "Our goal, then, is a society which shall seek after the best by seeking out the best in every man; it is a society in which there shall be equality in that every man shall have a chance to bring out the best that is in him and to use it for the common good."
2. "The church in world problems," an address by President Frederick M. Smith; *Saints' Herald*, May 26, 1920.
3. "Industrial Zion," a speech by Heman Hale Smith; *Zion's Ensign*, January 1, 1920.
4. "An industrial peace plan," by William Jennings Bryan, in *The Commoner*, January 1, 1920.
5. "A school that brought farm and town together," by Macy Campbell, in *Saints' Herald*, July 14, 1920.
6. "The problem of the ages," by C. E. Wight, in *Saints' Herald* of September 1, 1920.
7. Book III, *Child Labor*, from *Child Problems*, by George B. Mangold.
8. Give a history of the movement for minimum wage laws in this country.
9. Does your State have a minimum wage law? If so, how is it working?
10. Tell what you can about the growth of large-scale industry in the United States.
11. "I have many forces at work in the world, saith the Lord, I have many spiritual forces at work in the world that ye know not of; you see but the smaller part of my work and the world perceiveth it not at all."—*Doctrine and Covenants*.

DORA YOUNG.

The Bisbee Sunday school has been having an "auto race" for the past six months, to increase attendance, punctuality, studying of lessons, etc. The primary class made the best "mileage," and the young people's class taught by Elder E. R. Davis made the poorest showing, and as a result were required to entertain all the members of the Sunday school, with their friends.

J. M. Terry writes from the camp grounds at Centralia, Washington, on August 14: "Our camp is well settled. There are thirty-five tents on the ground. Thus far, there have been four sermons, two prayer meetings, one young people's meeting, one entertainment. The weather is quite unfavorable, but we are hoping for better when 'the mists have risen above us.' Brother T. C. Kelley is present and is delivering some good sermons. The general health is quite good. We are hopeful for a peaceful time."

LETTERS AND NEWS

Central Chicago

Central Chicago is still on the map, regardless of hot weather.

The Women's Department held two very interesting sessions recently. At the first the speaker was provided by the Elizabeth McCormick Society. Several nonmembers were present, and all who attended felt the meeting was both interesting and instructive. The second meeting was held at the home of Sister Christy. Sister Glines, head of the Women's Department, was present and gave us a talk about our aims and responsibilities. We certainly appreciated her talk; it gave us a greater vision of women's part in the upbuilding of the church and the redemption of Zion.

The Religio Department has given several splendid programs. At one of these, "The tale of the hat" was rendered and was indeed a huge success. We felt that each character was well chosen and so splendidly given as to allow of little improvement. We certainly feel to rejoice that we have such an active, enthusiastic number of young people as co-workers in our branch activities.

At present we have a number of people from Grace-land and Independence attending school and incidentally working with us here. We certainly appreciate their work and shall miss them when they leave us.

June Whiting favored us with a recital, assisted by Alta McNickle and Sister Brackenbury, which everyone enjoyed immensely. Sister Leslie Wight has taken charge of a class in mothercraft in Sunday school.

Those occupying the pulpit recently have been Philemon Pement, Roy Cheville, Leslie Wight, G. N. Briggs, H. H. Gold, H. P. W. Keir, and Ward L. Christy. We have been given much spiritual food which if properly assimilated should be productive of much good.

Everyone is looking forward to our reunion, which takes place August 24 to September 3. A large majority of our branch people will be there, and from all indications it should be a spiritual feast from which all should return strengthened and encouraged for greater and better service.

HATTIE K. BELL, *Correspondent.*

Independence

The speaker at the Stone Church Sunday morning was Elder H. A. Merchant, recently returned with his family from the South Sea Islands, after an absence of two years. He told of the faith of the island people in an effective manner, and inspired the audience to live better lives unto the day when these and similar people would be gathered to Zion, expecting to find people of unusual righteousness.

The speaker on the lawn in the evening was Elder Chris B. Hartshorn, the usual band concert of a half hour preceding.

Sunday school officers are calling a meeting for Sunday morning, August 27, at eleven o'clock, to discuss care and training of the child, and methods of teaching. A. Max Carmichael, superintendent of the General Sunday School Department, will address the audience in the lower auditorium. On the clothing of each child in the beginner department was pinned a tag inviting his parents to attend.

The annual Labor Day picnic given under the auspices of all the Religio organizations of Independence will be held this year on Monday, September 4, at the golf links on South Noland Avenue. The entire membership of the church in Inde-

pendence, with their friends, are invited. Saints of adjacent branches are invited and will be welcomed. British Social League, Michigan, Iowa, and similar social organizations, are invited to attend as organizations and as individuals.

The radio sermon last Sunday was by Elder E. D. Moore, with program of music by Erwin and Oscar Moorman, Mrs. Erwin Moorman, Mrs. John Griffice, Ada Griffice, Orland Nace, Mrs. Orland Nace, Milford Nace.

Handbills have been received from Elder Charles May, who recently reached Nueva Gerona, Isle of Pines, announcing "Special gospel services" by Brother May and Elder T. M. Carr. Services are announced to begin August 6, to continue each evening except Saturday.

Elder G. E. Harrington, injured in an accident in a storm at Joplin, is still confined to the Sanitarium, though he is evidently making good progress toward recovery. Elder R. D. Weaver is still confined to the Sanitarium and greatly wearied from his experience with illness. Elder F. T. Mussell has sufficiently recovered to leave.

Apostle U. W. Greene is ill at home in Independence from malarial fever.

The following patients entered the Sanitarium for the week ending August 19: Mrs. R. R. Bowers, Greenwood, Missouri; Mrs. Lloyd Hill, Ayrshire, Iowa; Mr. Frank W. Baker, Miss Fern Lawrence, Miss Margaret Burns, Mr. O. P. Hallett, and Master Benny Gethens, Kansas City, Missouri; Freida Crandell, Grandview, Missouri; Miss Maurine Fields, Lees Summit, Missouri; Master Fred Snell, Lexington, Missouri; John Warren, Sugar Creek, Missouri; and the following from Independence: E. A. Thomas, Mrs. G. B. Langdon, Mrs. J. R. Leighter, Miss Ina Hattey, Mrs. W. F. Perry, Miss Zora Carter, Master Laddy MacKay, Miss Idella Neff, Mrs. J. L. Brents and Baby Brents, Mrs. Ila Lurwick and Baby Lurwick, Clarence Snow, Mr. and Mrs. Samuel Reeve, Miss Eva Franklin, and Mrs. A. R. Hurst. X-ray patients: Mrs. Joseph Kirby, Marshall, Missouri; Miss Wilhelmina Doudna, Lees Summit, Missouri; R. D. Weaver, Traverse City, Michigan; and Mark Siegfried, Miss Lela Peterson, and Mrs. G. W. Somers, all of Independence.

Holden Stake

GRANDVIEW. Brother I. M. Ross, of the stake bishopric, was with us a few weeks ago and meted out the bread of life to us in a very satisfying manner. Also Elder Teeters, of East Independence, has made us a visit and he gave us a wonderful sermon on faith. His daughters and son-in-law were with him, and during the afternoon his son-in-law, having a radio set on his car, tuned in and gave quite a concert, entertaining all in the block.

We feel that we have been blessed wonderfully in the past two weeks. One of our young brethren, Willie Westfield, has been afflicted for some time and had gotten in a serious condition. The branch held a special prayer and fasting meeting which was very spiritual, but not being satisfied, a few of the Saints met at the home of our brother on Monday, the 31st, in behalf of him, and the Spirit of God was there in great power. One brother said he had been in the church for fifteen years and never before experienced such a spirit of meekness and prayer as was poured out. Again on the following Wednesday at our weekly prayer meeting the Spirit witnessed unto us again that God's arm was not shortened. Our young brother was certainly baptized with the Holy Spirit, and if not entirely healed he has received that which he will not forget soon. These past few weeks have been indeed a time of feasting on spiritual food for this branch.

The Grandview Choir intend to give "The Good Shepherd" cantata some time during September.

KNOBNOSTER. The Saints of this group were saddened by the death of Sister Sarah J. Hite (formerly Weidman) which occurred June 30, at her home in this city. She was a charter member of the Knobnoster Branch and was widely known and loved by the Saints. Sister Hite was in her 82d year. Brother Almond Burgess, father of our pastor, passed peacefully to rest June 8, after an extended illness. An encouraging feature of our branch work at the present time is the recent organization of a junior choir. Sisters Vivian Hansen and Emma Ross are in charge. The Sunday school under the leadership of our genial Superintendent R. B. Henderson is still maintaining its lead in regard to attendance. Elder C. C. Joehnk has given us two interesting sermons recently on stewardships. We are looking forward to the coming General Conference with pleasant anticipations.

BATES CITY. Friday, the 11th, we held our annual Sunday school picnic at Swope Park. We left Bates City about seven o'clock in Mr. Grover Harp's big truck, which had been provided with temporary seats. The truck seated forty-three comfortably. There were well-filled lunch baskets stored away under the benches. After eating our dinner and visiting the different places of interest at Swope we started home by way of Fairmount Park and stopped there for a while, then on home. The day was certainly an enjoyable one.

The Women's Department have not been idle. One day each week they meet to sew for those who need help in getting ready for school, besides taking care of some relief work. Sunday, the 9th, Brother and Sister McWethy and family were with us. Brother McWethy preached one of his splendid sermons for us.

We Don't Want Your Twenty-Five Cents!

—At least that's a small part of our interest. The big thing is that we want you to have

The Daily Herald

You will want it, too, when conference opens, October 1, if you are unable to attend. You will want to know what business is transacted, who are there, what lectures and sermons and programs are given—in fact, all of the interesting events that take place only in our General Conferences. Every evening during conference, except Sunday, the *Daily Herald* will be mailed out to its subscribers, and its eight pages will be filled with just the news you will want to see. If you yourself are coming, send it back to the home folks. We only name a quarter, because it costs that to make this service possible for you.

All the news of conference daily while it lasts, 25 cents.

HERALD PUBLISHING HOUSE
Independence, Missouri

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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MISCELLANEOUS

The Bishopric

To the Saints of the Eastern Michigan District: Brother Otto Fetting has offered his resignation as Bishop's agent and we have selected as his successor Brother Robert H. Huston, 1010 Pine Street, Port Huron, Michigan. The solicitors of branches and the Saints outside of branches should send their tithing and offering hereafter to Brother Huston.

Brother Fetting has labored in the interests of the church for many years and we regret losing his active connection with the work of this department. However, Brother Huston is well recommended for the duties of this important office, and we welcome him as a coworker and look forward to pleasant association in the work in which we are all engaged and which we love so much.

To the Saints of the Western Michigan District: Owing to the fact that Brother F. W. Hastings, who has served as Bishop's agent of your district for the past eleven years, is moving away from the district, it has become necessary to select another for this office, and Elder H. A. Doty, 116 Monroe Street, Traverse City, Michigan, has been appointed to take up the work beginning September 1. We want to take this opportunity to express our appreciation of the services rendered by Brother Hastings.

Brother Doty is well equipped and qualified to take up this work and needs no introduction to the Saints of the district among whom he has labored diligently.

May the blessings of the Lord, spiritually and temporally, crown the efforts of the Saints everywhere to be his children and to be coworkers with him.

Your fellow laborer,

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

Agent's Notice

Notice to the Saints of Manitoulin Island, Owen Sound District: Owing to the fact that J. L. Mortimer, our well-known missionary, intends to visit many of the isolated Saints of the island and North Shore, we thought it wisdom to have him speak on tithing when occasion permitted, also authorizing him to give receipts for tithing received. We trust that the isolated Saints will feel at liberty to give their tithes and offerings to Brother Mortimer. F. B. Stade, bishop's agent.

Conference Notices

Mobile, at Escatawpa, Mississippi, September 8 to 10. It was previously announced for September 1 to 3, but this change has been found necessary. Alma Booker, president.

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Eastern Michigan, at Port Huron, September 2 and 3, in Liberty Hall, Corner of Tenth and McPherson Streets, two blocks north and two blocks west of Pine Grove Depot. Saints coming to Tunnel depot take street car to McPherson Street, then walk two blocks west. Lunch will be served on the grounds and regular meals served at Metropole restaurant at forty cents. Apostle Gomer T. Griffiths will be with us. William M. Grice; H. C. Swoffer.

Quorum Notices

Eastern Michigan, quorum of elders, at Port Huron, during conference, September 3 and 4, at an hour convenient, to be appointed by the president of the quorum. All the members are requested to be present. W. J. Rushton.

Two-Day Meetings

Eastern Maine, at Milbridge, September 2 and 3, in the Union Church on the east side. First services will be held at 2.30 p. m. on Saturday, and at that time a Sunday school will be organized. Preaching service, also song service, Saturday evening at 7.30. Services all day Sunday. Let all come that possibly can and make this a good meeting. There are few Saints here and most of them new in the work. Bring well-filled baskets of food. Preaching by Elders O. L. Thompson and N. M. Wilson and possibly others. The Jonesport choir will also be in attendance. O. L. Thompson.

At Bisbee, Arizona, September 3 and 4. The program will be as follows: September 3, Sunday school, 9.30; sacrament, 11; preaching, 3; priesthood meeting, 4.30; preaching, 7.30. Monday: prayer meeting, 9.30; preaching, 11; picnic lunch at Warren Park, 1.30; after lunch will be sports. Joint program by the Sunday school, Religio, and Women's Department, 7.30. Saints from Douglas and near-by points are asked to bring their lunch. Saints coming from Phoenix, Tucson, or other distant points will be cared for by the Bisbee Saints. Come and bring the good Spirit with you and let us have a good spiritual meeting. E. R. Davis, president.

Notice to General Conference Delegates From Western Canada

The Western Division of the Canadian Passenger Association has finally refused to grant reduced rates to General Conference delegates. Therefore, delegates from Western Canada should buy to the American border and re-buy from there at the normal one-way rate, being sure to secure certificates so that return tickets to the border may be purchased at one half rate. Reduced rate of one and one half times the one way fare for the round trip is available from all points in the United States and Eastern Canada, as announced in the HERALD of August 9.

Notice to Delegates From the East

I would like to get in touch with and receive the names and addresses of all members who are intending to attend the coming General Conference and intend to pass through Chicago. We have arrangements whereby we can secure chair or sleeping car from Chicago to Independence specially for our delegation, but we must have the names and the dates that you wish to leave Chicago in order to make preparation. It would be well for everyone going through Chicago to communicate with me in regard to this and we will try to secure the best possible accommodations for all. Send names and your desires as early as possible. Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois.

Requests for Prayers

Sister M. A. Dick, of Oxly, Missouri, requests the prayers of the Saints that she may be restored to health.

Conference Minutes

SPOKANE.—At Coeur d'Alene, Idaho, on reunion grounds, June 24, 1922. District President Oscar Case and Patriarch F. A. Smith selected to preside. Ministerial reports from six. Statistical reports from district; also from Coeur d'Alene, Spokane, Palouse, Valley, and Sagle Branches.

Fall conference to be held at Spokane. W. W. Wood recommended to First Presidency for ordination to office of elder. Oscar Case selected president of the district and Oliver Turnbull, secretary. W. W. Fordham was sustained as Bishop's agent, and Rufus Smith, chorister. Delegates to General Conference: Brother and Sister Frank Shirk, Brother and Sister Guy Crum, Brother and Sister Oscar Case, Sister Grace Fry. Those present to cast full vote of district, and in case of division to cast a majority and a minority vote. Oliver Turnbull, clerk.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Southwestern Texas, at San Antonio, August 18 to 27 (660).
Utah, at Malad, Idaho, August 18 to 26 (541).
Little Sioux and Gallands Grove, at Woodbine, Iowa, August 18 to 27 (541, 732, 781).
Central Nebraska, at Inman, August 18 to 27 (516, 685).
Northern Michigan, at Park of Pines, near Boyne City, August 18 to 27 (222, 660).
Western Montana, at Race Track, August 18 to 27 (638).
Far West Stake, near Stewartville, Missouri, August 18 to 27 (319, 660).
Southeastern Illinois, at Brush Creek, near Xenia, August 18 to 27.
Eastern Oklahoma, at Haileyville, August 18 to 27 (655, 732).
Southern Missouri, at Springfield, August 18 to 27 (685).
Southern Michigan and Northern Indiana, at Vicksburg, Michigan, August 18 to 27 (685).
Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589, 756).
Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (638, 732).
Northern Illinois, August 24 to September 3 (539).
Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

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"Going to" means "Never," says the sage.

HE THAT PROCRASTINATES IS LOST

Do not waste the days of youthfulness and vigor in mere pleasures and idleness, nor even in work that does not pay, or that does not tend toward development. Decide for self-improvement to-day! Tomorrow might be too late! Graceland offers splendid opportunities along many lines of education, is fully standardized and officially accredited. Her work is recognized as being of the highest type of educational institutions everywhere.

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Graceland College **Lamoni, Iowa**

THE SAINTS' HERALD

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

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OF LATER DAY SAINTS

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

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EDITORIAL

Prophets of God

It takes inspiration to judge rightly and fully.

Lately we have noted in an item that our late President Joseph Smith was referred to in his early days in the Presidency as a "silent prophet." We note when we examine the Book of Doctrine and Covenants that only three revelations were received in the first thirteen years, that is, prior to March, 1873, and these three are short. A prophet can only keep himself in readiness to hear the voice of God. He must await both inspiration and the divine direction to submit to the church.

It seemed to those in touch with the work of the church that there was a great need for a revelation, as the church had to organize and gather in the scattered Saints; also because the Quorum of Twelve was far from complete. Nor was the Quorum of the First Presidency filled during those years. William Marks was named one counselor in 1863, but his death in 1872 left two vacancies.

Also we learn from the statements of Joseph Smith that he was approached by others who asked him if he were a prophet. His reply was characteristic. He asked, "Was my father a prophet?" To which the answer was made, "He most certainly was." "Do you know he was?" "Yes, I am certain." "But how do you know?" "Why, the Spirit of God manifested that to me plainly." "Well, all I can say to you is to refer you to the same authority, so far as I am concerned."

In every age of the world there doubtless have been many who have attempted to judge a prophet by externals. It is the common thing that genius cannot be perceived by ordinary eyes. Men and women are quick to see the outward man, the physical appearance, but are slow to perceive the man or woman who is capable of the great thought and great work. This being true with men of great secular ability, is not less true with the prophet of God. In every age of the world the noble have been found lacking in those outward signs which would seem to others to be convincing.

We have read, not once, but several times, of men who went to Lamoni and saw our late President Joseph Smith in overalls and old hat and a red bandana handkerchief and have felt certain that this could not be a prophet of God, only to learn on the morrow or some other day by the inspiration of God that this man was indeed the one chosen of him to represent him in these latter days.

The externals neither make nor mar divine inspiration. Joseph Smith was not less the prophet because he lived in a rural community and dressed as did his neighbors. His son, F. M. Smith, is not less the prophet and leader of the church, because he has had opportunity to attend the leading universities, has acquired several degrees, because he associates with men of business and of marked success in politics, government, and other fields. A man does not become a minister of God riding in a day coach all night, nor does he cease to be a minister because he thus sacrifices his own convenience in order that he may go further on the money of the church. A man does not lose, of necessity, his inspiration or right to divine direction because he travels in a Pullman car, though of course he is no more likely to find the Spirit of God there than elsewhere.

It has pleased God in ages past to call many men of many abilities. Prophets have spoken from sackcloth and ashes; they have also spoken from the lips of the ministers of the emperor. Joseph was next to Pharaoh, yet possessed the Spirit of God. Moses was raised in the court of the Egyptian king and gave up his princely rights to lead the children of Israel through the wilderness, and took with him the Spirit of God. David and Solomon were kings of all Israel, yet gave us the Psalms and Proverbs, and communed with the Lord in their youth, even though both of them sinned in their later life. Jeremiah spoke in sackcloth and ashes; Daniel was the prime minister of the king. We might multiply such instances.

Yet no one will deny that the man touched by the Spirit of God, directed by his inspiration, has the interest of his fellow men at heart, is not concerned with what good he gets out of it. He is concerned with using his powers, his worldly opportunity for the benefit and blessing of his brethren of the family of God.

But the man who attempts snap judgment, who reaches his conclusions from a few superficial facts, who sees only the outward likeness of the man and the most outward form of his manner of living, is certainly not competent to judge on a question of inspiration, or of capacity to receive divine direction and the light of the presence of our heavenly Father. Nor does this fact justify of necessity personal peculiarities of the prophet.

Finally, before each of us is the great problem of making ourselves fit for association with our Elder Brother when he comes. To each of us belongs the duty of so living that we may receive the inspiration of Almighty God for ourselves and enjoy the spirit of prophecy for our own enlightenment and direction and bring upon us the blessing of those with whom we are associated or who sit under the sound of our voice when so directed by the Spirit. That is the great task before each of us. S. A. B.

A Dearth of Hearing the Word of the Lord

There is needed a prophet and a ministry specialized as in the days of the apostles. Excuses for failure have little value, as they do not help produce results.

Under the title, "For preachers only," Richard Roberts, in the *Christian Century* for August 10, 1922, presents several points of great interest. After setting forth the danger of famine of the hearing of the Word of the Lord in the Protestant churches, he continues to the effect that there is a growing recognition of the need of the prophet. Materialists like Robert Blatchford are repudiating agnosticism and pleading the immortality of the soul. But there is hunger and famine for the word of the Lord.

Some may plead the preachers have not lost the point, but the people have wandered after strange gods: sensationalism, materialism, and the like. He continues, "Let it be admitted at once that there have been outward conditions which have aggravated and hindered the preacher's task. But I seriously mistrust the temper which pleads the prevailing apathy as an excuse for the preacher's failure. For indifference, materialism, sensationalism, these are our problem always."

There are three points above. 1. There is a growing recognition of the need of the prophet, the man of God. 2. The Protestant preachers are not meeting the need. "There is a famine of the hearing of the word of the Lord." But they offer excuses.

On these two points, "The call of the kingdom of God is the most romantic and adventurous affair in the world." The "ministry a great creative vocation," but in fact, "the preachers have fallen to the grade of second rate public functionaries." And

why? He continues, and this is of especial interest to us:

And frankly, I see no hope of a recovery until we have reconsidered our relation to our task and set its part in a rational proportion. The average minister to-day is a jack-of-all-trades and master of none. It is not merely that the church has abandoned the apostolic distribution of its ministry between apostles, prophets, evangelists, pastors, and teachers, and expects the minister to be all these in his own person: but under the pressure of a well-meant but mistaken purpose of social helpfulness, the minister has suffered himself to become a maid of all work to the community.

This admission of a departure from the apostolic plan and from common sense (for common sense and reason are with the plan laid down by Jesus and the apostles in the name of God, no matter how long it may take man to see it) possesses interest for all, but especially for our missionary forces.

Excuses for Failure

But there is in the above something for all of us to consider, and of which the writer has often thought, especially of recent years. "I seriously mistrust the temper which pleads apathy as an excuse for . . . failure." This is true not only of the preacher, but of every walk of life. Excuses are too often a substitute for mental and physical effort. Excuses do not produce results. It is foolish to ignore the facts or conditions before us; but is it not equally foolish to sit down before the facts, and do little or nothing, because they do not suit us?

Excuses do not convert souls; excuses do not win battles in the physical or mental or spiritual realm. Excuses do not mean success in business. Excuses will not redeem Zion. It is right and just that we consider the serious handicaps under which our brethren labor; that we should be ready to find excuses for them and help and encourage them. But we do not want our own excuses to be a reason for sitting down and doing nothing.

As an instance in passing, the country has been passing through a severe financial crisis, yet some merchants have done more business than ever before, and have made more money. How and why? By considering conditions as they are and acting accordingly, adapting methods to conditions. Because they have gone forward and not sat still.

Some of our people have suffered severely in the present stringency of nearly two years, some out of work, others suffering loss in falling value of merchandise, including farm products; loss of investment and in other ways. But there are many who have not suffered serious loss. As a people we are in no such conditions as are to be found in the war regions of Europe and the Near East.

The very conditions confronting us mean that there lies before us the greatest opportunity for

sending the word of the Lord abroad we have ever had. There has not been a greater need for an aggressive missionary policy. Shall we then sit down and offer excuses of economic conditions? Or shall we arise and go to with our might and main, by sacrifice, by self-denial, and with devoted prayer, to take and send the word abroad through all the earth?

Shall we as younger people offer excuses now and hereafter, or shall we set to work with all our might and main, to *make* a way to secure all possible preparation for service, by study and by prayer? It may not be easy. It is not easy to decide and do. Especially when we see through a glass darkly, and issues are often much confused in their statement. There are, alas, many who cannot; but there are also many who could, but do not make the sufficient effort. Preparation, faith, virtue, knowledge, and wisdom are needed for Zion.

How long shall we offer excuses in place of stewardships, consecration, and Zion? Those who will, can do very much more than they think they can. Excuses are sometimes necessary. But why offer excuse for those who have never tried?

Thoughtful consideration of our problems is needed, wisdom, faith, and prayer, with a determination to do the whole will of the Lord. S. A. B.

More on Stewardships

Some most wholesome views from contemporary religionists.

In the fourth lesson of the Presbyterian course in Christian stewardship, stewardship is presented as a school to prepare us for better things. This is followed by the fifth lesson, which discusses the three compartments of income. This is the giving compartment, the spending compartment, and the saving compartment. If anyone be lacking, equilibrium is lost. The prodigal son did not learn the value of wealth, did not find himself, until he began to get his first wages. Regular employment, work in some form or another, is valuable even in childhood, and is essential in later life. The child should be taught to figure an allowance and report on good habits. Earning is not enough, but we should be careful with our spending and also give wisely. This lesson includes several stories of those who have consecrated their life to the service of others.

Spending is the topic for the sixth lesson. The simple life is the best life, sufficient to promote health, to secure needed recreation and reasonable comfort. But all extravagance should be avoided. Spending will include living necessities for one's welfare and dependents. It will secondly include education and music. Third, it will include care and

repair of body and mind, recreative, mental, and up-building. Fourth, it will include government and public utilities; and fifth, the maintenance of the means of livelihood.

A steward who is a good spender will never spend what he has not, buy what he does not need. The best is cheapest if really needed. He does not seek to get something for nothing. It is even suggested that the steward may not patronize the bargain counter, as our Lord is a Lord of labor and is not a party to the sweatshop. One should secure full value for his outlay, but some "economy" is really waste.

For example, a Scotch lad went to London for the first time and sat down on a chair in Hyde Park. Before long a Bobby appeared and demanded two-pence. Upon learning that it was for the use of the chair, but that he could sit there as long as he liked, the boy, on returning, announced triumphantly that he sat there the rest of the day.

Finally, a necessity is defined as something indispensable to our being. A convenience, though not essential, makes living easier. A convenience is that obtained without extraordinary expense, but a luxury is something that affords self-gratification in an unusual and costly manner. (Robert Irwin McBride, in *Luxury a Social Standard*.)

But again, standards of luxury are varied according to different social classes. As income increases, expenditure also increases. In the concept of the standard of living, social position, and even the necessities of business, will produce not only a different concept, but make a difference in that which is wise. For example, several persons have to go a mile. A's time is ample, his labor cheap, so he walks. B has less time and more profitable labor; he takes a trolley car. C, finding his time in great demand, hires a taxicab. D, who is really hard pressed for time, keeps his own automobile and goes in it. A might consider the trolley a luxury; B would not regard the taxicab as at all necessary. There is, therefore, no rigid rule, but there is the broad principle, "Seek first the kingdom of God and his righteousness and all these things shall be added."

Stewardship, however, is more than money. It includes time and one's own personality.

Giving

Stewardship also requires giving for the benefit of others, to others, to develop grace in the giver since it is more blessed to give than to receive, and to glorify God.

The eighth lesson on Christian stewardship by the Presbyterian Church emphasizes giving as a trait of God, and hence one belonging to his children, and points out that it is commanded in the Bible in both

the Old and the New Testaments. "Freely ye have received; freely give."

Yet much giving is not really giving, because it is but an attempt for the sake of acquiring merit or because services of the church are sold. That which is given through compulsion and without free will is not a true gift.

As to the question of bequeathing after death, in exceptional cases the result has been a foundation for a needed institution, but after all the question is not as to how long the worker may keep his tools, but how did he deal with his income? Did he set apart and give a worthy portion all the while?

Stewardship involves saving, but unfortunately, as during the war, we often save at one point only to waste at others. For example, according to the Presbyterian Sunday School Lessons on Christian stewardship, we were urged to cut out all possible expenses, not to spend money for candy, flowers, or other luxuries, that those who gave dinners and decorated their homes for entertainment, or bought things they could do without, were all presented as allies of the Kaiser. It was surely fair, if the soldier was laying aside all impedimenta, that those at home do the same, but at the same time, money thus saved was taken to buy tobacco in various forms, and especially cigarets. While we were practicing economy by observing meatless days and meatless weeks, why was it thought wise to raise extra funds for smoking so that the number of cigars consumed increased over a billion, to a total of more than nine billion, an average of ninety for every man, woman, and child, while cigarets were increased forty per cent to over thirty billion? This provided nearly one cigaret a day for every man, woman, and child.

What, then, should be our sacrifice as soldiers of the cross? Are we ever justified in spending money for such waste?

The time to begin saving is in youth. It gives a longer time for investigation. Also those who procure life insurance may then secure it at a much lower rate. In fact, if the average young worker would save ten per cent of what he earns until fifty years of age and would put this money in a savings bank even at that low interest, his savings will be earning more from then on than he himself can earn. There are many departments to help us to practice thrift. Of course there is danger in excessive savings. Money should not be saved merely for the sake of saving, as that will have a dwarfing effect and may lead to the misery of the miser. Again, many churches practice saving at the expense of their ministers.

We may add that the decreased value of the dollar during the war resulted quite naturally in a great increase in number of dollars. Church debts

were paid off, but they postponed for a few years an adequate remuneration to the ministry. It was the minister, in fact, who paid the debt, and not the church or its officers, since, while receiving the same money remuneration, its purchasing power had been divided.

Is Creation by Chance Alone?

All life seems to proclaim a great creative Lawgiver.

There are a number of thinkers in the world whose analysis has proceeded to the point where they accept a classification of all living things on a progressive scale and are ready to accept the idea that from the single cell all living things have evolved, first earlier formations and then gradually more complex forms up to and including man. They find much confirmation for this idea in the fact that each man does come from the single cell and that a gradual process of development takes place prenatally and to a less extent postnatally.

Having accepted such an ideal some go farther and reject all religion, partly because certain aspects of the practices of some churches do not appeal to them. They demand the proof that there is a God while their minds in fact are closed to evidence. Perhaps it is of such that the Lord warned his disciples concerning those of the world: "Give not that which is sacred unto dogs and cast not thy pearls before swine lest they turn and rend you; but rather say unto them, Seek and ye shall find; ask and it shall be opened unto you; for he who seeketh findeth, and to him who asketh it shall be given."

Consider for a moment the alternative. On one hand there is the ideal of a Supreme Being, a supervision, and a directing intelligence which has brought to pass the creation of all things. On the other hand there is chance. Things have just happened so. There has been an adaptation to environment; a gradual development from wart to limb; irritation of light that becomes an eye and the like. The improbability of such a miraculous development is quite ignored.

But consider in the field of biology alone what it means. From the single cell there developed in time an embryo. This embryo of man is quite similar in appearance to the embryo of a bat, a monkey, a dog, and even at one point to other specimens of the animal kingdom, at a similar earlier stage of development, and even to vegetable embryo. Yet there remains the tremendous fact that from this single human cell there develops, not occasionally but invariably, a human being—never a bat or a monkey. Yet if it were left to pure chance, what is the probability?

(Continued on page 830.)

ORIGINAL ARTICLES

The Work of the Spirit

By E. R. Davis

"The fruits of the Spirit can be manifested outside of the church, while the gifts of the Spirit belong only within the church."

There has been a great deal of controversy regarding the workings of the Spirit of God, as to how it should manifest itself in behalf of mankind.

The question arises in the minds of some, Is there a difference between the Spirit of God and the Holy Ghost? And if so, what is that difference?

Answering the above question directly, we would say, Yes, there is a difference. The Holy Ghost is the Spirit of God; but the Spirit of God is not always the Holy Ghost.

In the first chapter of Genesis we read that the Spirit of God moved upon the waters, or the great deep, in creative power, and in Doctrine and Covenants 28: 8 we read that all things, both spiritual and temporal, were created by the power of his Spirit. The power to create, then, is one of the functions of the Spirit of God. Through the power of his Spirit all the works of his hands were brought into existence.

In section 90 of the Doctrine and Covenants, paragraph 1, we learn that the Spirit of Christ is the true light that lighteth every man that cometh into the world. In this connection we would say that every person born into this world who has the least degree of intelligence, receives of the Spirit of God to their enlightenment. The glory of God is intelligence, so that where we find intelligence there we find the Spirit of God in operation. To this extent every person is entitled to the Spirit of God, whether he be Jew or Gentile, bond or free, black or white, Christian or non-Christian; but this is not the Holy Ghost.

The Spirit of God enlighteneth every man that cometh into the world, only so far; but if he would receive the greater light he must get out of the world and into the kingdom of God, the only place where the greater light can be enjoyed. The greater light, the Comforter, or the Spirit of Truth, Jesus says the world cannot receive. And in Doctrine and Covenants 50: 6 we learn that he that receiveth light and continues in God will receive more light, and the light will grow brighter and brighter until the perfect day. This is provided one continues to receive; but when the receiving doors are closed darkness comes, which darkness will grow thicker and thicker until the creature is overwhelmed thereby.

In Genesis 6: 3 and Doctrine and Covenants 1: 5 we read that God's Spirit will not always strive with man. One of the functions of the Spirit of God is to

strive with man to try to induce him to receive more light and to lead him on into the ways of truth and light; but if man continues to resist the leadings of the Spirit, it will finally cease to strive with him, and man is left to his own resources. Jesus says that no man can come to the Father save the Father draw him. This drawing power, 'or striving of the Spirit with man, is not the Holy Ghost in the full sense of the term.

Fruits and Gifts Not the Same

Again we read of the fruits of the Spirit, and the gifts of the Spirit. Here is where some get confused and fail to distinguish between the two. Turning to Galatians 5: 22, 23, we read, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Here, as in the before-mentioned case, where everyone born into the world receives the enlightening influence of the Spirit, so anyone may receive the fruits of the Spirit, whether he be in the church or out of the church, whether he be Christian or Mohammedan. One does not even need to come in contact with the church in order to have the fruits of the Spirit, such as love, joy, peace, long-suffering, etc. This is not, however, the operation of the Holy Ghost as the term is commonly used in the Scriptures.

When Jesus was here upon earth with his disciples, they were in possession of the Spirit of God, but not the fullness of the Holy Ghost, the abiding Comforter. In John 14: 15-17 we read that if they would keep his commandments, he would pray the Father to give them another Comforter, that would abide with them forever. They were already in possession of the Spirit of God, but not this Comforter, or Holy Ghost. It was to be given on condition that they should keep his commandments. They could have the fruits of the Spirit, even if they were not careful about keeping his commandments.

The Function of the Comforter

Now in John 14: 26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again we read in John 16: 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." From these last two scriptures we learn that this Comforter, Holy Ghost, or Spirit of Truth, was something that had not yet come. It was something that would teach them, bring things to their remembrance, guide them into all truth, and show them things to come. While Christ was with them

they needed no other teacher, but after he went away and the Comforter came, we find their faith in him increased, we find them more steadfast, having a better understanding of the things he had taught them and having the things he had taught them brought to their remembrance.

In John 16:7 we read: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." It would seem from this that it was necessary for the Lord to go away before the Comforter would come.

Just before his ascension he gave instructions which we find recorded in Luke 24:49: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In John 20:22 we read that he breathed on them, and said: "Receive ye the Holy Ghost," but there is no proof that they received it at that time; in fact, the evidence is against such a supposition, because he had previously told them the Comforter would not come until after he went away. In confirming baptized converts by the laying on of hands, the elders often say, "Receive ye the Holy Ghost," but that is no evidence that the Holy Ghost is to be received at that moment; it may be days, weeks, or months before the promise will be realized. We shall see when the promise was realized in the case of the early disciples. They had previously been told to tarry in Jerusalem until they had received this promise of the Father.

Holy Ghost Not Always "Rushing, Mighty Wind"

Turning now to the first chapter of Acts we find some of the parting words of the Savior, and in the 8th verse we read, "But ye shall receive power after that the Holy Ghost is come upon you." It is evident that the promised Holy Ghost had not yet come, even though these disciples had been baptized and confirmed. Now according to the instructions received, we find them gathered in Jerusalem to wait for the promise of the Father. In the second chapter of Acts we find the promise fulfilled, and in this case we find the Holy Ghost coming as a rushing, mighty wind, and causing the people to speak with other tongues; but even this is no evidence that the Holy Ghost must come only with a rushing, mighty wind, and that the people must speak in tongues if they receive the Holy Ghost. It may come as a still small voice, bringing conviction to the soul that Jesus is the Christ. We read that no one can say that Jesus is the Christ but by the Holy Ghost. It is not necessary that the Holy Ghost should always manifest itself in tongues, or some other outward demonstration. In the seventeenth and eighteenth

verses of the same chapter Peter explains something about this power: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Here we learn that the pouring out of God's Spirit in the last days is to cause some to prophesy, some to see visions, and some to dream dreams. Now one may have a spiritual dream or vision without being in possession of the Holy Ghost. Nebuchadnezzar had a spiritual dream, Belshazzar had a vision of the handwriting upon the wall, yet neither of these men were in possession of the Holy Ghost; the Spirit of God rested upon them, yet both were wicked men; their bodies were not fit temples for the Holy Ghost.

In Acts 2:38, 39, Peter tells how to proceed in order to be entitled to the Holy Ghost. Through repentance and baptism in the name of Jesus Christ, for the remission of sins, they should be entitled to the promise.

In Acts 8:14-17 we find that the Samaritans whom Philip had previously baptized, received the Holy Ghost as a result of the laying on of hands by Peter and John, but we are not told how the Holy Ghost operated at that time. Simon tried to buy this power, but Peter informed him that it was a gift of God and could not be purchased with money.

In Acts 9:17 we find Ananias laying hands on Paul that he might receive his sight and be filled with the Holy Ghost. Again, in Acts 13:1-4 we find the Holy Ghost speaking and calling Barnabas and Saul to certain office work in the church, and in the 19th chapter, first 6 verses, we find twelve men speaking in tongues and prophesying as a result of the laying on of Paul's hands.

Gifts of the Spirit

Now we turn to the 12th chapter of 1 Corinthians and learn Paul's explanation of the gifts of the Spirit in the first eleven verses. He calls them spiritual gifts, and we find that these gifts of the Spirit are nine in number, and that they are somewhat different than the before-mentioned fruits of the Spirit. Paul tells us that while there is but one Spirit and one Lord, yet there are diversities of gifts, and differences of administration, and of operations. In Ephesians 4:8 we read that when he ascended up on high he gave gifts unto men, and in the twenty-eighth verse of the twelfth chapter of 1 Corinthians we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,

after that miracles, then gifts of healing, helps, governments, diversities of tongues." We learn from this that these gifts were to be in the church, or body of Christ, and they are evidently there for a purpose.

Now in the seventh verse we read: "But the manifestation of the Spirit is given to every man to profit withal." So it is evident that the church, or body, is to be benefited, or profited by the different manifestations of the Spirit. These gifts are not given specially for individual profit; but for the profit of the church. Now we read on and find that there are nine of these gifts given by the same Spirit, even though the gifts themselves differ. Now we read the eleventh verse, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will"; not as I will, or as you will, but as God wills. It is not for us to say what kind of gifts should be bestowed, but it is for God to say, as he knows that which is best. We call to mind a certain sacrament service where some of the members were very desirous of seeing the gifts manifested. At this service, three of the nine gifts were had, viz, healing, faith, and discernment, and yet some of those present did not recognize these gifts nor feel satisfied, because they did not get the kind of manifestation they wanted and in the way they wanted it to come. They seemed to think that because the manifestation was not outwardly in the nature of prophecy or tongues that the gifts were not with us, but it was not their will that was to be satisfied, it was to be according to God's will, and God willed to speak through the gifts of healing, faith, and discernment.

In 1 Thessalonians 5: 19-21 we read: "Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good." It is evident, then, that the gifts of the Spirit should be in the church as well as the fruits of the Spirit; that the fruits of the Spirit can be manifested outside of the church, while the gifts of the Spirit belong only within the church, the body of Christ, and that one may receive the Spirit of God and still not be in possession of the Holy Ghost. The Spirit of God is to enlighten every man that cometh into the world, to draw men to God, and to cause them to manifest the fruits of the Spirit, such as love, joy, peace, long-suffering, etc.

Charity With Gifts

Now in 1 Corinthians 12, last three verses, we find that all are not to be apostles, all are not to be prophets, all are not to be teachers, all are not to be workers of miracles, all are not to have the gift of healing, the gift of tongues, or the interpretation of tongues; but that we are to covet earnestly the best

gifts. And then the chapter ends with the statement, "And yet show I unto you a more excellent way." He then goes on in the thirteenth chapter to show us the more excellent way, telling us that it is better to have charity alone than any or all of the gifts without charity. In the last verse he tells us that of the three, faith, hope, and charity, charity is the greatest of all. Charity, then, is the more excellent way. God would be more pleased with a body of people where charity abounded in the hearts of all, even though the gifts were not manifested, than with a body of people where the gifts were common, but charity was lacking.

Let us, then, so order our lives that we may be entitled to the manifestations of God's power at all times. We should always keep the doors of our hearts and minds open to receive the enlightening power of his Spirit. We should allow the drawing power of his Spirit to bring us nearer to him, that it may cause the fruits of the Spirit to abound in our lives, and that we may not be barren or unfruitful in the knowledge of our Lord and Savior Jesus Christ. We should so live and conduct ourselves before him at all times that when we come together in prayer and testimony meeting, or when sickness comes, or when we otherwise need special direction, that we may be entitled to the gifts of the Spirit, for our profit and according to his will. Our prayer should be, that according to our worthiness God might bestow upon us such gifts and blessings as shall be for our good and the good of his cause. We should never seek to counsel God, nor to set up stakes and ask God to come to our terms.

We must not lose sight of the fact that there are three powers at work in the world: The power of God, which is the greatest of all powers; the power of the Devil, who is to have such power in the last days as to be able almost to deceive the very elect; and the power of man who, because of being over anxious, and of a failure to earnestly seek the direction of God's Spirit, often presents that which is not of God, thereby deceiving the people, and many times he is deceived also. As a safeguard against these deceptive powers, God has given to the church the gift of discernment, which is a very valuable gift at times.

Our prayer is that the Spirit of God will so prevail in the earth that the actions of all mankind shall be actuated thereby, and that the time may speedily come when there shall be none but those who know the Lord.

Lost! Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

Offerings to the Lord on the Sabbath

By W. H. Deam

No need of mental disturbance over the practice current in some churches.

I have heard objections, not only to the taking up of collections, but to the paying and receiving money in any manner, on the Sabbath Day, one good man going so far as to say that to do so is a sin. He is honest, but "straining at gnats," and depriving himself of salvation because of a too contracted vision of what is right and just.

There are people who believe the gospel as taught by the Saints, but are holding off because of some faults they see in the church or its members. They are looking for perfection, the immaculate and faultless attainment which, were they members, they would come no nearer consummating. I once heard a man say that when he joined the church he expected to find everyone in it like Peter and Paul. Well, Paul did a lot of harm in his life, though not after he united with the church, but he made mistakes according to his own writings, and if Peter attained perfection it must have been after many years of experience, trials, and hard knocks.

Now to the point. It seems that it was necessary in the time of Moses to have rigid laws, and a man was put to death for picking up sticks on the Sabbath. The Jews were sticklers for the letter of the law, and when they tried to catch Jesus at various times through the application of technicalities as regards the breaking of Sabbath law, he asked them if it was not right to do good on the Sabbath. Here is one instance:

At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is unlawful on the Sabbath day.—Matthew 12: 1, 2.

In answering, Jesus referred the criticizing Pharisees to what David did on the Sabbath when he was hungry. After that conversation Jesus left them and went into the synagogue where there was a man with a withered hand. Again the Pharisees asked him if it was lawful to heal on the Sabbath. Note his answer:

What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day.

I might ask, Is it doing well to pay into the Lord's treasury? At another time, as recorded in the fourteenth chapter of Luke, when Jesus was about to heal a man of dropsy, he forestalled the lawyers and Pharisees by asking them if it were lawful to heal on the Sabbath. As they did not answer, he used a similar illustration of helping an unfortunate ani-

mal out of a pit, and again made the assertion that it is right to do good on the Sabbath.

I have made some study on the topic of this article and have been unable to find, either in civil or ecclesiastical law, anything that would prove that it is a sin or not right to pay or receive money on the Sabbath for the work of the Lord. I do not think there could be found in what are known as the "blue laws" anything that would prohibit such giving and receiving. But to the reverse, I find in the Mosaic laws it is made obligatory that offerings be made on the Sabbath. See the twenty-eighth chapter of Numbers, the first and second verses:

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering and my bread for my sacrifices made by fire for a sweet savor unto me, shall ye observe to offer unto me in their due season.

The offerings should be made in "their due season." Now let us find when the "due season" was. The 9th and 10th verses say:

And on the Sabbath two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every Sabbath besides the continued burnt offering and his drink offering.

By reading the 25th and 26th verses we find the *seventh day* set apart for a holy convocation, when there should be no servile work done, and offerings of the first fruits and meats should be made. These should be an "offering unto the Lord on the seventh day" (the Jewish Sabbath). There were also special sabbaths—the first and fifteenth of the seventh month—when there should be holy convocations and no servile work performed. Both the regular and special sabbaths were the times set apart for offerings. And another thing, one must not suppose that these offerings were all consumed by fire, for they were largely for the benefit of the priests and their families. But it matters not what the Lord wanted them for, they were offerings unto the Lord and were commanded to be made on the Sabbath days. An offering unto the Lord, whether of money, lambs, or cattle, should be holy, and being holy, it would be very opportune to make it on the holy day.

The Mosaic law commands that offerings be made on the Sabbath, and Christ, not bound by priestcraft nor a technical application of the law, makes it right to do anything that is good and helpful on the Sabbath. No one should let little gnats loom up as elephants to bar them from the kingdom of God, because they may show up in reverse, to their detriment in the day of accounts.

Those who would narrow their consciences down to scruples so fine in regard to the keeping of the Sabbath Day to the point that it is a sin to give to the Lord on his day, should not fail to read the Apos-

OF GENERAL INTEREST

Oliver Lodge on Suicides

Our readers have forwarded us extracts from an address by Sir Oliver Lodge on the condition of suicides in the next world. He states that he knows that suicides are punished because on more than one occasion a suicide has appeared to him. He says disembodied spirits are kept in captivity in a reformatory undergoing punishment. They are in a spirit prison. He speaks especially of a young scientist whom he knew who in some way made his presence known but was taken back, and evidently to prison.

On these matters we are not left in doubt, for the Bible plainly teaches that these spirits of sinners are kept in prison. (1 Peter 3: 18, 19; Isaiah 42: 7; 49: 9; 61: 1; Luke 4: 18; 2 Peter 2: 4; Jude 6; Zechariah 9: 11, 12.)

This is, in fact, referred to in the word *hell* as used in the Word of God. (Psalms 16: 10.) It is the prison house. It is inferred in Alma 17: 16, 25. This prison house is a place of punishment and of preparation. It is also referred to in modern revelation. (Doctrine and Covenants 85: 28; 110: 22.) Referring to those who sinned in the days of Noah, we learn that they were sent to a prison house (Doctrine and Covenants 36: 7) and were released in the days of the Master. (Doctrine and Covenants 36: 11.) This latter is also to be found in the Inspired Version, Genesis 7.

As we understand it, this prison house is also a

tle Paul's instructions to the Corinthian saints, as recorded in 1 Corinthians 16: 2, as follows:

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

It is obvious that to "lay by him in store," that there "be no gatherings" when the apostle came, means given to a custodian who should hold it unto the apostle's coming, and the giving should be on the first day of the week—the Christian Sabbath.

In latter-day revelation, there is a positive statement regarding offerings on the Sabbath, in section 59, paragraph 2, as follows:

Nevertheless thy vows should be offered in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High.

This certainly specifies plainly that prayers and vows to the Most High should be made on all days, but the giving to the Lord should be on the Lord's Day.

schoolhouse. It gives to some who had not the time on this earth, time to be holy. It is its purpose to instruct men for better living. It is not an evidence of the wrath of God, but rather of his infinite love towards humanity in preparing always that condition for which each individual is best fitted and which will enable him to be happy so far as happiness is possible to a sinner, in finding that condition for which he is adapted, but also to help him in the divine providence to a realization of better conditions.

Of course no rational soul would ever seek that course in preference to right living during the little span of life allotted us here.

Denominational Organization Not Adequate

Is the denominational apparatus adequate to the great task of present-day Christianity?

No denominational machinery is or can be adequate to that task. It is the realization of this fact which is producing the widespread desire for a more effective organization of the Christian forces than any which is possible under the denominational regime. More specifically with reference to the Disciples, their "denominational apparatus" is rather notably inadequate for even their proportionate part of the great task. They have generous purposes and high hopes, but they are afraid of any organization sufficiently compact for efficiency. Up to the present time, they have preferred a doctrinaire independency to a functioning organization. A few years ago, when their general convention was reorganized on a delegate basis to make it representative of the churches, this organization was promptly scrapped at the next session and the convention reverted to its former status as a mere mass meeting. The fear that a convention of delegates would attempt to exercise authority over the faith and practice of local churches, prevents the organization of a representative democracy for the effective transaction of business.—*The Christian Century*, July 20, 1922.

The man or woman who neglects to read the daily paper even for a week loses touch with the great issues of life which are stirring the world. Yet underneath all of the manifold affairs of life which the daily press records are the spiritual implications of the kingdom of God. Only the church press interprets this phase of what is going on in any full and adequate manner. And only through the reading of the church press can one keep in touch with the marvelous way in which God is working among the peoples of earth to-day.—*Kingdom News*, p. 6.

PASTORAL

To What Extent May Notes Be Used in Preaching?

By S. A. Burgess

This question can be very briefly answered by simply saying, To any extent the speaker desires, so long as he is able to possess the Spirit of God and so holds the attention and interest of his audience.

A longer consideration shows that the problem is necessarily related to the art of public speaking in general. In this particular aspect it raises the question of preparation, which may extend for a short time before delivery, or may cover an extensive education. Certainly one who does not prepare himself for a public address will not be troubled with notes. Usually we note that the man of education attempts to express himself with greater exactitude and to insure this prepares more or less voluminous notes.

In public speaking there are at least three general elements to be considered, i. e., the subject matter and thought; the language, or vocabulary; the art, or manner of presentation. The first two elements enter also into the written treatise, of whatever form; the last belongs only to oral address. It is significant that many times the scholar, or man of wide reputation for his general education or special preparation on some one topic, will read a prepared paper in a very tiresome monotone. Some have considered this a necessary outcome of preparation and study, while the facts are, the cause of his poor delivery is not his great knowledge of the subject, but rather what he does not know and does not understand, namely, how to speak in public. Often a man who is interested in educational work will speak orally without the use of notes and directly to the people, but still in a tiresome manner. And some will say that this shows that education destroys the spiritual influence, since to their minds spiritual influence is synonymous with hollering and excitation. The fact is often that the man has no natural gift in the art of public speaking and but a limited education.

No man can know too much, can understand his subject too well, have too clear a concept of the value of words, nor have too much natural or acquired ability as an orator. The trouble is always with what he does not know, though that may be that he knows so little, or that he is in need of divine direction in the sacred desk. It is because of what he does not know that he fails.

Now, first in importance in any public address we would place the thought and subject matter. If a man has no particular message, no particular thought to present, his discourse will be of doubtful

benefit. But some will point out that the Bible says: "When they shall deliver you up, take no thought how or what you shall speak." (Matthew 10: 19, also Mark 13: 11; Luke 21: 14, 15.) For it is written, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. . . . Hath not God made foolish the wisdom of this world? . . . Because the foolishness of God is wiser than men, and the weakness of God is stronger than men, for ye see your calling, brethren, how not many wise men after the flesh, not many mighty and not many noble are called, but God has chosen the foolish things of this world to confound the wise." (1 Corinthians 1: 19-29; also Psalms 8: 2; Doctrine and Covenants 43: 4; 42: 5.)

But on the other hand, we have, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Prove all things, hold fast that which is good." "Seek learning even by study, and also by faith." (Doctrine and Covenants 85: 36; see also 85: 21; 90: 12, and many other similar passages.) There is also the plain fact that men who have been inspired do not remain ignorant men, but that the influence of the divine tends always to greater understanding, to study and preparation in the broad, general sense of the term. But our subject does not permit of elaborate consideration of this phase of general education, but only this incidental reference.

For similar reasons the matter of vocabulary will be deferred, although it is evident that the more a man knows, the wider his vocabulary—the finer the shades of meaning he may express. Though in public speaking he also may be handicapped by the limitations of his hearers, since too many beautiful words will possibly prove obscure to those who are accustomed only to the common garden variety of words.

Now when we come to the art of public speaking in general, we are advised by those who profess to know, and observation confirms the advice, that a read article or discourse is tiresome; even long readings will detract from the attention of the audience. It is better to talk to your hearers, looking squarely into their faces, as much as possible, and this is not possible if the eyes are needed to closely follow voluminous notes. However, many teachers of the art of oratory advise that brief headings or notes be made, which can be held on small cards in the palm of the hand, and so not detract from the personal appeal or the forcefulness of the discourse.

When the discourse is a sermon, we have an additional element for consideration: Man is not then standing to represent some mundane matter alone, to speak for himself, nor deal with human affairs alone, but is attempting to stand before the altar of

his God, to speak in the name of the Father and in his stead. It would seem to be self-evident that no preparation can be too great for this service, no study too profound, provided always that the man does not place his full reliance in the arm of flesh, but keeps his heart and mind open and pure for the reception and direction of the Spirit of God. And as we turn to examine the various citations of scripture, and sacred history as well, we note that while not many learned are called, still it was Moses, taught in all the learning of the Egyptians, taught for forty years of the priest of God in Midian, who ascended the mount to talk with the Father face to face, and who was called upon to lead the children of Israel out of bondage; that it was Joseph, also with extensive training, who became the prime minister of Egypt and cared for his people. It was Daniel, learned in the learning of Babylon and Chaldea, taught by the wise men and taught of God, who was the prince of his people in that foreign land. Not to multiply instances, it was Paul, the pupil of Gamaliel, a Pharisee of the Pharisees, a Roman citizen, learned in all the Hebrew law and Greek culture of his day, who went down into Arabia to be taught of God, and then became the single influence, next after the Master, which left the greatest impress on the early Christian church. Such men have been used, but they are not men who have placed their trust in the arm of flesh or in their human learning, but meek men, humble, willing to be taught from on high.

"When standing *before kings*, take no thought," yet the command is made that we shall store our minds continually with truth wherever found, "for it shall be given you in the hour." Both are necessary for the highest and best service, and if this study and general preparation is to take place, one, three, ten years in advance, it cannot be amiss that notes be made and the best thought preserved; especially as we may have as much of inspiration in study and preparation years in advance as at the very time. Notes may also take the form of clippings, and be used for review prior to entering the sacred desk. There is nothing we know of in the law, either forbidding or commanding such a use, so that we are not prepared to say that notes may not be used, and clippings, even at the time of delivery.

But the art of public speaking alone would suggest that it is unwise to read to great length from any writing, and in appearing in the sacred desk we cannot afford to have a lack of flexibility, or inadaptability to the present needs nor risk a preparation carried to the point where there can be no room for inspiration in the very hour to fit the special need of the hearers.

The extent to which notes may be used will be an

individual matter. He who relies solely on the occasion, who enters the sacred desk and opens his mouth with some curiosity to see what will come forth, will have no use for notes in preparation or at the time, and may even serve a rambling talk, a sort of intellectual or spiritual conglomeration, without particular form or definite aim, and defying analysis. Others have such splendid gifts of oratory that very little can be made to sound like something wonderful, until the mind attempts to analyze the spiritual meal served, and then all too soon the limitations are discovered.

The writer may be a little prejudiced, for, though an ardent bookworm, he has yet to see the time when he can use notes freely at the sacred desk, and he has experienced occasions when he has had to depend upon the direction at the time. Personally, it comes almost with the force of a command to us to study, read, make notes, work; yet in the hour the notes can be used very little. Rather it has been a case of the fulfillment of the promise, "He shall bring all things to your remembrance." We have always felt it to be too great a sacrament to rely on human learning alone.

So, very respectfully we suggest that preparation should be made continuously, not only by study and prayer, but by personal cleanliness and watchfulness in every possible way; so when man attempts to stand at the sacred desk, as far as lies in his power he is prepared to stand as the priest of God. All other parts of the service prepare for that consummation, that he may, in accordance with the promise, have that marked direction, that inspiration by the Holy Ghost, that "Whatsoever they shall speak shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, and the power of God unto salvation," that he may ever sacrifice himself for the sake of the people, and place his own soul, if need be, on the altar, sensing at once the need of the people and also the divine will, that in his person there may be consummated in what he shall say, that seeming miracle, even if seen by none except himself, of the actual presence and direction of the Spirit of God, fusing his thought, taking his preparation and making of it a spiritual discourse, a heavenly feast for the hungry soul.

Notes may be used to any extent which does not interfere or hinder that service, whether it be in preparation or at the sacred desk. Notes may be used far enough to insure continuity and unity of thought, but not so far as to interfere or prevent this divine overshadowing in the very hour.

I wasted time, and now doth time waste me.—
Shakespeare.

THE FORUM

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

Bear Ye One Another's Burdens

Sermon by R. E. Crawford

"Let us put our hands with our hearts to make Zion a city of refuge, a place of peace and justice—all that is implied in the word 'Zion.'"

Bear ye one another's burdens and so fulfill the law of Christ.—Galatians 6: 2.

In my daily toil or in the silent watches of the night my mind has often been attracted to the simple, forceful, and deep meaning of the words of this text. Much more often and forceful have these words recurred to me since the great World War, with its attending depression in every walk of life and line of endeavor, which conditions have always followed in the wake of every great war of more or less severity, including the falling of prices of raw material and labor furnished by the masses everywhere.

Amid these distressing times on every hand, many will ask how they can possibly bear more. But we at present are not bearing these burdens according to the gospel law of Christ, hence the above words come to us as a trumpet call. They come to every human being to help the distressed internationally as well as at home or in the church.

Kinds of Burdens

Everyone knows what a burden is, of one sort or another. But to realize the numerous and varied burdens borne by humanity can be understood by many only after much thought and observation. They are spoken of in the Scriptures as "burdens of sin," as the "yoke of bondage," and "burdens grievous to be borne," with the attending promise and comparison of the Master, "My yoke is easy; my burden is light." A yoke represents a cooperative condition. When those yoked together carry their respective ends with the others faithfully, it represents a united effort and more than an individual result. The gospel yoke gives the church the united power of fellowship and harmony; therefore it is easy, as the Master said.

The gospel of Christ is "the power of God unto salvation," or again, the process or law by which God saves man.

Now the gospel, like all truth, is in harmony with, or can be used with (or yoked to, if you please) truth in any other realm whatsoever. To illustrate: The truths a doctor learns in his work do no vio-

lence to any other truths learned by a farmer, a sailor, a surveyor, or whatnot. Each person would be vastly more capable in his line of endeavor if he knew all the truth in all other lines of occupation, even though he did not have time to put them into practice. So much for truth. It always agrees with truth wherever found, and by this we can *know* whether anything be true or false.

Little Attention to Real Needs of Man

Any religion, faith, or code of ethics, that is adhered to by man that does not provide for the three great elements of man, viz, spirit, mind, and body, in their various stages of development and attainment, is just that much short of what it should be to fulfill the law of Christ. So-called orthodoxy has for nearly four hundred years been preaching the spiritual Christ alone, crucified, and they then sit down as it were at the foot of the cross and let the physical man starve to death. Until the last hundred and fifty years there has been little provision made for the mental man, or development of the mind of man at large. And with their boasted high standards of learning, our various countries, and even our States so far, have been mostly "ever learning and never able to come to a knowledge of the truth." The needs of the physical man have scarcely been mentioned since the time of Christ until the Lord revealed himself to Joseph Smith and to the world in Doctrine and Covenants, as well as the history of the people of ancient America through the Book of Mormon. (See Doctrine and Covenants 101: 10-13; 102; 98: 6-10; 45: 12-15, and elsewhere; also Book of Mormon, Alma 1: 32-49; Mosiah 11: 154-156.)

The Lord raised up wise men to draft the Constitution and make the laws of our land, America. Christ's church at Jerusalem, after his ascension, provided for the financial needs of the people of the church. (See Acts 6: 1-9; 4: 30-37.)

No doubt the Master had outlined this work before his ascension or they would not have taken it up so thoroughly nor so soon. The financial proceedings given to Joseph Smith, while new to the present world, were no new thing in the gospel economy, as the above few of many quotations will show.

We, as church people, have not obeyed the admonition given the church through Joseph Smith, viz, to build hotels to feed the laborers and the stranger; also those that desire to investigate the latter-day work, the gospel; to establish a store and send "goods by messenger"; to make our own clothing; to make our own wine; as well as to bring foodstuffs to the storehouse. How much better for the world and the church if we, as a people, had heeded the admonition to "send goods by messenger" and by so doing there would not now have been a Gentile estab-

ishment performing this very duty, sending goods from the land of Zion for lucrative reasons alone. The church should have had this asset to advertise the gospel as well as this concern now does for the things that perish.

Nine Days Reduced to Six Minutes

In the days of the Roman Empire, while at the zenith of her power, it took the labor of a man nine days to produce a bushel of wheat. To-day in California with the most improved machinery, a bushel of wheat represents six minutes of a man's time engaged in that work.

If in Enoch's time there were "no poor" among his people, then how much more should we of the church be able to feed the needy among us with the improved methods of producing everything from the raw material to the finished product, canning and preserving foodstuffs, milling and preparing grains and cereals. It would weary one to itemize and compare with even the methods used in 1832 when the outline was given the church. By doing this it shows the real brotherly spirit that we are so urgently counseled to have in all ages of time. "No man liveth unto himself and no man dieth unto himself" is nearly as old as the history of man.

This, as well as the gathering of Enoch's people into Zion, and the gathering of thousands into other clans, ilks, and tribes shows the innate gregarious instinct of man in all dispensations of the gospel. In the latter days the Lord revealed for this people to "be one," "be steadfast," "show brotherly kindness one to another" in their gathering to Zion. He no doubt meant for them to start the movement of social and commercial enterprise that should, if faithfully carried out, offset and head off, if you please, the organizations of the great commercial syndicates and trusts that now exist, as the oil, steel, grain, fruit, lumber, and hundreds of others that now practically control the world, and to make the land of Zion the center, and the Lord's people the stewards of the maritime and internal commerce of the world.

Cooperation Rampant in World

But we as a people did not do it and the Lord poured this desire out on the people of the world that would receive it, in that they see where brotherhood and concerted action would win. They organized these above orders or trusts; the artisans and workers did likewise, and organized fraternal orders, unions, and clubs to protect each special class and help bear their brothers' burdens for selfish ends, and not to "fulfill the law of Christ." This spirit of cooperation, of brotherly feeling, is rampant in all the earth, causing contention, strife, variance, the trusts against the unions and vice versa.

This is really a good desire wrongly carried out, or a virtue misused. It is "up" to the people of the Lord to draw these forces to a center, to direct these benevolent desires of man to a use, not for a few, but for all mankind, to "fulfill the law of Christ." The Lord said through Brother Elbert A. Smith, "I have many forces at work which ye know little of, the world knows not at all." Surely is this not one of the forces, the desire of many to unite."

How can this be done? you will ask. It must be done, according to the law of the land, without the shedding of blood, according to the law of Christ to the glory of God. The unions and trusts are acquiring property, trade, and patronage in their particular line. "And shall the children of darkness be wiser in their generation than the children of light?" In Utah a few years ago I was told that the president of that church was president of more than one hundred enterprises within the borders of his realm. I know by experience that the people of Utah will take over every enterprise possible coming among them. Among the godless and terrible things Brigham Young did in his lifetime he had one good trait of character; viz, he fixed matters under his jurisdiction so his followers could be self-supporting.

Godly Ideals in Bartering

Let me repeat: "Shall the children of darkness be wiser in their generation than the children of light?" The objector will say people of the Lord cannot get out and do as the worldly do in commercial and business lines. We are commanded to lay treasures up in heaven, etc. No, it is true, a godly person cannot get out and make such sales as are often made, or engage in much business as is done to-day, but they can handle the necessities of life and comforts as a godly person, exchange value for value. The shoemaker has to trade his wares to the farmer directly or indirectly through a medium of exchange, as each pair of shoes represents so much of his time or life, for bread that takes so much of the farmer's time or life, and the time of the miller, the drayman, and the handler of goods. An even and godly exchange, whether it is by money or a direct barter, is good, and so all the way around can be made by anyone.

Now about the treasures in heaven. These words were spoken by the Master to the few particular ones whom he had "chosen out of the world" to devote their lives to the gospel work. If that is to be applied to all mankind, why did the Lord place Adam and Eve in the garden of Eden, where it was well watered, where things grew "very good"? Why did he not have Noah and his people land on a mud bank and starve instead of sustaining them in the ark

with food, even sustaining all manner of beasts until vegetation grew after the flood?

Why did the Lord take Abraham to a goodly land of Canaan and even provide for Lot in the mountains after leaving Sodom? Would not a bare rock have done just as well to lay up treasures in heaven? Why lead the Jaredites where there was water, vegetation, and animals to bring to America, and the Nephites, and the brothers of Joseph to Egypt with Israel, their father? Why not leave them in Canaan during the terrible drouth there?

Why Was Manna Provided?

Why did the Lord feed the children of Israel manna in the wilderness, if they could have laid up treasures and not need to take thought of the morrow? When a child, a good old orthodox sister taught us at Sunday school that manna was "given to the Israelites in the wilderness as a symbol to us of the spiritual food we were to receive to-day." Now I cannot believe that construction is true. I say it was to preserve the lives of God's people so they could travel and obey him and inherit the promised land of Canaan. In Egypt they were worked heartlessly. They did not feel the red blood coursing through their veins; did not feel that strength of true manhood and true womanhood. The Lord desired them to feel and desires us to feel as well to-day, that confidence in themselves and the Lord to go up and engage the giants of Anak man to man as they fought the tribes after they did enter Canaan. That generation that grew up on manna were not the whining slaves who left Egypt forty years before. They felt it good to live and serve the Lord in the land flowing with milk and honey.

What have we in comparison to-day? In the city of Philadelphia, where the "Cradle of Liberty" stands, are (or were some time since) twenty thousand children going to school hungry, according to the official report, and this condition exists, more or less, all over America. What think you, will these children grow up strong enough, with the courage of those fed on manna? or will they be as the whining slaves that left Egypt?

The United States Government reported some years ago that the honest toil of *every able man, exclusive* of women and children, about four hours a day in this country would produce as much of all earth's bounties perfected for the use of mankind as now is produced with the work of women and children and long hours of many toilers. Under the gospel economy there will not be any of the earth's bounties misused; there cannot be if the people comply with the law of Christ. Much less can there be the wholesale debauching of manhood and womanhood as is done throughout the land to-day; fifty-

five thousand white slaves in New York City alone; over one hundred twenty-five thousand (per Government report) women in houses of ill fame, whose lives and virtue are at the beck and call of man's basest desires. And we as a people have done little, compared to the need, to prevent this wholesale misuse and utter debauching of mankind and the God-given bounties of the earth. Which of our colleges have turned out one champion of economics to better the financial needs of the masses of people, much less fulfill the economic law of Christ? [Graceland has several to her credit.—EDITORS.]

A Challenge to Educators

Parents labor at the most menial labor to send their children to college, and the graduates can quote some very beautiful sketches of classics and tell the valedictorian of the respective classes, who was the most elegantly dressed at commencement exercises, the champion football, baseball, and basket ball players; but no outline, no desire is expressed, no concern is shown to change the flow of earth's wealth from the "Goddess Diana," so to speak, to the wholesome use of the gospel work.

Let us all take the example of Caleb and Joshua, go up in the strength of the Lord and possess Zion and make it a delight and a model for all the world to look to. This is a time of "imminent necessity," so let us put our hands with our hearts to make Zion a city of refuge, a place of peace, justice, and all that is implied by the word *Zion*, and so fulfill the law of Christ. Amen.

Eternity itself cannot restore the loss struck from the minute.—Ancient Poet.

Thrift Talks

Don't frown; smile.
 Don't kick; pull.
 Don't doubt; believe.
 Don't cry; sing.
 Don't negate; affirm.
 Don't sour; sweeten.
 Don't complain; rejoice.
 Don't growl; chuckle.
 Don't whine; laugh.
 Don't loaf; work.

And you will be happier and more prosperous and will contribute to the happiness and prosperity of those around you.

Tithe payers are a happy people, for they know that in this they please God.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

HYMNS AND POEMS

WOMEN'S DEPARTMENT

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

Friendship's Farewell

By Cora M. Reynolds

Like a bright comet appears in the sky,
Thou, with thy friendship, art soon to pass by;
But friendship's essence shall be the end—
E'en though far distant thou wilt be, my friend.

Like as the godly, may your life and mine
Prove that our Savior's rule makes our light shine,
That to all others our lives are worth while,
Cause none to weep, but in gladness to smile.

Should We Forget

By R. E. Hubricht

Should we forget the sorrows we have known?
Forget our bitter moments of despair,
The sickening anguish o'er a broken hope?
Forget that we in doubt and darkness grope,
While hidden from us, are our visions fair?

Oh, it were pleasant if we could forget,
If only we could stay our troubled thought,
Could cease from knowing all our joys were lost;
Could cease from pondering over all the cost
That we have paid and misery have bought.

The price we paid! Ah, thus we're brought to see
That anguish ne'er had been, had joy not fled!
Would we shut out from memory life's joy
To hide the sorrows which our souls annoy?
In memory joy is sweet, though hope be dead.

Would night be dark, had there not been a day?
Had we not bitter known, would life be sweet?
Did we not love the very prize we lost?
Had we not owned, could we have paid the cost?
Anguish and rapture our experience meet!

Thus life's great scheme is wrought by Master hands,
And 'neath his touch both lights and shadows blend;
Then who can see the beauty he hath wrought,
And know the truth experience hath taught,
Save those who see it finished at the end.

"Train Up a Child in the Way He Should Go"

By J. R. Gibbs

The prayer, "I lay me down to sleep,"
My mother planted in me deep;
It always lingers in my breast,
I say it o'er before I rest.

And so is every precious truth
You 'press upon the mind of youth;
'Twill always linger in the heart,
And never from its place depart.

This every mother ought to know,
And train her children as they grow;

The Right Kind of Environment for a Child

A seed, in order to grow unto its highest plane, must needs be placed in an environment conducive to that growth. Warmth, moisture, and soil containing the elements essential to its nature, with sunlight to coax and show the way, insure the plant sturdiness, development, and fullness of flower and fruitage.

What of the environment needed for the nurture of a child, the human plant; of all plants most tender and most precious? Must it not have warmth, food, and the sunlight of love and good cheer? And do all children get these essential requirements?

What a grave responsibility rests with parents, and with it all what a priceless privilege? To shelter and nourish an immortal soul and train it into the semblance of a being approaching, for nobility and truth and purity, the divine Pattern! "Let the little ones come unto me, and forbid them not, for of such is the kingdom of heaven." Where else may we find such trust, such innocence, and such love as among the little children about us, and who else are so well worth our patience, our tender care, and our most earnest study as they?

One educator pleads with us to "keep out fear. . . . The child should grow up to the end of a long childhood and not learn what physical fear is. . . . And keep out, also, all fear of the brutal things men have taught children about the future. . . . Give them nature. Let their souls drink in all that is pure and sweet. . . . Rear them, if possible, amid pleasant surroundings. Let them see and feel the light! Do not terrify them in early life with morbid fear of an after-world. Let nature teach them lessons of faith and trust, of good and proper living, combined with an abundance of well-balanced nourishment for body and mind. . . . Put the best thoughts and incentives within them, by allowing them to come in contact with the best that is outside. They will absorb it as a plant absorbs the sunshine and the dew!

"Keep your child in the sunshine. Keep him happy. You cannot do this if you have a sour face yourself. Smiles and laughter cost nothing.

"Smile at and with him. Dress him for tramps in woods or slides down cellar doors. Don't be cross with your child; you cannot afford it! Love it. Be gentle, not abusive; be firm, never harsh.

"And let the children have music. Let them have pictures, good pictures. Let them have laughter; let them have a good time; not an idle time, but one full of cheerful occupation. Surround them with all the beautiful things you can. Plants need the sun and air and the blue sky; give as much to your boys and girls!

"There must be sunlight, but even more is needed fresh, pure air. The injury wrought to-day to the race by keeping too young children indoors at school is beyond the power of anyone to estimate. The air they breathe, even under the best sanitary regulations, is far, far too impure for their

And on their tender minds impress
The way that leads to righteousness.

Then as the years shall come and go,
And trials on their paths will grow;
The voice of mother whispers still,
And keeps them safe from every ill.

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lungs. Often it is positively poisonous, a slow poison which never makes itself fully manifest until the child is a wreck.

"Keep the young child out of doors, and away from books and study! Much you can teach him; much he will teach himself, all gently, without knowing it, about nature and nature's God, just as he is taught to walk, or run, or play. But education, in the academic sense, shun as you would the plague for the little child. . . .

"The atmosphere, too, about the child must be pure in another sense. It must be free from every kind of indelicacy or coarseness. The most dangerous man in the community is the one who would pollute in any way whatsoever the clear stream of a child's life!"

As we read the above earnest words, do we not well to each ask himself the question, "Is my child developing and expanding his God-given possibilities in as pure, wholesome, and happy an environment as it is within my power to give him?"

A. A.

Doctor Watters on Federal Children's Bureau Staff

The appointment of Doctor Ethel M. Watters, of San Francisco, as consultant in the administration of the Sheppard-Towner Maternity Act, is announced by the United States Department of Labor through the Children's Bureau. Doctor Watters has been since 1919 Director of the Bureau of Child Hygiene in the California State Board of Health, and is a well-known pediatrician. She becomes a member of the staff of the Federal Children's Bureau, which is charged with the duty of administering in cooperation with the States the Federal funds appropriated for promoting the welfare and hygiene of maternity and infancy. All but six of the States have to date accepted the provisions of the act. In most States the administration will be in charge of the child hygiene divisions of the State boards of health. Plans under which the individual States will administer the funds locally vary with local needs and resources.

Doctor Watters studied medicine at Leland Stanford, Jr., and Johns Hopkins Universities, receiving her degree from the latter. In addition to her services as Director of the Bureau of Child Hygiene, she has been Sanitarian of the Bureau of Social Hygiene in the California State Board of Health, and physician to various children's homes and institutions in San Francisco. She has been a contributor to medical and health journals.—Children's Bureau Bulletin.

What a Girl Needs

Favorite poems? Is it too late to suggest Lowell's "June-time" from The Vision of Sir Launfal?

"What is so rare as a day in June?

Then, if ever, come perfect days.

Then heaven tries the earth if it be in tune,

And over it softly her warm ear lays.

Whether we look or whether we listen

We hear life murmur and see it glisten.

"Every clod feels a stir of might,

An instinct within that reaches and towers

And groping blindly above it for light,

Climbs to a soul in grass and flowers."

The last four lines might easily be compared to an individual seeking for spiritual light and finding it.

Perhaps of all that has found place in the Women's Department columns, none has found a more ready appeal to my interests than your own editorial, "How shall we train

our daughters?" I wish, yes, pray mostly earnestly, that our mothers (better still, we mothers) could and would sense the deep significance of working out and giving to our daughters some broad, constructive plan for their preparation for life—the normal life of wife and mother in the majority of cases.

For my own part, I shall be only too glad to have the opportunity to send our daughter to Graceland, if our college offers a practical course in the preparation for home life, home making, and motherhood. She may choose a business or professional career, but even then the training for home life will give her a preparation for active, helpful service to others that may not have had her opportunities.

As the college courses are arranged to-day, there seems but one way, to take such work along with other college training necessary for most of us who must enter the business or professional world. All work leading to a college degree may be divided into major and minor units. The major units must be made up of such subjects as the special line of work sought requires, but often the minor units allow considerable individual selection. If courses in home making and motherhood are offered, they can be selected for some of the minor units.

Big strides have been made in the last twenty years in the home economics courses, but much remains to be done in the way of selecting vital subjects, and training teachers able to present both the practical and theoretical sides of those subjects.

Even yet there seems to be no definite idea of what should be taught in the subject of household physics, for an example. The same situation is found in other subjects of just as practical a nature. And yet, if we mothers require it and work for it, the time *will come* when such courses will be offered, not only in our colleges, but in our high schools and grammar grades as well. They *can* be made practical, and *we must see that they are!*

There is so much for a girl to learn in order to make even a fair foundation on which to build her experiences of home making. Did you ever try to outline it? I have just finished a meager sketch on a piece of waste paper beside me. Yet it is hardly a start. I shall give it to you, however, just as it lies before me:

I. Knowledge of physical needs.

(a) Care of home.

1. Materials—What is needed?

Must know money values of furnishings.

Must know relative value of equipment in the home.

Must know ethical values of equipment, etc. (This applies to home, house furnishings, and clothes.)

2. Upkeep and repair.

Must know *what* is needed from cellar to garret, and *how* the work should be done if it is to be hired.

(b) Care of family.

1. Knowledge of foods, values, and how to prepare them.

2. Knowledge of general nursing. Knowledge of embryology in its elemental form, and such kindred subjects as will help to produce more intelligent mothers and cut down the death rate that may be due to ignorance and superstition in such matters.

3. Knowledge of sanitation and hygiene essential to cleanliness and health.

II. Knowledge essential for educational and spiritual growth of the family.

(a) Educational needs.

1. General knowledge of good literature, history, science, etc., both past and present.
- 2, 3, etc. A good general education.

(b) Spiritual needs.

1. A nature that senses, believes in, and tries to live a real, Christian life.
2. A discernment of right and wrong in everyday affairs, and a courage to choose the right and lead others to do so.
3. A knowledge of fundamental Christian principles.

I realize this is but fragmentary in its nature, but I feel that if all the mothers would offer their thoughts freely and frankly on the subject, in the "multiplicity of counsel" we would "find wisdom," and thus help to bring nearer a realization of our hopes.

BERTHA L. MADER.

From the Heart of a Plain Country Woman

"I bargained with Life for a penny,
And Life would give no more,
However I begged at evening.
When I counted my scanty store.

"For Life is a just paymaster—
He gives you what you ask;
But once you have set the wages,
Why, you must bear the task.

"I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid."

In these simple words, Jessie B. Rittenhouse has summed up the philosophy of a lifetime!

There is a story of a farm woman, the mother of several children, who was entertaining a friend during the week end. Just before departing, the friend asked: "What university did you attend?"

She of the farm laughed. "I have never even attended high school, much less a university."

"Then where," questioned the astonished friend, "did you obtain your knowledge of subjects and events that would shame two thirds of the university students?"

"Right here on the farm. Whenever I sat down to nurse my baby, to rock a little one to sleep, whenever I had to wait five minutes for the men to come to a meal, I picked up my book. I always keep my study books in a handy place in my kitchen or living room. My books have brought the outside world to my hearthstone."

Think of the wage Life will pay her when the shades of evening gather and she walks down the western slope with Memory as her companion! Think of the heritage she will leave to the world in her children and the friends of her everyday life! She can give and be richer for the giving—she has made use of little moments, of "fragments," to bring to her the fullness of Life.

What are you and I asking of Life? Are we content with a "menial's hire"? Let us take count now with our hearts, ere the daylight begins to fade, and "gather up the fragments that nothing be lost."

F. W.

College Day September 24

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XVI

Commerce

I. The Government and Commercial Development

1. History of means of communication in America.
 - a. Importance of highways.
 - b. Means of transportation previous to 1800.
 - c. Development of railways.
2. Public highways.
 - a. City streets.
 - b. County roads.
3. Government aid to inland commerce.
 - a. River and canal improvement.
4. Consolidation of railways.
5. Railway problems and the public.
 - a. Local rates and rates between competing points.
 - b. High freight rates.
 - c. Need of public control.

II. Control of Railways

1. State control.
 - a. State railway commissions.
 - b. Public service commissions.
2. The first interstate commerce commission.
 - a. Composition and powers.
 - b. Evils arising.
 - c. The Elkins Act.
3. The present interstate commission.
 - a. Its powers, methods, and successes.
4. Relation of interstate commerce to state and foreign trade.

III. Foreign Commerce

1. The Government and foreign commerce.
2. Aims of commercial laws.
3. Promotion of foreign commerce.
4. Commercial treaties.
5. Dollar diplomacy.
6. Protection of American shipping.
 - a. River and harbor improvements.
 - d. Subsidies.
7. The consular service.
 - a. Classes of consuls.
 - b. Duties.
 - c. Selection reforms.
8. Our American tariffs.
 - a. Protective tariff.
 - b. Tariff for revenue only.

Suggestions for Reading and Discussion

1. "Our share of foreign trade," by Joshua W. Alexander, in *The Independent*, December 4, 1920.
2. "The Interstate Commerce Commission," by Franklin K. Lane, in *The World's Work*, March, 1913.
3. "The Plumb Plan and the railroads," in *The Farmer and Stockman*, February 5, 1920.
4. Talk: "Our foreign commerce."
5. Illustrated talk: "The Panama Canal."
6. Do you think that a railway system is most efficiently managed: (a) under full control of private owners, (b) under full public ownership and management, (c) under joint control of owners, employees, and the public, as proposed by the "Plumb Plan"? Give objections that might be urged against each of these methods.
7. Do you agree with the idea that high freight rates tend to decentralize industry? Why?
8. What effect has a tariff on international trade?

DORA YOUNG.

LETTERS AND NEWS

A Proposal to Consider Sunday School Constitutional Needs

Delegates to the Sunday School Convention have been officially notified in the August *Autumn Leaves* to consider the following resolution:

"Resolved, that we favor a consideration of a change of the entire constitution, with a desire to adapt it to our present and future needs."

This proposed resolution opens up the entire question of whether we will continue a constitution or whether we shall put the Sunday school more directly under the supervision of the general church officers.

The constitution of the Sunday school has been practically worthless during the past few years, due more particularly to the actions of the general coordinating committee. If this committee continues to act with reference to the Sunday school as it has, a constitution is worthless. To abolish the constitution is gracefully to give the coordinating committee the power that it has already been exercising. To continue the constitution under such regulations as we have been undergoing would be to confuse our local workers throughout the church. In the process of integrating the departments of the church with the general church, the constitutions have been found to be a serious handicap. The whole question involved is whether we shall continue to keep the departments as largely separate from the church as possible, or whether we shall put them under the close supervision of the church, both generally and locally.

Our administrative attitude is towards the latter policy.—
A. Max Carmichael, General Sunday School Superintendent, in September *Autumn Leaves*.

Reflections of a Returned Prodigal

A brother who for fourteen years has been in the "far country" warns all who would be tempted by the lure of sin.

Something over a year ago I wrote to your pages stating that after twelve years of my separation from the church as a prodigal son it was my intention to try to return to the "old homestead" (the church).

Shortly after writing that letter I was rebaptized, and no sooner had I started the trip for home than it just seemed all hell was let loose to stop me, so strong seemed the powers against me, and so weak were our efforts. Once again, some months ago, I was pondering over the hard road back and feeling that I had gone so far into riotous living that it was almost useless to try any more, for with the realization of causing so many both in and out of the church to stumble, peradventure God had but little use for me.

Now, after wasting my substance and squandering my portion, it became a question with me whether to try on or return to the "husks"; so while the storms blew, once again I tendered my resignation to the church and asked for my name to be entirely erased from the church books.

At this critical point of turning back, there came to me in a dream an experience that was equal to the beckoning hand of God. The dream was that Jesus Christ was coming to Toronto. There was a great stir, and much concern and comment throughout the city as to his coming and as to where he would locate, and to our greatest astonishment a message was given me that he was going to make his abode at my

home. This caused me to wonder why he would come to my place, as I counted myself the least worthy for him to visit.

While pondering over these thoughts, he appeared in person and *I saw him*. His appearance was that of a well-formed man of about five feet, ten inches in height, of about one hundred and sixty pounds in weight, with dark brown hair, wearing no hat; his clothes were slate-colored, a dark suit, shoes black. He leaned the least bit forward in walking. His features were rather fine and thin, and some one spoke to me and pointed out and said, "That is Jesus Christ." I gazed upon him with the greatest admiration. That experience and the influence that touched me will never be forgotten.

The interpretation of that dream to me was notwithstanding all our faults, he is still ready to extend a helping hand; or, like the story outlined by himself as recorded in that Bible illustration of the wonderful mercy and pardon of the Father of the wayward son, who turned prodigal. For his appearance to me, and that he would reside at my house while on a visit to this city was equal to the bringing of the best robe and the placing of a ring on my finger and an invitation to a dinner of the fatted calf. The measure of the Holy Spirit which he has poured out upon me in my feeble effort to reform has been as great a surprise to me as was his appearance to me in this marvelous dream. What I wish to impress upon anyone who feels tempted to leave the church and go back into the world with its pleasures is, Don't ever try it, for with every ounce of pleasure you get out of sin there will be a pound of misery attending it.

For instance, let me illustrate "the far country" as representing the sinful pleasures where Satan is the leader. His picture of pleasure is but a deceptive bunch of lies, and experience teaches fools. To the point of illustration—listen! To the writer one of the worst feelings I ever experienced in all my existence would come at a time and place when least expected. When right in the midst of what sports call a good time, under the influence of drink, at a dance, at a burlesque show, in a motor party, or any and all other questionable games or pleasures, some one would spring this on me: "I hear you used to be a preacher in the Latter Day Saints' Church." Talk about a rebuke! You could buy me with two cents. That's just a sample of Satan's talked-of pleasures.

His reward for service is well pictured in the Bible, for he pays wages, but his wages are death and he brings a train of sorrow, suffering, selfishness, disappointment, always wanting something, misery, worry, dishonor, jealousy, divorces, quarreling, contention, strife, murder, and whoredoms, with a train of diseases following. These are but a few samples of the bill of fare for pleasure seekers who live in "that far country" over which Satan presides.

The writer lived on the old homestead (the church of Jesus Christ) for about fourteen years, then moved to that "far country" for about fourteen years. I tried some of Satan's bill of fare and can say I found more real happiness and joy in one good spiritual prayer meeting, where the Spirit of God was so poured out upon a pure, living, virtuous band of Saints with tears of joy streaming over their faces and listening to the inspiration of God, using his people to speak comforting words of cheer in their efforts against Satanic forces. Surely they deserve much credit, for this is an awful age of wickedness, and most of them do well under the terrible opposition of Satan's forces which appear so tempting. This is why I speak so plainly. I was trapped and led away and I found, as I said, only a pound of misery at the end of sinful pleasures every time.

In closing, let me say that we had the pleasure of meeting with many of our old church acquaintances at the late Low-

banks reunion held under the direction of the Toronto Branch and it was good to enjoy that same sweet influence of the Holy Spirit among them. It is about fifteen years since we attended a gathering of this kind, and I could not but feel a burning regret for the good old days when Brother Evans was among us. In his time he was a wonderfully spiritual man and a great leader, but like myself he wandered away. What a lesson to us all! There is but one safe leader and that is Christ the Lord.

GEORGE BUSCHLEN.

TORONTO, ONTARIO.

Who Has a Right to Partake of the Lord's Supper?

A letter to a nonmember regarding our attitude on the sacrament.

The members of the church only, as we will see by the Scriptures. Matthew 26: 26, 27: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." You will see that he gave it to his disciples, and to no one else.

Now for more proof: 1 Corinthians 11: 23: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me." Now read verses 27 to 29: "Wherefore whosoever [that is everyone, no difference who,] shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man [everyone] examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Not discerning, or understanding, or belonging to the Lord's body or church. So no one who does not belong to the church of Jesus Christ has a right to partake of the bread and wine. For if they do, they eat and drink damnation to themselves. Oh, how terrible that would be!

In 1 Corinthians 10: 15, 16, 17, we read: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many [many members, but only one body, one church] are one bread, and one body: for we are all partakers of that one bread."

You see Paul says that they were all one body, or one church. So, if one wants to commune, he or she must belong to that one church to which Paul belonged.

Now to prove that the body that Paul spoke of is the church we will see Colossians 1: 18: "And he [Christ] is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." In John 3: 5: "Jesus answered, Verily, verily, I say unto thee, Except a man [or woman] be born of water [or as Luther says, out of the water] and of the Spirit, he cannot enter into the kingdom of God." Then if a man is not fit for the kingdom of God, he is not fit to commune with God's children.

Now we will prove that Christ had but one church. Ephesians 4: 4-6: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." Now for another witness, 1 Corinthians 12: 12-14: "For as the body is one, [not three or four hundred, but one. Mark now the body is the church, the church is one,] and hath many members, and all the members of that one body, being many, are one body, [not hundreds] so also is Christ. For by one Spirit are we all bap-

tized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body [not bodies] is not one member, but many."

Yes, there is but one body, but it is composed of many members.

Now, of all the different churches, which is that one body or church? For if we want to commune with God's children, we must belong to God's church, so which of the churches is his? For proof, see 1 Corinthians 12: 27, 28: "Now ye are the body, [church] of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

This is a list of some of the officers and gifts in the church of Christ, and no one has a right to commune in his church or with his people unless they belong to the church which has these officers and gifts before mentioned. There were about thirty-three churches in existence at the time that Christ set up his church, but he recognized none of them, as we see in Acts 2: 38: "Then Peter said unto them, Repent and be baptized everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And after they are baptized by being buried in water, as Paul says in Romans 6: 4, "Therefore we are buried with him [Christ] by baptism into death." Then, after that we must have hands laid on us for the gift of the Holy Ghost, as we see in Acts 19: 5, 6, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." So now we learn that if a person wants to commune with the Saints in his church he must first be baptized by being buried in water, then have hands laid on him for the gift of the Holy Ghost.

If one wants to be saved, he must join the church of which Paul was a member, as we see in Acts 2: 47: "And the Lord added to the church [not churches] daily such as should be saved." Or, as Luther has it, "desire to be saved." Now, what church did they join? 1 Corinthians 14: 33: "For God is not the author of confusion, but of peace, as in all the churches of the saints." We must belong to the church of Jesus Christ, the Saints, before we have a right to commune with them, and in order to join that church we must repent, be baptized by immersion by one who is called of God by revelation, have hands laid on us for the gift of the Holy Ghost, believe in the resurrection, and the judgment, as we learn in Hebrews 6: 12. When we have done that, then, and only then, it is our duty to partake of the bread and wine with the church of Jesus Christ. We must partake of it or we cannot be saved, as we see in John 6: 53: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. [Cannot be saved in the glory where Christ is.] Whoso eateth my flesh, and drinketh my blood, hath eternal life [salvation]; and I will raise him up at the last day." These words are figurative, as we see in the 63d verse, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

From the foregoing we learn that no one has a right to partake of the bread and wine unless he or she belongs to the church which is organized according to the pattern given us by the Savior, which has living apostles, as we learn in Ephesians 4: 11-15: "And he [God] gave some apostles; some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body [the church] of

Christ." How long shall they be in use? The 13th verse tells us, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Also see 1 Corinthians 12: 28.

I think I have given proof enough to show that it would be very wrong for us to permit outsiders and members of other churches to partake with us; those who do not belong to the body [church] of Jesus Christ; for if they partook with us, it would be condemnation to them. But we, knowing this, and letting them partake, might be held responsible for their condemnation, as we know better.

J. S. ROTH.

Sister Burton Writes of Southern California Reunion

Just a few words about our excellent reunion at Hermosa. While the number was not so great as last year and the spirituality not so much for the enjoyment of the present moment, it fairly gave forth the "pick and shovel" ring in digging deep and building sure for the future.

This was largely owing to the splendid lectures and talks of Brother Floyd M. McDowell, the worthy leader of the young people. How glad we all are that he deemed it worth his while to come to Southern California and help our young people! For the help was not confined to the young alone, but to the old as well, which inspired each to a greater determination to the life and activity that will help build up Zion.

But how can I, who was given only a few sentences of one address, do justice to the occasion? Brother McDowell was the principal speaker, and I can only say that he seemed as inexhaustible as a fountain, sending forth continuously the life-giving substance. Those few sentences that came to me were an uplift, an inspiration that I hope will abide with me all through the year.

Then we had good sermons from others. How could it be otherwise when besides the ministry from the local and surrounding branches, there were also Brethren Pitt, Rushton, Williams, Anderson, and last but not least, Brother Savage? Just the day before closing we had the pleasure of meeting our good Bishop McGuire and Brother Etzenhouser to enrich the Sunday gathering that crowded the big tent to overflowing.

It was pleasant, too, to see the notice taken of the little ones so they would feel that they had a part in the reunion. One morning as the people gathered for prayer meeting the little children, mostly boys, filled two of the long, front benches, presumably according to previous arrangement. Brother H. W. Savage led the meeting, and, after a few brief testimonies, he stepped to the front and looking at the children told, in a feeling way, the story of Samuel. When through he said, "Now you have had your meeting, run away and play while the rest have theirs." The little people filed out quietly and ran to their playground, out of sight of the tent, and there was no running in and out of the tent all during the meeting.

There were no little folks included in the Friday evening play, so Sister Anderson gathered all the children that she could together, and before the play commenced had them all on the platform and beat time for them and sang with them a short song, which seemed to please them greatly.

I don't think I can close without mentioning what was done by the president of the district for my personal comfort, which was to provide me with a cozy little house tent with rug-covered floor and the usual tent furniture, and daughter Dora provided a comfortable spring bottom rocker. No wonder I enjoyed the reunion, with such a cool, restful home between meetings, which others could come and enjoy with me!

E. B. BURTON.

Kentucky and Tennessee Reunion

The Kentucky and Tennessee reunion was held at the Foundry Hill Branch, about four miles from Puryear, in a natural grove on property owned by the Saints of that district. The meeting was held in a tabernacle, the size being forty feet by fifty feet, all made of native timber except the shingles, which were cedar, at a total cost of about \$165 for material, the labor having been given free. It is far superior to a tent. It is cooler, and also a better protection from storms, and at only about one fourth the cost of a tent. With one reshingling it will easily last twenty-five years. A neat and commodious church was also on the tract of land. It is a credit to our people, more so than some of our city churches. It was used as a lodging place for campers, affording a very comfortable place.

The only General Conference appointees were Elder William Bath and the writer. Elder J. R. McLain, the president of the district, was present part of the time. Being a farmer, it was necessary to be absent the rest of the time to care for his crops. Sister Burwell, of the Women's Department, could not be present because she had a sick boy at home, and none were present to represent the Sunday School and Religion Departments.

Four meetings were held each day; sometimes two sermons were preached and at other times three, and prayer meetings in the morning and business occupied the afternoons, except when used for preaching. It was arranged that except for one sermon that the preaching at night was to be by Brother Bath and the sermons were to be of a missionary character; the other sermon was by Brother McLain. For the morning sermons the writer was assigned, and they were to be of special interest to the members. The district president preached one morning sermon on the law of tithing. There were three sermons in all in reference to temporalities, one being, "How the use of material wealth affects our spiritual life"; another, "How the tithes and offerings are disbursed."

The attendance was good for a rural community, and especially so at night when the congregation was about three times as large as in the daytime. During the day services the tabernacle would accommodate all, and at night additional seating was used and the automobiles were permitted to come close enough so that the occupants could hear the preaching. The preaching by the two brethren referred to was edifying and served to give the people a proper view of our faith and doctrine. Modesty will not permit me to speak of my own. One sister expressed her view of the matter by saying that Brother Bath was the *Ensign*, and the writer the *HERALD*, meaning to convey the thought that he spoke to the world and the writer to the Saints.

The general conditions were very favorable. There was a small army of young people and smaller boys and girls, and their conduct was most excellent. Not at any time was it necessary to reprove them for unseemly conduct; the boys and girls occupied the seats of honor without any invitation, the front rows of seats. There was plenty of good water and food, which included fried chicken and watermelons in abundance. The weather conditions were favorable; only one storm, and that did not prevent the holding of the regular meetings, and it served to cool the air. Only about the last two days did the dust make it less pleasant on camp ground.

The people were "just plain folks," neatly and cleanly dressed, and one could not discern that they were different from city folks in dress except that they were not ultra fashionable; or, did not follow the extremes of fashions. When I looked into the faces of those young boys and girls, the thought rushed to my mind, Oh, what a field and oppor-

tunity for service for those who are able and willing to serve them. Willing minds and kind and loving hearts in their plastic period, when they can be fashioned into vessels fit for the Master's use. It was from such raw material that such men as Lincoln, Clay, Garfield, Grant, and many others came. Such women as Frances Willard and Clara Barton, and our own Sisters Emma Smith and Marietta Walker came from such surroundings. The potential power for usefulness and greatness is found in those boys and girls. They are the raw material that lives close to nature and they have not been spoiled by the customs and habits of modern life and are like clay in the potter's hand, waiting to be molded into a useful vessel. Will we mold them or throw them away as waste material? Are we not making a mistake by crowding our talent into places where wealth, learning, and the ultra fashionable congregate, and leaving these verdant fields uncared for? It was from such that Jesus gathered his followers. The "common people heard him gladly." Have we better judgment than he had, and will we pass by the kind of fields that he thought fruitful for precious souls for his kingdom? May the Father of our souls save us from such a calamity.

Eleven were baptized. Three were adults and eight were just in their young childhood.

It was hard and strenuous work for two preachers, and at its close we were tired, but happy, because our heavenly Father had blessed us and our service was appreciated by a kind and generous-hearted people. Long live the Saints of Kentucky and Tennessee.

EDWARD RANNIE.

Independence

As school days approach, the air begins to carry a hum that sounds like preparations for mental work. The Independence Institute of Arts and Sciences, with day and evening classes "for those who must work but are willing to study," has issued its annual announcement of courses. Forty-two names are listed in the faculty. The board of directors is composed of Frederick M. Smith, John A. Becker, Elbert A. Smith, Benjamin R. McGuire, Israel A. Smith, James F. Keir, George N. Briggs.

Elder A. Max Carmichael, en route from attending a summer course in religious education at the Columbia University in New York City, and having on his way, going and coming, attended various reunions, addressed a parents' meeting at the Stone Church at the eleven o'clock hour on Sunday, the 27th. It was a goodly gathering and his discourse was built around emphasis on directed play that will lead to real religious education. As a means to this end he recommended a carefully-conducted kindergarten where this play instinct in small children could be realized upon and the child enabled to live religion in his natural play life.

The public schools of Independence do not provide kindergarten facilities, so private kindergartens are quite well supported, especially the one under the auspices of the Independence Institute, directed by Eunice Winn Smith. This year there will be on the staff one or more paid leaders. The sessions are held in the Dining Hall back of the Stone Church.

The evening service on the church lawn was a band concert by the new band which was organized this summer and which has been functioning at all the Sunday evening services. Under the direction of Roy Turner it has done most excellent service, in spite of the fact it was handicapped from lack of funds. When the annual budget was made up for the year, no allowance was made for this item of expense, and as there are always necessary expenses to be met in work of this kind, a collection was taken at the Sunday eve-

ning concert, which amounted to over ninety dollars. A Sousaphone (a very large brass horn for the bass section) was recently purchased.

It is to be noted that of this aggregation of over thirty persons who labor diligently that they may serve in this and other similar capacities, none are paid for their work. While this is what might be expected, it follows that it ought to be appreciated—which we believe is the case.

Two local weddings occurring the past week involve principals rather widely known. John Feldhahn, proprietor of the Independence Drug Company, and Dorothy Madeline Crick, daughter of Brother and Sister Thomas Crick, were united in marriage at Liberty Church on the evening of August 22. Elder Walter W. Smith officiated. Brother Feldhahn formerly lived in Lamoni, Iowa, and was educated at Graceland College and the Iowa State College, graduating in pharmacy from a Kansas City school the past year.

On Sunday afternoon, August 27, at the home of the bride's parents, Elder and Sister Hubert Case, occurred the wedding of Richard M. Maloney, son of Elder R. M. Maloney, of Oklahoma, and Dorothy Case. Elder C. E. Wight, of Lamoni, officiated. Sister Case of late has been acting as secretary in the office of the Quorum of Twelve. Brother Maloney is employed at the Central Radio Company, Kansas City.

Practically all the general officers of the church are still in the field attending reunions. President F. M. Smith has not returned from the East, nor Bishop McGuire from the West, though the latter is expected to return about Friday, after attending several reunions in the West, the latest being the one at Colorado Springs.

Considerable interest is shown in the coming Labor Day picnic to be held September 4. The entire membership of the church in Independence is expected to be present, and each congregation is interested in the competition for the silver loving cup offered to the congregation scoring the most points in the athletic events. The baseball game will be played with the team from Holden, Missouri. Upon request, each Religious superintendent will furnish transportation for the older members of each congregation who otherwise could not attend. A splendid program of entertainment is provided for all.

Apostle U. W. Greene is still confined to his home here after suffering about two weeks from an attack of malarial fever contracted while in his mission work in Oklahoma.

Elder R. D. Weaver, who has been in the Sanitarium for three months, still suffers considerably from complications following his operation for appendicitis. He desires and deserves the prayers of the Saints. His wife rooms in the city and does all possible to aid in his recovery.

The 31st is Fruit Day for the Sanitarium. A movement under the auspices of the Sanitarium committee is working on plans to provide for intelligent application of the universal desire to do something definite for our church institutions. This Fruit Day is but one of these manifestations, and is being carried out locally under the direction of the Women's Department. Each family is invited to contribute canned fruit, jellies, etc., as they feel able to spare, to the Sanitarium. The group workers of the Women's Department gather it into one place. Kansas City Stake Women's Department have added a special subdepartment to their work in order to educate their members along these lines.

It is to be hoped that the church at large will be interested in this move for cooperation, which will no doubt eventually extend to our homes for the aged and the Children's Home.

The radio sermon last Sunday was by Patriarch Ammon White, with music furnished by Gomer Watson, violin; Ammon Fry, flute; Miss Fairchild Wiggins, accompanist. Don't forget to tune in at 2 p. m., standard time, each Sunday, at

360 meters. The program usually continues approximately an hour, beginning with phonograph for tuning in.

The following patients entered the Sanitarium for the week ending August 26: James N. Curtis, Naylor, Missouri; Mrs. Dora Henderson, Nauvoo, Illinois; Ralph Lyon, Bayard, Nebraska; William H. Rawson, Holden, Missouri; Ruth Grenawalt, Lamoni, Iowa; Mrs. W. E. Bean, Atchison, Kansas; and the following from Independence: Carol Gillen, Clarence Sutton, Mrs. R. E. Strodman and Baby Strodman, Mrs. Kogee Madison, Milton Wrigley, Howard Kerr, Marion Peters. X-ray patients: Mrs. John Eliason, Race Track, Montana; Earlene O'Flaherty, Little Blue, Missouri; Mrs. J. S. Santmyer, Higginsville, Missouri; and Woody Turney, George Hedges, John Warren, Mark Siegfried, Clarence Sutton, W. E. Davis, and A. Kingcomb, of Independence.

News From the Reunions

Items excerpted from official reports of the missionaries and their personal statements.

Patriarch Ammon White attended the Northeastern Kansas reunion and reports a high degree of spirituality manifest among the membership, if not in outward demonstration. It was a spiritual feast indeed.

Elder J. E. Vanderwood reports the reunion at Eagle City, Oklahoma, closed after a series of most excellent meetings throughout. "The spirit of unity and peace that characterized the camp," he writes, "is certainly worthy of note. The Spirit of God was present in power in all of the meetings. The preaching was of a high order and the prayer meetings very spiritual."

Elder W. E. Shakespeare writes that the reunion at Sperry, Oklahoma, was a very good one. "Everyone seemed to enjoy it very much," he continues. "There was a good attendance. A very good program was followed out, which made it one of the best reunions I have ever attended. We tried to follow out so far as possible the suggested programs that were sent out by the church, and we had study classes each day, which were quite well attended. There were plenty of recreational features, which made it very enjoyable for the young people, and I am sure from all appearances that they had a good time. I never was at a reunion where the children seemed to have such a time as they did there."

Elder A. C. Martin writes from Portland, Oregon, that the reunion there resulted in "a grand time together." They had no other outside speakers, which made the responsibility rather heavy, but he has survived and was planning a big tent campaign at Silverton, beginning the 13th.

Elder R. L. Fulk, writing from Rupert, Idaho, said that the reunion there was under way, with small attendance to begin, increasing at time of writing. He and A. J. Layland were the only ones of the general force present.

Elder J. R. Grice attended the Erie Beach reunion, but left early to attend at Pinconning in the interests of the departments. Erie Beach seemed to be successful in many ways. He was enjoying his experiences with the young people in his work at Pinconning and planned to go on to Boyne City.

Elder J. F. Curtis has already reported twenty-five baptisms at meetings following the Alafra reunion, they being some of the best people in the community. He wrote from McKenzie to say the interest was good and he busy.

Editor S. A. Burgess and family have been in attendance at reunions at Council Bluffs and Woodbine, Iowa; kept very busy and enjoying it in spite of excessive heat.

Visitors at Lamoni Stake reunion were impressed with its usual well-organized and successful meetings. The theme which dominated the services this year was said to be "stewardships," and not limited to the financial. It is customary at Lamoni Stake reunions for such themes to be started by the stake president at the beginning of the meetings and continue as a central thought to fruitful resolutions at the close which bear fruit throughout the year.

Elder Asa E. Smith writes from Dumont, Iowa, that the Des Moines district reunion was a very spiritual affair, with wonderful work accomplished.

Elder T. C. Kelley reported the Centralia, Washington, reunion a success, with good attendance for the West. J. W. Rushton and F. M. McDowell were with them during the last half of the reunion and their work was well received, being timely and profitable.

Elder L. O. Wildermuth writes from Xenia, Illinois, on the 24th that they are in the midst of their reunion with attendance good and weather all that could be desired, refreshing showers at intervals cooling the air and laying the dust. Five had been baptized and more announced as ready.

Elder Guy P. Levitt writes from Toronto that the Lowbanks reunion was a success, with much spiritual food meted out in every service.

Church Historian Walter W. Smith and wife attended three reunions this year, and as usual with our people, when a general worker appears over the horizon he is immediately set to work. Brother Smith says of the Des Moines District's reunion at Runnells, that they are to be congratulated on having a committee who know how to work a program to a finish. They know how not only to do the work of ten men, but keep ten men at work, is his opinion.

The Runnells reunion was counted a splendid success, with large attendance, spirituality very high.

Elder Smith and wife had previously attended the Deer Park reunion in Pennsylvania, where he reports the unity perfect, programs well arranged, and carried out with splendid success. In fact, he considered it a great success in every way.

He was at the Stewartsville reunion several days and says its success was not affected by the extremely hot weather. The two prayer services held simultaneously with each other at another time did not conflict. The attendance was very large. The program of the school features revolved largely around Zion's problems, which aroused large interest. The preaching services were well attended.

Apostle G. T. Griffiths writes for publication concerning successful reunions at Erie Beach, Pinconning, Kirtland, and Boyne City. His letter will be published next week. He tells about how the young people of Central Michigan have been working for months to make their reunion worth while, with a veritable pentecost as a result. No tea, coffee, or meat was in evidence; no charge for food, about two hundred dollars to their credit after paying all expenses. Brother Griffiths observes that if the presence of the Spirit of God at the reunions presages coming conditions, we ought to have one of the greatest General Conferences in the history of the church.

College Day September 24

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MISCELLANEOUS

Corrections of Bishop's Report

(Items published in SAINTS' HERALD of April 5, 1922.)
Seattle and British Columbia District, 1919-20

Items credited to I. M. Miller and wife, \$3; I. M. Muller, \$4.50; Isaac McMuller, \$13.50; also for year 1920-21, I. M. Mullen and wife, \$13.35; Isaac McMullen, \$6.50; and J. McMullen and wife, \$5 should be credited to the account of Isaac McMullen and wife.

Items in 1919-20 report to credit of Isabelle McMullen, 60 cents; Isabelle M. Muller, 30 cents; and for year 1920-21, Isabelle McMullen, 25 cents, should be credited to account of Isabel McMullen.

Saint Louis District, 1919-20

Items in favor of Carl H. Wehrli, \$14.78; and Wehrli and wife, \$97.50 should be credited to Carl H. Wehrli and wife.

Independence Stake

Items credited to C. H. Wehrli, year 1920-21, \$4.42, should be credited to Carl H. Wehrli and wife.

Eastern Iowa District

Items for year 1920-21 to the credit of Mrs. E. A. Ching, \$10 should be credited to Sister E. A. Gimblett.

Detroit District

Items for year 1920-21 to credit of Frank Sweetman should be credited to Frank Sweetman and wife, \$70.

Spring River District, 1920-21

Items credited to James W. Evans, \$73.30, should be credited to James W. Evans, senior, and wife as \$91.30.

Items credited to James W. Evans, jr., \$21.50, should be in the amount of \$3.50.

Items for year 1919-20 credited to John and Melvin Ulmer in the amount of \$2, should be credited to John and Melvina Ulmer.

Southern Michigan and Northern Indiana

Items for year 1919-20 to credit of Walter Ryan and wife, in the amount of \$48.83, should be credited to Walter Ryder and wife.

Northeastern Missouri

Items for the year 1920-21 credited to John Plaison and wife, in the amount of \$2.50, should be credited to John Pearson and wife.

Southern California District

Items for year 1920-21 credited to Nelson M. VanFleet, in the amount of \$1,204, should be \$204.

Item of \$1,743, to F. B. VanFleet and wife, should be \$2,743.

Southern Wisconsin District

Items for year 1920-21 credited to F. A. Kishuer, \$18, should be credited to F. A. Kirshner.

Janesville Branch credit of \$22.30, should be \$15.49.
Janesville part of Evansville, as \$12.16, should be \$18.97.

Presiding Bishop, 1919-20

Emma A. Eames \$1.50, should be credited to Macey A. Eames.

Elders' Expense and Family Allowance, 1920-21

Item of \$550.07 charged to R. May as family allowance, should be \$150, as the balance of his family allowance is published in the British Isles report.

Also items of \$838.95 charged to R. May as elder's expense should be \$350 only, as the balance of \$488.95 was published in the British Isles report.

Items for year 1920-21 charged to S. S. Smith in the amount of \$1,170 as family allowance should be \$1,080.

Item of family allowance charged to Mrs. H. C. Smith (1920-21) in the amount of \$612, should be Mrs. Heman C. Smith; and item charged to H. C. Smith in the amount of \$100 as family allowance for 1920-21 should be charged to Henry C. Smith.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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Item for year 1920-21 charged to Guy P. Levitt as donations from Saints and friends, in the amount of \$456.85, should be \$95.85.

Item for year 1919-20 charged to W. P. Robinson, of \$592.84 as family allowance, should be \$540.

These items of correction have been called to our attention by the persons interested and we trust that any other corrections which should be made will be called to our attention, as it is unavoidable on our part, and we desire to show the proper names and amounts in all respects.

Thanking the Saints and friends for their cooperation in this regard, I am
Sincerely your brother,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Barber Wanted

Position open for a good barber, member of the church; good wages for competent man. If interested, write to Wiley A. Skinner, Chariton, Iowa.

Conference Notices

Central Illinois, with Taylorville Branch September 23.
Fred O. Prichett.

Entertainment of Conference Delegates and Visitors

The reception committee for the General Conference has been appointed by the First Presidency. They are as follows: R. V. Hopkins, president; Arthur Allen, vice president; George A. Gould, R. T. Cooper, and John A. Gardner.

Rooms. The committee is arranging as far as possible for rooms for the visitors during conference at reasonable rates.

Tourists' Camp. A site about seven blocks from the conference tent has been reserved where those who wish to do so may park their cars and erect their tents free of charge. A tourist's oven for cooking is being build on these grounds and city water furnished. Cars may also be stored in local garages at regular rates.

Cafeteria. Meals will be served in the dining hall at the Stone Church on the cafeteria plan, at reasonable rates.

Young People. The committee has arranged for the entertainment of the young people who attend conference. Sunday school and Religio superintendents and other leaders of the young people of the church should advise the committee how many will attend from their locality.

Do You Expect to Be With Us? The amount of space available in Independence is limited, so if you are expecting to be here, write immediately to Arthur Allen, Box 256, Independence, Missouri, and reserve your room or camping space.

THE RECEPTION COMMITTEE.

Book Reviews

LIFE STORIES FROM THE OLD AND THE NEW TESTAMENT. By Jenny B. Merrill, Pd. D. George H. Doran Company, publishers, New York City. Sold by Herald Publishing House, for \$1.10 postpaid.

This is a new book of value with the distinct aim of building character dominant throughout. It is a course of Bible lessons for daily vacation Bible schools, week-day religious schools, and religious training in the home.

Twenty-three stories selected from Genesis and from the gospel of Matthew and retold in the form in which they should be presented to any group of boys and girls ranging from nine to thirteen years of age. With the stories are a great number of helpful, practical suggestions as to picture material and its use, handwork, dramatizations, Bible games, and memorization.

The expert story-teller would find the book to be of value in the arrangement and method, while those who are not specially skilled in this important art will appreciate both the content and style of the book. The stories are in the language and mood one would desire in impressing children.

For our average needs, we should say it would be a distinct advantage to those who would provide definitely religious material for children's meetings or what are sometimes called "junior" meetings. Pictures are suggested, Bible texts to be read, memory texts, etc., with suggestions for their use. The thoughtful reader will profit by using the same methods on many other stories he desires to use in this way.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Eastern Colorado, at Colorado Springs, August 19 to September 3 (350, 589, 756).

Southern Wisconsin, at Monona Park, Madison, August 25 to September 3 (633, 732).

Northeastern Illinois, August 24 to September 3 (589).

Clinton, at Rich Hill, Missouri, August 25 to September 3 (295, 685).

Our Departed Ones

MAMEROW.—Jennie Caroline Mamerow was born April 1, 1885, at Conway, Livingston County, Michigan. Baptized November 12, 1906. Died at her home in Bay City, Michigan, August 12, 1922. Leaves husband, one son, and two sisters. Funeral from the Saints' church. Sermon by E. S. White, assisted by Charles Bellinger.

IS CREATION BY CHANCE ALONE?

(Continued from page 810.)

ity that the single cell starting up this long ontogenetic track, in other words following the phylogenetic path of the race, would not break off at some point? It would seem very improbable that it would with success follow the whole of that long pathway by pure chance. To explain this some speak learnedly of ids, determinants, chromosomes, and the like.

But really, what is the probability that these determinants, etc., which after all are only inferred and have never been seen or measured, will always act just so within the cell by chance alone? In fact, it is quite a speculative presumption. Following a natural law, it becomes reasonable; following the law of chance, it is most improbable.

It seems a miracle that that path is followed correctly once. What is the probability of its being followed a billion times without a failure? Certainly it takes much more credulity to accept such an assumption than it does to accept a belief in a supreme creative intelligence.

On the other hand, there are many facts in nature, as we have pointed out before, which strongly infer an overruling intelligence. The very fact of the similarity of the different mammals would indicate

a common author, rather than the pursuit of chance. The fact that the same law governs under the microscope dealing with the infinitesimal as rules when we look into the telescope at the mighty heavenly bodies argues a common lawgiver. The very adaptation of this earth for human habitants argues a design and hence a designer.

This is only a small part of the affirmative evidence. The witness within the soul of man is itself strong additional evidence, except to those who deliberately reject their own inner testimony.

S. A. B.

"Knowledge is the only fountain, both of the love and the principles of human liberty. . . . Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams."—Daniel Webster.

Your Big OpportunityLAST CALL

You know, of course, that you are not likely to start to school when you are old—at least few people do.

And you know that every time you defer beginning your course you add to the improbability of your EVER starting to college.

So when we refer to your "Big Opportunity" and call your attention to the dates on which you may make your upward start towards success, higher service, and greater efficiency, we are SAYING something that deserves your most earnest attention.

Thursday, Friday, and Saturday
SEPTEMBER 14, 15, and 16

On these dates your "Big Opportunity" will look you squarely in the face. Will you grasp it? Will you have the vision to picture yourself a dozen years in the future? Will you be able to realize that if you are educated your chance to get on in the world and to be of the greatest service will be a thousand times better than it will be if you miss the opportunity for an education?

Of course you will. But—and here's the test—will you have the good JUDGMENT to do NOW the thing you ought to do? Or will you wait and wait, while your neighbor boy or girl makes the temporary sacrifice and attends college, thus making the preparation essential for the work of life?

What do you say?

Don't let neglect fool you into failure.

This is the last call for this college year.

Graceland College

Lamoni, Iowa

OPENS SEPTEMBER 14

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

What Is Our Own?

Man, being an animal, can apprehend the animal kingdom through all five senses. He can hear, smell, taste, feel, and see. The mineral and vegetable kingdoms, however, he cannot hear, but he can smell, taste, see, and feel. Of the elements, pure water he can neither hear nor smell, but he can taste, feel, and see it. Fire he can only see, feel, and hear. Air he feels, though he may see its results. But life is beyond all of his senses; he can grow only through apperception and faith.

God, therefore, in Christian stewardship, has led man up to a perception not only of the material world, but of his responsibility to him, so that things might be transmuted into real personal possession. Stewardship is a test of character. Riches are often a burden in getting, anxiety in keeping, a temptation in using, and many times of guilt in abusing. Those who treat riches as a trust will find that the exercise of Christian stewardship affords a safeguard. It is not enough to say, "I have surrendered all"; but life must show the practical proof.

A blacksmith in Cleveland for years contributed \$350 a year to maintain a missionary in Africa as his own personal stewardship. He earned \$25 a week and supplemented this by overtime and thus was able to support his family comfortably while contributing generously to the church and other charitable work. What others would have wasted in tobacco or strong drink, he invested in bringing eternal life to many. But real stewardship cannot be measured in terms of money.

The rich young man had been tithed, yet it was not enough. There may be the giving of oneself, as was the case with a missionary in the coal fields of Pennsylvania, who never received a salary of more than six hundred dollars, often less; yet during the forty-two years of service he took into his own home forty young men and fitted them for college. To-day they are leaders as ministers at home and abroad; as physicians, as lawyers, and one is a college president.

Stewardship principles should be applied to every-

day problems. Jesus led the way in attempting to conquer pride in his disciples' hearts by washing their feet. He gave the classic illustration in the Good Samaritan who knew how to save as well as how to spend, so that he had supplies and knew how to give when there was need.

The great cause of wars is covetousness; the great cause of unrest is likewise covetousness. The recognition of our responsibility to God, of our brotherhood one with another, offers the solution for our problem.

We have above completed a few short articles in review on the book on Christian Stewardship written by David McConaughy, the author of *Money, the Acid Test*, issued by the Presbyterian Church. We have given it at some length for two reasons: to give a review of some of the principles involved, and to show how far others are advancing, both in theory and practice, in this respect. S. A. B.

More on Stewardships

The grading idea in stewardships is interesting at least.

The ninth and tenth lessons on Christian stewardship as published by the Presbyterian Church, set forth seven grades of stewardship. First, there is dispute as to whether tithing is a universal obligation or only legalistic. The first grade, however, is stated to be the tenth, which was found not only among the ancient Jews, but tablets disclosed that tithing was also a custom in Egypt, Assyria, Chaldea, Babylonia, India, and China. In China, in the *Li Ki*, a tenth of the year's expenditure was for sacrifice. This is probably an earlier ancient tradition. Professor Sayce, in the *Religion of Ancient Egypt and Babylon*, states a tithe of all the land was theirs (the authorities') and was rigorously exacted for the support of the temples and priests. "Babylon, in short," he says, "was the inventor of the tithe." Xenophon's *Anabasis* states that they divided the money raised from the sale of captives, and a tenth they took out for Apollo and for the Ephesian Artemus. The generals took each a part to keep for the gods. It is also stated that in the city of Carthage one tenth of the residue from the siege of Sicily was dedicated to the gods. Selden, in

his Historical Tithes, says the Arabians required every merchant to give one tenth of his frankincense. It thus appears to have been a very ancient practice.

The second grade of tithes was called tithes in patriarchal times. The amount is not different, but it was a tithe devoted exclusively to religious purposes in recognition of God's sovereign right and a recognition of the fact also that the priests should pay tithing as well as the laity.

The third grade, under the Israelites as a nation, required that each head of a family give one tenth of all his yearly increase to the tribe of Levi (Numbers 18: 20-24), and in addition a second tithe for the support of the three temple feasts. (Deuteronomy 16: 16, 17.) Then once in three years a tithe was required for the poor. (Deuteronomy 14: 28, 29.) But the question is raised whether this is really a third tithe or whether every third year the tithe for the Levites was laid up at home instead of the sanctuary. (Deuteronomy 26: 12.) Some from this suppose that the Jewish heads of families were under religious obligation to give, when one includes the sin and trespass offerings with the long and costly journey to the temples and other religious charges, an amount of perhaps one third or more.

These Presbyterian lessons make a fourth grade, that of Zaccheus when he said, "The half of my goods I give to the poor." This is loving thy neighbor as thyself, even to giving a half.

The fifth grade is called the Silver Rule. It is not limited by any percentages, but is "as we are prospered." This is the passing from Sinai, they say, to Calvary, though our Lord mentioned tithing in Matthew 23: 23. This so-called Silver Rule is found in 1 Corinthians 16: 2, to which they add the suggestion, "Make your offerings according to your income or the Lord may make your income according to your offerings."

They then find a sixth grade in the statement of Paul in 2 Corinthians 8: 105, the giving of their own selves, a giving to their power and beyond. This means, evidently, giving to the point of actual sacrifice.

In the seventh, a certain widow gave her all. This is the summation of stewardship, the recognition of the divine right of ownership in the earth and all it contains by the consecration of life and all it includes.

While we may not attempt, and do not, such gradations, we do recognize that there is a difference between the paying of tithing either on increase or gross income, though the latter is not the teaching of the church, and a full consecration under real stewardship.

We may note with interest that these Presbyter-

ian lessons point out the danger of their being fixed standard for our giving which becomes the case with a full consecration of ourselves. Thus some, like the deacon, may thank God that the gospel is free. He had belonged to the church for forty years and it had never cost him a cent.

Another one, where the subject of proportionate giving came up, said quite sanctimoniously that since he was wholly consecrated, all that he had now belonged to God; hence he could not offer any mere fraction. The leader of the class replied quite quickly, "If I were the Lord and you were to say that to me I would say fifty per cent off for cash."

Or again, a certain minister, in discussing the tithe with a fellow minister, said, "A tenth! Why I have given God ten tenths: I am devoting my whole life to his service." But his attitude was a stumblingblock to his own family and the whole church.

Under the Mosaic law, the Levites who were supported by the tithings of the people in their turn paid tithing. The first of everything should be offered to the Lord.

In the maintaining of Christian stewardship, accounting is indispensable. Those who do not keep account cannot be sure that they are meeting their obligations as they should. Particularly is this true of expenditures beyond the bare necessities. Some may be like a certain young lady in a recent book who said, "A tenth indeed! I think Mr. Randolph is perfectly morbid on the subject. Of course, I do not keep an account of how much I give; I'm not such a Pharisee as that; but I'm sure it is much more than a tenth. Indeed, I should not be surprised if I gave almost a twentieth!"

Accountancy reveals the character. As Daniel Webster replied to the question of the greatest thought that ever entered his mind, "My accountability to Almighty God." As we have urged this subject of proper accounts before, we shall not now repeat, but every family should have a budget showing the living expenses, self-improvement, and pleasure under separate headings, and also savings; and distinctive from this, the amount given to the Lord, showing the offerings. It perhaps is best divided under the three headings of living expenses, of that set apart for giving and that which is saved.

The income tax is training many people for proper stewardship accountancy, since they did not of their own accord. Man is a trustee. To make proper offering he must keep strict account. He must have a definite plan of giving. A certain lawyer in one of the Southern States who was quite widely known for his ability, upon his death stood revealed through some very commonplace books of accounts. He kept separate his personal account and that with the Lord. He set down month after month his receipts,

including legal income, interest, dividends, legal fees, and increase in the value of his investment. He set down estimated advances in the land values or in the rise in value of bonds. For thirty years no gains in value in assets were failed of entry in the account.

He also set down his expenditures, including even the smallest item for fruit or shoe polish, including also presents to friends, physicians' fees, and traveling expenses. But almost always the first item was the tithe. If at the end of the year, in balancing his books, he found he had paid an excess of tithing he balanced the account. Never was the excess carried over to his credit for the next year. In addition to tithing, from time to time he paid out various offerings to various charitable institutions.

This brief review shows what some others are doing. We claim the perfect plan. Are we doing more?

Graceland College Day

A time when we can demonstrate our loyalty to education.

It is becoming more and more apparent that we must have truly educated men and women for the work of Zion. By truly educated men and women we mean those who have first a firm faith in God and in his work which continues, have also added all that Paul meant by virtue, who choose those things that are lovely, those things that are good; who are devoted and consecrated to the common good and the work of God; and who, possessing such faith and purpose, have developed their natural capacity for service. After all, the right definition is, The purpose of education is preparation for life; the test of life is the capacity for service.

If we are to do the work of the church we should know the fundamental principles on which others have proceeded and have succeeded or failed. We should, in other words, possess a knowledge of "all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (Doctrine and Covenants 85: 21.)

It is necessary that we shall develop and use our talents if we are to be capable of understanding the things of our heavenly Father. We must grow up

spiritually and intellectually if we are to prepare ourselves to receive the greater blessings which he is ready to bestow.

It is quite true that education is not synonymous with school knowledge, nor with a knowledge of books. It is rather the ability to understand and appreciate the life around us, and to respond thereto. It is rather the extent to which our learning has become a part of ourselves, so that we can use it. It is not simply the amount of learning stored away in the attic.

But at the same time, in books we have summed up the learning of the ages, the experience of man for thousands of years past. We have at our hand the learning of Aristotle, of Plato, as well as Roger Bacon, and Edison, and men of the present day. Also in a school is the most effective way for learning, especially where the teaching is given its practical trend through the project method, so that one increases not only in knowledge but also acquires right habits and attitudes and strengthens them. The school gives one an opportunity to devote his time primarily, if not exclusively, to this work of preparing himself by developing the natural talents already given him of God.

The value to the church in having a school of our own to which we can send our young people during the critical period can hardly be overestimated; the value of the work in a school where service and consecration is the watchword, and in which our young people are associated with men and women not only well trained for their special scholastic work but also called of God for service in his church.

No institution of higher learning is self-supporting. The student pays but a fraction, sometimes as little as one tenth of the cost. The percentage paid by the student at Graceland College is much higher than that, but it is not just that the students be required to pay sufficient to meet the whole expense of their training, because society, and the church in particular, have a direct interest in that special preparation, and this is especially true with our church where we expect many of these young people, after finishing college, to enter into the service of the church. It is right that the church should bear at least a portion of the burden. It is right that those of us who appreciate what is being done by Graceland should give her our voluntary support.

The method the church has adopted is, first the College Day collection. That which we contribute to Graceland College on College Day this year, September 24, will relieve not only the necessities of the college, but also the burden on the church and the general tithes and offerings, because this direct support to the work of education to that extent relieves the church of its special burden.

The Bishop has sent out letters to the various branches and to the missionaries, not only approving, but urging that this day be fully recognized. We would urge that the Saints respond as the Lord has blessed them, and that they respond generously. Of recent years the College Day collection has been far below what it should be. This condition doubtless arises from a failure to appreciate fully the work there being undertaken and accomplished.

This is a splendid opportunity. Let all who have attended Graceland College and received of her benefits respond liberally themselves, and also let others know what Graceland has meant to you and urge them to match your liberality. Let all those whose educational work has been taken elsewhere, but who appreciate its value and need for the church, also respond, that this portion of the work of the church may be greatly strengthened. September 24 is the one opportunity that is given to the church to help in this important work. Let us respond as our means will permit, and let us then pray that God will bless our donation to the blessing of his church in an outpouring of his Spirit that we may become better prepared for the service before us. And let us pray that the spirit of wisdom may be manifested by all.

Things to Which We May Tie

In these days of stress and distraction there are some things we find consolation in.

The confused state of the world must have reacted upon the individual mind. There has been a breaking down of standards. One writer states that the trouble is not so much a lowering of standards as it is an absence of all standards. The old standards of belief and conduct are gone. A great many men and women have no fixed belief and no well-defined, soul-gripping ideals and principles by which to govern their conduct. In that condition they are swayed from day to day by emotional states and do good or bad according to the dominant emotional impulse. Not conforming to law, according to the Book of Commandments they can neither be sanctified nor saved by law:

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment, therefore, they must remain filthy still.—Doctrine and Covenants 85: 8.

Added to the changes in moral concepts and the breaking down of old beliefs, political and economic changes in the world are so kaleidoscopic as to leave the individual confused and bewildered. In the midst of all this, a man is wise to take stock of his

beliefs, to find such permanent things as appear safe and worthy to tie to, and by which he may stand, come what will.

We may make bold to say that in the church also there have come some conditions that must inevitably have distressed the observing individual. The beauty of the gospel, its simplicity, its power, its virtue, and its truth grow brighter and better and more admirable to us as the years go by. But slowness to approximate its demands, bickering and contention, lack of unity among quorums, quarrels in branches and districts, become distressing and sometimes almost unbearable to the observer who longs for unity and internal peace and power and forward progress; while to the one who is required to exercise administrative functions in the endeavor to set in order, the distress is multiplied until he may be pardoned if sometimes there comes to him a wayward desire to quit and be free from it all. Yet there is this consolation. A teacher in mathematics may find in his class many who blunder and who disregard the principles of mathematics and so never do work out their problems, and his soul may be distressed and perplexed, but he can take consolation in the thought that the principles are true, and where even two or three in his class abide by them and work in harmony with them their truth is verified and reaffirmed. These two or three who obey the laws of mathematics become the living witnesses. If the whole class should fail, the teacher can demonstrate to his own satisfaction that he has taught the truth. The fault has not been with the principles.

In the midst of this world confusion and the troubles confronting the church, there are certain things to which the individual member may well cling. The first of these is the truth and divinity of the gospel of Jesus Christ (which is indeed the power of God unto salvation) and the divine Sonship of Christ himself and his power and willingness to save those who believe his law and do his will. To this may be added the truth of that which is termed the Great Restoration, the bringing back of the gospel in its simplicity and purity in these last days.

In private life the individual may well cling to the ancient, rock-bottomed, Christian virtues and graces—honesty, temperance, chastity, humility, faith, and charity. These things never can fail, no matter what confusion and disaster may come to church or state. They will make the individual who has them “neither barren nor unfruitful,” but very profitable indeed in the Lord’s vineyard, and will comfort and stay him when all else fails. “Now abideth”—thank God for some abiding principles—“Now abideth faith, hope, and charity.”

To the things above mentioned the individual church member may well add the old-time virtues of

frugality and economy, particularly in view of the present financial situation in the church. That should be the attitude of the minister in his own personal expense account. It was admonished by the revelation given through the late President Joseph Smith some years ago. He should spend wisely and only so liberally as is consistent with the needs of the situation and the coordinating needs of his brethren. The wife in the care of the family expense should be equally willing to be frugal and economical and to ask only such portion of the available funds of the church as is consistent with the needs of other ministers' families the world over. The revelation referred to above, in the light of present conditions, was and is timely and purposeful:

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in *private* and in *public* expenditure carry into active exercise the principle of *sacrifice* and *repression of unnecessary wants*; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

The church itself may very well tie up to a few great duties devolving upon it and attempt to perform them well. The first of these is the duty to preach the gospel, under the commission, "Go ye into all the world and preach the gospel to every creature." And that means primarily to preach the pure, clean, powerful, saving, fundamental principles of the gospel—faith and repentance and baptism and the kindred principles that are gathered up under the commission, "Cry repentance to this generation." The need to cry repentance to this generation and to preach the gospel in its purity and power becomes more and more imperative, to the point where failure would be appalling. As the Apostle Paul said, "Woe is me if I preach not the gospel." The need of preaching repentance mounts higher and becomes more and more insistent as the world lapses in sin, folly, violence, and anarchy.

The next great duty devolving upon the church is to feed, sustain, and nurture those who are "of the kingdom," to educate them and indoctrinate them with the truths of the gospel and the true principles of right living as followers of Jesus Christ. And no part of that work is more important than that which has to do with the training, teaching, and saving of our children. It is gratifying to know that a great

many of the younger generation, young men and women of the church, are profoundly impressed with that important part of our work and are coming to emphasize the necessity of religious education among our own children, beginning at a very early day in their lives, even in the cradle itself. To us who are older their theories may seem radical, and we may doubt the ability to teach children at such a young age, but we must admit that it is better to endeavor to teach before perception has begun to dawn on the part of the child, than to wait until it is too late, or perhaps altogether neglect this duty, as has so often been the case in the past.

Refraining from any effort to impress the world or to do spectacular things, the church, to use a homely expression, should attend strictly and diligently to her own knitting—knitting the missionary robe for those who warn the world and the pastoral robe for those who tend and feed the flock.

If the church will demonstrate its willingness to enter upon a period of economy, of careful, frugal, high-minded living, in order to lead to the accomplishment of these two great purposes, the evangelizing of the world through missionary efforts and the conservation and salvation of our own people, particularly our children and young people, we are sure that it will be very greatly blessed in that act.

ELBERT A. SMITH.

College Day September 24

The great adventures of life are not all in the realm of present-day fiction. Nor are they all embedded in the story of the past. Each day sees brave spirits venturing forth to the unknown and untried. Especially is this true of those who are making the history of the kingdom of God on earth. And the achievements of these men and women are alive with all the heroism and interest of the "best sellers." Yet many of those who yearn for the kingdom's advance in our day are unaware of the great things that are going on.—*Kingdom News*, p. 5.

A letter from Elder E. Y. Hunker, written en route to Norway, and mailed from Porsgrund, Norway, on August 21, says the party consisting of Brother Hunker and wife, Peter Muceus, and Nels P. Hansen had a fairly pleasant trip and were in good health as they neared their new field of labor. Brother Hansen went on to Denmark.

Periunt et imputantur,—the hours perish and are laid to our charge.—Inscription of a dial at Oxford.

College Day September 24

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ORIGINAL ARTICLES

Functions of the Presidency in Relation to the Work of the Bishopric

By J. A. Koehler

There is need for better understanding on these points.

1. "Days should speak, and multitude of years should teach wisdom"; but after ninety years of opportunity and endeavor to build the kingdom of Zion ("which is in very deed the kingdom of our God and his Christ."—Doctrine and Covenants 102: 9), as a people we seem to be about as far from effecting this purpose as if we had not begun; and the vision of the task (if vision it may be called) is so obscure, and the opinions, sentiments, and notions so multitudinous and incompatible as to make a united effort almost an impossibility.

2. It is our purpose to point out what we believe to be the ultimate cause of this state of affairs. We do this, not in the spirit of criticism, but wholly from a sincere desire and longing to have the causes of disunity and inaction done away. Our position may not be wholly correct in some of its details, some conditions may be overdrawn and some underestimated, but we have a strong conviction that our premises and deductions are fundamentally correct.

3. One of the traditions—the common beliefs concerning the question in hand is that the temporalities of the church, the fashioning of our Zionite policies and institutions, the interpretation of our economic doctrines, the presidency and administration of temporalities in the church are matters with which the First Presidency has little or nothing to do; that the chief functionaries in this department of church work are the Bishopric and not the Presidency. This tradition has made us unwilling to allow the Presidency to function as intended; and out of this attitude towards the Presidency, and the consequent nonperformance of certain functions by it, has arisen the confusion that persists in relation to the redemption of Zion, with all that that phrase comprehends.

4. When a few years ago the President of the church in his message to General Conference suggested that the work of the Bishopric be brought more closely under the supervision of the Presidency, there were many who protested because they believed the President had a misconception of prerogatives; and some even surmised that this intimation or recommendation grew out of an ambition for something approaching a dictatorship. I confess that I joined in some of the current feelings about

the matter (a "feeling" it was, and not a "judgment" growing out of investigation and deliberation).

5. But the responsibilities of the last two years and the "neutrality" towards and opposition to my efforts to inaugurate the stewardship regime within the Far West Stake have led me to call in question the widespread and the divergent notions about the functions of the Presidency and of the Bishopric and to draw an independent conclusion based upon the explications and the evident implications of the law given to the church. The results of this investigation have compelled me to abandon some positions generally taken by even the men of the ministry.

Principles Governing in Judging

6. In judging this question the following principles have been relied upon:

First: The doctrine of the church must be interpreted as a whole, and each provision must be thought of in its relation to every other provision as well as to the social organization (the sum of the formal relations in which the associating individuals are held together) in its entirety.

Second: No function or power can inhere in any organ except as a part of the whole, and such functions or powers must accord with the general plan of action as formulated by the law-devising organ or organs of the group.

Third: The functions and prerogatives of minor or subordinate or subsidiary offices must be determined or ascertained by reference to those of the primary or major or superior offices; and the former must always be subject or subservient to the latter.

Fourth: A distinction must be made between normal functions and emergent or exigent functions; and the latter may be exercised or performed only because and when and while emergencies or exigencies exist.

7. In judging this matter, the circumstances of the origin and development of this church surely are significant; they are in fact the landmarks which point out the course that should be taken in the administration of the affairs of the church; they reveal the principles of government which partly give the church its identity. In reason we cannot claim identity or the right of existence under and because (among other things) of the operation of specific laws of government and at the same time continue to claim that identity without continuing to subscribe to or fulfill the conditions of that law. The genetic processes, the fundamental and distinguishing relations that made this church divine, are at once the processes or relations by which alone its divinity can be maintained.

Facts on Origin and Development

8. What are the facts concerning the origin and development of our church?

First: We see the call of God to one individual selected for the purpose of communicating revelations and commandments to the (prospective) church. After the organization of the church the following principle of government was adopted: "There is no other appointed unto you to receive commandments and revelations until he be taken, if he abide in me"; "and this shall be a law unto you, that you receive not the teachings of any that shall come before you as revelations or commandments"; "and no one shall be appointed to receive commandments and revelations in this church excepting my servant . . . (the president of the church), for he receiveth them even as Moses, and thou shalt be obedient unto the things which I shall give unto him. . . ." (Doctrine and Covenants 43: 1, 2; 27: 2.) "Wherefore, meaning the church, thou shalt give heed unto his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me. . . ."—Doctrine and Covenants 19: 2. Thus it is clear that this church came into existence, as it also realized its development, under a principle of government which limits the lawgiving (or law-communicating) function to the President, who is at once the prophet, and to his successors in office. This is the functionary whose office it is to be "inspired of the Holy Ghost to lay the foundation of [the church], and to build it up unto the most holy faith" (Doctrine and Covenants 19: 1), and to preside over its affairs.

9. We would be guilty of self-contradiction and the grossest kind of inconsistency as well as infidelity to the cause to which we pledged ourselves, if we voted to "sustain" this office and the one who fills it as "prophet, seer, and revelator to the church," and then said of him or to him that "We know that God spoke to Moses [or Joseph, et al], as for this fellow, we know not whence he is." We should either sustain the functionary, or dismiss him as unfit for this holy calling, or repudiate the doctrine. And what is true concerning this specific function is true also of all other functions that inhere in this office.

10. Second: It was provided that two other men were to be associated with the President and that they were to be "equal with [him] thee in holding the keys of this last kingdom" (Doctrine and Covenants 87: 3), but not equal with him in the right to receive revelations and commandments to the church, except as witnesses and for the purpose of insuring the church that what is given through the president is in fact the will of God. It is according to the will of God, and with our sense of the fitness of things that "in the mouth of two or three wit-

nesses every word be established." (See 2 Corinthians 13: 1; Deuteronomy 19: 15; John 8: 17; Doctrine and Covenants 6: 13.) These three men, the President and his counselors, compose the First Presidency of the church. It is upon the testimony of the First Presidency that the church is asked to adopt rules of government. "The keys of the kingdom belongeth always unto the presidency of the high priesthood." (Doctrine and Covenants 80: 1.) It is the function and the prerogative of these men to have "the spirit of revelation" (see Doctrine and Covenants 8: 2, 3; 27: 3), to find out the mysteries of the kingdom of God (see Doctrine and Covenants 6: 5, 13; 10: 3; 34: 5; 43: 3; 64: 2; 87: 5); and it is their business to expound the scriptures and teach the doctrines of the church to the ministry of the church. (See Doctrine and Covenants 23: 4; 27: 1, 2; 43: 2; 85: 39.)

11. Notwithstanding the members of this First Presidency "preside in council [or as a body of men chosen to administer affairs of government] and set in order all the affairs of this church and kingdom" (Doctrine and Covenants 87: 5), it is still true that the President is first in authority—he is the "first elder" in the church (Doctrine and Covenants 17: 1), and his counselors are "second" elders. Of the second elder it is said that the first elder "is at thy head, and at the head of the church" (Doctrine and Covenants 27: 2), and stands foremost in the right to "the keys of the mysteries and the revelations" and in the right to preside.

12. This rule does not create a dictatorship as some seem to suppose. The church *may or may not* permit these men to function in its midst as God designs. But we cannot escape the conclusion that the success of the efforts of any group of men to build the kingdom—the success of this church in that effort—is conditioned in an acceptance of the will of God as it is revealed through the men chosen to fill the office of Presidency. And this function of receiving revelations and commandments to the church may never be taken over by other organs—it belongs peculiarly and exclusively to the presidency of the high priesthood.

Functions of Presidency

The functions of the presidency then are—

- (a) To hold the keys of the kingdom. (Doctrine and Covenants 80: 1; 87: 3.)
- (b) To unfold the mysteries of the kingdom. (Doctrine and Covenants 87: 5.)
- (c) To teach the revelations of the church. (Doctrine and Covenants 23: 4; 27: 1, 2; 43: 2; 85: 39; 122: 1, 2.)
- (d) "To preside in council and set in order all

the affairs of this church and kingdom."—Doctrine and Covenants 87: 5.

Listen: Not all the affairs of the church *except the temporalities*, but "*all*" the affairs of this church. It is impossible, therefore, that there should be *any* department or aspect of church work over which the Presidency does not either immediately or mediately preside.

13. What the rights and limitations of any subsidiary organ in this church are must be ascertained by reference to the rights and limitations of *this*, the major, the foremost, the superior organ of organs, which has the right of *presidency* and to set in order all the affairs of the church. Whether or not certain functions *require* to be performed by this presidency depends upon what the conditions are in the body as a whole or in its parts. Such rights to function as are ascribed to the Bishopric or any other office surely must be second to the rights of the major office, and must be done in the light of the facts regarding the functions of the superior office—the First Presidency. And whatever powers inhere in the Bishopric, they inhere in that office as *a part of the whole*; and the whole is presided over by the Presidency.

14. Third: What we see next follows logically and necessarily as an outgrowth of the first and second. We see that every office in this church has place in the church under the administration (either immediately or mediately) of the First Presidency. We see that the functions of each and every office as well as the doctrines and modes of administration are determined by the advice and counsel or the direction of the Presidency and the concurrence and choice of the membership. Under this principle every other office becomes subsidiary to the office of the Presidency. (See Doctrine and Covenants 104: 2.) With regard to the Bishopric, the First Presidency selects, ordains, and designates the fields of labor of each and every bishop. (Doctrine and Covenants 41: 3; 104: 8, 32.) So that the Bishopric, in common with all other offices, are adjuncts to the office of Presidency and created for the purpose of and engaged in carrying out the will of God as it is revealed through those chosen for that purpose. This is no less a fact because all these things are done by common consent in the church. It is for the church to say whether or not it will accept the leadership of those who are chosen to be leaders. Obviously these are the only conditions upon which they may become leaders of a people.

Bishops as Agents

15. Upon their nomination, choice, and ordination, the bishops become agents for the church and are charged with the responsibility of the adminis-

tration of temporalities, acting as trustees for the church and custodians of its common properties. But reverting to paragraph six, no function or power can inhere in any office except as a part of the whole, and the provision for these powers of administration—for this assignment of function is not made without regard to the prior rights of the Presidency to preside over all the affairs of the church. This secondary provision does nothing more than to make the Presidency and administration of temporalities by the First Presidency *mediate* instead of *immediate*. But the major offices do not become shorn of their prerogatives because secondary offices are brought into existence to assist in carrying out the purpose for which the major offices were created, or because the duty of immediate administration is placed upon subordinate functionaries.

16. That the Bishopric is not independent of the Presidency in the administration of finances or temporalities, but that the Presidency—even after the Bishopric is created—have general or prior administrative powers, is evident from the following facts:

First: The law specifies that the properties of the church are to be administered to the poor and the needy, and that the purchasing of lands and the building up of the New Jerusalem (or Zion) etc., are to be done "as shall be appointed by the high council of the church and the bishop and his council." (Doctrine and Covenants 42: 10.) The Presidency preside over the high council.

Second: That the direction to organize, the selection of stewards, and the allotment of properties as to kinds and amounts—on the only occasions when such action was had—was given and done through and by the Presidency of the church. (See Doctrine and Covenants 77: 2; 81: 4; 101: 2-8.)

Third: That the members of the Presidency were members of the stewardship organizations, and in their rights as presidents had immediate charge and management of the literary or publishing concerns of the church. (See Doctrine and Covenants 81: 4; 70: 1.)

Fourth: That the gathering was to be directed by the Presidency and the Bishop. (Doctrine and Covenants 48: 2.)

And fifth: That as *advisers* the high council (over which the Presidency presides) is over the Bishopric in the administration of temporalities. (Doctrine and Covenants 122: 6.)

All Offices Subject to Presidency

17. In reviewing the origin and development of the church we find, sixth: That subject only to the rights of Presidency herein set forth, each and every officer in the church has certain rights and powers to exercise in the field in which he is set apart to

labor. But the sense in which each presides, interprets, or administers must be judged by reference to the powers of the Presidency which has the superior and prior right to "set in order and preside over all the affairs of the church." It should be clear that no subsidiary office has rights and powers of administration or interpretation, or whatnot, *independent of or not limited by* the prior rights or prerogatives of the Presidency, otherwise the "burden of the care of the church" would not be upon the Presidency, neither could they "preside over and set in order *all* of the affairs of the church."

18. Such are the functions of the Presidency in relation to the work of the Bishopric; and "Until my people shall *hear and heed* those who are set in the church to teach the revelations *there will be misunderstanding and confusion. . . .*" (Doctrine and Covenants 122: 1, 2.) Our misconception of relations has left us unwilling to allow the Presidency to function as intended; we have set ourselves against the principle of government which gives the First Presidency the power to "preside over and *set in order all* the affairs of this church and kingdom"; and the fruit is lack of understanding, confusion, and a most lamentable failure to progress towards the ideals set before the church.

19. Associated with and in a sense forming part of the Presidency for certain purposes, are twelve high priests who together with the First Presidency compose the Standing High Council of the church, as already stated.

Functions of High Council

I confess that I have not been able to judge to my own satisfaction precisely what all the functions of the high council are. Certain it is, however, (see Doctrine and Covenants 42: 10) that the resources of the church "shall be kept in my storehouse to *administer* (rights of administration here) to the poor and the needy, as shall be appointed (designated, fixed upon, established, or ordained) *by the high council* of the church and the Bishop and his council"; and for the other purposes specified.

20. In referring to the functions of the high council, section 122, Doctrine and Covenants, presents some problems difficult of solution. Paragraph five states that the twelve were instructed to perform an *emergent* function: They were to "take measures in connection with the bishopric to execute the law of tithing," etc. *Normally* the Twelve are called "to go into all the world to preach my gospel" (Doctrine and Covenants 16: 5); they are "traveling counselors" (Doctrine and Covenants 104: 11); they are to "travel and preach" under the direction and counsel of the Presidency (Doctrine and Covenants 122: 3) and to extend the borders of the kingdom, setting all

other officers in their places in the church; but having done this, they are to continue this work of extension by moving out into new fields; evidently not having normally the care of organized territory. (See Doctrine and Covenants 122: 8.) It is not to be presumed, however, we believe that the Twelve are not to be available for such presidency and administration of affairs in organized territory as the circumstances or condition of the work may require and the First Presidency direct.

21. But an emergency had arisen; the church was scattered and torn; the membership had lost confidence; and the son of the Martyr, the late Joseph Smith, "had not yet approved himself unto the scattered flock." Now note: The quorum *second* in authority in spiritual things evidently took over *temporarily* the functions of the quorum *first* in authority so that "those who had been made to suffer might have assurance that I would not suffer that he whom I had called (i. e., the late Joseph Smith) should betray the confidence of the faithful nor *squander the moneys in the treasury for the purposes of self.*" (Doctrine and Covenants 122: 5.) Now, note the implication as it is brought out by the following question: How could the President of the church "squander the moneys in the treasury for the purposes of self" with the Bishop in charge of the treasury unless the President had some prior rights and powers in the administration of finances? How could he misappropriate that over which he had no charge? The implication is clear, the President did have something to do with the administration of finances and therefore he could have misappropriated funds.

22. But to insure the interests of the people, these functions of the Presidency were directed to be taken over by the Twelve temporarily, or while the exigency lasted. But this was a *transfer* of rights from the quorum *first* in authority to the quorum *second* in authority. The implication, then, is that the Bishopric does not have rights and powers to administer in temporalities independent of and not subject to the more general rights and powers of the Presidency. The second quorum took the place of the first, thereby becoming joint administrators with the Bishopric. Therefore, normally, the Presidency are joint administrators of finances with the Bishopric.

23. Let us refer now to paragraph six of section 122. "In the matter of purchasing lands, building houses of worship, building the New Jerusalem, and the gathering of the people"—these are matters in charge of "the presidency, the twelve as a quorum, the councils or other officers of branches or stakes, . . . the conferences and the general assembly of the church, and the direction of the Lord by revela-

tion." In an administrative way, the high council is not "over" the bishopric. That accords with section 42:10 that the high council and the Bishopric administer "jointly," or on an "equality" one with the other. But the language "except as they may do so in an *advisory* manner" clearly gives the high council advisory powers which are *over* the Bishop in the affairs of his office.

24. But this language does not warrant the inference that the presidents as such, and aside from the functions as presidents of the high council, do not have prior or superior administrative powers in a general way; but, as brought out in paragraphs 20, 21, and 22 of this article, it is evident that the Presidency does have this prior right.

25. The Presidency, however, cannot direct, try, condemn, and punish all at the same time. The presidency may "direct" in its own right, but if it wishes to "try and condemn" it must call into action the high council with its judicial functions. This is the force of the language of Doctrine and Covenants 122:6.

26. In paragraph six we laid down a rule to govern in the interpretation of doctrine. This principle is identical with the principle governing interpretation set forward in Doctrine and Covenants 122:8. Each rule must be understood or interpreted in the light of what was given before and what follows after. As an example: Doctrine and Covenants 104:30 says, "It is the duty of the twelve, also, to ordain and set in order *all* the other officers of the church. . . . This word "*all*" is doubly emphasized—over and over. Now if this provision is thought of out of its relation to other provisions of the law, or to the law as a whole, the law is made self-contradictory, for the law says also that all bishops are to be ordained under the hands of the First Presidency. Now it cannot be true that the Twelve are to ordain *all* other officers in the church if a prior right is vested in the Presidency to ordain bishops.

Some Special Duties of Presidency

27. There are not a few provisions of the law which must leave wrong impressions and give rise to confusion unless the principle set forward in Doctrine and Covenants 122:8 is employed in the work of interpretation or inference. We have another instance in the provisions of Doctrine and Covenants 129:8: "The temporalities of the church were to be under the charge and care of the Bishopric . . ."; and "The church has been instructed to accede to the rendition of the Bishopric with respect to the temporal law." Unless the principles governing interpretation are applied, the law becomes self-contradictory again, for it has been previously provided: First, that the church shall give heed to the words

and commandments given through the prophet or president (Doctrine and Covenants 27:2; 43:1, 2); second, that it is the special business of the Presidency to find out the mysteries of the kingdom (see Doctrine and Covenants 6:5, 13; 10:3; 34:5; 43:3; 64:2; 87:5) and to "expound" (i. e., to explain,) the points, principles, or meanings of, to elucidate and to interpret the scriptures and the doctrines of the church. (See Doctrine and Covenants 23:4; 27:1, 2; 43:2; 85:39; 19:2.) And third, the presidents have a superior right "to preside in council and set in order all the affairs of this church and kingdom." (Doctrine and Covenants 87:5.) Now, if Doctrine and Covenants 129:8 is interpreted to mean that separately and independent of and without the advice, counsel, direction, and general supervision of the First Presidency, the Bishopric have rights of interpretation and administration, the law becomes at once a mass of self-contradictions, an enigma, a puzzle in itself, and by its own nature an inevitable source of confusion. And yet such provisions of the law are over and over again thought of out of their relation to the whole, and subsidiary organs are given preeminence over the major and primary organs; they are thought of, not as parts, but as separate and independent identities.

28. It is true, as it is sensible, that having the character, scope, and field of duties defined, the Bishopric should be left to "apply" the law and to preside over and administer temporalities; and "unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the Bishopric should be acceded to." (Doctrine and Covenants 126:10.) In fact, unless more and more men individually are charged with responsibilities and left free to initiate methods for performing their tasks, and are not unnecessarily interfered with in their work, the kingdom of God can never grow and develop.

29. Personally, I have yet to find the first sign of an inclination on the part of the First Presidency to interfere with my work. I have complained somewhat of being left too much alone. But that does not mean that I as Bishop of the Far West Stake have a right to go into my field and set forth one theory of Zion and build at will, and another bishop into another stake and build on principles that contradict my theory of stewardships, and another bishop into another stake with still another idea of Zion. Surely not. The whole institution would fall into disrepute if such were tolerated. We have a head to the church, and while the "head" cannot say to the "eyes" or "hands" "I have no need of thee," surely the eyes and hands cannot say to the head we have no need of your counsel, advice, or direction. The function of the head is to direct; and *until the*

eyes and hands and feet will allow the head to coordinate the functions of all the parts of the body there will be confusion, and no progress towards our goal is likely to be made.

Having effected a coordination, the parts of the body may then be expected to act without constant immediate oversight and direction, but when confusion arises the head again must act or disorder persist and dissolution finally set in.

30. The references made to parts of the Doctrine and Covenants to support the antithesis of our position are too numerous to be taken up and analyzed one by one in an article like this, but they are all susceptible to the very same kind of explanation as we have thus far made. The inference drawn from them cannot stand when the doctrine is interpreted as a whole.

New Hopes for Jewish National Home

By T. W. Williams

"Developments confirm the wisdom of the church mission at Jerusalem and suggest strengthening our missionary force in that land."

"The supreme council of the League of Nations approves the British Mandate for Palestine."

This cryptic message was carried on the world's wires and appeared in leading newspapers and magazines throughout the world. The contents of this message meant nothing to the uninitiated. Others, having only a slight knowledge of its meaning said, "Another potpourri for the sheeny," "Allies playing politics with Shylock," "A real Semitic menace." To the well-informed the news conveyed in this message meant more than any single act of the supreme council since the armistice.

The Zionist organization of America was not slow in following up the advantage gained through the decision of the supreme council and immediately issued a manifesto in which it rightly interpreted this action to be a confirmation of "the right of the Jewish people to establish their national home in the land from which they were exiled over nineteen hundred years ago."

There has been a very definite change of front on the part of the extreme Zionist wing in the past few years, and this also is a very hopeful sign. It will be remembered that the one thing which aroused a united Arab opposition and provoked the anti-Jewish crusade throughout Palestine and Syria the past few years was the unfortunate wording of the Balfour pronouncement in the early days of the war. Since then the British Government has had opportunity fully to express its purpose, and which in no sense

does violence to the rights of the residents of Palestine.

The supreme council in its action has expressed the purpose of the League in straightforward, unequivocal terms, and which must be understood alike by the Arabic and Jewish peoples. This does not commit the allied nations to support the project of making Palestine the national home of the Jewish people. No! The council in confirming the British mandate construes this to mean the recognized right of the Jewish people to establish a national home in Palestine. Here is the difference—

a. Palestine, the national home of the Jewish people.

b. A national home for the Jewish people in Palestine.

The Arabs will never stand for the first proposition. For the Jewish people to attempt to assert their age-old claim of Palestine as their divine heritage, even though backed by such a formidable ally as Great Britain, or the League of Nations for that matter, would at once precipitate a racial and religious war with the Palestinian Arabs backed by the western world on one hand and the Jews and their allies on the other. Nothing but an overwhelming and overawing British army of occupation could possibly prevent the massacre and utter extermination of every Jew now living in Palestine.

Under this clear and definite statement of the purpose of the League of Nations, and which we sincerely hope will be enthusiastically supported by a safe and sure attitude on the part of the Zionist organizations throughout the world, it will be quite possible for the Jewish people now in Palestine and those who may migrate there, as well as the Arabs, to live side by side in peace and come in time to forget their age-old heritage of hate, and to know that even blood relatives have some things in common and when once they understand each other can live as happily together as strangers.

The manifesto of the Zionist organization in America contains the following:

We remember with gratitude the chivalrous cooperation of the men of vision and statesmanship, the representatives of great nations, who made our cause their cause, and who fought our battles as their battles and who now rejoice with us in an achievement which is an honor to them and to humanity.

It will be remembered that here in America, as well as in England, there exists a strong anti-Zionist sentiment. This prevails largely among prosperous Jewish business men who have come into affluence and power in their land of adoption and who are fearful that any propaganda, looking to an extensive Jewish migration to Palestine, would forfeit prestige and possibly minimize or even abrogate

the privileges which have been won through heroic sacrifice and continued struggle, and this against tremendous odds.

There is another group willing to support any conservative move to provide homes for indigent and homeless Jewish families in the Old World, and who, because of the anti-Semitic attitude of the various governments of Europe, are in danger of extermination. Still this group is strongly opposed to the Zionist movement. *The American Hebrew* of New York is the mouthpiece for this group. The editor remarks, "Zionism had been eliminated and Jewish nationalism declared taboo."

This group, according to *The Literary Digest*, is "only interested in the economic reconstruction of the Holy Land." The members of these groups are opposed to any attempt to revive the Jewish state. They say, "Scrap Zionism and build Palestine." They urge that, "As quickly as possible the international organization of all Jews for economic rehabilitation of Palestine, which we have been urging since 1918, should go apace. The Zionist organization will in time become a part of this greater organization; the rebuilding of Palestine may now proceed."

This action of the supreme council has provoked comments favorable and otherwise, some of which we herewith reproduce as giving some excellent sidelights on the whole situation. The editor of the *Brooklyn Eagle* states the question fairly as follows:

To attempt to create a homeland for the Jews in ancient Palestine will be one of the most interesting experiments in history. The task of safeguarding the right of Arabs and Christians, as well as Jews, is tremendous, and the responsibility of the British Government is very great. Unlike some of the other mandates, this Palestine mandate carries with it the promise of more cost than profit for the mandatory power.

The Cincinnati Enquirer opines that under the hand of the Jew "longing to restore the sacred places of his forefathers, the dry desert is beginning to blossom like the rose." This paper deprecates the efforts of protesting elements in "defending the Arabs and Turks for wishing the country to remain as it was."

The editor of the *Springfield Republican* states that "there seems no longer reason to fear that the hope held out of the famous Balfour resolution for a 'national home for the Jewish people' will not be substantially realized." "The demonstrations going on in New York since the decision of the council was reached are eloquent of Jewish opinion on this point. Full realization of the hope remains, however, in the future. The British Government, zealously watched by the League of Nations, will undertake to preserve the rights of all the inhabitants of the land and allow free scope for their legitimate enterprise."

Captain W. Stanley Show, late of the Middlesex Regiment of the British Army, is quoted by the *Literary Digest* as follows:

What have the Turks, the Arabs, and the natives done for Palestine in the past five hundred years? Nothing! Up to 1883 the land was but a dust heap and a ruin. The question answers itself even stronger. What they have done is to increase the desolation and spread of ruin.

Casting aside all religious, national, and racial matters, it can be said that any movement to increase the arable area of the world and to bring peace and comfort to human beings who now lack them is worthy intrinsically and above criticism. If the projected restoration work is permitted to be carried through and law and order is maintained until a sound political organization is effected, the land that once flowed with milk and honey will again be sustaining millions of happy and contented people, where now there live most miserably a few more than half a million.

The Literary Digest gives assurance that "Vatican opposition to the mandate grounded on the fear that it would give the Jews political domination of Palestine is removed." It quotes a British paper which states the case in such a way as to tend to allay all religious opposition.

There will be only one status of citizenship in Palestine, and that will be Palestinian, and the document makes it quite clear that any special position which the Zionist executive may enjoy will not entitle it, in any degree, to share in the government of the country.

As to the Zionist, the heads of the Zionitic organization have given assurance that their activities will be carried on in accordance with the policy set out in the official statement, which, on the face of it, implies and virtually promises an abandonment of the plans for making Palestine a Jewish political state.

The American Jewish World affirms that the provisions of the mandate, while conferring a privilege, at the same time imposes a responsibility which makes it "a test of manhood and merit." It continues:

Non-Zionism and anti-Zionism can never again take the same position as before the mandate. The public opinion of the world recognized the needs, the possibilities, the promise of Palestine for the Jews. The Jews must do the building! The world can give its approval, its moral support, its sanction, but the accomplishment must be of and by the Jew. Those who have all along been ardent will not dare fall back now. Those who have been aloof cannot stand back indifferent. Palestine calls for a united Israel to rebuild it. Shall the call fall on deaf ears? That we can never believe.

And what does all this mean to the Church of Jesus Christ? Developments confirm the wisdom of the church in establishing a mission in Jerusalem, and clearly suggest the strengthening of our missionary force in that land. We should enter in and occupy and fulfill the divine command to bring these people to a knowledge of God and Jesus Christ.

OF GENERAL INTEREST

Cultivating the Soul

The desire to have lived when Jesus walked among men in the flesh, and to have been privileged to realize the glow and enthusiasm which personal contact with him would give, need not be laid aside in despair. The greatest contribution which Jesus would have made to our lives would be the great ideas of God and his kingdom which he taught and interpreted. These great ideas have been lived out in practice by thousands since that day. The interpretation of the way of life set forth by Jesus as seen in the lives which they lived has broader and more far-reaching significance than the few illustrations which we might have seen at the hand of the Master. All manner of conditions and problems have been touched by the teachings of Jesus. Methods of making practical each teaching have been preserved in the stories of those who have tried and succeeded. The way that obstacles have been overcome, by-paths to avoid, the encouragements available, all are made plain for the adventurer in spiritual fields to-day.

What better companionship for the quiet hour than a book alive with the development of an untutored soul into a great world leader in the affairs of the kingdom. How encouraging to read that the handicaps and obstacles overcome by "the Saints" were just the same human difficulties and temptations with which we struggle to-day. How delightful to sit and turn the pages as a strong, fine thinker carries us through our own doubts and misgivings to a place where we find sure footing for all time.

It is said that a man is known by the people with whom he associates. A man also becomes known by the books that he reads. For the thoughts which become his in the quiet hours spent with a book often take stronger hold upon his thinking and life than the ideas proposed by a neighbor across the way. Whether they are presented in cold, dispassionate essay, or with the red-blooded argument of a character in a story, the propaganda put forth is in such form as to permit studying without the embarrassing demand for an immediate conclusion. In that personal privacy of mind which the presence of another person ever prevents, is opportunity for such unhurried appraisal as is essential for the full mastery of another's ideas.

The habit of reading for the purpose of securing soul-guidance and strength is easy to acquire. A little reading of this kind each day soon gives a new stimulus to life. The fresh viewpoints obtained make the day's task a field for adventure. The fellowship of those "who follow in his train" gives a sense of companionship in Life's great adventure. The constantly growing sense of power and assurance because of increased knowledge of the Way helps to convictions that rapidly ripen into service which is of constructive value to the Kingdom. Conversation becomes replete with a new and virile Christian vocabulary. The entire outlook of life is changed. And the delights enjoyed stir to seeking for more reading of the same kind until the one-time self-centered Christian man or woman becomes akin to all the brave souls who have through their lives and pens given to the world an interpretation of the things brought into the thinking of the race by the Son of God.

Wise counselors of youth have ever commended this fellowship of the best in Christian literature. The Reformation saw the possibility of multiplying the message by the timely arrival of the printing press. John Wesley early advocated that his followers read and study for the purpose of cultivating their soul-life. And the many groups of study-classes throughout the church to-day indicate that our own

day is awake to the great value of books which give to the developing Christian life faith, knowledge, and definite data of the Kingdom's progress. . . .

There is not a pastor but who can make suggestions. Just a sign of interest will bring to your doors lists of the treasures of Christian literature. From these may be selected those books which in a winter's reading will alter the currents of thinking and turn all one's spiritual power towards a definite purpose and service. The reading of books for soul culture is a task which returns to the reader large compensation in soul growth, spiritual vision, and kingdom outlook. It is one of life's choicest privileges, and it is available for all.—Kingdom News, pp. 8, 9.

Education—in What?

"Education," declares our good friend Mrs. Maud Wood Park, in addressing the International Convention of the League of Women Voters the other day, "is the reliance of our democracy."

Sure, Mike, and amen to these lofty sentiments! But education in what? They all have grand educations, those million of voters. They can spell a little, write a fairly legible hand, and bound the Ukraine, and toss around logarithms, and make angel food cake and quarter-sawed oak music-racks, and chatter about the Shakespeare folio—but what do the kids know—really? Which one of them knows how to define a grafter? Who can tell in plain, one-word language why it is wrong to take the interest on public funds, if the law does not specifically declare the appropriation of the interest a crime? What graduate from our common schools knows a social act from an anti-social act? What child ever learned at school any fundamental definition of patriotism outside of flag waving and creed memorizing, or baiting the foreigners, or being a "100 per cent American"?

The trouble with education as a panacea for the ills of democracy is that it is all outside of the needs of democracy. We spend billions to teach children nothing about right or wrong in our public morals, and jam their poor heads full of perfectly useless facts and theories about things that are unrelated to the safety of the republic as the moon dogs.—William Allen White, in *Judge*.

Thrift Talks

Success is the result of effort intelligently and wisely directed.

Success does not grow on trees, nor is it wished into existence.

Success is hammered out on the anvil, plowed into the furrows, written into books, sung into a song, born in the brain and purposed and directed by the heart.

Success has no substitutes.

Success gives full weight and gets back its equivalent, never watches the clock, works as faithfully when the boss is away as when present, always gives the best and wants the best.

You cannot do otherwise and satisfy the demands of your own conscience. Tithe payers, aim for success, work for success, and reach success.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

WOMEN'S DEPARTMENT

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

Come to Conference!

As the time approaches for the great gathering of the Saints in general conference capacity, we feel impressed anew with the urgent spiritual need of individual members to be present and partake of the outpouring of good things which will there be given. Burdened and engrossed from hour to hour, and from day to day, with the material and entangling activities of this earthly life, as we are, sometimes our spiritual natures droop and fade because of the lack of re-vivifying influences. We drift along, without thought or consciousness of our drifting, until suddenly we awaken to the fact that we have become cold or indifferent concerning many things which once were meat and drink to our souls! Or, worse still, we find ourselves in grooves of habit, grinding along in a semi-service which has in it little vitality or appreciable results.

It is time for new showers of blessings. It is time for new ideas and new perspectives. It is time for new visions of our goal, a new sense of the ideals towards which the church is moving, surely, however slowly. Who of us cannot be benefited by coming to the General Conference, and there establishing the new contacts our spirits need; being baptized anew in the waters of unity and consecration, and building afresh the structure of our faith and hope?

The general superintendent of the Department of Women expresses the wish that every woman in the church who can "find a way or make one" to attend the conference, will do so. She writes of her plans briefly, telling of the department sessions at which vital and absorbing subjects will be discussed, of talks and lectures, for which are being enlisted some of the best talent in the church, specialists along various lines, and, best of all, a program of procedure upon which the several leading departments of the church will unite.

The "signs of the times," lately, seem to indicate that the Women's Department, the Sunday school, Religio, Health, Educational, Music, and other departments may in the near future, lose some of their present lines of demarkation and a more precise and scientific adjustment of their work be made in order that it may be the more efficiently performed. Should some definite progress in this adjustment be made at the coming conference, would it not be to the interest of every woman to whom has been given responsibility, such as local leadership or superintendency, or the care of the district as organizer, to be present, and to get at first hand a good and workable understanding of the progress and changes made? Much of the confusion of the past has come about because women did not put themselves in a position where they might be well-informed concerning changes which have come about in the management of the work.

Some people have complained about so many changes. They say that they no sooner get their workers lined up under one plan than it is all upset, and from headquarters comes out announcement of a quite different procedure. Dear souls! They fail to grasp the thought that changes denote progress. Where would the reapers of to-day be if they used only cradle and flail? Who would wish to journey by ox team across this teeming country? Who would choose to go back to the fireplace, crane, and brick bake-oven of our grandparents?

Nay, nay; let us cease crying out against the rapid progress which is being made, or the changes which become automatically necessary to meet new conditions! Let us rather

determine that we will lose no time and spare no effort in acquainting ourselves at once, of all such changes, and putting them into effect as soon as possible, that the greatest amount of good may be done.

So come to conference! Decide to become one unit in the splendid body of Saints who will assemble to do the will of the Lord, to receive his instructions, to drink reviving draughts of inspiration and enthusiasm, to meet and greet old friends and to make new ones, between whom and yourself are established bonds like unto no others in the world!

"Come, let us reason together!" Let us sit at the feet of our Lord!

AUDENTIA ANDERSON.

Our Parents and Their Books

September is the month for the resumption of study. Children will be getting back to school, young people to college. What of their parents? "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." Do we feel that we come under this good counsel? Is parenthood so unimportant that we need not study to discharge its duties and obligations successfully?

The study of "people" is what is undertaken when we open a text on sociology or psychology. To become acquainted with mankind is almost necessary if we would pass through this earthly existence profitably and be of benefit to our fellows. We cannot well minister to our children, our families, our neighbors, or our church, unless we know of fundamental needs, and how to most completely supply the same. Parents who concern themselves about the little minds and natures which have been given them to train and mold unto a semblance of divinity feel that the utmost they can learn, the greatest amount of information and assistance they can obtain from the study of "good books" is little enough for the accomplishment of their task in righteousness.

"Bring up your children in light and truth," in order that Satan shall have no power over them. Is it a light task, think you? Do you feel you, yourself, have a just comprehension of truth, or an adequate knowledge of the "bringing-up" processes, that you will be able to present these precious souls to God, "acceptable offering"?

Let us hope and urge that September will see not only the children of the Saints returning to their books and study, but also the parents, either in groups, or alone, with God for guide and counselor, making fresh beginnings in their search for light and truth. The tendency of the day is away from God, away from things of the Spirit. Only by utmost zeal and determination may any of us make appreciable progress in the other direction. And the danger to these little ones, in their impressionable years, is great and grave indeed. As parents we should have a definite program in our work. We should prayerfully consider what lacks there are in our home life, what needs we have in the way of knowledge and development, what environment and influences we wish to throw around our loved ones; and then, with courage and the conviction that God will be well pleased with our endeavors, patiently set out towards the goal we have set.

The Women's Department has prepared, for your help and encouragement, outlines on various subjects. These have been frequently advertised, and may all be obtained from the Herald Publishing House. In addition to the courses in Psychology, Sociology, Mothercraft, Parents' Problems, Civics, etc., which have been prominently before us the past year or two, there soon will be ready an outline of Elizabeth Harrison's splendid book, *A Study of Child Nature*. This book has a most admirable attitude towards child life, and no parent whose heart may be reached by an intelligent

appeal for a sympathetic understanding of the little ones committed to his care, can read Mrs. Harrison's book without feeling a new determination to deal wisely and justly with his children.

Another new outline is "elementary biology," based on that simple but beautifully-told story of life and its beginnings written by Ellen Torelle, viz, Plant and Animal Children; How They Grow. Even adults who have read and studied in advance of the simple forms of this book may read and digest with profit, and be the gainers in having had freshly impressed upon their minds, some of the better methods by which a knowledge of sex truths may be imparted to the young. As a foundation for deeper study, this little book has few superiors. Ministers, to whom our young people should feel free to come with some of the innermost problems of life, would do well to make its contents their own, and from its stores of simply and purely-told truths, draw inspiration for their own kindly and spiritual ministrations. One dear young soul, set right about the God-made laws of his being, and saved from the whirlpools and eddies of to-day's hurrying tide, would be worth a hundred times the effort made in preparation for the service rendered him.

Mothercraft for Girls, simplified from the text used by Women's classes, will also soon be ready for distribution, we hope. Many of the deplorable mistakes of the past generation will be avoided by the mothers of the future, if we have our way in early teaching our girls concerning the responsibilities and duties of motherhood—that blessed crown which is almost sure to be placed upon their brows sometime in their lives. A right attitude towards this race obligation, a desire to discharge it wisely and well, a steadying of the tides of influences that seek to regard it lightly or irreverently—all this a true parent desires for his children. May the time come speedily when both fathers and mothers will have learned the fundamentals of child care and training before assuming such responsibility!

So, as September has come and your classes are forming and you are looking forward with appreciation and pleasure to the serious and worthy accomplishments of the coming season, do begin early, decide what you will undertake to do, set your goal, (and set it well up on the path, the long, long path to perfect understanding and knowledge,) and then allow nothing to dissuade or discourage or disappoint you! Perseverance brings its own rewards, even if your efforts cannot be measured by other standards! Righteous desire and patience are both coins of the spiritual realm, and their possession is worth while!

Write to our office for information about these courses of study.

Out of the Boy

In a characteristic little poem with the above caption Edgar A. Guest has given us some food for thought. He calls attention to the care with which folks will save money 'gainst future need, or treasure seed from finest flowers, that they may, later, revel in their beauty and fragrance, but how seldom they seem to remember that the boy is but the seed of the future man, and is much more worth saving and treasuring than gold or blossoms.

A fine thought conveyed in the poem, also, is that of our responsibility to the children of the "other folks." "Anybody's" boy may become the wonderful man of genius and accomplishment, and none of us should withhold the "word in season," the steadying hand, the loving counsel which may be the blessed means of saving just at some critical moment.

The closing stanza is worth pondering:

"Who touches a boy, by the Master's plan,
Is shaping the course of the future man;

Father or mother or teacher or priest,
Friend or stranger or saint or beast.
Is dealing with one who is *living seed*,
And may be the man whom the world shall need!
For who can measure the pride and joy
That may some day grow from a little boy?"

A. A.

About the Courses

A word of explanation in regard to the "Child Care Course" as put out by the Department of Women, is due those writing for said course. The original supply of pamphlets is exhausted and the issuance of the new edition is indefinite.

We are happy to present for your study our question outline course based on Mary L. Reed's *The Mothercraft Manual*, which deals very clearly, simply, and authoritatively with the care of children, and in addition presents other much needed information. Every home should have this *Mothercraft Manual* in its library. The text is \$2.10 and the Outline is 15 cents. These can be had by writing to the Herald Publishing House, Independence, Missouri.

A Study of Civics

Text: *The New Civics*, by Roscoe L. Ashley

CHAPTER XVII

Other Business Activities

I. Interrelation of Modern Government and Business

1. Sherman antitrust law.
2. Interstate commerce laws.
3. State action.

II. Money and Banking

1. Money standards.
 - a. Bimetallism.
 - b. Market ratio and legal ratio.
 - c. Monometallism.
2. History of the American coinage.
 - a. Alexander Hamilton's recommendation in 1792.
 - b. Discuss the financial laws of 1834, 1873, 1878, 1890, and 1900.
3. Our national banking system.
 - a. Gold and silver certificates.
 - b. Bank notes.
 - c. Present national banking system established 1863.
4. The Federal Reserve system.
 - a. Its purpose.
 - b. The Federal Reserve Board.
 - c. Number of Federal Reserve Banks, their notes, and business.
 - d. Land loan banks established 1916.
5. Wages and prices.
 - a. Changes in the value of gold.
 - b. Need of comparing wages with prices of commodities.
 - c. Improvement in standards of living in America.

III. Miscellaneous Activities

1. The post office.
 - a. Its work and development.
 - b. Extension of its work in recent years.
2. Government and agricultural development.
 - a. Federal appropriations to agricultural colleges and experiment stations.

- b. Soil surveys.
- c. Plant breeding.
- d. Plant importation.
- 3. The Weather Bureau.
- 4. Indian Affairs.
 - a. Indian agents.
 - b. Aid given to Indians.

Suggestions for Reading and Discussion

1. "Deflation, the Federal Reserve system and the farmer," by George E. Roberts, vice president of the National City Bank, of New York City. In the *Independent and Weekly Review*, December 31, 1921.
2. "The cooperative movement," in *The Saints' Herald*, January 5, 1921.
3. "The Indian and the Government," by Thomas L. Sloan, in *Zion's Ensign*, December 16, 1921.
4. "Taking banking out of politics," in *The Independent*, December 11, 1920.
5. "What Congress should do," address by John Skelton Williams, former comptroller of the currency, in *The Com-moner*, July, 1921.
6. "The farmer and cooperative banking," by Frederick C. Howe, in *The Farmer and Stockman*, March 17, 1921. Mr. Howe is secretary of the Committee on Banking and Credit of the All-American Farm Labor Cooperative Commission, Machinist's Building, Washington, District of Columbia. Write him for information concerning cooperative banking or the general cooperative movement.
7. Discuss the treatment given the Indians by the Government of the United States.
8. Consult some text on political economy for short talks on the following:
 - a. Money and its use.
 - b. Fiat money.
 - c. The use of gold and silver as money.
 - d. Early banking institutions.
 - (1) Bank of Venice established in the twelfth century.
 - (2) Bank of Genoa established in the seventeenth century.
 - (3) Bank of England established at the close of the seventeenth century. DORA YOUNG.

Prehistoric Mexicans

At Chalchihuites, Zacatecas, Mexico, a room one thousand feet square has been discovered amidst the ruins of that place by J. L. Killer, of Andover, Massachusetts, according to a recent newspaper account. Many beautiful carved columns of stone have been found.

The statement is made on the authority of archæologists who have visited the ancient city at Chalchihuites and inspected the ruins brought to light by the recent excavations, that they were the work of a civilization which had no connection with the prehistoric race that built the buildings and temples that are now in ruins in southern Mexico, nor are the ruins at Chalchihuites similar in any respect to those of San Juan Teotihuacan, where the pyramids of the moon and sun are found. Neither do they bear any resemblance to the ruins at Casas Grandes in the northern part of the country. It is said to be evident that the people who built the wonderful city where the little pueblo of Chalchihuites now stands were highly cultured and especially advanced in the arts.

College Day September 24

LETTERS AND NEWS

The Church and Democracy

The word *democracy* comes from the Greek, and literally mean the rule of the people.

A pure democracy is where all the people of a given community or of a nation can meet together and express their will by legislative acts. Where the community is large all the people cannot meet together, and the nearest approach to democracy is to delegate to a smaller number the authority to act for the whole body. When such is done by a government, it is called a republic, and the people's democracy or will is expressed in that form.

A king when he is an absolute monarch rules without the people having a voice. A limited monarch is restrained by law and cannot do all he wishes to do without consent of the people. That is just one step towards democracy.

God, who always knows what is best for the people, does not favor kings, and he has expressed his disapproval on several occasions. In the eighth chapter of First Samuel he tells of his objections to a king and the trouble they would have if they had one, but the people wanted a king, so the Lord granted their request.

Nephi disapproved of a king. (2 Nephi 4: 28.) Alma was of the same opinion and advised the people of the troubles to come by having a king. (Mosiah 11: 7, 14.) The reference to a king is not made because of any fear that we will have a king in the church nor one at the head of our Nation, but because there is a principle involved and we should know how it will apply in our church government.

In the very beginning of the church in 1830 the Lord gave instructions so that our people could begin right: "And all things shall be done by common consent in the church, by much prayer and faith." (Doctrine and Covenants 25: 1.) "For all things must be done in order and by common consent in the church, by the prayer of faith." (Doctrine and Covenants 27: 4.) In the Book of Mormon is found the following instructions: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people." (Mosiah 13: 35, 36.)

When our Government was organized in 1787 the members of the convention and many others did not want to put much power in the hands of the common people, and so the right to vote went with property qualifications in most of the states. The creation of the Senate was to get a body of men from whom at that time the common people was removed two steps. The provision for the electoral college was to get the selection of the president away from the people as far as possible.

Our Church a Religious Democracy

Our church is a religious democracy, though it also has some theocratic features, one being a prophet through whom the Lord speaks and gives us his law. The Lord had good and sufficient reasons for wanting his church to be democratic in its organization, and only two will be noted in this article, as they will be sufficient for the purpose that is had in view.

He knows that no man, nor any small group of men, can possess all the knowledge that can be connected with a given subject, nor all wisdom to apply that knowledge, and without that knowledge and wisdom it is impossible to form the best conclusions. It is an old adage, "It takes all the people in the world to know all things in the world, and

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each one only knows his small portion." Solomon said, "Where no counsel is, the people fall; but in the multitude of counselors there is safety." (Proverbs 11:14.) He knows that no man, or small group of men, has so far advanced in the development of character, in moral qualities, that they are not influenced in their judgment by their prejudice, their jealousy, their enmity, their desire to please, their desire for praise.

Democracy may move slowly, it may make mistakes, it may sometimes temporarily fail, but it is always moving onward and upward, and developing men in whose lives are revealed the ideals of Jesus Christ. Democracy is making men to-day whose names will be honored by the future historian for a record of faithful service in the cause of right.

There are two honored names that represent the spirit of democracy in their widely separated fields of labor; both represented Jesus Christ and interpreted his message to many. One was the late President Joseph Smith, who would grasp the hand of a sister in a calico dress and a sunbonnet in a friendly touch as quickly as the one bedecked in jewels and dressed in the garb of wealth. He could not be jealous; he could not be hateful and resentful; he honored and respected the man who with manly firmness opposed him; and he loved the brethren because of their manhood and not for their wealth.

Abraham Lincoln loved friend and foe and could not hate his enemies. He worked with men who were his political enemies, and it only made him nobler in their sight. Mr. Stanton, Secretary of War, was a man of the opposite political party with whom he had many trying episodes because of their opposite temperaments. Mr. Chase, Secretary of the Treasurer, while a member of his cabinet intrigued to defeat him for the second term for the presidency. Yet for four years he worked with them and sat in the cabinet meetings with them. Why could he do this? Because he was above the little things of the world and only gave recognition to their sterling worth as men in the service of their country.

Put on the Brakes

We need the spirit of democracy, and we need many other things, but I am only writing of that now. We are drifting from it; we must put on the brakes and stop the car before it gets going too fast; if we do not, there will be a catastrophe at the turn of the road.

We must return to the annual General Conference. The people must be brought together oftener, and especially the ministry; separation will kill out the spirit of democracy and finally spirituality. We cannot express the gospel of Jesus Christ unless we are social beings. The ministry must take upon themselves their God-given responsibility and assume their proper place as legislators, and this is especially true of the Quorum of Seventy, as the law makes them a responsible body of men, in some things equal with the Quorum of Twelve. We must not make the mistake that has been made by men of good intentions, but wrong in judgment, that the common people are too ignorant to be trusted with the responsibilities which democracy brings.

We must increase the intelligence of our people wherever it may lack. God knows the potential power resident in man and it should be brought out and not suppressed. Isolation will kill all the reserve force we possess. Intelligence, light and truth, is the great friend of democracy, and ignorance is its deadly foe. France in 1870 and Germany in 1918 became republics. With scarcely a ripple on their political seas they passed from their monarchical forms of government, and it was made possible because of the intelligence of the people. We need to reform our methods of doing business. By custom we have practically limited ourselves to from twelve to

fifteen days, and it often occurs that one speaker will occupy one to three hours in speaking on a subject before the house. Such a course might be permissible where the time of adjournment was indefinite, but it is unfair to the body and others who may want to speak. It is not necessary to shut out debate within the time custom permits, but it should be divided more equally among the members. There is more knowledge from the many than from the few, and we should give better opportunity for a greater range of expression than to narrow it down to a small number. We need a permanent rule that will be more fair and just and at the same time will not prevent a proper discussion of all important questions.

Conference a School

Our General Conference ought to be the university of the ministry, where once each year they could take a post graduate course of two weeks or more in scriptural teaching of the law of the Lord as a supplement to their year's work in the itinerant ministry. It would add greatly to their efficiency, encouragement, and happiness for the years ahead of them. The teaching should be by those whom the Lord has made the interpreters and teachers of the law, the First Presidency and Bishopric (Doctrine and Covenants 122:1, 2; 129:8) and it should not be passed on to some one else. Teaching the various "ologies" of the worldly wise, and abstract and abstruse questions of doubtful utility will not get us anywhere in our gospel work. What we need and must have, if we are to go to the world in unity with our message, is that those whom God has appointed as our teachers will interpret the message of Jesus Christ to the present world in a language they can understand.

In the 119th Psalm, 105th verse, David said, "Thy word is a lamp unto my feet, and a light unto my path." That is what we need in our work; light to a world that sits in darkness and is dying before our message can reach them. I can imagine Jesus our great leader with his great heart of tenderness and love as he looks down on the world of sorrow and sees those who sit in darkness and cannot extricate themselves because they have no light to lighten their pathway, and hear him say, How long, oh, how long, my children, will you divide your allegiance between me and the world? Why cannot you be mine and mine alone?

The hearts of most of our people are right. They are anxious to do the right thing. They will respect and follow a leadership that will trust them and take them into their confidence. Isolation and government by the few, whether in church or state, creates suspicion and distrust. Our people will respond to the missionary call and sacrifice many of the pleasant and comfortable things of life and of their material wealth if we will trust them and help them to feel that they are partners with the church and with God in this great latter-day work. The whole world is awakening and answering to the call of democracy, and we must not permit it to die out in the church. We must feed it, nourish it, encourage it, and it must be fed on light and truth, and then it will become a living flame to enlighten the world as well as the church.

EDWARD RANNIE.

Apostle Griffiths at Four Reunions

Gratifying results at some of our biggest reunions.

I have thought perhaps a little information regarding the four reunions I have attended of late would be of interest to the readers of your paper.

The Chatham reunion, held at Erie Beach, was a success. The brethren having supervision, viz, Brother Lamont, Bishop

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Dent, David Snobelin, and others, did all within their power to make it interesting and profitable to all in attendance. Brother Lamont had business to attend to during the day, which necessitated his being absent a great deal of the time except on Sunday. Bishop Dent had his hands full caring for the needs of the camp, but his genial smile made all feel welcome. We feel that he is the right man in the right place. Brother Lamont is an expert at making people feel happy and has the good will of old and young. The district president, William Leverton, was unfortunate in that his farm work kept him from most of the services.

The preaching was good and the social services were of high order, up to the time I left. The young people did not come up to the high mark reached by other young people in other reunions. It is possible that the environment had much to do with this condition, as the locality is quite a summer resort. We learn that before the reunion ended the young people had a wonderful meeting, at which the power of God was displayed to a remarkable degree. However, the writer felt impressed that another location, free from the present environment, would be more acceptable to the Lord and prove more beneficial to the young spiritually.

I had occasion to appreciate the kindness of the Saints of this camp, having been unfortunate in losing my suit case on the way from Windsor to Chatham. They took up a collection, materially assisting me to procure new clothes, etc. The luggage carrier bracket on the automobile worked loose, allowing the suit case to jump off, and I have not heard from it since, notwithstanding we advertised in the newspapers. There were many things in it which cannot be replaced, and we have almost lost hope of ever seeing it again. Our Canadian Saints are generous and kind-hearted and make one feel at home in their midst.

The Central Michigan reunion, held at Pinconning, on the bay, under the auspices of the young people of the district, was a decided success in every respect, a veritable Pentecost from start to finish. This demonstrated what the young can do when they cooperate and put forth an effort. They had spiritual prayer meetings every day. Upwards of two hundred were in attendance, and it was amazing how they deported themselves; always on time, united in their efforts, and taking active part in the meetings. I wish to say to their credit that they are the first reunion that I know of to carry out the Word of Wisdom—no tea, coffee, or meat in evidence. No charges were made for the food; meals were free to all. No wonder they were blessed so abundantly. They have one hundred fifty or two hundred dollars to their credit after paying all expenses. Subscriptions were received from the various branches throughout the district, showing that the old cooperated with the young to make their meetings a success.

Their preaching tent would hold two or three thousand people. Automobiles could and did drive inside the tent. Great crowds of outsiders attended, and among the number many Lamanites. One remarkable gift of tongues through Brother John Shields was understood by some of the Indians present, one Indian saying he could understand the tongue better than the English interpretation. Many gifts of the Spirit were manifested, to the encouragement and unlifting of the Saints, thus showing the approval of God.

Brethren Umphrey and Doty, and Patriarch George Burt, with others of the older people, rendered all the assistance within their power and were kept busy from start to finish. Brother Otto Bartlett, Sisters Grace Doran and Mildred Mitchel should receive special mention for the part they took in the reunion. The preaching and all the other meetings were graced by the power of God to the comfort and edification of all. This young people's reunion will go down in

history as one of the most remarkable ever held in the church, and those who had the pleasure to be in attendance will bear witness to the truthfulness of this saying, "No one privileged to meet there will soon forget what he saw and felt of the outpouring of the Spirit of God."

God bless the young! And his holy name be praised that so many of them are coming to the front, manifesting willingness to be of use to build up the kingdom of God and establish righteousness among men.

Kirtland reunion is still maintaining its reputation as being one of the best in all the world. It was thought that in view of the General Conference being held so soon and so many of the people apparently desirous of attending the same, that few would be in attendance this year; however, there was a larger attendance this year than at any time previous. There were people there from Canada on the north to Texas on the south, and from the Atlantic to the Pacific. The Temple seems to be the Mecca of latter days, and those who had the good fortune to attend were well repaid for the time and money expended.

All the meetings were graced by the power of God, which was wondrously displayed from beginning to end. The last social service on Sunday morning in the sacred Temple was a reminder of Pentecost day. The sacred building was packed with Saints, and God's Holy Spirit baptized all within its hallowed walls. I am not able to describe what we experienced on this glorious occasion, but only wish that all of God's children could have been there to experience the blessings enjoyed. Tongues, prophecies, and visions were manifested in great abundance.

Surely the God who directed in the building of the Temple, and who has preserved it throughout the years past, is demonstrating still that it is the temple of his choice.

Here again the young people of the church, between two and three hundred of them, met in the woods every day, with the exception of one day when they assembled in the upper or apostles' room. What a wonderful sight it was to see this great army of young people marching to the place where services were to be held! Here the Lord met with them daily by the outpouring of his Spirit.

Every morning the great assembly of the Saints met in front of the Temple for their morning devotions. This was the key, opening for them blessings of the day. This was again repeated at the close of the day's labor, ere retiring for the night. It was wonderful to hear the voices of Saints from Canada, east, west, north, and south, joining in singing praises to Jehovah for the privilege of assembling at "the house of the Lord."

While these young people and older people engaged in worship, Sister Strachan gathered all the smaller children in the large tent, at the rear of the Temple, where they were cared for and instructed in things which they could easily comprehend and which would be useful to them in future.

The spirit of peace which comes from God and that no man can take from us prevailed through the reunion, and all were glad of the opportunity to be there and dreaded the time of parting. Surely such experiences are but a foretaste of the great reunion over which Christ will preside when the Saints from east, west, north, and south shall assemble in the marriage supper of the Lamb.

At the reunion still in session at Boyne City, Northern Michigan District, we are pleased to report that the same power and Spirit which prevailed at other reunions is here to bless. They have a beautiful location, five miles from Boyne City, in "The Park of the Pines" on the shores of beautiful Pine Lake. It is gratifying to the undersigned to be able to inform the readers of your paper that the young

people are having prayer meetings every day by themselves and enjoying the blessings of God, which proves to us that God is no respecter of persons, but is pleased with all, wherever and wherever they may be, who are earnest in service and desirous of doing the Lord's will.

One beautiful thing about the young people named above, is their willingness to participate and help make the meeting a success. Their faithful attendance at each meeting has had much to do with the success of the reunions named above.

There is quite a large gathering in this north country in view of the size of the district and the scattered condition of its members. All move about the camp with pleasant countenances and smiling faces, which is an indication that they are glad they are here. The preaching has been of the highest order, here and in all the other reunions I have attended, the speakers being blessed with light and liberty and a message for the people, which proves to us that the Father above, and his Son, Jesus Christ, are concerned in his people and the work committed to their keeping.

If the power of God which has been present in all the reunions shall characterize the coming General Conference, it will be one of the greatest and most spiritual in the history of the church. And if we will carry the Spirit which has attended us in the different gatherings of late to Independence, its success is assured; and if dark clouds should seek to intervene, this power will penetrate and roll them away to our entire satisfaction and the glory of God. We would advise the Saints throughout the world to fast and pray to this end.

I wish to call attention to the splendid service which has been rendered by the leaders of choirs, orchestras, and bands, materially assisting in making the reunions what they should be. John Martin and Brother Householder with their choir surely made a mark for themselves at Kirtland reunion. Brother Romig, with his orchestra and band, are worthy of mention. The beautiful music rendered by this band in the park and on the belfry of the Temple, almost every day, was very inspiring and was appreciated by those who heard it. Brother B. H. Doty and his orchestra and the assistance of Brother John R. Grice at Pinconning were also elevating and enjoyed by the people both in and out of the church. Brother A. E. Starks, leader of the Boyne City reunion, aided by John R. Grice and B. H. Doty, are furnishing the music and singing for this camp. We therefore realize that the admonition given many years ago to our people is being heeded by the young of the church of to-day and bearing fruit in many places.

I have been kindly treated by all the officers and members in all the places that I have visited and I hereby thank them for their kindness.

Time and space will not permit me to give the names of all the ministers who were present and preached at the five reunions that I have attended. Brother James A. Gillen of the Twelve preached some very fine and instructive sermons at Kirtland reunion. Brethren W. I. Fligg, John R. Grice, Glaude R. Kuykendall, B. H. Doty, John Shields, Joseph Yeager, and Cornelius Clifford, and others of the traveling ministry reached the high mark in their preaching.

I leave here Monday for Bay City, Saginaw, Flint, and Port Huron and will attend a district conference at the latter city, September 1 to 3.

Yours in gospel bonds,
GOMER T. GRIFFITHS.

College Day September 24

Deer Park Reunion

To leave their apartments and glaring pavements in the middle of summer and come to beautiful Deer Park, with its great trees, pretty birds, wild flowers, and wooded roads which say, "Walk here," is a reviving experience. Here mothers may come with their children, and the children are free to play and wander to their hearts content without harm or danger. Here the young people may gather to play games, swim, and build camp fires, away from the commercialized amusements of the city. Here the tired business men relax and forget the weary grind of factory, office, or market. The association of Saints makes this relaxation a joy to the soul, while the fresh air and freedom of outdoor life is body building.

The grounds are unusually well equipped. There is an ever-flowing spring of pure, cold water, which is piped conveniently near. The tents, with their wooden floors, and the strong, comfortable cots, are the property of the district. The kitchen, with its gas ranges, hot and cold running water, stationary tubs, and large refrigerator, is equipped to serve hundreds. The well-screened dining room, with its ample floor and table space, invites all. This year the feeding end was supervised by Albert N. Hoxie and William Nichols. The food was unusually varied, well cooked and served. A professional chef reigned in the kitchen, and a number of colored waiters lived but to serve those who dined at the commissary. The philosophy that we eat to live, but do not live to eat, is ideal, but properly balanced, well cooked meals, served in company with congenial people go very far towards keeping a camp happy and satisfied.

The Deer Park reunion was restful. There was no wild scramble to get from one meeting to another. There was ample time to keep the tents clean, well aired, and in order, to care for one's person, and for soul recreation with one's friends, to play tennis or baseball or to swim. There was time for all; the days seemed long enough and no one complained of being tired.

The organization was effected on Saturday evening, the 22d, choosing Ephraim Squire district president, John Zimmermann, jr. (pastor of Philadelphia Branch), Apostle J. A. Gillen, and President F. M. Smith as presidency. Albert N. Hoxie was chosen secretary, Sister Walter W. Smith was given charge of institute work, and Wayne Smith, of Independence, and George Harris, of Brooklyn, were intrusted with the recreation.

The social and recreational phase was allowed to develop. Saints from various branches (one family from Council Bluffs, Iowa, (the Millers) and another from Manhattan, Kansas, (the Carlsons) mingled in groups, chatting, discussing, and getting acquainted. The young folks (of whom there was quite a group on the ground from first to last) went enthusiastically not only to swim but to play tennis and baseball, horseshoe, quoits, and various other games. There were joyous "sings" and moving pictures. There were wonderful camp fires, when they did their stunts which ran from singing limericks to grand opera arias in Spanish. There were corn roasts, wiener roasts, and marshmallow roasts, as well as watermelon feasts and a great clambake.

There was a swimming trip to the Delaware and a hay ride through the country. In all these things the participation was universal, the comradeship delightful, and the result was a love for the camp. No one wished to leave the grounds for other attractions. The women and girls of the camp assembled hastily every morning for their "Daily Dozen" setting-up exercises, directed by Sister Katharine Nichols and her phonograph. Sister Milligan (organizer for Women's Department) provided a hammock and chairs for a daily afternoon gathering, to which came the sisters with

their mending and fancywork to discuss the lessons in home economics and other subjects of interest. It became a sort of forum. Here Brother Max Carmichael and Sister Dora Glines answered some of our questions. Here we found the good points of each other and our friendships grew.

The educational work took the form of a daily lecture at 10.45 a. m. followed by discussions. *Our list of lecturers and educators follows:

Zion and stewardships, F. M. Smith, Ph. D.

Religious education, Max Carmichael, A. B.

The importance of the home; Why we miss opportunities, Dora Pankey Glines, Pd. B.

Boy Scout work, Wayne Smith, A. A.

Demonstration of Scout work, Dudley Smith and Roy Sallade.

Health ideals, Gertrude Copeland, R. N.

Cultivation of sentiments; Heredity and mental traits; Relation of spirituality to education and training, Walter W. Smith, M. A.

Health of pre-school age children; The project method in religious education, Eunice Winn Smith, A. B.

The evening services the first week of the reunion frequently took the form of a camp fire, where the songs of Zion were sung by all, and then we listened to Arthur Gillen, or Daniel Macgregor, or Walter Smith tell how they were brought into the work, or how they came to take up the ministry, or such other comforting, faith-building theme. These talks reached young and old and brought a glow of the old fire we have all experienced in our earlier association in the church. Our later sermons were more formal. President Frederick M. Smith joined us for the second week and was very generous with his sermons. Brother Max Carmichael preached once in his forceful manner.

The services on Sundays were greatly augmented by Saints down for the week ends. Sundays were full of enthusiasm and interest.

Three were baptized by Brother Macgregor.

The daily morning prayer meetings were the cream of the reunion—there all participated, worshiping in unity. The faithfulness, steadfastness, and satisfaction expressed by the older Saints strengthened and encouraged the younger, while the consecration, devotion, and aspirations of the younger Saints comforted the older. The voice of the Lord was heard in tongues and prophecy; and the wooing Comforter entered willing hearts, bearing messages of courage and hope, guidance and direction; and inspiring a going forth to religious activity in the service of God and our fellow men.

Altogether this was a wonderful reunion; a time of rest and refreshment of body and mind; a period of social recreation and joyful participation. A season of intellectual stirring and searching. A waiting upon the Lord and its resultant spiritual exhilaration and exaltation which can only reach its true culmination in service.

EUNICE WINN SMITH.

Lowbanks Reunion

I had the privilege of attending part of the reunion at Onset, Massachusetts, and also "our own" at Lowbanks, Ontario. The biggest item of the many big things at Onset this year, in my opinion, was the way the young people were handled. The committee picked the right man in John F. Sheehy as leader. He has a genius for leadership in that direction. Every morning the young people gathered in their own tabernacle for prayer and testimony, and they were there. It was inspiring to hear their prayers and testimonies. But I didn't start out with the intention of writing up Onset; Lowbanks is my objective.

I had the privilege of traveling with Apostle Gillen from Onset to Lowbanks. I wasn't long in discovering that he had plenty of apostolic timber in him. His earnestness won the people at both the reunions.

Lowbanks grounds are located in a beautiful crescent on Lake Erie, about thirty miles from Buffalo and eighty miles from Toronto. The lake at this point is somewhat shallow, providing a lovely beach and making the water somewhat warmer than the deeper lakes. So the bathing is exceptionally fine.

There were seventy tents on the grounds. There is a permanent cement floor for the "big top" used for the services. There is also a cement walk running along the main "street" of tents.

Lowbanks has several advantages over any other reunion I have attended. They have an abundant supply of cheap natural gas available. They use this for illuminating the grounds and for cooking. The kitchen and commissary facilities are the best I have ever seen. A large tank on top of the dish-washing department supplies running water, red hot and cold. The natural gas makes the former possible. So the men can get all the hot water they want for shaving and the women for washing, even when the cooks are looking you right in the eye! Very little food was wasted at Lowbanks.

As the grounds are located in a strictly farming community, you can be all dressed up but there is no place to go; the result is, everybody stays "at home."

The program adopted by most reunions is also carried out here. Wednesday and Saturday evenings are devoted to concerts, the farmers turning out in large numbers.

Sisters Strachan and Macgregor had charge of the children and girls and entertained and instructed the children in many delightful ways. One stunt was turning the boys into Indians and making birch bark canoes from the trees right on the ground!

Sisters McLean and Floralice Miller conducted the Women's Department and furnished entertaining programs. The spirit of service strongly characterized the gathering, with one very much to be deplored exception. The weather man was very disagreeable for four or five days, but at last he caught the spirit, and in the closing week poured sunshine all over the place and in our hearts.

The committee was composed of very capable men and women, and they worked in entire unity. The result was, everything passed off smoothly, giving us a "satisfying" gathering of happy, contented people.

There were present of the general ministry, Apostle J. A. Gillen, Guy Levitt, A. E. Stone, George W. Robley.

Sincerely, C. EDWARD MILLER.

TORONTO, CANADA, 131 Quebec Avenue.

Choir Recognition in Hawaii

Members of the Honolulu Choir sang in the Kawaiahao (Hawaiian) Church last January, when the late Prince Kalanianalae was lying in state prior to the funeral. Only certain organizations were given this privilege. Again our choir has been recognized as one of the musical associations of this city, by furnishing a sextet, which gave a radio broadcast program on August 12.

We have in the Honolulu church three choirs, viz, the morning choir, composed of the older members of the church, in charge of Mrs. E. B. Hull; the evening choir, composed of the young people, in charge of Sister Bernice Kahanmoku, and a junior choir in the church occasionally, being trained by Sister Hull. These choirs meet for practice

every week, and they are able to furnish music for all occasions.

A number of the older members sing the old Hawaiian songs accompanied by stringed instruments on special occasions. Age does not make the Hawaiians forget the gladness of their youth, so far as singing is concerned at least.

E. B. HULL.

An Appreciation of the Herald

I want you all to know that as I have read the HERALD I have often thought of the faithful workers who are behind it, giving the necessary momentum, time, and energy—each one with his problem to solve.

HERALD workers, it is absolutely impossible for you to measure the mighty work which you are accomplishing in the lives of others. I cannot peruse one copy but what there comes a most powerful determination to do my part in the gospel journey, and I find myself singing and smiling when the obstacles present themselves, rejoicing in the conflict, and I realize that the HERALD is responsible to a great degree for the part it takes in my life.

So if at times we become discouraged, or localized, look forward to the great fields of readers and thousands of souls who are watching for the HERALD, whom you cannot see or speak to except through the paper. Then with this vision enlarged, "sing, smile," whistle, and take a renewed grasp of the "onerous" duties and they will become *golden opportunities* and you, each one, will enjoy the conflict for righteousness. [The brother emphasizes his commendation by inclosing \$2.25 for a year's renewal.—EDITORS.]

Sincerely,

CAMPELLO, MASSACHUSETTS.

FRANK S. DOBBINS.

Des Moines District Reunion

The consensus of opinion is, that the reunion just concluded was the most successful one yet held in this district. There were more campers than on any previous occasion, and the spirit of unity was greatly evidenced.

The writer was much impressed with the fine body of young people who vied with each other for the success of the gathering. Two young people's prayer meetings were conducted at 6 a. m., and were of a highly spiritual and intellectual character. The Lord is certainly preparing the young for the consummation of a big work. Their activities presage the redemption of Zion.

The last four reunions have been held on the picturesque, convenient, and altogether beautifully situated grounds at Runnells, and their success is the result of the able direction and supervision of the district president, Elder Henry Castings, his able and sympathetic counselors, Elders Clyde McDonald and Ed Beye, and the hearty support of devoted people.

The committee was most fortunate in being able to secure the services of Paul M. Hanson, of the Twelve; Frederick A. Smith, patriarch; and Brother and Sister Walter W. Smith. Brother Hanson remained for the first four days and was kept very busy. His sermons and counsel were full of inspiration and wisdom and were appreciated by all.

Frederick A. Smith officiated successfully in his high and spiritual office and proved a benediction to many.

Brother and Sister Walter W. Smith were with us eight days. The former soon fitted into the needs of the people and his sermons and lectures proved an educational feast and inspirational uplift.

Sister Smith soon found her way to the children's tent, where she acquainted herself with the needs of the children.

It does our souls good to know we have such able and self-sacrificing women, who are willing to give their time and talents to the development of the children of the church. May God raise up many such women so devoted, qualified, and willing to do this most important work of nurturing the young. Sister Smith was aided in her work by a corps of willing workers, including Asa E. Smith, district missionary.

On the evening of the 18th, a six-act play, "Emma Smith," was staged before a large and appreciative audience, by Sister Margret Davis, of Des Moines, author and director. The theme of motherhood was beautifully woven around the "elect lady," and its presentation was ably given by the select characters. Sister Nellie Mussell took the leading part and represented that noble character, Emma Smith, very efficiently and effectively. Doctor Frank Hull played the role of Joseph Smith in an able manner. Other prominent characters: "Mr. Hale," Elmer Clark; "Brigham Young," Ira Skinner; "Heber C. Kimball," Levi Anderson; "The young prophet," Arthur Smith.

It is with sadness we chronicle the death of Violet Ruth Miller, which took place at her home, Runnells, on the 18th, at the age of thirteen years, after an illness of three weeks. The funeral was conducted on the reunion grounds, sermon by Elder Castings.

Twelve were baptized at the reunion, nine children and three adults. As usual, the refreshing showers greeted the campers the first day and bade them farewell the last night.

PRESS CORRESPONDENT.

A Tithing Sunday

Reports came to us that the Sioux City, Iowa, Sunday School had been using a tithing system which had been quite successful, so we made inquiry. Brother George M. Vandel gives us this interesting account:

"I suggested the introduction of the subject of tithing in the Sunday school, teaching it to the children, setting aside the first Sunday of each month as tithing Sunday, the day on which everybody, and especially the children, bring some money for tithing. Small envelopes are passed out at the beginning of Sunday school, then collected at the close. This has resulted in an increase of about four hundred per cent in the number of tithe payers on my list. I issue a receipt to every child each time he pays tithing, no difference how small the amount. This has been in effect for about twenty months without any slacking in interest. I can safely say the church is at least two hundred dollars better off financially, to say nothing of the *lasting good* I hope we have done in getting the children interested in paying tithing. This money represents pennies, nickels, and dimes which would have never reached the church except for this plan."

The tithing cards, which may be had from our office for the asking, simplify this system somewhat. This is a very practical way to teach the tithing law, and at an age when humanity is most susceptible. The doing of our every day mechanical acts is closely identified with our spiritual development; hence, every time the child obeys the law, by the payment of the tithe, the stronger becomes the resolution to continue faithful to the end. This resolve is essential to spiritual growth.

Dear Reader: Sunday school superintendents are busy men and women. Perhaps they will not see this article. Kindly call it to their attention! Perhaps a *tithing Sunday* each month would be a good thing for your school.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

College Day September 24

www.LatterDayTruth.org

Independence

The second annual picnic under the auspices of the Religios of Zion, at Gudgeon Park, south of Independence, held on Labor Day, was largely attended and seemingly voted a success if hearty participation and gladsome demeanor count for anything.

Perhaps between one thousand and two thousand were on the extensive grounds.

A silver cup is the prize offered each year to the congregation winning the most points in athletic events. Last year this went to the Stone Church, but this year Walnut Park earned it with high honors, with Liberty Street second.

The Stone Church band rendered fine music, with a number of singers and players from Walnut Park. Elder Walter W. Smith spoke forcefully on appropriate Labor Day subjects.

A baseball team from Holden played an Independence team, resulting in a score of 5 to 1 in favor of the home team. In the morning a Herald Publishing House team played Walnut Park and the former won, 8 to 2.

The British Social League held its annual picnic at Horse-shoe Lake on the same day, having made their arrangements early and therefore could not change their date.

They had as speakers Reginald A. Davidson, British consul at Kansas City, and Bishop J. F. Keir. The afternoon was devoted to sports and games, one of the features being a soccer football contest, a game which the British lads would like to see developed among the Americans. One of the notable players was Richard Y. Martin, who was a soldier in the Zulu campaign in South Africa.

A number of nonmembers of the church from Kansas City were in attendance, including some Red Cross leaders, with workers in that society. About one hundred and fifty were in attendance and spent a pleasant day. Arthur Riddolls is president.

A constitution and by-laws governing the organization was adopted by the body at this time. They plan to hold a similar picnic next year and hope to avoid conflict of dates.

Walnut Park congregation has been holding meetings in a roofed basement of a church, but of late under direction of J. A. Dowker, pastor, they have become enthused with the idea of building a superstructure on the foundation. They held a pledge meeting last Sunday and received in cash and pledges a total of about two thousand dollars. They will meet next Sunday and organize, and plan to proceed at once with building operations. We congratulate them on being able to take this step, they having grown in numbers until it has become a necessity.

The speakers at the Stone Church next Sunday will be Elder J. A. Gillen in the morning, and Elder R. J. Lambert in the evening, the evening services on Sunday being held on the lawn. It is a very pleasant place for meetings and large audiences attend. Last Sunday evening Elder Walter W. Smith spoke, and the half hour preceding was given over to a fine program by children of the Stone Church under direction of Mrs. J. T. Westwood. They sang and played in a very profitable program.

The radio sermon was by Elder S. A. Burgess. Occasional inquiries come to the HERALD as to this weekly program. Let us repeat that every Sunday at 2 p. m. standard time a program of preaching and music is broadcasted from the studio of the Central Radio Company, Kansas City, at 360 meters. The sending capacity of this station is large, they having covered easily all the territory between the Appalachian and Rocky Mountains, and get occasional reports from more distant points. Those with receiving sets should try to tune in, then report results to the HERALD editors or the sending station.

President Elbert A. Smith has been in attendance at the Eastern Colorado reunion. Bishop B. R. McGuire was there for a time, but returned to his office last week. President F. M. Smith has been at Cape Cod, Massachusetts. Apostle U. W. Greene asks the prayers of the Saints in his behalf, he suffering from malarial fever.

The following patients entered the Sanitarium for the week ending September 2: J. A. Salyer, Mount Washington, Missouri; Master Clifton Kay, Kansas City, Kansas; T. D. Cairns, Grandview, Missouri; G. W. H. Mueller, Lees Summit, Missouri; Mrs. Charles Pace and Mrs. Hazel Honaker, Kansas City, Missouri; Mrs. Hattie Chandler, Lamoni, Iowa; Mr. Arch E. McCord, Stewartville, Missouri; and the following from Independence: Mrs. Anna Highland, Miss Ellen Jepson, Miss Josephine Gentry, Carl Hanson, Frances Pelton, Orpha Parrish, Mildred Crick, and Master Joseph P. Smith.

X-ray patients: Leota Hoerman, Kansas City, Missouri; R. D. Weaver, Traverse City, Michigan; and E. A. Gibson, Catherine Ryan, and Mrs. Llwellyn Jones, of Independence.

Bevier Activities

Sunday, August 27, resembled home-coming Sunday at Bevier, Missouri. On that day we were favored with the presence of the following former members of Bevier Branch:

Elder J. A. and Sister Tanner and grandson, of Kansas City; also Brother and Sister P. J. Raw, and daughter Miss Elizabeth, of Kansas City; Elder Charles Edmunds and family, of Independence; Sister Gwendolyn Richards, of Paris, Missouri; Sister Archie Smith, formerly Hattie William, of Oakland, California; and Elder W. B. Richards and wife and son just recently returned from Winnipeg, Manitoba, Canada, where Brother Richards was in the missionary field for several years.

Brother Edmonds occupied the morning hour and Brother Tanner the evening hour. We were truly glad to have these old friends with us.

The Bevier Branch has sent out many missionaries to preach the word in many parts of the world: Apostle G. T. Griffith, J. A. Tanner, F. T. Mussell, W. B. Richards; and in October Elder Vernie Ruch and wife will leave for Norway and Sweden to be gone five years, the Lord permitting.

Besides preaching the gospel story in many parts of the world, the songs of our composers who have now passed away are sung wherever there is a branch of the church or Sunday school.

This is just an example of what one active branch is able to accomplish, though sometimes we feel that we are not doing much.

J. L. WILLIAMS.

Remember the Needs of the Aged Saints

A recent letter from a sister in one of our branches tells us that some of the good sisters there have a great desire to render assistance to the church by making necessary things for Sanitarium needs and things that could be used in the homes for the children and aged. We sent quite a list of materials that could be put to good use in the Sanitarium, and in answer to inquiry have received the following suggestions from Sister Edith Carr, matron of Holden Home:

Sheets 72 by 95 inches, pillow cases 22 by 32 inches, bed spreads 72 by 90 inches, tablecloths 64 by 64 inches, dresser scarfs, roller towels, bath towels, napkins, rugs, such women's clothing as stockings, underwear, and shoes. Canned or dried fruits will also be gladly accepted.

These may be sent direct to Holden Home for the Aged, Holden, Missouri. These are things that can always be

MISCELLANEOUS

The Bishopric

To the Saints of Northern Wisconsin District: On account of Brother Leroy Colbert being away from the district so much of the time, he has asked to be relieved of the office of Bishop's agent. Brother Horace Scafe, Black River Falls, Wisconsin, has been selected to succeed him in the office, effective October 1, 1922.

Brother Colbert has served faithfully in behalf of this department, and we are sure that he will continue to find happiness in doing what he can to advance the interests of the gospel work. Brother Scafe accepts the office with a full realization of the responsibility attached thereto. May he have the united cooperation and support of the Saints of the district that the temporal means may be on hand to carry on the Lord's work.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Central Michigan, at Whittemore, September 15 to 17. Please send all reports in before this time, and all branch presidents please notify me what provisions you have to send in to help sustain the conference, so a means for gathering them may be provided. Matthew Umphrey, president.

Northwestern Ohio, at Bradner, September 15 to 17. Everybody welcome. W. G. Kimball, secretary.

Conference of Musicians

A musicians' conference for members of Detroit District will be held at Orion, Michigan, September 10, with first service at 9 a. m. All the services of the day, except Sunday school, will be turned over to musicians. Make a special effort to be present and bring with you this idea: "For better music for the district." Matthew W. Liston.

Two-day Meetings

Central Michigan, at Midland, September 9 and 10. One-day meeting at Alma, September 24. Matthew Umphrey, president.

At East Jordan, Michigan, September 23 and 24. Good speakers will be in attendance. All welcome. Ernest L. Burt, president.

Requests for Prayers

Donald Day, of Cameron, Missouri, writes requesting prayers for Sister Bertha Day, who is afflicted with paralysis caused from neuritis.

Sister R. M. Bradish, of South Parkersburg, West Virginia, who has lost the use of her left arm and is suffering from high blood pressure, desires the prayers of the Saints.

Entertainment of Conference Delegates and Visitors

The reception committee for the General Conference has been appointed by the First Presidency. They are as follows: R. V. Hopkins, president; Arthur Allen, vice president; George A. Gould, R. T. Cooper, and John A. Gardner.

Rooms. The committee is arranging as far as possible for rooms for the visitors during conference at reasonable rates.

Tourists' Camp. A site about seven blocks from the conference tent has been reserved where those who wish to do so may park their cars and erect their tents free of charge. A tourist's oven for cooking is being built on these grounds and

used and will be acknowledged with grateful appreciation by the matron.

We commend this form of practical Christianity to the attention of all those who are able to contribute a few hours now and then to the welfare of humanity.

Very sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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city water furnished. Cars may also be stored in local garages at regular rates.

Cafeteria. Meals will be served in the dining hall at the Stone Church on the cafeteria plan, at reasonable rates.

Young People. The committee has arranged for the entertainment of the young people who attend conference. Sunday school and Religio superintendents and other leaders of the young people of the church should advise the committee how many will attend from their locality.

Do You Expect to Be With Us? The amount of space available in Independence is limited, so if you are expecting to be here, write immediately to Arthur Allen, Box 256, Independence, Missouri, and reserve your room or camping space.

THE RECEPTION COMMITTEE.

Our Departed Ones

FULLER.—Eliza Jane North was born December 12, 1852, near Franklin, Pendleton County, West Virginia. Married Andrew J. Fuller, September 21, 1885. Her husband died June 30, 1887. Baptized more than thirty years ago. Made her home at Saints' Home, Lamoni, Iowa, more than twenty-four years. She had truly the characteristics of both Mary and Martha, ever ready to listen to the gospel, and never missing an opportunity to minister to others. Died August 9, 1922. Sermon by J. S. Roth, assisted by S. K. Sorensen. Her only child died in its infancy.

MORRISON.—Sarah Morrison, wife of the late Elder Walter Morrison, died at Holstein, Ontario, July 13, 1922, aged seventy-eight years and ten months. She was among the first to obey the gospel in the Egremont Branch. Her humble home was open to all, and beneath its roof had tarried many of the notable men of the church. She was a mother in Israel who died firm in the gospel. Leaves five daughters and two sons. Her husband, two sons, and one daughter have preceded her.

PADLEY.—George Francis Padley was born July 20, 1886, at Pleasant Gap, Missouri. Married Emily Gough, December 19, 1914. Baptized October 20, 1916. Died August 8, 1922, at his home near Butler, Missouri. His death was very sudden and the cause is not known. Leaves wife, little daughter Eleanor, five brothers, and one sister. Funeral from the home. Sermon by H. E. Moler.

College Day September 24

CONFERENCE DAILY

An indispensable item in conference news is timeliness. The DAILY HERALD will give you the proceedings promptly, and we are making new arrangements for mailing which should insure early delivery to all points. Only 25 cents. Order early.

New Graceland Record Announced

The managers of *Graceland Record*, the student periodical of Graceland College, announce in recent circulars that this year they will combine into one publication the *Record* and the *Acacia*, the college annual. It will be published weekly, contain eight pages, be an illustrated magazine totaling 288 pages and containing 300 pictures, which will include pictures of all the students.

The suggestion is that all the numbers filed and bound into one volume will take the place of the former *Acacia* in value as a yearbook, and at the same time afford current news.

The scheme sounds practical, and one is constrained to sign at once on the dotted line and write the check for two dollars for a year's subscription.

Nauvoo Once Proposed as United States Capital

The legislature of the State of Illinois at one time voted fifty square miles of Illinois prairie surrounding the city of Nauvoo for a proposed new District of Columbia, according to an article in the *Quincy Daily Herald* of August 25. It is said the plan never officially reached Washington, but nevertheless sufficient importance was attached to the proposition to create considerable stir in the East, and as a result a great deal of money was expended in buildings in Washington in order to hold the Capital in the East.

It was argued that with the rapidly increasing shift of population center from the East to the Middle West, it was but natural a new site should be chosen. Furthermore, with

the wonderful natural advantages of Nauvoo on the Father of Waters was the added military advantage of ease in fortification of the city. Though the Potomac could be invaded by enemy ships and the Capital desolated easily, this would not be possible for the city on the Mississippi.

The plan, if carried out, would make of Washington and its buildings a great national university center. In the meantime the railroadless little village of Nauvoo, once the largest city in Illinois when built up by the Saints in the forties, rejoices in having a vocational school for disabled soldiers, maintained by Federal appropriations.

New Stock of The Interpreter

In a recent shipment of books from the Standard Publishing House, in Australia, was included a supply of *The Interpreter*, by Apostle G. T. Griffiths, a popular book among the priesthood for whom it was especially written. It is authoritative, well indexed, and invaluable to the inexperienced church official, while it has proved a boon to many good workers who have needed something concise and convenient, such as this book.

The duties of each office in the priesthood are clearly set forth in quotations from the standard books of the church. Court procedure is concisely discussed, with many blank forms shown.

It is a valuable book of 152 pages, bound in cloth, stapled, and the price is very low—55 cents, postpaid.

College Day September 24

THE VALUE OF EDUCATION

The world is ready to pay and is paying for the commodity which has real worth. Its worth is measured by its utility in satisfying human needs. The amount which the world pays represents the value of that particular commodity.

Again and again has the world acclaimed the value of education by its willingness to pay both in money and in esteem for the additional worth which education gives.

The following chart used in a national educational campaign illustrates the value of education.

DISTINGUISHED MEN OF AMERICA---AND THEIR EDUCATION

—Of 5 million individuals with no schooling, only 31 attained distinction.

—Of 33 million with elementary schooling 808 attained distinction.

—Of 2 million with high school education, 1,295 attained distinction.

—Of 1 million with technical training, 5,768 attained distinction.

The individual with no schooling has 1 chance in 160,000 of performing distinguished service.

An elementary school education multiplies his opportunity by 4.

A high school education multiplies his chances by 104.

A technical education multiplies his prospects by 900.

LET US TRAIN THE YOUTH OF THE CHURCH---LET US MULTIPLY THEIR CHANCES

Issued by
THE EDUCATIONAL COMMISSION

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Number 37

EDITORIAL

Reporting Our Reunions

The reunion should be carefully planned, with due attention to the inspirational, educational, and recreational features, and should then be well reported so as to help and inspire others.

The HERALD is always glad to receive the report of local items of general interest and value. For this reason we have maintained the Letters and News department and invite communications from a number of correspondents, and appreciate the work they are doing.

Just at present we are at the close of the reunion season and naturally would expect a great many able reports of that which was accomplished at these various gatherings. There are but few of them, if any, that do not have items of special interest to report. But from many of them we have received no report whatever.

The experience of one another should help us to obtain better results in the future. We want to know the names of all of those of note who attended your reunion, and are glad to know the subjects which were especially under discussion. If there was a keynote or general theme to the reunion, we are glad to learn of it.

If there are special features of value, the use of eulogistic adjectives is not needed so much as an adequate description, so that others may consider and apply your experience to their problems.

If a missionary finds a reunion where things are better than elsewhere, it is not sufficient to say it is better, but what are the particular arrangements which make it better than others, having in view your observations elsewhere, so that others may take and apply?

It is that which is of general interest that is wanted, not simply local items, though, of course, local items are wanted when they show new methods, improvements, or record the doings of those who are well known.

In the work of the reunions it is quite natural that the prayer meetings should be a central point

of activity and interest. As a rule they are one of the best features, and this is as it should be.

As a rule there are very few visitors or nonmembers during the day. The morning hours, therefore, could usually be used to better advantage than by preaching a missionary sermon. What has long seemed to us an ideal arrangement is to have in the morning hours, in addition to the prayer meeting, a period set aside for separate class work with classes for the Oriole Girls, for the young women of Temple Builder age, for the older women, for the Boy Scouts, for the young men, and for the priesthood or older men. Nor is it sufficient that these or other groups should meet. It may be better to have a meeting of Sunday-school teachers, a gathering of young people or Religio workers. It will be well in many instances to have meetings of the young men and young women together, of the older men and older women together. But there should be such groups that everyone on the ground is encouraged to attend a study class.

Also as a rule the priesthood meet and take up very nearly the same subjects as in ages past. Where the priesthood is meeting for ten days or more it would seem that it should be possible to outline a definite program for this, regardless of who may be the speaker or whether there be one or a dozen different speakers, and the hour utilized made really effective and instructive.

If the afternoon be given largely to recreation we can easily stand three periods in the morning, including a general lecture, which may or may not be followed by questions and discussion.

In the evening in many places it is well to have a doctrinal sermon, because nonmembers are drawn to the camp. There may even be another meeting before or after. At one place there will be an experience meeting or a service of song for an hour, and at another place the formal evening service is placed at an early hour and there are camp-fire talks, stories, and entertainments after the evening service.

In many cases we know of from one to three different services held in the afternoon. While the primary purpose of the reunion should be inspiration, and a secondary purpose is education, we should recognize that recreation is also both inspira-

tional and educational, and should not be lost sight of. Where the whole afternoon is given to recreation, an opportunity is given to set the camp and person in order, allowing time for games, for hikes, for swimming, etc. We have found by experience that this does not interfere with the devotional exercises, but when rightly handled is quite the reverse.

It is a mistake ever to make the recreational and the physical the primary or principal aspect of the reunion. The reports from some reunions have caused the question to arise if the social and recreational has not been the principal activity. In fact, some would very nearly remind us of summer resort literature, with very little suggestion of inspiration, though there may be added a Chautauqua feature of lectures.

Our experience has confirmed us in the opinion that the work of the reunions as a rule needs better planning. It has also confirmed us in the belief that the recreational and social activities are rather neglected and are not given as prominent a place as they should have. But we do not want to go to the other extreme and make the recreational the predominant factor.

Again, it cannot but appeal to note that two or three different reunions now provide meals without charge, thus making it possible for all to attend and to receive the benefit. The reunions, of course, ought not be on a basis that makes them rather an exclusive social function. Nor do we think that such is at all the general tendency, though a few have at times raised that question.

Our reunions should be made effective for real spiritual power, and have genuine, careful instruction so that we return home strengthened for the work before us. The reunions have been held; an adequate report should be prepared, giving all of the features of special interest to others. S. A. B.

Labor's Share

The World's Work prints some interesting figures concerning wages and salaries and the amount received as profit, or interest, on behalf of capital investment, extending from 1909 to 1918.

According to this statement, nearly six and a half billion, about 68.7 per cent, was paid as wages and salaries in 1909, and less than \$3,000,000,000, about 31.3 per cent, went as return on machine and property investment. The amount paid as wages and salaries shows a steady increase to 1913, \$8,651,000,000, and then a drop in 1914 to \$7,947,000,000.

From that point it continues again to rise rapidly, each succeeding figure being above that for 1913, until in 1918 the amount paid as wages and salaries

is given as nearly seventeen and a half billion dollars, or 77.3 per cent of the total income.

But at the same time, the amount paid the management and property investment rose and fell for the first five and six years in amount. The beginning of 1914 shows a steady increase for the next three years to six and a half billion in 1917, but it then fell to \$5,124,000,000 in 1918. These figures indicate a percentage decline very nearly constant going to management and property, from 31.3 per cent in 1909 to 22.7 per cent in 1918, though it is only fair to note that in 1916 management and property received 33.3 per cent.

This is the result of a compilation by the National Bureau of Economic Research. Its survey is in the large, highly organized industries which produce about one third of the national income, and shows the way in which this one third was divided. This data is only from growing concerns. The losses of enterprises that go into bankruptcy or fail to succeed are not included, though such losses fall principally upon management and property. Such losses, though not estimated, will make an appreciable offset to the income received by active business men.

The figures show that capital suffers as much as, if not more, than does labor in times of business depression.

The Conference Daily

The whole force of the publishing office expects to work together to see that all of the news and points of general interest are presented in the DAILY HERALD during General Conference. Even though it be called the DAILY HERALD, it is not published as a part of the weekly SAINTS' HERALD. The HERALD, however, being the original organ of the church and the periodical to the membership of the church, its name is loaned or extended to the conference daily.

But the editors of other periodicals will be associated in its direction and in the preparation of news. This includes the editors of *Autumn Leaves* and *Stepping Stones*, but especially it includes Elder John F. Garver, the editor of *Zion's Ensign*, the missionary paper of the church. He will have charge of reporting the missionary items of interest and is associated as one of the editors.

As stated before, the principal items of business each day will be set forth in the issue of that day and will be more fully written up in the next issue of the daily. This will give the essential information day by day and fuller information as soon as practicable. A decided effort will be made to convey to our readers the essential spirit of the conference. Arrangements have also been made to obviate some of the mailing difficulties of the past. The daily

will be sorted and prepared for the trains at the Herald Publishing House before being sent to the post office.

This means extra work for everyone concerned. It means extra work to run off the last form after the usual business hours and then to fold and mail, but it is part of the service rendered by the Herald Publishing House and its force willingly for the benefit of the church, and especially those who are not able to attend the General Conference.

This being extra work and under unusual conditions the daily is not published for profit. The price has been placed at a minimum. It has been kept at the same low figure as in years past when paper, ink, and other costs were much less than today. For this reason but few extra copies will be printed day by day. The only way to secure the full series of conference dailies is to send in your subscription accompanied by cash, to reach the office by or before the first of October.

Plans are being made to present not only the news, but to explain so far as possible the probable effect and meaning of actions proposed and taken. We are already preparing for the daily, articles discussing the proposed changes in Sunday school and Religio constitutions, the establishment of a department of religious education, its purpose and probable scope, the reasons for and against; also a discussion of the proposed young people's organization, with a brief reference to the past history of Zion's Religio-Literary Society. These are only two features out of many which are already being planned for the daily and this discussion will be extended beyond the usual analysis of the general action but will consider also its probable local effect.

The Bishop's Report

Our readers and the church at large will naturally be pleased to see in this week's HERALD the annual report of the Bishop, with statement of receipts and disbursements to July 1, 1922. The closing of the year, June 30, and the holding of the General Conference October 1, make it possible to furnish so recent a report. And the persistent efforts of the Bishop's office have prepared the report, so that it can be in the hands of the church, the officers and delegates of the conference, in time for careful analysis before the conference meets.

We are naturally sorry to see that operating expenses still exceed operating receipts, but our readers will note the persistent effort of the Bishop to reduce wherever possible the expenditures of the church. By comparison with earlier reports it will be noted that this deficit was largely the first part of the fiscal year. To correct fully it will require the

support of each of us in our contributions as the Lord has blessed us.

It is not our purpose to analyze or discuss the report at this time, leaving it to speak for itself, and leaving it for the Bishop to make any analysis or notations he considers desirable.

The Mack Association

The descendants of John Mack, of Lyme, Connecticut, who came to America from Scotland in 1669, held their annual reunion at Oswego, New York, on August 15. Fifty-two descendants were registered, including Mrs. Audentia Anderson, recently General Superintendent of the Women's Department, a daughter of our late president, Joseph Smith, granddaughter of Joseph Smith, jr., the Martyr, and great-granddaughter of Lucy Mack, whose descent from John Mack has been set forth in the *Journal of History*.

After a busy day Mrs. Anderson addressed the assembled guests after the banquet which was held at 6.30. She presented with as much detail as time would permit the history of the church and what it stands for, and carefully made the distinction between the original church and the departure or apostasy to Utah. Only one or two of the association had previously known of this difference. We are informed that her address was received with excellent attention and good will and was given a column in the *Oswego Daily Palladium* of August 16.

Questions and Answers

Who Shall Preside?

Question. In the original organization under Joseph the Martyr, the law given to govern the church was intrusted throughout the branches to an executive government consisting of an elder, a priest, a teacher, and a deacon. Since the institution of the coordinating system, the executive of the branches now consists of three elders, or "president and two counselors"—all elders anyhow—where is the law for the change? Please quote it. Sometime ago the undersigned attended a prayer meeting. The hour for the opening arrived, but there was no elder present. Thinking the senior priest present should occupy, the writer went to him and suggested that *it was his duty* to take charge and start the meeting. He made reply that he had nothing to say about the matter. While we were still talking over the question an elder entered who stated that the branch president had called him up over the phone and asked him to go and take charge of the prayer meeting. Afterwards the president emphatically stated that it was his wish that in the absence of himself

or either of his counselors the one holding the authority next in the ministry, be he priest, teacher, or deacon, should occupy when the time came to open the meeting. This same president on another occasion told his two counselors that often he would outline in his own mind the order for the services of the week, but when he presented it to them, they overruled his program and wrote up their own. If not the exact word, the above is the sense of his remarks.

Comment is needless. Could not the coordinating system have been introduced without changing the then existing system of branch government? Two weaknesses only are referred to in the new order. There are others; but these instances are sufficient to show that either the coordinating system, if this is it, is misunderstood, or it fails to measure up to the high standard of efficiency which characterized the original law given to govern the church.

Answer. The objections here raised have practically nothing to do with the principle of coordination. The principle of coordination means simply that all departments of the church shall seek first the kingdom of God, to establish its righteousness. It means that all shall work as parts of the church and hence shall be under the general supervision of the church officers, so that we may all work together as one to accomplish the work intrusted unto us by our heavenly Father.

It happens that about the same time a move was made for closer association that a very different resolution was presented to the General Conference and passed. It was to the effect that whereas there is no provision in the law for presiding priest, teacher, or deacon, that until the Rules of Order are revised, no branch should be under the necessity of electing such officers. Since then the general officials of the church have been pointing out the fact that there is no law for such an executive committee. There is for a presiding officer over the branch, but presidency belongs by right to the Melchisedec priesthood, other things being equal. All of the priesthood should labor under his direction.

There is no rule that a branch must elect three elders to preside, though the officers of the church in *One* (volume 6, page 2,) suggest that they saw no objection why in large branches a presidency of three should not be elected. But one of these should be the president. In smaller branches, such an arrangement would be quite unnecessary. In the stakes it is a matter of church law that there should be a president and two counselors. In a branch there is no such law, though it may prove a good procedure in large branches. In any event it has nothing to do with coordination. In any event it is the duty of the branch president to see that all

branch services are provided for. If three elders can be absent from a branch meeting, so could an elder, priest, teacher, and deacon. In the absence of the presiding elder, it certainly seems much superior for another elder to take charge of a prayer meeting than it would for the priest, teacher, or deacon, in order; since to the Melchisedec priesthood belongs the discerning of spirits.

The difficulty here presented is not one of general church law or procedure, but simply errors in local church administration. Personally, we would consider the ruling of the presiding elder of the branch in this case correct. It is his place to arrange for the meetings. If the hour arrives and no one takes charge, the one highest in authority should move forward. He may properly ask if anyone present has been authorized to take charge. But when the hour arrives he can rightly move forward.

We might also make the further suggestion, though not authoritatively, that if the one asked to take charge comes in late, or if even the presiding elder himself arrives late, he should through courtesy recognize the one in charge, at least in associating him in charge of the service, and not contribute to disorder in dispensing with his services.

The presiding elder is in charge in the arranging of branch services. It is quite proper that he should confer with his counselors or associate presidents. If they show good reason why the program should be modified, where arises the confusion in accepting their suggestion?

S. A. B.

Thrift Talks

Says Son to Dad: "Dad, I'd like to have a car."

Says Dad to Son: "Son, you'll never have anything until you first learn to save. Saving is only postponed enjoyment. You can spend a dollar a day for a thousand days on present pleasures and all the enjoyment that you can possibly get out of it is a thousand days' pleasure, but if you will deny yourself of this temporary pleasure for one thousand days (less than three years) and then wisely invest that which you have saved, the pleasure will be more enduring; you may enjoy it, not for three years, but for a lifetime, possibly forty or fifty, or possibly sixty years."

Says Son to Dad: "Dad, I think you are right."
Tithe payers are the ones who listen to dad. He knows.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

ORIGINAL ARTICLES

True Religion and Faith in God Are Essential

By O. L. Weaver

Amid world-wide skepticism we must have a foundation of faith with a structure of true religion.

True religion is not only the most practical thing in the world, but the first essential. Without religion, a sense of dependence upon God and reverence for him, one can play a part in the physical and the intellectual world, but he cannot live up to the possibilities which God has placed within the reach of every human being.

A belief in God is fundamental; upon it rests the influences that control life.

World Not Getting Better

Sometime ago, while in conversation with a reverend gentleman, we heard the remark that "This old world is getting better every day." Now is it? Right here we venture to answer in the negative.

Can any observant individual arrive at any other than the foregoing conclusion, based on the following: That the same corroding influence that justified Prussianism at the cannon's mouth, Bolshevism at the prison door, that lured the Kaiser into a sea of blood, from which he emerged an exile, seeking asylum under a foreign flag; that the same philosophy which prompted Nietzsche, while carrying it to its logical conclusion, to be one of the most extreme of anti-Christians, is insidiously at work within our own shores.

As the great European war progressed, one became more and more impressed with the conviction that German propaganda rested upon a materialistic foundation. In the writings of Nietzsche could be found a defense, made in advance of all the cruelties and atrocities practiced by the militarists of Germany. Nietzsche tried to substitute the worship of the "superman" for the worship of God, not only rejecting the Creator, but all moral standards, praising war and eulogizing hatred; denouncing sympathy and pity as attributes unworthy of man.

Knowing then how this Darwinian hypothesis is antagonistic to Christianity, should we not as a nation introspect? Should we not look within ourselves, within our schools and colleges, in an endeavor to become acquainted with the methods employed by those to whom we intrust our boys and girls for instruction? Why is it that seventy-five per cent of the boys and girls who attend the colleges and universities of our land never return with a zeal for religious work?

Majority of Scientists Agnostic

James H. Leuba, professor of psychology in Bryn Mawr College, in his book entitled, "Belief in God and Immortality, having sent a questionnaire to practically all American scientists of prominence, affirms, from the answers received, that more than one half of the scientists of the United States, teaching biology, psychology, geology, and history have discarded belief in God and immortality. This is what the doctrine of evolution is doing for those who are teaching our young.

The following is a paragraph taken from the speech of the president of one of the largest state universities, given some time ago to a large body of students and afterwards printed by the Students' Christian Association of the institution:

And again, religion must not be thought of as something inconsistent with reasonable, scientific thinking in regard to the nature of the universe. I go so far as to say that, if you cannot reconcile religion with the things taught in biology, in psychology, or in the other fields of study in this university, then you should throw your religion away. Scientific truth is here to stay.

Some months ago we had the opportunity of ascertaining the views of a distinguished theologian who was a graduate of the most prominent university of our country and found him thoroughly imbued with this evolutionary doctrine, which he was pleased to term "higher criticism."

"Higher Critics" Least Frank

Of the three enemies, atheists, agnostics, and higher critics, the latter are the least frank. They spend their time undermining faith in God, faith in the Bible, faith in Christ, while at the same time professing belief in all three. They invariably assume an air of superior intelligence and look down with mingled pity and contempt upon what they regard as poor credulous humanity. They are devoid of spiritual vision and without any deep interest in the upbuilding of the kingdom of God. Enthusiastic in their denunciations of the Mosaic account of the creation, the higher critics discard the idea of the existence of Abraham, Moses, Daniel, and numerous other great characters of the Bible, and practically repudiate the fact that there exist or ever did exist, such gifts as prophecy, tongues, or interpretation of tongues. These critics even go so far as to smile at Christ's credulity for believing that David wrote the 110th Psalm, when as they say, science to-day has proved beyond a doubt that David could not possibly have done so.

Little wonder we as servants of God find difficulty in realizing the acceptance of the plain and precious teachings of our great Exemplar, among those who have been under the influence of men, who worship intellect instead of God. Faith versus

reason is the great issue to-day, as it was in Eden. Faith says, "Obey"; reason, asks, "Why?"

Professor Reeves says:

The critics seemed to have the logical things on their side. The results at which they had arrived seemd inevitable. But upon closer thinking, I saw also that it was a partial and one-sided intellectualism, with a strong bias against the fundamental tenets of Biblical Christianity. Such a movement does not produce that intellectual humility which belongs to the Christian mind. On the contrary, it is responsible for the vast amount of intellectual pride, and aristocracy of intellect, with all the snobbery which usually accompanies that term. Do they not exactly correspond to Paul's word, "vainly puffed up by his fleshly mind. And not holding the head," etc? They have a splendid scorn for all opinions which do not agree with theirs. Under the spell of this sublime contempt they think they can ignore anything that does not square with their evolutionary hypothesis. The center of gravity of their thinking is in the theoretical, not in the religious; in reason, not in faith. Supremely satisfied with its self-constituted authority, the mind thinks itself competent to criticize the Bible, the thinking of all the centuries, and even Jesus Christ himself. The followers of this cult have their full share of the frailties of human nature. Rarely, if ever, can a thorough-going critic be an evangelist or even evangelistic; he is educational. How is it possible for a preacher to be a power of God, whose source of authority is his own reason and convictions? The Bible can scarcely contain more than good advice for such a man.

We Are Result of Drawing Power Above

Surely we are not the progeny of the brute. We have not been forced upward by a blind pushing power, nor tumbled up by chance. It is a drawing power that should rule the world, a power that finds its highest expression in Christ, who promised, "I, if I be lifted up from the earth, will draw all men unto me."

If, as Bryan states, "instead of blasting at the Rock of Ages and endeavoring to ascertain the age of rocks," man would cry out as did the father (whose son had a dumb spirit), "Lord, I believe, help thou my unbelief"; if, instead of scientists framing hypotheses, philosophers formulating theories, speculators making guesses, some of them "darkening counsel by words of wisdom," men would learn the way back to God, back to a real belief in a living God, to a belief in God as the Creator and loving heavenly Father, and consider himself a part of God's plan, be anxious to know God's will and do it; seeking direction through prayer; then would the line of communication be firmly established between man and his Creator; then would the Holy Spirit make its abode within us; then would love be the ruling force of the world; and then would we more nearly approach the condition which our great Exemplar came to establish, "Peace on earth, good will toward men."

COLLEGE DAY, SEPTEMBER 24

OF GENERAL INTEREST

Imperial Brotherhood

[The following extract from an editorial in the Toronto *Globe* was sent us by Elder J. A. Morrison, of Owen Sound. The words inserted in brackets are his, and with these changes it might be quite well applied as a statement of the aims of our church in that particular at least.—EDITORS.]

"Lord Shaw, a distinguished Scottish jurist, tells the Canadian Bar Association that to him the British Empire is not an Imperial Dominion, but an Imperial Brotherhood. This is a happy phrase embodying a solid truth. Constitutional writers may dispute about the exact legal status of Canada or Australia, but the fact with which we are faced is a steady progress towards substantial equality. And there need be no further dispute about the exact meaning of equality. *Between brother and brother there may be differences in stature, strength, capacity, and wealth; but all these are consistent with substantial equality.* [Doctrine and Covenants 128:6; 119:8.]

"Brotherhood typifies also one of the strongest bonds by which men can be held together. *Brothers are united, not by contract or law, but by affection. That bond may serve to unite them not only for reciprocal protection and promotion of their own interests, but for the welfare of the community.* [Order of Enoch.] Lord Shaw says that only those progressive nations, [or Saints] are fit to live who are loyal to law, justice, equality, brotherhood, and service. Imperialism [Zion] must be founded on service and not on selfish ambition."

Starvation in Russia Has Ceased

The Literary Digest for August 26 states that the loss of life through starvation has ceased in Russia, thanks to the effort of the American relief administration. The *New York Times* refers to this and says no act of mercy so stupendous has before been undertaken and accomplished. Three and a half million children, over five and a quarter million adults were fed until all accessible persons whose lives were in jeopardy are being reached, although almost everyone in Russia is hungry.

It therefore appears that the need has not entirely disappeared for support of this work. Death from starvation has ceased, but many are still hungry even though sixty million dollars has been expended for needed food, for medical aid and supplies.

The Small College

A hundred years ago Harvard University graduated a class of sixty. Now the great universities number their enrollment by the thousands and tens of thousands. The universities are indeed great and attempt to take a very broad sweep of the field of knowledge.

The *Central Christian Advocate* for August 30 comments on one state university whose income was over \$6,000,000, of which less than three fourths of a million came from student fees. Of the total amount \$2,600,000 was advanced to the State for salaries and wages. The number of students is measured by the thousands. It is expensive but performs a great work.

On the other hand, there still remains the need for the small college. The small college lays the foundation of culture through personal contact and depth of life. It makes the man, while the great university develops the specialist

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PASTORAL

Priesthood Problems

By O. J. Tary

Upholding the hands of God's chosen servants a duty of the church.

When Amalek fought against the children of Israel in Rephidim, Moses stood on top of a hill with the rod of God in his hand. While he held up his hand, Israel prevailed, but when his hand went down Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.—Exodus 17:11-13.

Moses was chosen of the Lord for the responsible position of leader for Israel. The selection of Aaron and Hur to hold up his hands, beautifully typifies the work of the two counselors of the president of the high priesthood.

If latter-day Israel is to be successful in the important work of building up the kingdom of God and establishing Zion, it is very essential that he whom God has chosen as prophet and leader shall have the support, not only of his counselors in the higher offices of the church, but of the entire body of the church. Perhaps no one, unaided by inspirational power, can fully sense the great responsibility placed upon the First Presidency of the church, and also the leading quorums of the priesthood. Shall we be indifferent and unconcerned in this matter? Shall we occupy the role of critic or faultfinder, while not in a position to sit as a judge in the matter? Shall we not rather give hearty and earnest support to the men upon whom God has placed so great responsibility? We may not be able to understand why their work does not always appear to us as the things that in our judgment should be done. Let us remember we shall have to account to the Great Judge only for the things intrusted to us to do, and every other person will be held to account for the talents and responsibilities intrusted to them.

When God made selection of Moses to lead the

children of Israel out of bondage, he selected the best material available, and the people under his leadership were either blessed or punished just as they were loyal or false in their support of him. In selecting one to usher in the Restoration, I cannot believe that God would act differently from other times, but that he made selection of the one possessing the greatest degree of those attributes essential for the responsible position.

We have satisfactory evidence of the genuineness of the call of the first president of the Reorganization; and his fifty-four years of faithful service supplementing other evidence, fully attest the divine call of our present leader and prophet.

In Doctrine and Covenants 104:11 we read:

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church form a quorum of the presidency of the church.

From this we learn that the church is duty bound to uphold the men chosen to occupy in this quorum, by their *confidence, faith, and prayer*. A great work has been done since 1830, but a greater work remains to do. This is no time for theorizing or idle speculation. Action is necessary to obtain results. Intelligent action necessitates a leader. It is essential that loyal, united support of the body be given the leader.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.—Doctrine and Covenants 83:21.

We are living in the times when men's souls are tried, in all earthly organizations and kingdoms. Governments totter and fall, because of lack of courage and confidence on the part of those occupying as leaders, and lack of proper support from the people. If the kingdom of God, set up in latter days, is to be spared from a similar fate, it will be because of greater wisdom and divine guidance given the leader, and a truer consecration of the people of God to the cause espoused, including that support that the Lord expects his people to give to the men called of God, and occupying as his representatives to the people.

The coming General Conference, October 1, may mark an important event in the history of the church. What God wills that the church shall do, and what advance steps may be required of us, I shall not undertake to say. But if the time is at hand that God shall point out in his chosen way that greater development of the church is required to meet Zion's ideals, are we going to be prepared to

and expert. There is a need for both, but especially for the first.

"The deep reason for sending a student to a church college is obvious. Frankly, it is to give him what we understand by the church atmosphere, the Christ ideal, the things the church stands for, to make them basic in his program of life. It is to bring to him service as a motive in life; to plant within Christian altruism, Christian standards, Christian experience, Christian fellowship, Christian expectation as to time and eternity; to give him something by which to live whilst he is making his living."

respond? We may be sure that God will unfold his plans, as the time arrives, and through the one occupying as God's mouthpiece to the church.

If any should encourage the spirit of criticism, and this in turn spread through the membership of the church, it does not require inspiration to foresee the disastrous effect this will have. But, if we carry out the will of the Lord and uphold by our confidence, faith, and prayers, the men standing at the head of the church, and seek to develop that unity and confidence throughout the branches, then we may expect the church to be ready to move forward as the Lord directs. The church was recently asked to observe a day for special prayers, that greater unity might obtain in the leading quorums of the church and on down to all the branches. I approve of this, but does it not appeal to you that we should not stop with this one effort? I believe we should make special efforts along this line in all our ministrations in the various offices we may occupy.

Let every man learn his duty, and labor in his office and calling, until God shall see fit to place him elsewhere. In doing this we shall secure for ourselves the divine approbation, and we shall be instrumental in advancing the work of redemption.

It requires no argument to convince branch officers of the necessity for the members to have confidence in the officers, and to cooperate with them. Cooperation, and coordination of effort are essential to success in every department of church work. The greatest achievements in the world, both in civil and religious governments, have resulted from strongly centralized organizations, or governments. It may be said by some, "There is danger in conferring too much authority in one man, or in a few men." There should be no danger in following the plan approved of God in all ages. If men are selected of God, and remain true to the trust, the body need not fear to support and follow them. Jesus is our leader, and ultimately to be our king. But, until he comes to rule as king in person, the one chosen as his mouthpiece to the church exercises the prerogative of leader, by virtue of his office as prophet, seer, and revelator. True, he cannot go beyond the bounds of the law and remain in favor with God; and in the event that he should, there is a properly constituted authority to take action.

The history of the past places most forcibly before our view the disaster wrought by dissensions, personal ambitions, and yielding to insidious motives for self-aggrandizement.

And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever is intrusted to his care.—Doctrines and Covenants 11:4.

This should be our watchword in all our activities

—"humble and full of love." In this manner we shall uphold and strengthen the hands of God's chosen servants, and will secure for ourselves greater favor of the Lord. Jealousy will not go hand in hand with success in our work. They are absolutely incompatible. Seldom will any two men occupying in the same office or position, meet with exactly the same degree of success, or develop and advance exactly at the same rate. But there is no room for any to be jealous of the one making the more rapid advancement. We should all rejoice at the success of any of our brethren, whether we are able to achieve much or little. He who labors assiduously in the office to which he is chosen, will not fail to receive a full reward commensurate with his efforts. It may be that some who seemingly accomplish but little, will obtain a greater reward than some others who may be given credit for greater things, judged from a human standpoint. Reward will be given on the basis of sincere effort, propelled by the right motive.

Let us each one resolve to act out this resolution: "I will make a steadfast effort to do my work, and will, so far as lies in my power, encourage by word and deed all others who try to do their part. And I will not, by word or deed, place obstruction in the way of any who are striving to do their duty."

Men, occupying positions both high and low, have fallen in the past, and such a thing is possible so long as Satan is not bound. But, if the priesthood of the church are united in earnest efforts to secure through prayer and love, a highly consecrated church, where each exercises charity towards all others, and where all uphold with their faith and prayers God's chosen servants, from the First Presidency to the deacons, the danger of men falling will be reduced to a minimum.

Efficient workers are in demand throughout the world, in all secular pursuits. The work in which we are engaged, also calls for efficient workers, and is entitled to the best possible to obtain. It challenges our highest ideals and ambition. Let no one become an obstructionist, but all become constructive workers in the vineyard of the Lord.

COLLEGE DAY, SEPTEMBER 24

CONFERENCE DAILY

An indispensable item in conference news is timeliness. The DAILY HERALD will give you the proceedings promptly, and we are making new arrangements for mailing which should insure early delivery to all points. Only 25 cents. Order early.

WOMEN'S DEPARTMENT

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

The American Indian

In the official magazine of the Daughters of the American Revolution, issue of April, 1922, is an article of unusual interest to Latter Day Saints, for it deals with the American Indian. It was written by Mrs. Mabel W. Randall, of Watertown, Connecticut, and was adjudged the best essay upon the subject submitted in a contest for which the prize of fifty dollars was given by Mrs. W. C. Roe, of Colony, Oklahoma.

The essay is called "The twentieth century Indian, an American," and was written in appreciation of the services of the North American Indian in the World War and his worth as an American. We quote a few paragraphs because of their significant interest to those who believe that the true history of the ancestry of the American Indian is to be found in the Book of Mormon, a history which does not seem to be taken into account by many of the writers of the present day.

"Our introduction to the American Indian dates back to the discovery of America. Tradition tells us that they were the successors of the Mound Builders, and were their inferiors in civilization. Recently it has been claimed that all the aboriginal inhabitants of this continent were of one race; and that the arts, sciences, and architecture of the Mound Builders, as well as of the Indians, came from the superior civilization and development of Central America and Mexico, demonstrating what is termed 'the northern drift of civilization.' Previously, it was believed that the Indians had been driven south by savage tribes from the north.

"The Indian had no organized church; no priest heard his confession or assumed responsibility for his soul. His belief in the Great Mystery had been handed down to him from his forefathers for many generations. Who knows how many? Who knows from what sage or savant came these teachings? They were firmly established as a quality in the life of every tribe.

"The worship of the Great Spirit was 'wordless, silent, solitary, and free from all self-seeking.' He met his Maker heart to heart in the great forests; saw His handiwork in their shadowy depths, in the vaulted skies, and flying clouds. The voices of nature, the thunder, and music of the winds, to him, were echoes of that voice divine.

"His attitude towards peace and war, life and death, were logical. Customs of long standing marked his observance of these elements of existence. A perfect self-control gave the Indian a great advantage over the exigencies of his time. War made him a cruel antagonist, but in that he was only human. Like the old Roman, he loved his native land! He loved, in a literal sense, the 'rocks and rills, the woods and templed hills,' as well as his liberty and freedom. His symbol of 'Peace on earth and good will toward men,' was the smoking of the peace-pipe, and on a parallel with our drinking of wine and breaking of bread, as a ceremony. He believed that the prayer for peace arose in the smoke, as incense, to the Spirit Father.

"There were many religious festivals, among them the rites of baptism and communion. In the long-ago days when the Indian found his life in danger, he reverently offered a prayer to his Father, the Sun, asking that his life might be saved. If this prayer proved effectual, he acknowledged the blessing by performing the Sun Dance. This dance was not altogether free from bodily suffering, and was meant as a thank-offering or confession of faith. When death came to this

man of unknown ancestry, he acknowledged the Great Presence again. His wish was to die in the open, that his spirit might pass from his body under the open sky. At this supreme moment his attitude showed a belief in the spiritual relationship between man and his Maker."

And then Mrs. Randall goes on to give a brief survey of the oppressions which the Indian suffered at the hands of the white man, and their gradual subjection. She speaks of greed and whisky as proving disastrous, and that reservation life did not "inspire his once lordly spirit. Gone were his lands! Misunderstood and down-trodden, he was near the end of the trail, and there was nothing left but remembrance!"

Commenting then upon his gradual rise from that condition, the writer, perhaps unconsciously, touches upon another fulfillment of prophecy.

"But, as his own maize comes to its fruitage, so the Indian has come into his heritage. Through education and help from the very source which seems to have most deflected the current of his life, he appears about to rise to even higher heights than before the decline of his power and character.

"The Indian as a race, it would seem, was not made to die. Though fewer in number, he is growing in individual strength. Schools have done, and are doing, much for him at the present time, but perhaps nothing has opened our eyes to the value of the Indian as a citizen, so much as the declaration of war between the United States and Germany. Did the Indian respond when the call came? Yes! To the number of 13,000 and more! From its long lethargy came forth the battle lore of his fathers. The latent dignity and endurance of an almost forgotten generation suddenly leaped from the past to defend a land, long his by right of inheritance, and a flag, his by adoption!"

The rest of Mrs. Randall's article is replete with figures and incidents which prove, abundantly, the loyalty of the Indian in the harrowing times of the recent war. Many are the instances she cites of exceptional courage and endurance, and many seem to have been the medals of honor for bravery bestowed upon the red men of the plains.

One very interesting comment made by the writer is upon the fact that the Indian took his place as a soldier, in the midst of companies and battalions of other Americans, and did not seek special recognition or segregation as being of another race. She says:

"One might go on and on with true records of adventure and sacrifice, scattered here and there through every branch of the service. The absence of Indian regiments like those composed of Filipinos and Negroes, often draws an exclamation of wonder but no word of complaint comes from the Indian because of unofficial recognition. When he enters the United States service, he does so on exactly the same basis as any white citizen of the country, and, except that he is usually the most popular man in his company, becomes indistinguishable from his comrades. Pershing's Scouts, and one company of the 142d Infantry, were composed entirely of Indians, but without official designation as such."

After a survey of the economic and business standing of the Indian of to-day, a few figures near the close of the article, as well as the closing paragraph, are of significance and interest to us, concerned as we are in the spiritual development of these people—descendants of a noble race of the dim and distant past.

"From various reports we find that 56,000 are self-supporting out of a population of over 350,000 and that thousands have broken away from all tribal relations and are living among the white population making their way according to that standard. As sheep men, lumbermen, trappers, hunters, and farmers, the Indian is successful. Many are becoming

good mechanics and engineers; the more progressive are taking up the arts and sciences; where the ancestor shaped the spear and ground the arrow, the scion carves furniture or engraves our jewelry.

"There are over 61,000 Indian children in the schools, out of 84,000 eligibles; 120,000 Indians speak English, and 113,000 are religious, church-going people; 79,000 are citizens; 119,000 wear citizens' clothing; and over 28,000 are voters. . . .

"The great war has made us codiscoverers with Columbus; it has helped us to rediscover the Indian—his individuality, his bravery, his worth as a citizen. Let us put forth the right hand of fellowship, and welcome him as he deserves, as a citizen of the twentieth century—a real American!"

A. A.

"More Than They All!"

The story of the widow, who, having put into the treasury the mite from her scanty store, was declared to have given "more than they all," is familiar to us. Not so familiar, perhaps, but equally illustrative of the value which God places upon real sacrifice for his work, is the story of the wonderful manifestation of his approval which followed the completion of the Temple at Kirtland, which was erected at such a cost of personal effort and consecration on the part of a handful of his people. Our recent visit to Kirtland, and the baptism of our spirit in thoughts of the "voices and visions of yesterday," made newly possible by presence in the old haunts of the early "Latter Day" Saints, has impressed upon us again the necessity for greater effort on the part of the present-day membership if we would receive like blessings and approval.

In the Women's Department of the church organization, rare opportunity is given for free-will offering for the advancement of that portion of God's work on earth. More and more are we all coming to recognize that Zion can never be redeemed until the homes of the members are redeemed—are reclaimed from worldliness, from selfishness, from impurities of every nature. "I will have a pure people," said the Lord. How can he have that unless the homes, the parents in the homes, the children in the homes, are imbued with a sense of their duties and privileges there, and the importance of their right living every day and every hour?

To help and encourage our people, to hold out to them concrete objectives, to place in their hands material for their use and study—surely this work is a worthy one, and its acceptance before God has been assured at various times. It has the stamp of his approval, in so far as it is conducted in righteousness and in the spirit of love and humility and service.

Living in the midst of material things as we are, it is necessary for us to use material media in prosecuting our work. Paper and labor costs in getting out our lessons and helps. The Government will not carry our thousands of letters through the mails without postage. Consecrated women with ability and training and true soul-consecration, willing to give time and talent to the work, are not always able to purchase the books and materials needed for the task commissioned to them. Workers, whose coming into localities has proved immeasurably helpful and encouraging to local members, cannot be sent into the waiting field without expense. All these needs, and many others equally legitimate and necessary to the successful carrying on of our part of the church work, require money, and it should be a joy on the part of the women to adequately finance their own department.

Thus our necessity becomes your opportunity. The blessings of God continue to be poured out upon those who truly serve him, and even small offerings, made in humility and with a sincere desire to help his cause, assume, in the eyes of that just God, an importance and place similar to that accorded to the widow who threw in her mite.

Let it be remembered that the offering made for the work of the Women's Department is no longer limited to a simple dime a year—although, be it said, dimes when coming in in unlimited numbers are not to be despised! No, the opportunity is now extended to everyone to give for this good cause, as freely and generously as the heart dictates, and the giver may feel assured that the offering will find a worthy and appreciative channel of service. As we emerge from the cloud of financial depression which has for some months hindered and held back the work of the church, let us, as a token of our gratitude for the bounty of the present year, make a special effort to generously finance our department, and in making the fall, or second semiannual, offering, make it big enough to hold up the hands of our faithful officers, and permit them to carry out their righteous plans for our advancement. Send to Treasurer Women's Department, Box 255, Independence, Missouri.

A. A.

"What Your Hands Find to Do!"

Specific needs of Sanitarium and Church Homes.

"Do with your might, what your hands find to do!" How the words of the old song come back to us, as we scan the little list of things which the superintendents of our Children's Home and Sanitarium and Homes for the Aged would welcome as gifts to their institutions!

The heart of a woman is a tender thing. Quickly it responds to an appeal coming from the needs of little children, or those tossing upon weary beds of suffering, as may be witnessed by the many boxes of donations received by our church institutions. These have been most gratefully received, and in making the gifts, our women have been signally and richly blessed—a spiritual blessing, sometimes hard to define, but very precious in possession!

In order that our donations may be made where most needed, and be of a nature to be most fully appreciated and of service, the following list of necessities is presented, from which our local groups of women may make wise selection, and feel, in addition to the immediate good resulting from the work in their nimble and willing fingers, the comforting assurance that they are "in step," are keeping pace with the organization and system which is gradually being perfected. Give it careful attention, and follow instructions conscientiously, and greater harmony and unity will be the result.

Naming some of the inconsistencies which have been existent in the donations of the past might wound some sensitive giver, whose heart was right in making the gift, even though the choice was inopportune. So we will refrain from citing specific instances, and content ourselves by saying, as earnestly as possible, that the steps which are being taken to systematize the matter of donations and gifts to our church institutions are consistent and constructive, and look towards a prevention of the repetition of past difficulties and inequalities. The officers who have been giving this matter their earnest consideration, the Bishop of the church and his agents, the boards of management of the different homes and Sanitarium, the superintendents of the Women's Department, general and local, and those immediately in charge of the institutions concerned, should have the whole-

hearted and intelligent cooperation of everyone in the church, in this effort to distribute and systematize the gifts which come this way.

Things Needed for the Children's Home

Coverall Suits: For boys whose ages range from six to twelve years. We prefer blue denim or khaki, and often a bright band of color, such as red, adds a great deal to the garment. Would suggest *four* six-year-old suits, *six* ten-year-old suits, and *four* twelve-year-old suits.

Bedspreads: Size of finished spread should be one and five sixth yards by two and one half yards. The material may be mercerized muslin or other similar fabric. We need *ten* such spreads.

Table Linen: Material, unbleached muslin. Size of tablecloth, 52 inches square. Size of napkins, 18 inches square.

Sister Monroe adds: "If there are those who care to help in another way, such as earning money with which we may buy books for our library, or purchase equipment for the playground or playroom, that, too, would be very much appreciated."

Things Needed for the Sanitarium

Sheets: 64 by 108 inches. Three-inch hem at top, one-inch hem at bottom.

Pillow Cases: 18 by 30, or 18 by 32, preferred. Can use all sizes, however, as they have pillows of all sizes.

Spreads: 76 by 90 inches. Prefer them made of bedspread dimity.

Blanketh: Width, two yards. White or light, single or double, woolen or cotton. Light colors preferred.

Quilts: Not more than 60 inches wide. Light in weight, light in color, because they must be laundered often.

Towels: Hand towels. White huck, with red stripe in border.

Dresser Scarfs: 18 by 48 inches; also 16 by 44. These sizes preferred, but could use them longer.

Stand Covers: Square 27 by 27 inches, and 22 by 30. These may be plain or fancy, but plain ones of durable quality are most in demand.

Tray Cloths: 16 by 20, or 11 by 14 inches before shrinking. May be made of sheeting, but appreciate them made of table linen or Indian head, with one-inch hem all the way round.

Napkins: Prefer 20 by 22 size, but can use them larger.

Tablecloths: None smaller than 54 inches square. Prefer some 60 inches square.

Rugs: Blue and white, wash or rag. Appreciate other colors, but prefer colors mentioned.

Operating Room Towels: 18 by 32, or 18 by 34, plain white huck. Some 17 by 24 before shrinking, which may have a little red in border. Also some 18 by 12. All of huck.

Nursery: Baby clothes of any and all sizes, new or old. Squares new or old, birds' eye preferred. Baby blankets, new or old, and materials, cotton or woolen. Prefer blankets to quilts, but would accept quilts if any desire to send them.

Clean Rags: For washing or scrubbing. Also to make squares for mouth wipes.

Tea Towels: Made from flour or sugar sacks, with narrow hems.

Curtains: Long ones for dining room. Seven windows, 7 by 3½ foot. Long ones for nurses' home, same size.

Drapes: Dainty drapes would be appreciated to make the nurses' rooms homelike.

Sash Curtains: For hospital windows, three and a half feet square.

Pictures: Nicely framed pictures of well-chosen subjects are needed in nurses' home and hospital.

Records: Suitable for sick patients. Victrola recently donated. Also records for the nurses' home.

Kitchenet Equipment: So the nurses may have private company to meals occasionally, and serve them themselves.

Would also appreciate lawn swing and tennis court equipment. Anyone wishing to donate either of these should so designate when sending in their donations.

Books and magazines for patients and nurses will be appreciated.

A New Organizer

The general executive announce the appointment of Sister S. B. Smith, of Detroit, Michigan, as organizer for the Detroit District, to succeed Sister Bennett who found it necessary to resign. We bespeak for Sister Smith the most cordial support and cooperation as she moves into her work, the accomplishment of which will mean perhaps more to the church than she or any of us can know. God is directing the affairs of his people, and while many of his ways are inscrutable and incomprehensible to finite minds, we may feel sure that no work which is offered in humility, love, and consecration, can ever fail to have its great influence in the upward progress of the whole.

Sister Smith is the youngest daughter of our former bishop, George A. Blakeslee, and from childhood has imbibed deeply at the springs of spiritual life. She has, of late years, turned her efforts most effectively towards the advancement of the welfare of children, and being of a thorough and systematic nature, she works by no haphazard or undetermined course. With the full support and confidence of the people of her district, and relying upon the directing counsel of the Spirit, "which leadeth to do good," Sister Smith's labors among the Saints in the interests of the objectives of the Women's Department cannot but bring about much righteousness. May this blessing attend her, and all who rally to her support and assistance in this important corner of the latter-day harvest field.

A. A.

Indian Women Make Good Wives

The Indian woman is a model wife, mother, and homemaker, the possessor of a gentle heart and a skilled hand, according to Mr. Julius Rolshoven of Detroit, an American artist, who has spent five years studying and painting the Indian tribes of New Mexico. Our ideas about the Indian woman have been all wrong, is his contention.

In the first place, he declares, the Indian woman is beautiful. She is perfectly proportioned, with beautiful feet (who could have been the perpetrator of that absurd falsehood that the Indians have "flat" feet!) and exquisitely modeled hands.

In the five years of his intimate observation of Indian life he never heard a squaw mother raise her voice to correct her children. Her control of them is quiet, gentle, loving, yet firm.

Mr. Rolshoven has great respect for the part played by the Indian woman in the economic life of the family and the tribe. The brave who once was a warrior and hunter is now the farmer. The squaw is the home-maker and home-keeper. But in these activities she is not just a spender and saver. She is a producer as well. She practices with skilled and versatile hands many arts and crafts that bring

beauty and comfort to her household. She is a weaver. She makes gay saddlecloths and saddlebags; the beautiful blankets and rugs which the Indian uses so picturesquely in so many ways. She makes all the clothing worn by her husband, herself, and her children. She is a good cook.

Once a year the Pueblo squaw cleans house. It is a house cleaning of a very high order, too. For it means not only a renovation, but a complete redecoration of the entire interior.

"The Indian woman is in every way the equal of her mate," Mr. Rolshoven avers.

"She lives for her husband, her children, and the tribe. Yet in so doing she sacrifices none of her natural charm and beauty. And through this unselfish ideal of life she has acquired a poise and a peacefulness of spirit that shines out of her deep-set eyes."—*Omaha Bee*.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XVIII

Territories and Public Lands

I. Government of Territories

1. The territorial powers of Congress.
2. Territorial acquisitions of the United States (Note 1.)
3. Congressional control of colonies.
 - a. The "insular cases."
 - b. Government of the Philippines and Porto Rico.
4. Government of organized Territories.
5. The admission of new States.
 - a. Dangers and problems of admission.

II. Our Policy Regarding Agricultural Lands

1. Public land policy in the past.
 - a. Early policy in regard to the sale of lands.
 - b. Land grants to schools, roads, and railways.
2. The Homestead Act of 1862.
3. The new Homestead Act.
4. Desert Land Act frauds.
5. The Irrigation Law of 1902.
 - a. Problems and results.
6. Give the advantages and disadvantages of our agricultural land policy.

III. Conservation

1. Problem of American forests.
2. National and State reserves.
3. Public and State reserves.
4. Water conservation and water power.
 - a. Flood prevention and control of water.
 - b. Importance of water power.
5. Inland waterways and their interrelation with forestation and water power.
6. Coal and other minerals.
 - a. The national law of 1864 modified in 1873.
 - b. New policy in 1910.
 - c. Present problems.
 - d. The outlook.

Suggestions for Reading and Discussion

1. "The economics of waste and conservation," by John Bates Clark, in *Atlantic Monthly*, September, 1910.
2. "America must grow its own timber," by Raphael Zon, in *American Conservation*, May, 1911.
3. "Vanishing coal and growing wood," by Edwin E. Slosson, in *The Independent*, June 11, 1921.
4. "Preserve the Forests," editorial in *The Outlook*, January 11, 1922.
5. Explain just how the condition of the roads, the

LETTERS AND NEWS

Review of Macgregor-Glendenning Debate Reports

Some very interesting light on a greatly misrepresented subject. Some illuminating statements by a nonmember at Jonesport are included.

Editors' Note

In the HERALDS of June 14 and June 21, this year, we published letters from Elders Daniel Macgregor, O. L. Thompson, and H. A. Koehler, reporting the progress and outcome of a debate between Elder Daniel Macgregor of our church and Elder T. E. Glendenning, of Burr Oak, Iowa, the latter representing the Christian Adventist Church.

Our readers will recall that the propositions were as follows: "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in doctrine, organization, and practice." The Adventist representative affirmed a similar statement, with the name of his church inserted. The Book of Mormon was to have been debated two nights.

The letters disclosed that the debate, which was to have continued till Tuesday evening, closed on Friday evening after Elder Glendenning had three times refused to accede to the request of the chairman to confine his debate to the subject under discussion. Considerable excitement prevailed on the part of the audience, and at the command of the chairman the doors were opened and the crowd dismissed.

An item in a letter from Elder O. L. Thompson, dated June 13, reported twenty-six baptisms for our church and many more prospects.

In a periodical called *Our Hope*, published weekly by the Western Advent Christian Publication Association from Mendota, Illinois, issue of August 2, appears a report of the same debate. This letter is headed, "Glendenning-Macgregor debate ended in an uproar," and is written by one L. B. Rockwell, of the Adventist faith.

This letter, which we reproduce in full following, greatly disagrees with the reports we published. Several of our friends have called our attention to the article, and while we may expect different persons to see the same thing from various viewpoints, the variance here is quite radical.

Through the alert cooperation of Elder O. L. Thompson, one of our missionaries at Jonesport, Maine, we are able to furnish herewith additional items which seem to settle forever the actual facts about this debate. We are sorry to be required thus to challenge anyone's veracity, but it has seemed necessary, and is done with the motive only of having the truth clearly set forth for all. Since we have given full publication to the letter from Mr. Rockwell, we are by letter re-

quantity of timber, and the welfare of children of every other

b. Need of a new policy.

a. Public construction of canals.

State in the Union are of vital interest to your own State.

6. Write a history of the homestead laws of the United States.

7. Debate: Resolved, That the Filipinos should be given their independence.

8. Explain America's work in Cuba and Porto Rico.

DORA YOUNG.

COLLEGE DAY, SEPTEMBER 24

questing the editors of *Our Hope* to do as well by their readers by printing in their paper at least the letter signed by Mr. R. B. Stevens.

Rockwell Letter from "Our Hope"

An event of more than local importance and interest was the debate between Elder T. E. Glendenning of Burr Oak, Iowa, and Daniel Macgregor. Brother Glendenning represented the Adventists in the discussion and Macgregor the Mormons, who pose under the name of "The Reorganized Church of Jesus Christ of Latter Day Saints." The following propositions were agreed to for six nights' debate. Two nights to each.

Resolved; That the Adventist Christian Church is in harmony with the Bible in doctrine, practice, and organization.

Resolved; That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in doctrine, practice, and organization.

The Book of Mormon. Should it be respected and believed in by all Christian people?

The debate was held in the opera house in Jonesport, Maine. Extra seats were brought in and standing room was occupied every night. Interest was keyed high. Careful and generally quiet attention was given although there was some scattered effort to detract from Brother Glendenning, while he was laying a strong Bible premises and showing how fully the Adventists agreed with the plain doctrinal teachings. Mr. Macgregor presented some misrepresentations of history in trying to discredit our organization, and after being corrected with dates and facts continued to repeat the same. He had so little to offer in opposition that it was either repeat or own up as defeated.

The second evening he used his last speech of thirty minutes in presenting the Reorganization Church claims of organization. All could see that he was ashore for negative material and had suffered a defeat on the first proposition.

The first night on the second proposition he enlarged on his last speech but studiously avoided referring to the origin of his church. It was apparent that he intended to keep Joseph Smith, the Mormon prophet and seer, out of the discussion. Later developments proved this true.

Brother Glendenning easily (for him) and speedily annihilated his claims and secured his admission that his church did not require nor was it necessary for those who joined their church to "own, read, or believe their Bible or the Book of Mormon." That "The King James' translation contained all that was necessary for salvation." The superlative ability of our Brother Glendenning as a debater was demonstrated in his closing speech. He had prepared the way during the first two evenings and now was closing in on his opponent, closing the evening with probably one of the greatest victories ever scored against a false doctrine. The Mormons were thoroughly dejected, as they expected to have the debate broken up before the last speech of Brother Glendenning.

The fourth and last evening Macgregor wearily filled in his time using such unimportant matter that the intelligent part of the audience almost lost interest. In advancing upon the Mormon claims, Brother Glendenning reached the founder of the false system, Joe Smith, and was showing from sworn evidence that he was a polygamist and man of impure life, and thus one through whom God would not reveal a message to the world nor allow to hold an office in holy orders.

By his approval, a signal was given for confusion and the breaking up of the debate. Macgregor and his moderator, a Mormon elder, led in this effort. The chairman, also a sympathizer, carried out the wishes of the Mormons and ordered the hall cleared and declared the debate closed.

That this was planned was known two days before. After the second night the Mormons went to one of the town officials and asked him to stop the debate. He refused. They then planned the breaking up of the debate. They did not dare to hear it to a close. One of their people said after it was over, "If that debate had gone to a finish it would have ruined our church."

Lasting good was done for truth and righteousness. Many have been saved from a possible future membership in that church. One who had formerly left the Adventist Church and joined them asked for a letter to reunite with the Adventist Church. Their false claims have been exposed. It was a long journey for Brother Glendenning to make for less than four nights' debate, but the cost of time and money was well spent. Our Adventists gave liberally to meet the expense and were helped by many others.

The writer is of the opinion that debates are a wise and profitable way of spreading truth and exposing error. We are satisfied that this debate was a wise move and was rewarded in good results. Let no one think that in planning an effort of this kind Brother Glendenning should be expected to take care of it for his expenses only. He should be liberally rewarded.—*Our Hope*, August 2, 1922.

Review of Rockwell Letter, by O. L. Thompson

[EDITOR'S NOTE: For the sake of brevity we have omitted some interesting items from the following letter, since they were but further arguments that the facts have been greatly misrepresented.]

In the August 2, 1922, number of the Adventist publication, *Our Hope*, published at Mendota, Illinois, there appeared an article penned by L. B. Rockwell, who is a representative of the Adventist persuasion, and whose present pastorate is at Beals, Maine, which is a part of Jonesport, Maine. The article entitled, "Glendenning-Macgregor debate ended in an uproar," is an effort by the reverend gentleman to inform the public of the result of the recent debate held at Jonesport, Maine, beginning May 22, 1922, from his viewpoint. The contestants in the discussion were Elder Daniel Macgregor, a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and Reverend T. E. Glendenning, a representative of the Adventist Christian Church. The discussion was to continue for six nights, but was brought to a termination on the fourth night.

We draw your attention to some of the matter contained in the reverend gentleman's version of the pursuance and result of the debate. He either through ignorance or malice makes this statement: "Brother Glendenning represented the Adventists in the discussion and Macgregor the *Mormons*, who pose under the name of The Reorganized Church of Jesus Christ of Latter Day Saints. Mr. Rockwell seems ignorant of the fact that the church is officially named and incorporated. And this name is recognized and recorded by the Government. Therefore it is not a matter of *pose* on the part of the church. Again, he says: "Mr. Macgregor presented some misrepresentations of history in trying to discredit our organization, and after being corrected with dates and facts continued to repeat the same. He had so little to offer in opposition that it was either repeat or own up as defeated." Here we wish to state that while making the preliminary and mutual arrangements for the discussion, it was suggested to Mr. Rockwell that a stenographer be employed to report the debate, each side represented in the discussion paying one half of the expense incurred in this extra arrangement. He refused to aid in this, saying his people were not interested in employing a stenographer for the discussion. The histories used by Elder Macgregor were their own historic publications, written by Adventist

authorities and published by their own publishing houses. They were Welcome's History, and Johnson's History of Adventism. Mr. Rockwell says they are misrepresentations and a discredit to his organization. If so, he has no one to blame but his own recognized writers. While Mr. Glendenning endeavored to patch up the affair by disowning Miller, etc., Elder Macgregor, like any good debater, kept their recognized historical statements before the audience.

Again Mr. Rockwell says: "The second evening he [Mr. Macgregor] used his last speech of thirty minutes in presenting the Reorganization claims of organization. All could see that he was ashore for negative material," etc. The fact of the matter is that Elder Macgregor had a large chart portraying the New Testament Church of Christ, on one side of the house, and on the other side of the house he had another chart portraying the Adventist Church. From these he talked on the organization, doctrine, and practice of the church as portrayed in the King James Version of the Bible, and Adventist statements of belief as found in their own publications, in comparison and contrast. This Mr. Rockwell dare not conscientiously before God deny. Mr. Macgregor did not seem to be "ashore for material"; he spoke very fluently and never appeared lost for anything to say. To this all who heard him will in honesty testify. He never once became so entangled in his remarks that he had to inquire of the audience, as did Mr. Glendenning upon one occasion, "What did I say?"

He also says, "Brother Glendenning reached the founder of the false system, Joe Smith, and was showing from sworn evidence that he was a polygamist and a man of impure life," etc. Let the reader keep in mind that the word *origin* is not in the propositions. In leaving the proposition to talk upon the character of a man instead of the organization, he was doing what one easily might be able to do, when considering any organization, for every church has its polygamists, and wrongdoers; of course we wouldn't think of blaming the whole church for the wrongs of individuals. In aid of his endeavors to slander Smith's character, he resorted to a volume entitled, True Origin of Mormon Polygamy. When questioned as to who its author was, he was reluctant to give it. And after being asked two or three times, he informed the inquirer in the presence of the audience that it was, "Shook's." From this book he was reading designed affidavits of certain women who claimed to be wives of Joseph Smith, while he was living. Why was he so reluctant to tell the name of the author of the book? The following quotation from the book will give you an idea of the reason why:

"It is charged by the respondents, as an echo of the Utah Church that Joseph Smith, 'the Martyr,' secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most, they were but sports in 'nest hiding.'"—Excerpt from decision of Judge John F. Phillips in the Temple Lot Suit, tried in the United States Circuit Court for the Western District of Missouri, March, 1894, (fifty years after Smith's death).

Here we quote two statements from Shook's book—the book Mr. Glendenning was reading from:

"It is true that most of those who have affirmed that Joseph Smith both taught and practiced polygamy have been interested parties—that is, have been connected with the

Utah Church."—True Origin of Mormon Polygamy, by Charles A. Shook, editor, 1914, p. 143.

"It is evident from these flagrant violations of their pledges and the law of the land, that the Mormon word of honor [referring to Utah Mormons] is not to be depended upon."—Ibid., p. 205.

Thus the decision of a United States Court, and the admission of Shook himself, show that the testimony of these women cannot be depended upon.

Mr. Rockwell falsely accuses the Saints of breaking up the debate by prearrangement. He says, "After the second night the Mormons [of course he refers to the Reorganized Church] went to one of the town officials and asked him to stop the debate. He refused."

The statement of town officials accompanying shows the facts.

Now he says, "Lasting good was done for truth and righteousness. Many have been saved from possible future membership in that church." The former part of this assertion is true. The reader can judge the truth of the latter statement when we tell you that from the time of Mr. Rockwell's challenge to the debate ten people were converted to and baptized into the Reorganized Church at Jonesport, and following the debate forty more were baptized and became members of the Reorganized Church in Jonesport and vicinity, all of whom with the exception of three or four, attended the debate, and were some of the best people of the town. So truly since Mr. Rockwell did the challenging not a new convert was made to the Adventist congregation during or pursuant to the debate to date (August, 1922), and fifty new members have been added to the Reorganized Church of Jesus Christ of Latter Day Saints, members of the Jonesport Branch. As Mr. Rockwell says, "The debate was a wise move, and was rewarded in good results."

In closing we submit a letter written by a gentleman who is a citizen of Jonesport. This man is not a Christian. Neither he nor his wife belong to the church. The writer of the letter is a successful business man, a large packer of fish. He is a reader, and has represented his community in the Maine State Legislature, his community having sufficient confidence in his efficiency that they intrusted him with the responsibility of helping to make their laws. He has held other positions of responsibility and trust in his town and State. He attended the debate as a silent spectator, until the last night, when he arose and suggested that the affair be brought to a close, for the sake of the peace of the town. No riotous acts were manifested at any time on the part of the members of the Reorganized Church, and only a few other religionists grew excitable, and screamed. And these were quietly taken to the door by the town officials.

O. L. THOMPSON.

Statement of Officials of Jonesport

In which they deny that any of our members proposed to them to stop the debate.

JONESPORT, MAINE, August 1922.

To All Whom It May Concern: We the undersigned, citizens and officials of the town of Jonesport, Maine (Washington County), hereby certify before God and upon our word of honor, that no member of the Reorganized Church of Jesus Christ of Latter Day Saints, requested us directly or indirectly, either before or during the public discussion held in the Jonesport Opera House, beginning May 22, 1922, between Daniel Macgregor and T. E. Glendenning, to stop said debate. Signed:

Selectmen:	Overseers of poor:
GEORGE F. MANSFIELD.	J. E. BLAKEMAN.
O. W. LOOK.	F. T. BATSON.
I. B. NORTON.	Members of School Board:
Clerk:	MRS. J. V. SAWYER.
D. D. KELLEY.	MRS. S. O. CARVER.
Assessors:	L. E. LAKEMAN.
A. B. CLARK.	Tax Collector:
JOHN V. SAWYER.	OBED BEAL.
D. O. FRENCH.	Treasurer:
Justices:	EDWIN CUMMINS.
F. T. HIGGINS.	Superintendent of Schools:
E. B. SAWYER.	R. L. BROWN.

(Original copy with signatures in possession of O. L. Thompson, Jonesport, Maine.)

Review of the Debate and Its Outcome, by Mr. R. B. Stevens

Mr. Stevens could be no fairer to both sides in the controversy.

JONESPORT, MAINE, August 16, 1922.

I have just read an account of the Glendenning-Macgregor debate written by the Reverend L. B. Rockwell, of this town, and printed in *Our Hope*, issue of August 2, 1922, and published in Mendota, Illinois. Let me say at the start that I have no quarrel with the Adventist Church. I am proud to say that some of the dearest friends I have in the world, as well as many who have gone to the Great Beyond, are and have been members of this church, and I would not knowingly or willfully say or write anything that would cause them pain or that could by any possible stretch of the imagination be construed as an attack upon their religious belief.

I recognize the fact that under the Constitution of our country they have quite as good a right to their belief as I have to mine, and that they are quite as likely to be right in it as I am. Nevertheless, I cannot but feel that it is my duty, a duty that I owe to this community in which I was born, in which I have always lived, and in which, please God, I hope to die, to say as I now do, that this account written by my friend Rockwell and printed in the above-mentioned publication, is wholly at variance with the facts in the case. and believing as I do in fair play, I cannot in justice to these good people with whom I have been associated all my life, allow this account to go unchallenged.

I have no doubt but what accounts of this debate have been written by the Latter Day Saints (Reorganized), but the great outside world will be likely to think that they have been as partisan in their write-up as Rockwell has been in his. And now, kind reader, perhaps you have reached the point where you would like to know just who I am and what kind of meat I eat that I should think that I can write of this debate without prejudice to either side. I only say that I am not a Latter Day Saint. True, my friend Rockwell may accuse me of being a sympathizer, and to this charge I plead guilty, but only to the extent that I am guilty of being a sympathizer with all Christian churches, the Adventist Church included.

Among other things Mr. Rockwell says: "By his approval [meaning Macgregor's] a signal was given for confusion and the breaking up of the debate. Macgregor and his moderator, a Mormon elder, led in this effort. The chairman, also a sympathizer, carried out the wishes of the Mormons and ordered the hall cleared and the debate closed. That this was planned was known two days before. After the second night the Mormons went to one of the town officials and asked him to stop the debate. He refused. They then planned the breaking up of the debate. They didn't dare to see it to a

close. One of their people said after it was over, 'If that debate had gone to a close it would have ruined our church.'"

Now the above account is certainly very misleading to anyone who didn't hear the debate, and there must be a question in the minds of many of those who did as to whether Mr. Rockwell's zeal for his own church, commendable when properly directed, has not in this instance been at the expense of his veracity.

May I say that the chairman of the meetings was Mr. Emery E. Farnsworth, a man well known in business circles throughout Maine and New England. He is a canner of fish and berries and is also a sheriff of Washington County. His word has always been, and still is, considered as good as his bond. He was selected by the mutual agreement of the Adventists and Latter Day Saints because they both had every reason to believe that he would be fair to both sides. In justice to him it is only fair to say that the great majority of our people, irrespective of their religious affiliations, still believe that he was.

The opera house in which the debate was held, by bringing in extra chairs and using the standing room, will hold about 1,000. On the evening in question (the final and last night of the debate) it was packed to the doors. On the whole the audience up to this time had been very fair and courteous to both sides, and it began to look as though the debate would run the whole six nights without any serious outbreak. Still it was plain to everyone that the crowd was keyed up to a very high pitch. The nerves of the audience now were perilously near the breaking point and almost anything was likely to happen. Mr. Glendenning was speaking. It was plainly evident to any fair-minded person that he had drifted from the resolution under discussion. After he had talked along this line for about ten minutes, Mr. Macgregor arose to a point of order. He called for the reading of the resolution. The chairman read it. The chairman ruled that the point was well taken, and he warned Glendenning that he must confine his remarks to the resolution. Again Glendenning took the floor, and began talking as before, upon the character of Joseph Smith, slanderously of course (the proposition called for an examination of the church on points of organization, doctrine, and practice). Mr. Macgregor again arose to a point of order, stating that, "If my worthy opponent will confine his remarks to the resolution, I will discuss Joseph Smith with him any number of nights he may desire, after the propositions agreed to are discussed."

Again the chairman called Mr. Glendenning to order and asked him if he would not kindly talk on the resolution then under debate. He flatly refused to do so. For the third time the chairman demanded that he confine his remarks to the second proposition and for the third time Mr. Glendenning refused to abide by the ruling of the chairman whom his people had helped to select.

The audience was now fast getting into an uproar. The debate was taken from the platform to the floor. A hundred people were talking, a few very loud, at the same time. Our people ordinarily are considered fairly conservative, and I believe that any audience in any town under the same circumstances would have done the same. The thing once started it was easy for it to develop into a riot and that would mean possible injury to women and children, to say nothing of the possibility of the loss of life. There were many children in the audience, notwithstanding efforts had been made to keep them out, to reserve room for adults.

It was at this time that I made myself heard above the roar and was recognized by the chair. The crowd quieted down, and I said, "Things have already gone too far," and I advised that the chairman call the debate off and advise the people to go peaceably and quietly to their homes. This

he did, and I am very glad to be able to say that but little further disorder followed.

Mr. Rockwell says that it was known two nights before that the debate would be stopped that night. Possibly so, but if so, it was known only to Rockwell and Glendenning. I am sure that the people of Jonesport will believe me when I say that when I went to the opera house that night, I had no more idea that I would ask the chairman to call the debate off than I had that I would take a trip to the moon on the following day. Nothing was farther from my mind. I suggested to the chairman to call the whole thing off, only after Mr. Glendenning had demonstrated to every fair-minded man and woman in the audience that he would not abide by the ruling of the chair, but persisted in slinging mud, and "striking below the belt." Under these circumstances what else was there to do but to end the debate? What other outcome could be expected but riot and disorder? An outcome that would not be to the glory and honor of the Adventists, the Latter Day Saints, or to Jonesport. I regret that I have to record it here, but it was plainly evident that this was exactly what Glendenning wished. It is a well-known fact that the sympathy of the general public was wholly with the Latter Day Saints. We all know here that the quarrel was not of their seeking. They never carried the chip on their shoulder.

Now just a word about the two debaters as they appeared to the writer. Elder Macgregor had the sympathy of the crowd (I mean outside of the two churches) on the start, and he had it to the finish. He had a tremendous advantage over his opponent in that he has a more commanding presence and a much more pleasing personality. He combines the accuracy and painstaking care of the Scotch with the sparkling, cutting wit of the Irish. He was always sure of himself. Many times during the series of debates his forensic lance pierced his opponent's armor so cleverly that it brought down the house, both sides, friend and foe alike joining in the applause. An instance: On the third night of the debate, Mr. Glendenning just before closing his first speech had accused Macgregor of "running out of soap" (meaning argument). In an instant Macgregor was on his feet. "Ladies and gentlemen," he said, "my eloquent and learned opponent charges me with running out of soap. You have now heard him talk for several evenings and you have a pretty good idea of what a dirty washing I have on my hands. I ask you good people of Jonesport, is it to be wondered at if I have run out of soap?" Macgregor when on the platform looks the orator and when in action proves that he is even better than he looks. In a rough and tumble contest—in a battle of words—he seems to be able to take care of himself without much trouble. Certainly, Glendenning was very easy picking for him. At least, that was the opinion of all the unbiased spectators.

At no period of the debate, not even for a moment, was Glendenning able to get the audience to warm up to him. It remained cold. Neither his voice nor his personality appealed to the crowd. He showed no evidence, whatever, that he possessed that very necessary qualification of the orator or debater, of being able to say the right thing at the right time. All that he was not (as an efficient orator) Macgregor seemed to be. Perhaps Mr. Glendenning was not in good form while here. He seemed to be very nervous, much too nervous. His style was feverish and jerky. Whenever Macgregor made a hit (and he made many), Glendenning would try hard to smile, but it was a sickly smile—much the same as one makes when one is taking salts and tries to fool himself with the idea that he is eating ice cream. The one thought that seemed to be uppermost in his mind was that he realized that he was up against an opponent

that completely overshadowed and outclassed him, both as an orator and a debater. On this point the audience was unanimous that his judgment was correct.

The all but universal verdict here is that he (Glendenning) refused to abide by the decision of the chair, because by so doing he knew it would bring the debate to a close. It furnished a way out. Not an honorable way, it is true, but still a way, and again wasn't retreat better than annihilation? Didn't some one at sometime write or say that, "He who fights, then runs away, lives to fight another day"? And the next time one would be a little more careful in picking his opponent. Dollars to doughnuts, Glendenning will never again pick Macgregor!

The selectmen of the town tell me that they know nothing about any Latter Day Saint coming to them and asking them to declare the debate off. It is true that many of the Latter Day Saints doubted the wisdom of it. So did many good Adventists; so did many Baptists. There is good reason to believe that wounds have been made here on account of it that it will take years to heal.

Honesty demands that the public be informed that this contest was not of the Latter Day Saints' seeking. Here the people understand it very well, and know where to place the blame. Rockwell, the promoter, heralds the outcome as a great victory for Glendenning. Not to the people of Jonesport, of course; he knows better than that. But to a little town in distant Illinois he proclaims it as "one of the greatest victories of truth over error" ever won in the arena of debate. Possibly so, but if so, my friend Rockwell has the boot on the wrong foot. When we read in an Illinois paper that Glendenning triumphed over Macgregor in the debate held here, we read it with the same mingled emotions of amazement and laughter that we imagine the English would have received the proclamation from Napoleon after Waterloo, saying that he had annihilated their armies, held Wellington a prisoner, and was about to establish a new capital for his world empire on isolated, storm-swept Saint Helena! "Shades of Ananias and Baron Munchausen! Go away back and sit down, or verily the laurels that thou hast worn upon thy brows for all these centuries have begun to fade. A new champion is an aspirant for thy crowns!"

And now a word about the town in which this discussion was held and then I will close. Jonesport is situated in the eastern part of the State of Maine, about forty miles from the Canadian border. A seashore town, with nearly one hundred islands, great and small, within her corporate limits. Her population is about 2,200, nearly all of English descent. She is a typical New England town. The business here is almost wholly fishing and packing fish, sardines, clams, and smoked herring, etc. We have here the largest, most modern, up-to-date sardine factory in the world. More lobsters are caught and sold here than in most any other seaport on the Atlantic coast. When you eat a lobster in the West, there is more than a possibility that he was caught in Jonesport, and very likely by a Latter Day Saint, for many of the fishermen belong to that church. Our high school is recognized as one of the best in the State. Our common schools are thoroughly up to date, and are as good as can be found in New England. Fifty or sixty per cent of our people here either belong to, or believe in the Reorganized Latter Day Saints Church. And even Rockwell will admit that they are a God-fearing, law-abiding, patriotic people, and that Jonesport is largely what they have helped to make her, "A New England queen of beauty."

During the late unpleasantness with Germany I had the honor to be appointed by Governor Milliken, of Maine, one of the "committee of one hundred on public safety," for the State of Maine. In my work in helping to keep the "home

fires burning," nowhere did I get more loyal support and encouragement than I did among the Reorganized Latter Day Saints.

As I have already stated, Jonesport has about 2,200 inhabitants. One hundred and fifty of her sons—the flower of her young manhood—responded to their country's call, and nobly upheld the honor of our starry flag on land and sea. Two of the noble fellows never returned to their native land and to the mothers who gave them birth. Far away across the ocean in a foreign land they gave their all that democratic institutions should not perish from the earth. The family of one of these boys who gave his life is a Latter Day Saint family, as was the boy himself. And the family of the other firmly believe in that faith, with some of its number belonging to the church. The American Legion Post here bears the names of these boys, "The Rogers-Worcester Post." Jonesport will revere their memories and keep their graves covered with flowers, as long as the beautiful Moose-bec upon whose banks she sits, shall mingle its waters with the sea. Were Mr. Glendenning a hundred times more eloquent than he is, he would still be unable to make us believe that these people are not desirable citizens or that there is anything bad in anything they teach and practice as an organization.

We have several religious denominations here, and up until quite recently we have always gotten along very well together. We believed that we could differ in our religious views and still be good Americans. This spirit of religious intolerance, this spirit of Ku Klux Klanism is of very recent origin here. The year 1922 saw its birth. May 1922 see its death! And may my friend Rockwell be its only mourner.

I do not wish to be unkind. Nothing would cause me greater pain than to know that I had needlessly caused pain to another. And so in the words of the immortal Lincoln, "With malice towards none, and with charity for all," may I suggest to my friend Rockwell, that if he will preach, "Peace on earth good will toward men," instead of stirring up strife and discord and religious intolerance among our people, his power for good will be greatly increased not only in his community, but for all mankind as well. Surely this is a consummation devoutly to be wished.

Yours for fair play,

(Signed) R. B. STEVENS.

Graceland Students Advance

At the August Convocation of the University of Iowa, five former students of Graceland College were granted the degree of Bachelor of Arts. Some of these have secured it after one year's work at the university. These include Fernell Briggs, James R. Houghton, Clara Vivian McElroy, Forest A. Roberts, son of Bishop Joseph Roberts, Lee E. Travis. Mr. Houghton sang a solo as part of the program at the convocation.

Miss Briggs and Miss McElroy received the certificates in education and Miss Briggs secured a fellowship in the university because of her excellent scholastic attainments and will teach there the following year, while she works towards her master's degree. Forest Roberts will also attend the State University of Iowa, working for a master's degree, while Lee E. Travis will take up work looking towards a doctor's degree. James Houghton expects to attend Harvard University, specializing in voice training and working for a master's degree. Miss McElroy will teach in Graceland College the coming year.

COLLEGE DAY, SEPTEMBER 24

Independence

Various of the general church officers are returning to Independence, and are getting their special church affairs into shape for General Conference. The joint council will be in session the latter part of the month. Apostles Williams, Curtis, and Gillen are in town at this writing, with Brother Hanson in Omaha for a brief trip and Brother Greene still ill at his home from malaria. At present he is reported as slightly improved in condition.

The Second Independence Church has recently decided to purchase two lots on the north of the church property, one of which has on it a four-room house, and the other vacant. Over \$665 in cash and pledges has been raised. This will be of much value to the South Side Saints, since the church is very much crowded and entirely inadequate to the needs of the Saints meeting there. It is planned to build a hall in due time on the back of the lot for Sunday school and other purposes, and to fix up the lawn in front for lawn services.

The Sunday morning service at the Stone Church consisted of a sermon by J. A. Gillen, with the usual excellent accompaniment of choir and solo music. Paul N. Craig, soon to leave to take up work as instructor in music at Graceland after two years special work in his line in the East, sang an effective solo. In the evening R. J. Lambert was the speaker, preceded by more fine singing by Blanche Allen Needham, Eugene Christy, and James R. Houghton, with violin solo by Emma Snead. Brother Christy has been in Chicago some two years taking special training in music and will teach in Kansas City and Independence.

Leaders of young people here are making plans to provide several social evenings for visiting young people at General Conference. With other similar plans by other organizations, it looks as though there ought to be ample opportunity for getting acquainted with everybody.

The notice of the local committee on providing places to room and board during the conference appears in the HERALD each week, and the indications are that a large attendance will be had.

Greatly appreciated rain cooled the superheated atmosphere and soaked the ground the last of the week. It prevented the showing of the community pictures on Saturday evening, and this was postponed till Tuesday evening.

A church wedding is announced for the marriage of Pauline Becker to Russel Etzenhouser, both of this city, September 11. Sister Becker is a daughter of Bishop and Mrs. J. A. Becker. On account of going to press early this week in order to get out an extra large number of the HERALD, we are not enabled to wait for details.

A very pleasing Religio program last Friday evening was a fine concert by Brother James R. Houghton, of Davenport, Iowa. This young brother has been in attendance at Graceland College, at the University of Iowa, where he took his B. A. degree this summer, and will this fall attend Harvard University, where he plans to take his Ph. D. degree in the department of music, as well as taking vocal work with outside teachers. His repertoire here was extensive and allowed wide range for his unusually flexible baritone voice. He was assisted by Ammon Fry in a cello solo, Elizabeth Smith in harp solos, and Miss Amy Winning, accompanist.

Enrollment evening for the Independence Institute of Arts and Sciences was Tuesday evening, September 5, at the Stone Church. A large number of interested people were present to discuss formally and informally the courses offered for the year. The total number enrolled numbers in the hundreds and is being increased daily. It now looks as though a busy year is ahead of this much-appreciated local school that seeks to raise the educational tone of the community and thus furnish a basis for better service.

Elders J. F. Garver and Lonzo Jones, of Lamoni, were in Independence on the 6th and 7th, in session with Paul M. Hanson, J. F. Curtis, and Walter W. Smith, of a committee to pass on the applications for entry into the class in religious education at Graceland College for this year. A very fine class seems assured, though perhaps of less number than the past two years. Because of conditions which are arising to make necessary some changes in the decisions of the committee, we are not at liberty at this time to publish the list, but in a short time this will be possible.

During the past week the broadcasting studio of the Central Radio Company, of Kansas City, has been moved from Kansas City to Independence, and the instruments will be located in the radio room back of the Stone Church. Some experiments will be necessary because of the room being rather small, but we are confident the results will be satisfactory. The program sent out last Sunday consisted of solos and quartet numbers by Alice Mae and Bertha Burgess, Paul N. Craig, George Anway, and James R. Houghton, with sermon by Elder S. A. Burgess.

Elder J. F. Curtis will be the speaker next Sunday. Tune in at 360 meters at 2 p. m., standard time. Local people heard the program perfectly Sunday.

The following patients entered the Sanitarium for the week ending September 9: Mrs. C. A. Austin and Baby Austin, Mount Washington, Missouri; Mr. John Fieldhahn, Levasy, Missouri; Mrs. Ira LaRue, Kaw City, Oklahoma; Mrs. L. F. P. Curry, Pittsburgh, Pennsylvania; and the following from Independence: Mrs. G. E. Kerns and Baby Kerns, Master Charles Henry Heiszler, Mrs. Fred Moser and Baby Moser, and Mrs. Bessie Kittle. X-ray patients: John Fieldhahn, Levasy, Missouri; and Mrs. I. A. Smith, Dalton Crump, and Master Charles Henry Heiszler, all of Independence.

Missionaries Arrived in Norway

After pleasant voyage, missionary party of four reach Scandinavia. Brother Hansen went on to Denmark.

Many of my friends have asked me to write to them, and I promised I would do so through the columns of the HERALD. Accordingly I shall now endeavor to pen some of our experiences thus far.

We steamed out into New York harbor about one o'clock, August 1. I cannot describe my emotions as we moved steadily along, but my heart felt strangely irregular, and there was a choking sensation in my throat as I watched the fast-disappearing figure of the Statue of Liberty in the hazy distance. The thought of leaving my native land, the land that nurtured religious and political freedom; the thought of leaving old associations, of breaking home ties for five years, loomed darkly and somewhat discouragingly, yet I believe that in our hearts was the prayer that we might go where God wanted us to go, over mountain or plain or sea.

Shortly after boarding the ship, wife and I were walking through the passageways, when I beheld a man in front of us who walked after the similitude of Peter Muceus. On overtaking him we found him to be our man. We were very glad to find him, and we had a happy gathering when after dinner we found Brother Nels P. Hansen. Our party was now complete, and the weather being fine, we stood upon the deck, watching the receding shores of New Jersey and Long Island until they were no more to be seen.

The first four days of our transatlantic trip were very pleasant. The weather was fine, especially while we were passing through the Gulf Stream. We had to shed our coats and go in our shirt sleeves. There were a few people who

were kind to the fish, but most of them were able to do justice to three good meals a day. Brother Muceus said that the ship would never make any money on my passage, alluding to my voracious appetite, but I thought that if the fish received any help from me, I would be generous.

After we passed through the Gulf Stream, the weather changed. The seas became rougher, the wind grew raw and chilling. The increase in the roll of the ship caused many to donate liberally to the fish, but of our party, none contributed, although my wife was so minded on two or three occasions.

Day after day we gazed upon the broad expanse of the Atlantic, with nothing to see but the unchanging sea, varied now and then by a school of flying fish, porpoises, or an occasional whale. The vast immensity of the ocean gave room for plenty of thought, but our thoughts were, for the most part, kept silent. One could look and look, but nothing like land or ships or anything with life greeted the eye. It was lonesome, and many times I longed to see land. I wished I were going to America again, until I felt like the soldier returning to America after overseas service in the World War, who, when he saw the Statue of Liberty once more, was heard to mutter: "Old girl, take a good look at my face, for if you ever expect to see me again, you'll have to turn around."

We greeted each other with joyful acclamations when in the early morn of the ninth day out we scanned on the distant horizon the jutting peaks of islands west of Scotland. The day passed rapidly. All day the decks were lined with passengers, watching the cliffs of the islands, and viewing the mountains and dales of the extreme northern part of Scotland. Land was a sight, heavenly, even if earthly. We are now pressing into the North Sea.

Soon we will be in our fields of labor, fields strange to most of us, yet no doubt calling for laborers. Pray the Lord of the harvest that he may send more laborers into the fields. May God help us all to strive for unity is my earnest desire.

We shall be glad to hear from any who care to write.

Your brother in Christ,

Address: PORSGRUND, NORWAY.

E. Y. HUNKER.

Who Will Help These Children?

Phonograph and records greatly needed by Children's Home.

The boys and girls who have come to live at the Children's Home seldom hear music, and they are hungry for it. Can you imagine what life would be for you without music to charm away your cares? Sister Monroe, the matron of the Home, says the souls of these children "are actually starving for music."

Hasn't somebody a phonograph which he would be willing to contribute to this worthy cause? Open your heart to these children. It will make you feel good and them happy. Will those who catch the spirit of this appeal write to us as to the kind and condition of your instrument? Used records of good character will be needed as well. Perhaps you can send three or four records from your supply. Send them directly to the Children's Home, Lamoni, Iowa, where they will be very gratefully received.

Write to us now, while the impulse prompts you, about the phonograph.

Your colaborer for Christ,

B. R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

COLLEGE DAY, SEPTEMBER 24

Appreciation by a British Family

The following letter was received from Thanet Street, Clay Cross, Derbyshire, England: "Having had so many kind and sympathetic letters from Saints and friends, we feel it would be too much of a task to reply to each one at the present time. We, therefore, desire to express through these columns our sincere thanks and appreciation of the kindness extended by the Independence Saints and others, who contributed in any way, in life or in death, to our beloved son and brother, Harry Holmes, who was taken sick with typhoid fever and died in the Sanitarium, July 12, 1922.

"We are very sincerely,
"SIMON AND RACHÆL HOLMES AND FAMILY."

Isle of Pines

Elder Wilfred Tordoff writes to the First Presidency from the Isles of Pines that Elder Thomas Carr and wife have arrived, and with the additional assistance of Elder Charles May they are conducting a series of meetings in the capital town with good crowds. Elder May is full of life and keeps things moving with his lively sermons, singing, and playing. Elder Carr also is able to help by playing the violin. They have intensive missionary work laid out with something definite to do each day for four months. Elders Tordoff and May will remain a while on the Isle of Pines, while Elder Carr and wife will go to the Cayman Islands, where he will be joined in about six weeks by Elders Tordoff and May. They have several for baptism, but the number is not yet reported.

Saint Louis, Missouri

The hot weather has not depleted our attendance, especially at Sunday school, where the average has been over two hundred for the past six months: the largest in our history.

On August 20 we were treated to an especially good talk on Graceland College and its many advantages and pleasures, given by Miss Myrtle Trowbridge. This kind of an address is good for our pupils and when followed, as it was, by a sermon on church publications, given by the business manager of the Herald Publishing House, Brother Granville Trowbridge, we are elated because the church has such institutions for spreading the gospel, outside the regular missionary force. Graceland students see many who would never hear a sermon, and the church papers reach thousands not connected with any branch. We feel enthused to help these silent missionaries.

There was one baptism in the morning. Several strangers were in the congregation. The choir leader is back from his vacation. Brother W. Williams is busy again at Sunday school.

The Saints Louis district conference was held at Lansdowne, August 19 and 20—a good attendance and very good meetings, although the crowd was not as great as on some former occasions. E. B.

Sherwood Eddy, whose latest work, Facing the Crisis, (Doran), has just been published, sailed early in August for one of his world tours. He will visit the educational centers of Japan, China, India, Egypt, Turkey, Russia, the Balkans, Germany, etc. He will gather material for a new book on world conditions, which the Doran Company will publish in due time. His Everybody's World is in constant demand. Probably no other writer can give such a clear and inside account of progress in world Christianization.

COLLEGE DAY, SEPTEMBER 24

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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- Bishop's Report Supplement

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Independence, Missouri

MISCELLANEOUS

Conference Notices

Southern Ohio, with Wellston Branch, Wellston, Ohio, September 24 and 25, 1922. Branch presidents please have reports in not later than Monday, September 18. A. E. Anderson, president, 2784 Burrell Avenue, Columbus, Ohio.

Help Missionaries Get to Conference

Notice to Branch and District Presidents: Missionaries attending General Conference have been forced in some instances during past years to use funds sent as an allowance for the family to pay their fare to conference, and call on the Bishop to get back to their fields.

Inasmuch as they come as the delegates of your district and come back to enrich your people by the valuable experiences thus gained, would it not be proper for each district, or branch in case of missionaries laboring under local appointments, to look after this matter?

The fact that the general church treasury is already carrying a heavy deficit would suggest the wisdom of each branch or district doing all it can to help your missionary to and from the conference.

As leaders, will you see that this recommendation receives proper consideration?

Your fellow servant in Christ Jesus,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

General Conference Delegates and Visitors

Be sure to secure a certificate when purchasing railroad tickets to General Conference, so you may be assured of getting return fare privilege for half price. (See HERALD of August 9.)

G. S. TROWBRIDGE,
Transportation Manager.

Sunday School Exhibit at Conference

It was hoped there would be a hearty response to the recent call for handwork material from the Sunday schools of the church for the proposed exhibit at General Conference time, but so far this has not been the case. Will the Sunday school superintendents who are deeply interested in helping to further the cause of profitable Sunday school activity kindly take this up at once and see what examples of expressional work may be sent in for the exhibit?

Any exhibit material of value to others, whether it be produced in children's grades or by older persons, should be sent in or brought.

Please communicate at once with Mrs. H. R. Halley, (new address) 1619 West College Street, Independence, Missouri.

A. MAX CARMICHAEL, *Superintendent.*

Entertainment of Conference Delegates and Visitors

The reception committee for the General Conference has been appointed by the First Presidency. They are as follows: R. V. Hopkins, president; Arthur Allen, vice president; George A. Gould, R. T. Cooper, and John A. Gardner.

Rooms. The committee is arranging as far as possible for rooms for the visitors during conference at reasonable rates.

Tourists' Camp. A site about seven blocks from the conference tent has been reserved where those who wish to do so may park their cars and erect their tents free of charge. A tourist's oven for cooking is being built on these grounds and city water furnished. Cars may also be stored in local garages at regular rates.

Cafeteria. Meals will be served in the dining hall at the Stone Church on the cafeteria plan, at reasonable rates.

Young People. The committee has arranged for some special social activities especially for visiting young people. Sunday school and Religio superintendents, and leaders of young people of the church should advise us how many will attend from their localities.

Do You Expect to Be With Us? The amount of space available in Independence is limited, so if you are expecting to be here, write immediately to Arthur Allen, Box 256, Independence, Missouri, and reserve your room or camping space.

THE RECEPTION COMMITTEE.

Our Departed Ones

MOREY.—Charles E. Morey was born at Pleasanton, Iowa, February 24, 1858. Married Mary E. Fenton, January 6, 1884, at Beatrice, Nebraska. Baptized early in life, later ordained an elder, remaining an honored representative of the church to the time of his death. Died at Pleasanton July 14, 1922. Leaves wife and three children and others. Funeral from Saints' church; sermon by C. E. Wight, assisted by J. F. Garver.

STEELE.—Elmira G. Steele was born March 19, 1845, at Cranberry Isle, Maine. She has been a faithful member of the church for more than forty years. Has been a member of Somerville Branch, in Massachusetts, for some time. Died August 16, 1922. Leaves one daughter, Ida Stanley, of Dorchester, Massachusetts, and one son, Fred Steele, of Tampa, Florida; also three grandchildren and three great-grandchildren. Husband and three children have preceded her. Funeral from the Congregational church at Cranberry Isle. Sermon by N. M. Wilson.

MADDEN.—Gladys Marie, infant daughter of Brother S. Alfred and Sister Betty Madden, died August 23, 1922, at Blue Rapids, Kansas. Sermon by B. F. Jackson. Interment in Elm Creek Cemetery.

DODGE.—Rachel Dodge was born at Rockwell Mills, Wisconsin, January 26, 1861. Married T. H. Dodge February 24, 1880. Baptized September 13, 1896. Died at the reunion, Portland, Oregon, August 4, 1922. Her husband preceded her. Four of their six children survive, also three sisters. Funeral sermon by M. H. Cook. Interment at Rose City Cemetery, Portland, Oregon.

DODGE.—George Oscar Dodge was born at Black Earth, Wisconsin, January 22, 1881. Moved with his parents to Oregon in January, 1912. Baptized in the fall of 1898. Made his home with his mother until his death, August 4, 1922, at the Portland reunion. Leaves two sisters and two brothers. Funeral sermon by M. H. Cook. Interment at the Rose City Cemetery, Portland, Oregon.

HINES.—Emma May Marks was born October 15, 1879, near Stewartsville, Missouri. Baptized June 20, 1898. Married S. J. Hines March 2, 1898. Died at her home near Stewartsville, Missouri, August 25, 1922. Leaves husband, three daughters, two brothers, and other relatives.

Are You Interested in General Conference?

Of course you are! Everyone in the church is interested in conference. Hundreds will be present from all over the country, and you, too, will be here if you can. If you can't come, the next best thing will be to get all the news as it is published in the Conference Daily. The editors will write up all the happenings of conference each day, including detailed minutes of the business sessions, and each evening the Conference Daily will be mailed out to you. If you yourself are coming, think of your family at home and subscribe for them. This daily will give you a permanent record of the conference.

The Conference Daily will be issued each week-day evening during conference. Subscription price, 25 cents. Order from Herald Publishing House.

Get All the News in the Conference Daily!

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 69

Independence, Missouri, September 20, 1922

Number 38

EDITORIAL

General Conference Program

Services in the Big Tent

The program in the big tent will include prayer service at 9.30 a. m. daily excepting Sunday. Elders John F. Garver, Roy V. Hopkins, and J. A. Tanner will have oversight of these prayer services. Preaching daily at 10.45 a. m. and 8 p. m. with exceptions noted later. The evening sermon will be preceded by thirty minutes of musical program beginning at 7.30, to include congregational singing, solos, choir work, etc. Business meeting each week day at 2 p. m. The program of sermons and special numbers follows:

Sunday, October 1

- 9.30 a. m. Sunday school; local forces in charge.
- 10.45 a. m. Sacrament Service.
- 3.00 p. m. Sermon by Frederick M. Smith. Subject: "Our social ideals."
- 8.00 p. m. Sermon by John W. Rushton. Subject: "The apocalyptic paradox."

Monday, October 2

- 10.45 a. m. Sermon by John Blackmore (Australia). Subject: "The opportunity of the church."
- 8.00 p. m. Sermon by R. C. Russell. Text: "Good Master, what good thing shall I do that I may have eternal life?" (Matthew 19: 16.)

Tuesday, October 3

- 10.45 a. m. Sermon by William Patterson (Australia). Subject: "Evangelism."
- 8.00 p. m. Sermon by J. F. Curtis. Subject: "The manifestations of the Spirit."

Wednesday, October 4

- 10.45 a. m. Sermon by Cornelius Clifford (Canada). Subject: "Preparedness"—A Missionary View.
- 8.00 p. m. Sermon by Gomer T. Griffiths. Text: "There is a way which seemeth right unto a man, but the ends thereof are the ways of death."

Thursday, October 5

- 10.45 a. m. Sermon by F. Henry Edwards (Great Britain). Subject: "Valuation."
- 8.00 p. m. Sermon by Walter W. Smith. Subject: "Our opportunity."

Friday, October 6

- 10.45 a. m. Sermon by Prescott Foo (Hawaii). Subject: "Ambitions and actualities."

- 8.00 p. m. Sermon by Paul M. Hanson. Subject: "Tuning in."

Saturday, October 7

- 10.45 a. m. Sermon by James E. Bishop (returned missionary to British Isles). Subject: "Safety zones and danger zones in religious experience."
- 8.00 p. m. Pageant, illustrating early church scenes and ideals, written by Vida E. Smith and presented by the Independence Religio Dramatic Club.

Sunday, October 8

- 9.30 a. m. Sunday school; local forces in charge.
- 10.45 a. m. Sermon by Elbert A. Smith. Subject: "The two great commandments."
- 3.00 p. m. Sermon by James F. Keir. Subject: "Financial problems."
- 8.00 p. m. Sermon by T. W. Williams. Subject: "What the church needs most."

Monday, October 9

- 10.45 a. m. Sermon by Alva H. Christensen (returned missionary to Society Islands). Subject: "Grafting in the tame olive branches."
- 8.00 p. m. Program by the Band.

Tuesday, October 10

- 10.45 a. m. Sermon by H. W. Savage (returned missionary to New Zealand). Subject: "The vision of Zion seen from afar off."
- 8.00 p. m. Sermon by Frederick A. Smith. Subject: "A peculiar people."

Wednesday, October 11

- 10.45 a. m. Sermon by G. R. Kuykendall. Subject: "Zion, the natural, ideal state of society; its attainment certain."
- 8.00 p. m. Sermon by Daniel T. Williams. Subject: "The authority of righteousness."

Thursday, October 12

- 10.45 a. m. Sermon by George H. Wixom (appointed to Scotland). Subject: "The winners; are you one of them?"
- 8.00 p. m. Sermon by J. A. Gillen. Subject: "Reveries of Damascus."

Friday, October 13

- 10.45 a. m. Sermon by Charles F. Putnam (appointed to England). Subject: "The price of sin."
- 8.00 p. m. Sermon by Daniel Macgregor. Subject: "Why I believe the Book of Mormon."

Special Services in the Stone Church (Upper Auditorium)

The program in the Stone Church is largely un-

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der the auspices of the departments. Lectures and other special numbers are as follows:

Sunday, October 1

- 9.30 a. m. Sunday school overflow from the tent; local forces in charge.
8.00 p. m. Lecture by F. M. McDowell, "The religious educational program of the church."

Monday, October 2

- 10.00 a. m. Sunday school business meeting.
8.00 p. m. Lecture by A. Max Carmichael: "What should be the church curriculum?"

Tuesday, October 3

- 10.45 a. m. Business session, Department of Women.
8.00 p. m. Lecture by Walter W. Smith: "Religious educational supremacy of the home."

Wednesday, October 4

- 10.45 a. m. Business session, Religion Department.
8.00 p. m. Sanitarium Program.

Thursday, October 5

- 10.45 a. m. Lecture by Mrs. Ida Etzenhouser: "Social service."
7.45 p. m. Program by the orchestra.

Friday, October 6

- 10.45 a. m. Lecture by Lonzo Jones: "A trained versus an untrained ministry."
7.45 p. m. Program by the choir.

Sunday, October 8

- 9.30 a. m. Sunday school overflow from the tent; local forces in charge.
8.00 p. m. Lecture by F. M. McDowell: "Youth's part in the reconstruction of the world."

Monday, October 9

- 10.45 a. m. Lecture by J. W. Rushton: "Dramatic expression in religious life."
8.00 p. m. Departmental round table; heads of departments in charge.

Tuesday, October 10

- 10.45 a. m. Lecture by Harold C. Burgess: "Use of music in religious education."
8.00 p. m. Lecture by T. W. Williams: "The church and the people's play."

Wednesday, October 11

- 10.45 a. m. Lecture by Audentia Anderson: "Rural problems."
7.45 p. m. Illustrated Lecture by Doctor Russell, of the United States Public Health Service. Subject: "How life begins."

Thursday, October 12

- 10.45 a. m. Lecture by M. A. Etzenhouser: "Economics of Zion."
7.45 p. m. Program by the orchestra.

Friday, October 13

- 10.45 a. m. Lecture by Doctor G. Leonard Harrington: "Christ healed the sick first."
7.45 p. m. Program by the choir.

Study Courses

Between 8.30 and 9.30 every morning, except

Sunday, during General Conference in the Upper Auditorium of the Stone Church will be study hour. Three classes will be conducted at the same time. The general subjects and teachers are as follows:

1. Social Service: In charge of Mrs. Ida Etzenhouser, B. S. (This course will be especially beneficial to bishops, deacons, and friendly visitors.)
2. Child Welfare: In charge of Doctor G. Leonard Harrington, M. D. (This course will be especially beneficial to parents, cradle roll workers, Sunday school and Religion teachers.)
3. The Psychology of the Adolescent: In charge of M. A. Etzenhouser, B. A., M. A. (This course will be especially beneficial to parents, superintendents of departments, Sunday school and Religion teachers, leaders of girls and boys.)

These classes are open to all visiting and local people, men and women. Decide yourself which one you need the most to help you do your work more efficiently, and come. Bring your notebook and pencil.

THE FIRST PRESIDENCY.

For the Conference

In this issue of the HERALD there appears a letter from Oliver Turnbull concerning our next sacramental service throughout the church, October 1, on the opening day of General Conference. As he there points out, there are two things we should do.

First, in making our prayers before the conference we should in our local services remember the coming gathering and at our family altar pray for the blessings of our heavenly Father on the coming conference. On the opening day we should meet in the spirit at least of fasting and prayer. That is, after all, the most needful thing—to bring ourselves, our life and conduct and our thought in accord with the divine will.

Many are disturbed by having to wait for things hoped for, yet we are plainly told in the Scriptures that we should be as those who wait for the coming of the Lord. We are also told he will come as a thief in the night, in an hour and a day that we think not. Jesus the Christ also used again the parable while here on earth of the five wise and the five foolish virgins. He plainly stated, "While they all *slumbered* and *slept* the cry went forth." The only difference, apparently, between the wise and the unwise virgins in that parable is that the wise virgins had made preparation.

We cannot rid ourselves of the thought, despite all arguments made to the contrary, that we cannot safely plead the delayed coming of the Lord simply because we have not made ourselves ready. Even communion with the church of the firstborn will profit us only as it helps us better to live the life of our heavenly Father, the life of a man in Christ

Jesus. In other words, the success of the work of the church depends on how we live now before conference, on what we do after the conference has adjourned, as much if not more than on what we do and vote for while the conference is in session. God can call men to service; they cannot do their work without the support of the church both in prayer, in thought, in our conversation, and our deeds.

Brother Turnbull adds another thought, and that is of our oblations. We have noticed many who fail to contribute at all on the first Lord's Day of the month. Others contribute meagerly. A few in accordance with their means. The oblation should be a freewill offering and is not part of our tithing. It is a privilege that we may be associated in the work of the Church of Jesus Christ.

The Crescent and the Cross

[The following by Elder T. W. Williams is of special interest. Our space is greatly crowded at this time and we are glad to yield sufficient from the editorial department so it may appear at this early date.—EDITORS.]

The "unspeakable Turk" is again on a religious rampage. Shortsighted idealists thought, at the close of the war, that the Turk had been driven out of Europe. Some prophets predicted that ne'er again would the Crescent make war on the Cross. But their prophecies were premature. They did not reckon with fanaticism and superstition and racial prejudices. It would not be amiss if prophets would familiarize themselves with history before venturing prophecies. There would be more accuracy in their predictions.

The news from Asia Minor is disquieting. We hold no brief for the Greeks. Evidently they have been moved with national pride and racial purpose and have dreamed of national rehabilitation and the return of the glory of ancient Greece. But their march to Constantinople has been checked. Reverses have come and, at this writing, it looks as though the Turks are determined to utterly rout and exterminate the Hellenic army and thereupon make demand on the Allies that all Turkish territory confiscated during the war be returned, and Turkey placed upon the same basis as before the war. They are even now demanding that Constantinople be returned to them.

Unless other powers intervene there will be a war of extermination and an unprecedented era of Christian massacres. Prominent economists throughout the world are urging intervention. The evacuation of Asia Minor by the Hellenic army is described by those who know as one of the greatest calamities to Christianity and civilization, and a stigma in the history of Europe and America.

An appeal for intervention on the part of the

United States has been presented to President Harding by prominent Americans. The appeal urges that "in the face of this calamity threatening the Christian of Asia Minor with total extermination, the duty of our country is to follow her generous and noble tradition and extend a helping hand to our brothers." It is suggested that the government of the United States tender its good offices and assistance, if necessary, in cooperating with Great Britain, France, Italy, and Greece, and arrange a settlement and also take measures for the protection of the non-Turkish peoples in lands under Turkish dominion.

The present conditions would not last a day were it not for the petty selfish politics which dominate most of the nations operating in that region. France, imbued with ambitious dreams of national greatness, has been secretly cooperating with Turkey. Great Britain has more than her hands full with her mandates and holdings in the Near East. She cannot afford to aggravate the Moslem people. However, she may be forced, in sheer self-defense, to oppose the Turks in their determination to retake Constantinople for, with this port in the hands of the Turks, the Allies may as well throw up their hands so far as the Near East is concerned.

The papers are even now suggesting the possibility of another European war, and not without cause. The aloofness of the Allies towards Russia may hasten an alliance between Turkey and Russia and, if Germany is crowded too much, she may cast her lot with Russia and Turkey, and who can predict the result. The shadow of Gog and Magog is upon us.

Henry Morgenthau, who was our American ambassador during the war, has recently written a stirring article for the press. Although Mr. Morgenthau is a Jew, yet he issues this manifesto not to his own people or on behalf of his own people. The appeal is made to the four hundred million Christians throughout the world and on behalf of the Christians who are now at the mercy of the Turks.

History reveals the Turk as those whose hands are always, always dripping with blood. To kill a heretic, or one not of their faith, is considered a great achievement, and an almost sure passport to eternal bliss. It was Mohammed who so aptly said:

"Fight in God's way with those who fight with you, but transgress not. Verily God loves those who do not transgress.

"Kill them wherever ye find them, and drive them out from whence they drive you out; for sedition is worse than slaughter; but fight them not by the Sacred Mosque until they fight you there; then kill them, for such is the recompense of those that misbelieve."—Koran.

But Mr. Morgenthau makes the following stirring appeal. Can we do nothing to oppose this continuous and unnecessary massacre of innocent victims of the fanaticism of the assassins?

"I wonder if four hundred million Christians in full control of the governments in Europe are going to condone the offenses of the Turkish government. Will they, like Germany, take the bloody hand of the Turk, forgive and decorate?

"Will the outrageous terrorizing and driving of women into harems, the debauchery of innocent girls, and the sale of many of them at eighty cents each, the murdering and starving of thousands, the destruction of hundreds of cities and villages, be forgiven?

"Will the willful execution of the devilish scheme to annihilate Armenians, Greeks, Syrians, and Christians in Turkey go unpunished, or will definite steps be taken to rescue permanently the remnants of these from the fangs of the Turks?"

In view of the recent successes of the Turkish Army in the war with Greece, and the almost treacherous sympathy of France with the purpose of the Turks in regaining the territory lost through the war, it is clearly evident that unless the Allied

powers act in concert we may witness not only a continuance of the massacre of Christians, but a wholesale murder even to the point of extinction.

Conference Meeting of Bishop's Agents and Solicitors

Of recent years there have been many sessions held of the Order of Bishops. They will doubtless continue to meet at the coming General Conference. These meetings, however, are of the Bishopric—men ordained and set apart to that special work.

But announcement has been sent out that arrangements are also being made for one or more round tables or conferences of the bishops, bishop's agents, and solicitors to canvass the phases of the work in this department. It is hoped to make this one of the educational features of the conference and helpful to all who are associated in the work of the bishopric in the work of the church.

Special attention will be given to the duties of agents and solicitors: receiving, reporting, assisting the poor and needy, and promoting observance of the financial law. Opportunity will be given for general discussion and for questions and answers.

Have You Subscribed for the Conference Daily?

¶Only a little more than a week now and General Conference will convene. The two weeks following will be crowded to the full with business and services of each and every kind. From the morning lectures at 8 a. m., to the big service at night, every hour of every day will be employed.

¶We hope you can be present. We know how you would enjoy the services and how much you would be enthused and benefited by the spirit of the conference. But something may prevent your coming. It's for those who cannot come that the *Conference Daily* is particularly planned.

¶Some of the editors of the *HERALD* and *Ensign* will be present at all the services every day. They will mingle with the crowds and attend the lectures and witness the programs. They will take notes of everything that they think would be of interest to you; they will report the business sessions in detail; give synopses of lectures; relate the interesting happenings of the days; and each evening all this will be rushed into type and the *Conference Daily* will be printed and mailed to you so that you may receive it at the earliest possible moment.

¶If you are not coming, the *Conference Daily* will be indispensable to you. Even though you attend conference, you will want the paper for a record and reminder. Besides, the folks at home should not be forgotten. There is no time to delay. Send in your order while it's on your mind.

The Conference Daily, 25 cents. Send your subscription to-day. Don't be selfish with home folks. Subscribe for your children and friends.

Order To-day From: Herald Publishing House, Independence, Missouri

ORIGINAL ARTICLES

What We Can Do for the Conference

By Oliver Turnbull

An acceptable offering can be made by all of us, in addition to a contrite heart.

In olden times the children of Israel offered many sacrifices to the Lord. They had their burnt offerings, sin offerings, peace offerings, and many others. But in due time Christ came and made the supreme sacrifice for the sin of the world. God no longer requires of his people burnt offerings, or the blood of bulls and goats, but to commemorate the sacrifice that Christ has made for us, he directs that we meet together upon the first Lord's Day of every month, or upon the Lord's Day of every week (Doctrine and Covenants 119: 5), and offer up our sacraments.

Now the most acceptable sacrifice which we can prepare upon those occasions is that of a broken heart and a contrite spirit (Doctrine and Covenants 59: 2); but in this same paragraph he also directs that we offer an oblation, and how fitting that we should do so as a slight acknowledgment, on our part, of the sacrifice Christ made for us. This we do, I believe, in most branches; but what kind of offering do we bring?

The children of Israel were commanded to offer the first fruits of their crops; also the first born of their flocks and herds. They were to offer corn beaten out of full ears. (Leviticus 2: 14.) They were also commanded that their offerings be without blemish. (Leviticus 1: 3 and 3: 1.) Those were indeed times of sacrifice for that people, but inasmuch as the sacrifices were offered in righteousness they were abundantly blessed.

But the Lord has said in latter days, "Behold, now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people." (Doctrine and Covenants 64: 5.) Think you, then, that the same God who would accept of only the best as an offering from his people in those days will be pleased with the offering of a small coin, when, by a reasonable sacrifice, we could present an offering of equal value to those he commanded them to bring? "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing."—Malachi 1: 14.

But you say, "We need our money for something else." So does the Lord need a portion of it for the accomplishment of his work; but not so much the money, for out of the very rocks he could make money to redeem Zion; but he does need a people willing to obey his commandments, and sacrifice for

his cause, and if we will not do this we cannot assist in this great work.

The Lord, speaking through one of the prophets to some of his people in former days, says: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." (Malachi 3: 8.) Will we rob God by withholding our tithes and presenting to him in our most solemn assemblies, oblations which seem almost solemn mockery? Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6: 7.)

However, let not those who possess little of this world's goods be discouraged or ashamed because their offerings must needs be small. I believe that if the offering represents a real sacrifice, the "widow's mite" will be as acceptable now as in Christ's day when he said, "This poor widow hath cast in more than all they which have cast into the treasury."

So on the Lord's holy days, when we come together to renew our covenants with him, let us see to it, not that we be provided with a small coin so that we will not need to whisper to our seatmate, "Got change for a quarter?" when the time arrives for the offering to be taken; but rather that we have provided an offering, according to our means, that will be acceptable with our Lord.

A Suggestion

We have only one more "First Lord's Day" before the convening of General Conference, October 1. I have been thinking of the blessings God might see fit to bestow upon us if we—as many of us as are privileged to do so—would meet in our several meeting places on that day and also during conference upon the "First Lord's Day" in October, fasting, if not from food, at least fasting (abstaining) so far as possible from thoughts of work and worry, business, and cares of the world, worldly pleasures and vanities—thoughts which crowd the mind like weeds in a garden. "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer." (Doctrine and Covenants 59: 3.) Rejoicing? Yes, that we are thus permitted to assist in the work of God.

Then let us offer a united prayer unto God that he will guide in the deliberations of that conference, and that he will come to our rescue as a people, and purify his church from any influence of whatsoever nature that may be hindering its development; and after we have done our part to the best of our ability, let us go confidently on, leaving the result with God.

Also those who are not permitted to meet can be with us in spirit and purpose, and unite with us in prayer for the speedy accomplishment of the work intrusted to all, not forgetting that they also, according to their means, have the privilege of helping to lighten the financial burdens which the church is carrying.

My only apology for this article is that in pondering over the spiritual and financial conditions of the church, my mind has been so filled with a desire to do more for the work, and if possible to induce others to avail themselves of the opportunity to assist, that I presented some of these thoughts to as many of the members of our little branch as have been accustomed to meeting together, and the result has been so gratifying that I desire to pass these suggestions on to as many of our people as can be reached.

Those in charge of the financial part of our work have pleaded with us to make greater efforts to keep up the work through these rather trying times. They have frankly placed the conditions before us, showing how our financial condition has been steadily growing worse for some time despite their efforts to retrench. So now let us, the membership of the church, awaken to our responsibilities, and not with destructive criticism, but rather by constructive suggestions and whole-hearted support, move forward, giving the best that we have to the work and trusting that God will open up the way to a clearer and brighter understanding of our duties towards God and each other in the great work of the redemption of Zion.

Come! Let us be "laborers together with God."

Thrift Talks

Thrift is "careful management of one's resources."

Canning tomatoes, at five cents a quart, for use this winter when they will cost from 12 to 20 cents a quart—that's thrift.

Making over clothes and hats—that's thrift.

Buying plain, staple goods at "cash and carry" stores—that's thrift.

Look ahead, take advantage of real bargain sales—that's thrift.

Serve more soup and nuts, and less meat—that's thrift.

Clean and press your own clothes—that's thrift.

Raise your own garden vegetables—that's thrift.

Loan a little of your savings each year on good security at sure interest—that's thrift.

Wear patches. "A stitch in time, saves nine"—that's thrift.

Make your dollars have more cents (and more sense) for—that's thrift, and thrift creates tithing.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

PASTORAL

The Preacher and His Sermon

By E. D. Moore

Some assert feelingly that we are not producing the able preachers of twenty-five years ago.

Many books have been written on homiletics, and the publisher is courageous who is willing to put on the market still another as the George H. Doran Company, of New York, have done with this new one by the Reverend J. Paterson Smyth, entitled, *The Preacher and His Sermon.*

Most of the books on this subject are analytical. A hypothetical sermon is dissected, scrutinized, analyzed, then pieced together again. The reader is amazed that so much can be said of the feeble public efforts he has been in the habit of calling sermons—and may be helped to improve his methods.

Perhaps no group of public speakers so uniformly speak extemporaneously as the preachers in our church. A one-armed person with some of the digits on his remaining hand missing, would have no difficulty in counting on his fingers those among us who ever read their sermons or speak from a written manuscript. The number who write their sermons beforehand, then attempt to guide their sermon thoughts and outlines into those channels, are almost as scarce.

The church has not legislated on the subject. No official edicts have gone forth. Priesthood meetings do not often discuss this phase of the subject, rather seeming to take it for granted that the custom is a good one and worthy of perpetuation. In fact, from the beginning of the Restoration there seems to have been a well-defined feeling that the inspiration of the Holy Spirit found a better medium in the mind that was free to follow its suggestions.

Hearing some of our best preachers, one is constrained to agree with the method; hearing some of the worst, one feels emphatically that anything that will help ought to be applied at once.

But between these two extremes are a large number of local men who toil by day, study by night, think hard and seriously of the pastoral problems that are theirs, and are greatly concerned over raising the spiritual plane of living among those who look to them as pastors and subpastors.

Many of these are glad to avail themselves of any legitimate help in getting results from preaching. Having no divinity schools in the church and no sentiment demanding such, we must consider the best methods of functioning the Spirit of God as a quickener of our intelligence. Not many persist in

believing that one may unprepared step into the pulpit, open his mouth, and have it filled by an unseen power with impressive utterances of value to the Saints. Such experiences have been recounted, but they are the exception and evidently not to be relied on to take the place of our own serious exertions.

Then what must we do if we would preach better sermons, continuing with our present methods? We may unanimously observe Paul's injunction to Timothy: "Study to show thyself approved unto God; a workman that needeth not to be ashamed." Latter-day revelation adds in a confirmatory way: "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doctrine and Covenants 85:36.) Further; "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." (87:5.) A later command clinches this with a suggestion that the ministry shall "lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ." (119:2.)

If one will read this new book (to be had from this office, postpaid, for \$1.60) with open mind, he will be impressed with the frank, wholesome style of this famous writer and speaker. It consists of lectures on preaching, delivered to students and junior clergy in the Divinity School of the University of Dublin. These lectures are based on the prevalent custom in most of the churches whereby the ministry write their sermons, but whether one sets down on paper the results of his preparation or by sheer effort is able to impress valuable conclusions into his conscious or subconscious mind, some simple surveys such as this one are entirely worth while.

Though young men are addressed and considered throughout, also those who keep young in spirit will be able to profit directly by the suggestions. The chapter titles are: "The preacher," "The preacher: his first five years," "Placere," "The quality of 'grip,'" "Preparing the sermon," "Preaching the sermon."

Doctor Smyth believes in extempore sermons and that one can do much better by this method, provided he is not lazy in his preparation.

Then there is the important matter of aim—clear, definite aim. He says: "One would think no man would be such an idiot as to preach without any definite purpose. But I think some do. It is as if a man were working hard with wood and hammer and nails, and when you ask him what he is working at—what he is making—and he should say, 'I am not quite clear about it: I am only hammering.'"

So long as we continue to preach we ought to in-

HYMNS AND POEMS

The Kindly Stars

By Gertrude Sessions

I go to bed, beneath the stars,
Above the sun-warmed desert sands;
While peace broods over, nothing mars;
God holds the night within his hands.

The North Star stands forever sure,
While 'round him Great Bear marks the hours,
And bright across the sky above
Is "Rainbow Sister," path of flowers.

The Pleiades swing on their way,
Those sisters true, still glowing down,
As faithful and as far away
As when they shone on Pharaoh's crown.

Up towards the north Capella shines,
Where Charioteer pursues his way,
And overhead Twin Brothers climb
To reach the dome, before 'tis day.

I close my eyes while kindly stars
Brood on and lend my spirit peace,
Here is no place for earthly care,
And petty things of day must cease.

I wake refreshed before the dawn,
The stars burn on and all is well,
To me they speak till night is gone,
And Time's eternal stories tell.

Orion, mighty hunter, stands
Before the Bull, whose baleful eye
Would cause a fainter heart and hand
To seek a refuge in far sky.

But he trusts in his mighty club,
His lion skin, his sword untouched,
And surely, too, his faithful dog,
In time of need would help him much.

For Sirius is faithfulest,
As he is brightest of the stars,

crease in our general effectiveness. There are some who wonder anxiously whither we are going in this field. They assert with feeling that we are not producing to-day the powerful men of forensic ability such as we had twenty-five years ago—men not only with usual good qualities, but forceful, powerful orators who moved multitudes with their eloquence and fervor.

No matter what our conclusion may be, we may all agree that "The preacher and his sermon" is a vital subject, and that we derive much inspiration and information from occasional reading and reference to good books on homiletics, the one to which we have referred here being of popular style and wide appeal.

He guards the night till gone to rest
Is every star, then shuts the bars.

And Venus now, above earth's film,
Her glory dimmed, this morning queen,
Stands ready to resign her realm,
As soon as Day King sends his beam.

And so I rest beneath the stars,
Above the night-cooled desert sands;
While peace broods over, nothing mars;
God holds the new day in his hands.

A Yearning for the Time of Peace

(Written at time of rumor of renewed war in Europe.)

By Richard J. Lambert

The sun arises to behold
A scene of untold misery;
For in his absence from the scene
Men have been making history.

In anger at each other's throats
They have been lashing furiously;
Forgetting as they're thus engrossed—
O'erlooking opportunity.

While armies are at clash of steel,
Or setting traps industriously,
Their fertile fields, in idleness,
Are retrograding—helplessly.

Let's banish strife and bitter war,
Indulge in frugal industry;
In making most of field and bed,
And loving brothers ceaselessly.

Then shall His Majesty arise
And us behold complacently:
Man working in his heritage
And Nature yielding bounteously.

No starving, crippled sons of men
Are thrust before us frequently;
But with both cribs and larders filled,
Our boys and girls most lustily

May sing the glories of a land
Whose fathers, oh, how ceaselessly,
In days ago and times at hand,
Have guarded most relentlessly.

Oh, for that dawn when love of man
Shall rise and reign triumphantly;
When peace abroad and peace at home
Shall with us rest transcendently.

Elder Amos Chase writes from Emerson, Iowa, on the 4th: "We are located at this point with the gospel tent, and are having some interest. Three have given their names for baptism—in fact, did so before we came, and others are showing an interest. Will be here till General Conference."

THE FORUM

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

Thirteen Questions on Stewardship

By James E. Yates

Something to think about and act upon, if we would enter into the desired situation of equality.

1. If the doctrine of stewardship as taught by this church is to be no different than that being taught by other churches, and man-made institutions, of what benefit is the restoration of the gospel in this particular matter?

2. If a man may hold in his own individual right and name, any amount of wealth that he can secure, so long as he regards himself as a steward, in what particular does that arrangement differ from the procedure that has kept this church from giving the world a practical demonstration of the law of brotherhood and equality, up until this present hour?

3. If we as a church shall continue to operate our social and financial system along lines of such time-worn failure as has made this department of our work an acknowledged failure for a hundred years, what hope have we that the same procedure shall get us anywhere in the next hundred years?

4. If in the face of the Lord's statement that "it is not given that one man shall possess that which is above another" we continue to believe that it is all right for a man to accumulate wealth to himself and then put said accumulation back into his business to enlarge the business so there may be more accumulation, to be again put into the business, etc., where is there a limit to the amount that a man may possess above his fellows; and how is it possible for such an interpretation of the law to ever bring about "equality of temporal things"?

5. If God expects his people to be equal in the amount of temporal things they possess (and that God so wills it to be could not be stated in plainer language than he has spoken it), how is it possible for such equality to be brought about unless there shall be some general maximum and minimum standard of possessions agreed upon?

6. If we say that such a standard is fixed, and that the standard of maximum possessions (below the surplus) is "according to his need," that may be all right as far as it goes, but is not that general statement a little too indefinite to secure any real equality of possessions?

7. If the church is to be the light of the world, in what respect is her light greater than others when her methods of social life and general business are identical with those of the world?

8. Has the church, up to this time, been a light to the world in the matter of social economy and gospel equality and brotherhood in temporal affairs?

9. If she has failed in this particular thing, should we not be specific in attempting to locate the cause of her failure? and can it be possible that success can come if we follow the same old ruts of failure?

10. If the maximum standard of a man's rightful possessions, below the "surplus," held in his own name and right should be agreed upon to be: a comfortable home, modest but ample furnishings, and sufficient working capital or proper business investment by which to produce enough for the annual needs of the family—all other money, property, or ma-

terial values whatsoever, to be retained only as a real stewardship, the ownership and title to be vested in the bishop or authorized agent in trust for the church, would this not establish a degree of equality in temporal things never before reached by this church, and at the same time hamper no one in his capacity to serve largely, and to accumulate largely for the common good of all?

11. If such a proposition as the foregoing should be presented to the General Conference, stating the fact that "whereas it yet remains for the church to give a practical demonstration of the law of temporalities as contained in the revelations to the church," and then proceeding with something that moves for definite, immediate, and progressive action, how many of us would be for the move, and how many against it?

12. How many of us would cozily snuggle up in our place and express the desire that we had better "let well enough alone"?

13. How many would courageously say: Let us go forward?

Wanted: A Change of Attitude

By O. L. Weaver

A diagnosis of our present-day ills, with suggested remedies prescribed.

That there is something the matter with the churches in this present day, and something very seriously the matter, is a fact so obvious that it is no longer challenged or contradicted. A decline in the vitality of the churches has been noted by sensitive and honest observers at intervals for nearly a hundred years. This has, in the past, seldom caused alarm, for the reason that other social institutions of every kind are liable to fluctuations of power and influence, determined by changes in economic conditions, leadership, and the more or less intangible aspects of intellectual and emotional interests.

A great many who have noted this decline, which seems prolonged and extreme, have found comfort in the expectancy of a sharp recovery. Thus have they lived during the last generation, at least, not only in a consciousness of a waning power, but in an eager and confident expectation of a great spiritual revival.

During the great European War this expectation reached an intensity of conviction, which was not unrelated, perhaps, to the degree of confusion at the failure of Christianity to prevent such incredible recrudescence of savagery. Men were convinced that this vast cataclysm was going to act as a kind of "day of judgment"; that it would restore man to his senses, purge him of his indifference and sin; in fact, save him to his lost fidelity to the highest and best, and they set to work to prepare an army of reapers of unparalleled proportions, known as the Inter-Church World Movement. Everything was ready for the great awakening, but alas; the war is long since over, and the anticipated revival has not appeared. On the contrary, the churches were never so impotent, never before was the tide of spiritual life running at so low an ebb.

What can be the matter? Why this evidence of collapse and impending ruin? Why was it that nearly five thousand pulpits were vacant for lack of clergymen in June, 1921, and that only 1,600 students were graduated in that month to meet the demands? It was confidently believed that following the World War, a vast army of young men, stirred to their depths by the experiences of peril and death, would come forward to offer themselves wholly to the work of the

ministry. But nothing of the kind eventuated. On the contrary, there was the greatest slump in the attendance of divinity schools in recent history, with little prospect of improvement in the future.

In seeking to give an explanation of this phenomenon, investigators are prone to place emphasis on its economic aspects. They say men do not enter the ministry because the salaries are shamefully inadequate.

We believe that worth-while men are as eager to undertake worth-while jobs to-day as they ever were. But they must be convinced that the work is really worth while, and it is of just this that they are not convinced, in the case of the professional ministry. Few young men are so quixotic as to do it reverence. They frankly regard the religious field as a sheer waste of effort. Perhaps parents, too, see so little prospect of usefulness in the professional ministry that they are unwilling to have their sons enter that profession.

There Is a Way Out

At any rate, all are agreed that such are the conditions prevailing in the world to-day, and the question presents itself, What is wrong with this generation? Is there a way out? Is there a remedy for all this confusion in which we find ourselves? We believe that there is such a remedy.

If some magical transformation could be wrought in men's way of looking at themselves and their fellow men, no inconsiderable part of the evils that afflict us would vanish automatically. We believe that we are in possession of available knowledge, ingenuity, and material resources to make a far fairer world than that in which we find ourselves. Then what lack we yet? Do we not need a different attitude of mind, to cope with such unprecedented conditions? We should proceed to a thorough reconstruction of thought, to a critical, open-minded attitude, as has hitherto been but little developed among those who aspire to be men's guides, whether religious, political, economic, or academic. We do not examine facts, freshly, critically, and dispassionately, and then allow our philosophy to formulate itself as a result of this examination. Instead, we are taught our philosophy first, and then in its light we try to justify the facts. In the religious world to-day we find men, as in the past, formulating creeds, and then diligently perusing the Holy Scriptures in an endeavor to marshal together passages that will help bolster up their beloved, tottering idols. Only by a thorough examination of fundamentals can the truth ever be attained.

Is the Trouble From Defective Organization?

The statement has been made that we need a change in "the rules of the game." Many reformers are suspicious of what they call "ideas." They seem confident that the trouble lies in a defective organization, which should be remedied by more expedient legislation. Abuses and excesses should be checked by forbidding them, or by some ingenious reordering of procedure.

No one will question that proper organization is necessary, but what we usually need, as we stated above, is a change of attitude.

Let those who are impatient with mere administrative reform and lack faith in it, glance backward to Calvary's cross and there begin to learn the lesson of brotherly love. "Bear ye one another's burdens." "See that ye love one another." "Love thy neighbor as thyself." When these lessons are learned, suspicion and hate will not be so congenial to our natures.

There is nothing else anywhere nearly so interesting to ourselves as ourselves. All thought, if not laboriously controlled, and directed, will inevitably circle about the beloved ego. We do so hate to change our opinions. If we are told

we are wrong, we resent the imputation and harden our hearts. The result is, that most of our so-called reasoning consists in finding arguments for going on believing what we already do. Very often our "good" reasons are not real reasons. Our "good" reasons ordinarily have no value in promoting honest enlightenment; they are usually, at the bottom, the result of personal preference or prejudice. Frequently we find ourselves indulging in self-exculpation, when we feel ourselves or our group accused of misapprehension or error. The little word *my* seems the most important one in human affairs.

Men tell us they have lost faith in moral or religious exhortation. It is all very well, they say, to teach the fatherhood of God and the brotherhood of man; to admonish "little children, love one another," but it is impossible. To this we heartily agree that it is impossible for man, of himself, to love his neighbor as himself. But those who have sought to emulate our Great Exemplar, who have sold all they had to buy the pearl of great price, never, for a moment, doubting the resources at God's command, know how to obtain this Christlike attitude towards their fellow men.

Descartes says, "Good sense is, of all things among men, the most equally distributed; for everyone thinks himself so abundantly provided with it that those even who are most difficult to satisfy in everything else, do not usually desire a greater measure of this quality than they already possess."

Education Needs a New Name

Some one has suggested that a liberal education is the only way out of this dilemma. It is quite true, we need education, but something so different from what now passes as such that it needs a new name. Education has more various aims than we usually recognize. The art of reading, writing, and figuring, all would concede are basic principles. Then comes the technical information and training, to fit one to earn a livelihood. These are all very necessary, but there is another branch of education that is regarded by a few as precious and indispensable, i. e., the training of the mind, with the hope of cultivating our tastes, stimulating our imagination, and improving our reasoning powers.

It is needless to deny that the results of our "liberal education" are disappointing. It has miscarried and does not attain its ostensible aims. They seem all directed towards an enhancement of chances of worldly success. Even in some Sunday schools creative thought or reasoning has been suppressed. The superintendent or teacher eagerly deprecates any suspicion that pupils are being awakened in any way to the truth that that particular institution can possibly be fundamentally defective. And why do they do this? How, indeed, can a teacher be expected to explain to the sons and daughters of business men, politicians, doctors, lawyers, and clergymen—all pledged to the maintenance of their source of livelihood—the actual nature of affairs, as now practiced? Even if they are tempted to tell the essential facts, they dare not do so for fear of losing their places, amid the applause of all the righteously minded.

We Need Elijahs

What in reality is needed, is men of the courage of an Elijah, to denounce these "Ahab's" and defy these "Jezebels"; men who have the inclinations and who dare to explain our social, political, economic, and moral life and its presuppositions with sufficient insight and honesty to produce important results.

Unhesitatingly we say that there is a remedy for this sin-sick world: a change of attitude and a return to the old paths; faith in God; love for our fellow men: these are the reins of power that will direct us aright and establish a never-ending season of contentment and happiness.

What's Wrong With Us?

By Edward Rannie

A pertinent question and some of the author's constructive answers to it.

In a letter from Brother Edward Maloney, of England, published in the HERALD of August 2, he asks the question, "Well, what's wrong?" and this article, or letter, will be an attempt to answer the question.

Twenty Years as a Missionary

The writer came into the church when he was nearly twenty-one years of age, in 1877, near Fremont, Nebraska, and was ordained a priest by Apostle James Caffall. He began preaching within one month and has been at it ever since, either locally or under General Conference appointment, and has passed along the ministerial road from "the boy preacher" to "Old Brother Rannie" of Missouri.

At that early day the membership was not much above ten thousand and the missionaries were few. He did as other young men were doing when they had any spare time: put it into good use by doing a little missionary work. Except for a short period when I could not regularly attend church, I held some office, and since that time have held the office of elder, seventy, and now of high priest, and have traveled for nearly twenty years under General Conference appointment.

During that time I have been district president, branch president, Bishop's agent, and missionary. In the last eight years my work has taken me into eight districts. I have labored in forty branches, been in the homes of about two hundred of our members, and have remained from one day to a month or more.

During that nearly forty-five years it has been my good fortune and happy pleasure to be acquainted with the majority of the prominent workers of both the men and women of the church.

This introduction is offered so that the reader may know that the writer has had an opportunity to learn a few things in the church, and unless he is grossly ignorant, or has poor judgment, or is blinded by prejudice, what may be written is worth a passing thought. If I had not had any experience in the work of the church my conclusions would not be based on knowledge and so would be of little value.

We Need a United Priesthood

We need a united priesthood as a result of a knowledge of what is contained in the standard books of the church and what light God may give us by the Holy Spirit. At present there is no unity on the great questions that make us a distinct and peculiar people from all other religious bodies in the world. The school of the prophets is God's plan to prepare his ministry for local and missionary work in this and foreign lands. (Doctrine and Covenants 85: 39-46; 87: 3.) Our heavenly Father's plan takes in all the priesthood, "beginning at the high priests, even down to the deacons." We go along in our blundering way, trying our worldly wisdom, and accomplish nothing worth while and face the world and the church a divided ministry.

We are lacking in local workers to take care of the branches and districts. Business cares, indifference, and ignorance of the laws of God, the customs and usages of the church in governing branches and districts disqualify seventy-five per cent of the local ministry from rendering the proper service necessary to give the needed care to the membership. Most of the branches have major or minor diffi-

culties that keep them in a condition that prevents their spiritual growth and hinders any successful missionary effort being made. Most of the things that bring about contention and strife are such that children would forget in a few minutes and go to playing.

We Need Real Conversions

A great number are brought into the church not converted to the gospel of Jesus Christ. A personal like for the missionary, undue influence by the missionary and others, have been the main factors in bringing them in. A branch president told me of a missionary effort in the branch that resulted in more than fifty baptisms, and he remarked, "It is six years since the meetings were held, and but few of those baptized have been in the church since the missionary left." Many such people are a liability to the church and make no development in the things that make for a purer and better life. They even hinder others from entering.

The standard of righteousness should be held higher, so high that we must make a great struggle to get up on the hilltop. If our standard is no higher and not more difficult to obtain than what is found in the world, we have nothing when we reach our goal. Down in the valley is fog, swamp, mosquitoes, malaria that will poison our life. We must get up where the air is purer, where the sun shines and kills the microbes of doubt, discontent, and pessimism.

We Need Simple Teachings of Christ

The world and the church needs the plain, simple teachings of Jesus Christ interpreted so that they can be applied to the everyday problems of life. They were not given for the generation only in which Jesus lived. They are living principles now that will cure all the ills that man is heir to. "Learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." Many of the troubles in our branches when the members are properly taught the ideals of Jesus Christ will disappear, because they will learn that his way is the better way to live.

Jesus, the Good Shepherd, knew where the "pastures of tender grass" were, and where the refreshing "waters of quietness" could be found, and he knew the people that would enjoy them, "and the common people heard him gladly" and went into the great feast and enjoyed what Jesus had to give to his children. Are we wiser than Jesus was? Can we find response to his message among the rich, learned, ultrafashionable, luxury-loving, and pleasure-mad crowd? or shall we go to the plain people? Yes, that is where our message will be received; for the people are just as they were in Jesus' time. The barefooted boys in the pineries of Alabama, from the sweet potato fields of Tennessee, among the fishermen on the rocky shores of New England, the coal fields scattered throughout our land, from the prairies of the Central West, from the foothills of the great Rocky Mountains, from California's sunny shores, from the everlasting wheat fields of Canada, from far-away Australia, and across the Atlantic to the British Isles, Germany, and the Scandinavian countries, and other countries not yet visited by our missionaries, will come the great army that will bear the glad tidings of the restored gospel to the remotest corners of the earth, and from the same places will come the future mothers that will make the great army of latter-day Israel, uncontaminated by the vices of the world, pure as the lilies and as beautiful as the rose. They will be fit companions and homemakers for the great army of missionaries that will answer the call of our great Leader and Captain, the lowly Nazarene.

It was from such humble surroundings that the pioneers of the Reorganization came, who stood between the apostates

and the world to protect the remnant of what was one time a part of the great army of modern Israel, then reduced to a forlorn hope, and all that stood to prevent the church from total annihilation. They have bequeathed to us a holy heritage. Let us be as true as they were and as fearless in the struggle for the right. It was from such conditions in life that men like Lincoln, Clay, Jackson, Webster, Grant, Garfield, and McKinley came, and from such will come our army, crude as the material may be. In the hands of the great God they will be made vessels fit for the Master's use.

We Need Better Local Ministry

We must use greater care in selecting men for the local ministry. It is in the branches that we are failing. The members are starving because there are none to feed them. There are too many ordained who do not come up to the standard of morality needful to make them worthy and capable leaders. They lack a knowledge of the things in the Scriptures that would make them true shepherds. We need leaders who know the laws of government in the church, and can guide with a steady and firm hand.

We are pleasure mad. Two cents for the Lord's work and ninety-eight cents for worldly pleasure is about the proportion that many of our people spend their money. Jesus said, "For the children of this world are in their generation wiser than the children of light." In the city of Zion which God wants to be a holy city, a man of the world builds a factory that gives employment to a number of people, and some of our people, the children of light, build a pleasure resort near by to get the money of the titheless, pleasure-mad Saints. Perhaps that is what the Lord had in mind when he said the Gentiles would help build up Zion. If there is not enough food in the gospel of Jesus Christ to feed the hungry soul, yearning for the bread that satisfies, and give happiness unalloyed without being tarnished by the follies and vices of the world, all the pleasures that the wit of man can devise, helped by the arch enemy of mankind, will starve and dwarf the soul that leans on it. It will be a broken reed and let its user fall into the pit of pollution. The Master cannot use them in his great work.

We Need Less Class Distinction

Thirty years ago we had two classes in the church; those of the middle class and the poor. Not paupers, but those whose income was not sufficient to buy all the necessities of life. To-day we have three: the two mentioned, and those who are rich in comparison with the middle class; who require from two to four times as much to live on as do the middle class, and so have nothing left to help the Lord's work, and if in the service of the church are an extra burden.

Equality, that is a word found in the books and in day dreams, but not in the hearts of many people. Stewardships is a slogan to catch the ear of the man who wants to get the savings of the industrious and scare the man who has been industrious and saving for fear he will have to give it to the lazy man. That is not God's way, but that is the interpretation put on it by many people. It is an interesting subject to talk about, but not many want to work on the job.

Many of our people who have had the advantage of a college or university education will not work in the Master's great harvest field. They do not like the company of the plain folks. The years of preparation are not for the work of the Lord. "Not many wise men after the flesh, not many mighty, not many noble, are called." God does not object to them because they are learned, but because they are not humble and they live after the flesh. If they were humble,

mee, lowly, and full of love, they could be shining shafts in his vineyard.

We Need Less Poverty

Zion and the gathering is one of the big problems that belongs to the "marvelous work" of the latter days. The Lord has been talking to us about it since 1831, yet we have done but very little towards its accomplishment. Not any more than has been done by emigrants forming colonies that settled up the great western country after the formation of our present Government. In 1909 the Lord told us to form colonies and establish industrial institutions, and we have not yet been obedient. As the black man held up his shackled hands and asked that his chains might be broken off, so do the hands of the poor of the church ask that the chains of poverty that bind them to industrial and agricultural slavery be broken off and they be given an opportunity to enjoy the sunlight of peace and happiness. They ask for bread and we give them a stone.

Not even in the city of Zion do we get a poor imitation that they might have encouragement to look ahead, hoping that their turn will come by and by. The history of the past reveals the fact that neglect of the poor and apostasy go together; and God can never bless the church with great spiritual blessings so long as the poor are neglected. It is not alms they need; they need the help that God says is due them from his people, according to his divine plan, which will enrich the church and bless the recipient.

We Need the Gathering

It is not only help in material things that is needed, but in spiritual things, and that cannot be given as long as we remain so widely scattered.

In one district where I labored, sixty per cent of the membership were not near enough to branches to be able to attend the services. It comprised one hundred and fifty families. We are now sending missionaries to foreign lands, and the converts will read in the revelations to the church about Zion and the gathering and will want to come because God tells them to gather. What will be our answer? Will it be the same old song, "Do not be in a hurry; you must wait until the rich and pleasure-mad get through with their spree before they will be ready to go ahead with the Lord's work."

We Need More Prayer—Less Jazz

Many of our homes are becoming prayerless. The family altar has been broken down and thrown away.

Many of our people do not now read the Bible, Book of Mormon, Doctrine and Covenants, and the church papers and books published by the church, and other good books. The children know more about "Mutt and Jeff" and the "Katzenjammer Kids" than they do about the heroes named in the Bible and Book of Mormon. It is a frivolous and trifling age; people do not care for the things that are solid and enduring, and many of our people are in the big crowd that leads to a bitter end and holds back the Lord's work.

One of the greatest blessings that can come to the church is the organization of the school of the prophets where we can be taught the law of the Lord and so come to a greater unity in understanding the gospel law. Then we can teach it to others, and with a better understanding of the law by the people many of our difficulties will disappear and the work will move forward with greater rapidity.

We Must First Get Out of Babylon

By A. M. Baker

A protest against some current conditions and attitudes prevailing in the church.

With the restoration of the gospel the command to gather to Zion and build up this condition of righteousness, was just as much a part of the gospel plan as baptism. "By their fruits ye shall know them." (Matthew 7: 20.)

But after ninety years of preaching equality and gathering, we are about as far from that proposition now as we were in the beginning. No doubt we have made some progress in an educational way, in theory, but not very much in practice. However, I shall continue to preach equality and gathering as a wonderful prize to be developed.

We Have Lacked Faith

The reason we have failed to develop this righteous condition is on account of the lack of faith. The membership of this church have had more faith in the sacred rights (?) of private property than in the commands of God to gather and execute the law. Private ownership of property will go into the eternal night of oblivion, with the fall of "Babylon." Babylon must fall and the powers of opposition are knocking at her walls to-day. She is crumbling and decaying. But we will never redeem Zion by the old selfish principles of Babylon. The invitation is, "Come out of her, O my people, and be not partakers of her sins." Yet some seemingly insist that we can improve upon God's plan and carry the old capitalistic system of interest, rents, and speculations, right along with us. This system is not in harmony with the golden rule. It draws the "class line." It is grinding upon the poor.

Remember, Jesus Christ did not exclude the poor. He belonged to that class so far as temporalities were concerned. Jesus said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Who May Gather to Zion?

I have sat in our General Conference gatherings, and heard some "few of the ministry" describe the unwise methods of a certain family that came to Independence so as to be in Zion. After having landed in this much-desired spot the family was stranded financially and upon the mercies of the church. The man has been held up and ridiculed before hundreds of people for coming to Zion in this way, when his conception of Zion was not any more dwarfed, if measured by the divine standard, than the idea entertained by some few of our brethren who believe that Zion must be built up by the exploiting system of profits and speculation, instead of producing primarily for our actual needs and wants.

Restricted Districts Wrong

I have noticed recently advertising matter sent out to the membership, throughout the States, advertising certain lots for sale in Zion—in which one part is a restricted district. In this section no houses under a certain valuation can be constructed. Or in other words, people who have not the means to purchase this kind of property—the poorer classes—will please step down into "the lower strata of human society" and "let us high up town folks live here."

If we are going to have equality, let's have it. Jesus said concerning the resurrection, they shall be equal unto the angels, neither shall they die any more. (Luke 20: 35, 36.) No restrictions here. I imagine the angels weep occasionally when they hear and see our selfish, capitalistic interpretation of Zion and equality.

COLLEGE DAY, SEPTEMBER 24

We are told in the Book of Mormon: "But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish." (2 Nephi 11:109.) This is the motive that should inspire us to gather—that we may labor for Zion and feel that we are contributing our portion for the building up of a more perfect condition of society—where justice and equity prevail. What greater satisfaction could come to the Saints than to realize they were gathering and actually applying the Zion principles to their lives and society, not only spiritually, but from a business standpoint as well. This would be the fruit as declared by Paul: "The husbandman must first be a partaker of the fruit."

"How Much May I Do?"

Under the present system of greed, the foremost thought in every enterprise is, "How much may I get out of it?" But in Zion that question will only be secondary. The height of our ambition will be, "How much may I do for this social order?" We will not need to worry so much about the goose that lays the golden egg. If we can only execute God's law, the blessings of heaven will be ours to enjoy. This will be seeking first to build up the kingdom of God and establishing his righteousness, and the temporal blessings will follow. (Matthew 6:33.) God says he is bound when we do what he says. (Doctrine and Covenants.)

When we begin to do all this then we can solve the intricate problems of capital and labor and show to the world that the gospel is the panacea for all the ills of life. Then God's people can be the light of the world. Do you think God would let us as a church fail when we are doing his will? But if we do not do his will, we will be rejected as a church.

Thousands Ready to Respond

Just think, with a membership of one hundred thousand Saints, our little army of missionaries has had to be cut down. Where is the spirit of sacrifice manifested, as in former years? Only the other day I was told that the Mormons of Utah had forty-six hundred missionaries in the field. But to my mind there are thousands of people in this church ready to make great sacrifices whenever they can see the real law of Zion being executed—instead of magnifying the old system of Babylon that we should be trying to get away from.

When people obey this gospel and are baptized, they have taken the initial step to go beyond the boundary of Babylon's walls and live in the pure atmosphere of God's eternal truth. *Let us go all the way.* Consecrate our surplus properties (talents also) and launch out upon the stewardship plan. Nothing complicated about it. It simply means serving God with all our strength. (Matthew 22:37-40.)

Martin Harris is referred to as an example in giving his money in order to establish the kingdom of God. Section 58 of Doctrine and Covenants shows the need of purchasing the land and laying the foundation of Zion. In this transaction the rich have had the opportunity for nearly a century of taking the initiative. They should be the first to respond. Will they? When the children of Israel returned from their captivity, it was the poorer classes that first responded. The well to do were too busy making money to pay any heed to the call. But how are we going to keep the poor out of the land of Zion after it has been purchased? As the Lord said, workmen of every kind should be sent to the land. What for? To labor for themselves? To labor for the Saints of God—for the social order.

I cannot imagine there will be any idle rich sitting around in shady corners—living off the interest of their money. All will be workers who are able to work, and they will con-

WOMEN'S DEPARTMENT

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

About Conference Exhibit

We regret to announce that the exhibit and sale of handwork from our sisters of the South Sea Islands mission will not materialize this year, owing to the difficulties attending its preparation.

Our former organizer there, Sister May Needham Elliott, put into the project a great deal of time, thought, and energy, and the sisters on various islands have made a splendid start towards its accomplishment, but it is thought best to defer the attempt until another conference, in order that when it is undertaken it may be as completely successful as possible.

The sisters who have had charge of our work there feel strongly the necessity for obtaining and furnishing a house which can be used as a study center, one where the sisters can meet and have their lessons, and where, objectively as well as subjectively, much of value may be demonstrated.

We feel sure that when the sisters from those far-off islands shall have finished their preparations for this sale of handwork, with so worthy an object in view, the sisters in the United States will do their full and general share in making the venture a success in every way. No doubt there are some who will feel disappointment in not having this exhibit and sale this year, but such will, we feel sure, cheerfully postpone their plan of obtaining some of this lovely handwork, and will be looking forward with interest to the future realization of this project.

A. A.

From Oklahoma Sisters

Sister Ethel Ammerman, historian for the Women's Department of her local, writes from Teriton, Oklahoma, telling of the renewed interest there. A business meeting held

consider it a pleasure and not a disgrace. The poor laboring man will be just as valuable an asset in building up Zion, as the money required to purchase the land.

We Have Enough Now to Work the Plan

This church owns enough land now to place these Zion principles in operation. And if the rich will not respond, in a year's time the poor, laboring, producing class of this church could raise (in normal times) by free will offering the sum of \$500,000 to be used in putting such a move on its feet. This would permit men and women with brawn and muscle to labor as stewards in developing the Zion of God as a living institution, breathing the divine element of love and brotherhood, translating "our gospel" into human character clothed with flesh and blood. In this sense the gospel is indeed the power of God unto salvation, unto all who believe. (Romans 1:16.)

The plan of building up Zion is not an exploiting system. Do not presume for one moment that Enoch and his people had any worries about banking institutions in their Zion. And, by the way, they made a success of their undertaking. Why? Because they adopted God's plan. What is the purpose of a bank? To develop profiteers and speculators. To loan money, to get interest, mortgages, etc. How many more centuries will it take to build up Zion under the present program?

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

in July places Sister Florence Walts as president; Sister Anna McKibben, vice president; Sister Ethel Ammerman, secretary; Sister Pearl Greenwood, superintendent of home department; Sister Nellie Bell, cradle roll superintendent; and Sister Anna Hicks, superintendent of friendly visiting.

They study the Doctrine and Covenants, with Sister Walts as teacher, and find it very interesting. The Oriole girls gave them a surprise one evening by coming with a freezer of ice cream, which was very delicious in itself, and seemed more delightful because of the spirit of love in which it was offered. The Orioles ran a cold drink stand on Saturday afternoons this summer, the proceeds to be spent on reunion work. They are studying lessons on etiquette, under Sister Greenwood's guidance.

Southeastern Illinois, Brush Creek Branch

Since we were organized, September 12, 1920, we have made comparatively slow progress. We hope to be as the oak tree, continuing to grow until our influence be far reaching. Since looking over the record, I find we have met thirty-two times for studying prenatal care, child care, mother craft, mother's reply, and many other pamphlets along educational lines.

We live in the country and many live quite a distance away, and on account of unfavorable weather and bad roads in the winter we have not been able to make any better progress. Still we are a band of earnest workers who are bending every energy to become efficient workers along our line of work.

We have distributed something like one hundred and fifty cast-off garments, yet good and useful, to the poor and needy ones, which have proved a blessing to many. We have quilted a number of quilts, of which eight were donated to be used for reunion. Others have promised donation of quilts, sheets, and pillows. We hope other branches of our district will see this and lend us a helping hand, that we may be able to accommodate our missionaries and visiting Saints with beds fully equipped.

The Orioles are very anxious to see the reunion grounds made beautiful, and so each one will bring a jardiniere with a beautiful flower to be transplanted for the special occasion. The Orioles are ever alert and ready for any task you may ask them. Eager to learn, they have taken up mothercraft. There are many things which should be taught to girls that their conception of perfection of womanhood should be in harmony with highest standards of dress, manners, morals, and maternity. The sisters are largely responsible that these principles are not instilled in their lives during the Oriole age.

The Temple Builders are studying to equip themselves for future usefulness.

We have the Boy Scouts organized; also little messenger boys. They will be on display and on duty at the reunion.

M. E. PRESNELL.

The Responsibility Upon the Isolated Saints

Before me is the *HERALD* which contains the request for contributions from the rural Saints. Perhaps I cannot say a great deal that will be beneficial to others, but I will try to pass along my humble experience in the country.

Yes, indeed, the rural or isolated sisters need a special department or club, in my opinion. I would suggest that it be called a department for isolated Saints, and that there be some one in each district to take charge of the work. I really think it is too much for the district organizer to un-

dertake its supervision in addition to what she already has to do. It could be a sort of home class worker for the non-resident members of each district, and she could report her activities to the district organizer.

Addresses of nonresident Saints could be obtained from the district secretary, and the one in charge could keep this list handy and make record of those who wish to correspond with other sisters, and thus addresses could be exchanged.

Through this agency, too, those Saints who have an opening for missionaries could make it known, and thus our gospel message may be scattered.

The taking of church papers should be encouraged among the isolated members, as well as the studies offered by the Women's Department, Sunday school, and Religio. Perhaps there are those who cannot afford to buy books for the different studies they wish to take up, and through this rural department could be brought about a system of exchange, by which sisters may exchange their texts for a period, simply costing the postage necessary for the transfer.

There is much time for study in the country during the winter months, and special bulletins, pamphlets, and reading courses would be good. A corner in the *HERALD* is not a bad idea, but does not reach far enough, as there are a great many isolated Saints who do not take any of the church papers.

I think rural children, if properly taught by their parents, have better opportunities than those in the city, because there is not as much evil to lead them astray. The rural women need to study, however, properly to teach and train, as do the sisters elsewhere. In order to become active in her community, and contribute to the general uplift of humanity, too, the country woman should study.

I do not know that the isolated Saint has greater advantages than those in the city, but the responsibility is far greater. To raise children in the church without the help of the Sunday school and to live a life that will be a worthy example for nonmember neighbors needs much thought, prayer, study, and faithful effort. Opportunities for service are on every hand for the rural woman, if she will but seek them, and the rich blessings of the Spirit will not be denied if she fills her life with these little acts of kindness. Out of her fullness she can impart to others by the example she sets, by the way her children are brought up, and by her active interest in every proposition for good and uplift to those about her.

I have had considerable branch experience, having lived in three of them, but I never fully realized how much one can do alone until recently. We have been in the country nearly a year, and like it very much. We have two children who need the Sunday school lessons, so I started a primary class in my home and invited the neighbor children to join us. There are five of them, and I am enjoying it as much as the children, and the work is gaining publicity. Of course we miss the sacramental services, but we feel that God has been with us and abundantly blessed us. We feel more encouraged than ever to keep step with this great movement that is Zionward. We feel the great responsibility resting upon us, as upon all isolated Saints. We desire to work for the Master, being diligent in prayer, study, and service.

MRS. W. E. GITTENS.

ALLEGAN, MICHIGAN.

"The sons of Judah have to choose that God may again choose them. . . . Let us be as if we were not among the populations; but choose.—George Eliot.

A Study of Civics

Text: The New Civics, by Roscoe L. Ashley

CHAPTER XIX

Foreign Relations

I. Diplomatic Relations and Problems

1. International relations in general.
 - a. International law.
 - b. Protection of national rights.
2. American influence on world peace.
 - a. American efforts to protect neutrals.
 - b. International arbitration.
 - c. America and the future of world peace.
3. The Monroe Doctrine.
 - a. Its principles.
 - b. Its effect upon the Latin-American countries.
 - c. The Pan-American Doctrine.
4. The making of treaties.
 - a. The process of negotiating treaties.
 - b. The Senate and the ratification of treaties.

II. National Defense

1. The need of preparedness.
 - a. Europe before 1914.
 - b. Lessons of the Great War to America.
 - c. Military powers of Congress and the President.
2. The Army.
 - a. Armies, past and present.
 - b. The militia, past and present.
3. Naval defense.
 - a. Coast defense.
4. Pension legislation.
5. The problem of military preparedness.
 - a. Its need.
 - b. Its true elements.
6. Peace must accomplish more than war.
 - a. Some things which war has accomplished for civilization.
 - b. Some things real preparedness will do for the Nation.

Suggestions for Reading and Discussion

1. Do you think our Government is more responsive to the wishes of its citizens than it was in the days of Washington? Give reasons.
2. Discussion:
 - a. The people of any nation should be held responsible for the actions of their government.
 - b. "That is the best government which governs least."
3. One author holds that "good men and good citizens are not anonymous terms." Do you agree to this? Why?
4. What do you think should be included in a course in citizenship? How would you teach it?
5. *The Outlook* for October 1, 1919, recommends the following list of books to students of civics:
 - a. *Community Civics*, R. O. Hughes (Allyn and Bacon).
 - b. *The Community and the Citizen*, A. W. Dunn (D. C. Heath).
 - c. *American Citizenship*, C. A. Beard (Macmillan).
 - d. *American Government*, F. A. Magruder (Allyn and Bacon).
 - e. *City, State and Nation*, W. L. Nida (Macmillan).
6. In answer to the question, "How can women best contribute to the good government of rural communities?" Mrs. A. S. Richardson says: "By visiting the schools, working

LETTERS AND NEWS

A Farmer's View

A farmer who would do more to help but wonders how he can manage it.

There has been a great deal written about church finances, stewardships, etc., by different ones; but so far as I know, none from a farmer, so I venture a few thoughts.

There have been so many what seem to me conflicting views, or so many different ways of working out the stewardship plan, that I must confess I am so confused that I do not know what is right. I was taught a few years ago that everybody had a surplus, and now I am taught but few have a surplus, and both teachings come from the same authority. Which is right?

Some time ago an article in the HERALD on the auto wrecking the church, contained some good thoughts, and no doubt there would be more money for church funds if there were not so many autos.

A great many writers seem to have an idea that farmers all have large bank accounts to draw from. I don't know whether or not any of the church authorities have that view. I hope not. If the conditions of the farmer were known, it would be known why there was such a falling off of tithes and offerings.

One writer says, "Lay by in store as the Lord hath prospered." My observation proves to me that but few farmers in any locality are making much more than expenses, and some of the reasons are extreme climatic conditions. During the months of March and April we had eighteen inches of water. One month ago we had a fine prospect for corn, but with no rain for twenty-eight days and mercury hovering around one hundred in the shade, the corn crop is cut in half. This condition proves to me that the cause of the failure of Palestine to produce anything was lack of rain in season, and as soon as the moisture came in the right time the land became productive. It was already fertile. Fertile land will not produce without proper moisture and that at the proper time.

But back to the farmer's income. A young brother here paid \$65 last fall for seed wheat. After threshing, he sold his crop for \$75. Two brothers rented a large farm and will not more than make the rent. I live on a good eighty-acre farm and the last two years have been able only to pay interest, taxes, and live. I know of others doing no better. Such has been my experience.

Our children have to do with an eighth grade education or work their way through high school or college. Under such conditions, how can we make donations when there is a call for help? We cannot and keep out of the poorhouse. When I read of missionaries getting from \$600 to \$2,000

for good housing conditions for teachers, installing school libraries, opening playgrounds and school lunch rooms, by talking county government and desirable candidates for county offices at grange, church, and neighborhood gatherings, by demanding a county or visiting nurse and a county health officer, by registering and voting, by applying to the Extension Division of the State Universities for clippings and reading lists, and by seeking advice from the University's Department of Municipal Research." For more specific information, see "Simple Facts About Local Politics," sent out by the Good Citizenship Bureau of the *Woman's Home Companion*, on receipt of ten cents.

DORA YOUNG.

www.LetterDayTruth.org

allowance, I wonder who is making the greatest sacrifice, when they could not possibly make that by working every day. A laboring man working at \$3 a day for 313 working days would earn only \$939; and at \$5 a day, it would be but \$1,565 per year. If a man with a family can get a job on the farm at \$35 per month with house and garden furnished, that is \$420 a year, and that is all a farm will pay. We cannot afford to donate and lose our home, because in that case, by and by, we will be old and dependent on charity and obliged to go to some charitable institution.

In addition to the drouth we have the chinch bug multiplying by the thousands, pastures are drying up, feeding has begun, wells are failing, and Saints becoming dissatisfied and moving out, notwithstanding the command to "gather in the region round about." Taxes are continually being raised. New offices are being created, rock roads are being built, and taxes being levied to meet the expense. Men with money are investing in nontaxable securities, thereby taking wealth out of the list of taxable property, and there is no means of redress. About the only thing we can do is to take note and put into active practice the spirit of repression of unnecessary wants, and practice virtue and holiness. This may sound like faultfinding, but I am just portraying conditions as they are in eastern Kansas. Wishing for better things and times, but not expecting them soon,

I am as ever,

MAPLETON, KANSAS.

J. L. GUNSOLLEY.

With the Maoris of New Zealand

"A simple people, full of faith," for whom we need literature.

A word from this mission may be of interest to your readers. Recently Brother Robinson had a good experience among the Maoris near Auckland. We had visited them twice and on our third visit they had a death and were holding a *tangi* or mourning gathering. This lasts for days, in which they gather from far and near to feast and carry out their tribal customs. They often eat the host out of everything, so I am informed. We were asked to conduct the burial. We did so in English, the Maori interpreting. They buried the deceased's wardrobe with him in his suit case. They invited us to join with them in conducting a memorial.

In our time we talked the gospel to them and they responded very heartily. The Maori greeting "*Tammās korna*," meaning, "Welcome, you two," was said and reiterated. I told them of a dream which I had before coming to the mission and they believed it of God. They are a simple people and full of faith, and I wish we had church literature in their tongue.

During the same week we visited a seaport named Thames, where Brother Loving is laboring, and for a fortnight we held forth in street and in hall. The Brighamite members got very excited to think another kind of Latter Day Saints had arrived and challenged some Brighamite positions which the rank and file did not know were held. These Brighamite elders keep the objectionable doctrines and historical happenings of the prejudicial character sedulously in the dark.

We baptized one lady, a widow with a large family, and left many interested, Brother Loving continuing.

Brother Loving is continuing his study of the Maori tongue and is very anxious to get to that work. I cannot wonder at this desire, for the natives are a warm-hearted and intelligent people whose ear is much more sensitive to the gospel sound than is that of the Pakesha. Yet there is a great difficulty in the fact that the Mormons have preceded us and their doctrine of polygamy is not repugnant to the Maori or very contrary to his customs.

In Auckland proper we are doing all we are capable of to get the work before the people. The service on street still holds anywhere from two to four hundred, mostly men. They do not come to the hall. We are trying to educate the young through normal study. The Sunday school numbers between thirty and forty, but the branch is under twenty. I think the country districts show more promise of immediate results.

We intend running another mission at Coromandel, near our last mission. This point can be easily supplied from Auckland and we hope to form a branch in those regions and prepare for district organization in the future.

The people of New Zealand are hard to shift, but they may "stick" the better when they are convinced.

My health has not been good since coming to New Zealand.

Fraternally,

J. H. N. JONES.

Northeastern Kansas Reunion

Probably a typical Middle Western reunion, affecting for good both Saints and the community.

A very successful reunion of the Northeastern Kansas District was held at Netawaka, August 11 to 20, 1922.

Every reunion is in some sense in advance of the preceding ones. Since the close of the previous one, held at the same place last year, many have been planning and looking forward to this one. There are many reasons why this one is the greatest of all. One is, we were there to help and be helped.

Second, we were there for mental growth and spiritual development.

Third, to get in closer touch with our brothers and sisters, and with God. From the beginning there were manifestations of God's approval of this gathering. The refreshing shower that fell the first night of the reunion was symbolic of the smile and refreshing spiritual showers and blessings that fell on the Saints.

The work of supervising was in charge of J. A. Thomas, district president. He chose as his assistants T. W. Curtis and J. W. Roberts. The work of the Women's Department was in charge of Sister Sandy, general field worker. The doctrinal sermons were delivered by T. W. Curtis, who is our missionary supervisor for Kansas. Sermons on practical living of the Saints were by J. W. Roberts, of the Far West Stake. The evangelistic work of spiritually renewing the Saints and conferment of blessings was by Ammon White, of Independence, Missouri. F. G. Hedrick had charge of the work pertaining to that of bishop's agent and also represented the Herald Publishing House. The music was in charge of J. G. Juergens and Sister Cecil Schmid.

One big feature was real school work done in the five classes organized. The mixed young people's class used Gregory's Seven Laws of Teaching; Roots of Character and Disposition; and Heredity and Parenthood in the women's adult class; suitable subjects were taught in the adult men's class. One class of junior girls finished a short course in "Mothercraft." Then there was card sewing, clay modeling, coloring, and Bible stories in the other two classes.

The sunrise prayer meetings will long be remembered by the young people for the blessing poured out upon them one morning through the Lord's servant, Ammon White. As the sun rose in its glory over the hill and shed its hallowed influence upon these services, so are our young people arising in their glory, and God is preparing them to carry on his work. "Even some of these young people will carry this work to foreign lands." This will be a memorial in their lives so long as they remember this reunion. May their

lives be a memorial for Him. The presence of angels was felt hovering over the tent one morning when the spirit of testimony was poured out in the prayer service. Including all the prayer services there were 108 prayers and 188 testimonies. Brother White gave twenty-nine blessings. Sister Lula M. Sandy gave two lectures: "The work of the Women's Department," and, "How to run a small Sunday school." Sister V. H. Goffe gave one lecture on "Good citizenship"; Sister (Doctor) Juergens on "Social purity" to the ladies; Brother White two, "Stewardship" and "Inheritances."

The influence of these reunions is beginning to be felt in Netawaka and vicinity. These people are a charitable people and have done much towards our comfort and to make us feel at home in their midst. Much credit is due to each one in the personnel of this organization and many others that helped to make this reunion a success.

On the closing day there were sixty-five families and nineteen towns represented. MRS. H. C. PITSENERGER.

Kewanee Reunion

Excellent practice in living together suggests this correspondent.

We have not troubled you nor the readers of the HERALD for many moons, so please let us tell you about the Kewanee district reunion held at Galva, Illinois, August 11 to 21.

Kewanee District has held some very good reunions in the past, but last year did not attempt to meet, and this year met in a new locality and upon new ground. Aside from the grounds being some distance from town, making it necessary for all comers to be brought out by cars or other conveyances, it was a very pleasant place in which to meet. The owner of the park was very kind and attentive to the needs of the Saints. A number of the brethren consecrated their cars to the service of those who were dependent, and all moved well.

Brother R. C. Russell was in attendance at the early part of the reunion and seemed to have won all hearts by his kindly manner, his wise teaching, and his good sermons. I heard upon every hand, "Oh, why didn't you come while Brother Russell was here?" Well, I am glad that Brother Russell proved so satisfactory. I think he will be in demand again. Brother R. V. Hopkins was the visitor when I was there. And Brother Hopkins must have learned the secret from Brother Russell, for they were talking "Hopkins" right strong while I was there. And then, last among the visiting preacher-men was E. A. Curtis. But you could hardly call him or his wife, either one, "visitors." Everyone seemed to be greeting them as "comers-home." Well, it was a very good reunion, made more so by the pleasure of listening to our Brother James Houghton sing with that wonderful voice of his. May the Lord help him to use it in singing into the hearts of the people the truths of eternal life.

There were others, and still others who helped make the meeting a success. Some contributed talent, others just plain hard work. The bishop's agent seemed to have drawn just plain hard work for his share. And the sisters and brethren who were to be found around that "cooking" tent seemed to be doing their share all right, too.

The prayer meetings were wonderfully inspiring, and they told me the study period each day had been very successful, the preaching instructive, and the music just a soul feast. So many, many good voices in Kewanee District. A large number of young men and young women, gifted and talented, will, if humility keeps pace with their development, be heard from later on.

I don't want to forget the handwork of the children. It was on display at the last and was very well done, indeed. Again, we were reminded that there were in our midst those gifted in teaching the young, some "born kindergartners" or else some trained ones, or *most likely both*.

I think everyone wanted to help, for are we not all "laborers together," working to train ourselves until we can put on a "demonstration of the applied gospel of Jesus Christ" that will save ourselves and leave the world without excuse? And so we are profited by drawing aside from the world and our usual occupations, and *drill and learn* as a part of the army of the Lord.

A good deal of experience may be obtained by learning to live together for even ten days. And like the raw recruits in army life anywhere, it takes *practice* to enable a body of soldiers to move as one man, to heed the proper signals, and obey the proper authority. It is not accomplished at the first or second attempt; but *it can be done*. The climb may be pretty steep yet before us, but we still want to go on and up.

I have not mentioned all that rendered special help. But this letter is growing long. The prayer meetings were unusually good and the gifts manifested were of considerable comfort to a large number. The gift of tongues and interpretation as given through Brother Hopkins was a new experience to some and was very impressive. A vision of the missionary work of the church in which an open vision of the places to be visited as well as the gift of prophecy describing this work was given through another. And still many more, some of which I did not hear.

These meetings, both the last Saturday and Sunday mornings, were extended to well-nigh double the appointed time, occupied continuously. So many earnest, the humble testimonies of blessings received and of desires to be clean and pure before God, and over all the brooding Spirit of the heavenly Father. Nothing to detract or mar. Only the wooded hillsides to meet our gaze, and a people that seemed to be of one heart and of one mind.

Ah, yes, the Kewanee District has entered in the charge side of her account another blessing from God. He blessed his people; they received spiritual food and drink from on high and are grateful.

And so we thank God for the reunions. May he give special grace and favor to reunion committees everywhere.

MARY E. GILLIN.

Kirtland Reunion

Represents a large territory and develops great spiritual fervor.

Kirtland is a sacred place to all Latter Day Saints, which makes it an ideal place to hold the annual reunion of the seven districts close to Kirtland. It is attended by Saints from various parts of the United States and Canada. Some attended this year from California. It is a common thing for families to drive five hundred and a thousand miles. The attendance this year was thought to be the largest of all reunions. It was estimated that one thousand were on the grounds the last day. A large auditorium has been erected under the supervision of Bishop J. A. Becker, by the branch and reunion committee, at a cost of about twelve thousand dollars. It is used as a dining hall during reunion and by the Kirtland Branch for various purposes the remainder of the year. This is a very fine building just opposite the Temple and adds much to the beauty and grandeur of the place. The Saints and neighbors residing in Kirtland opened their

homes at a very nominal cost to help accommodate the reunion attendance.

Plans are already laid to make the coming reunion a greater success. A new and enthusiastic committee was elected, composed of Francis J. Ebeling, Robert Winship, Robert Miller, John Booker, George Neville. They expect to handle the coming reunion under a different system.

The spiritual condition of the reunion was excellent; so spoken of by all. The young people's meetings in charge of Elder John Martin were the outstanding feature of the reunion if the writer is any judge, and are the hope of the church. Several times they congregated in front of the Temple at 7.45 in the morning, and then about three hundred of them marched to F. J. Ebeling's grove, where they were surrounded by nature on every side. The Lord manifested through the gifts that he was well pleased with their efforts for good.

About two hundred of the priesthood were in attendance. G. T. Griffiths and J. A. Gillen, of the Twelve; L. G. Holloway, Leon Burdick, J. C. McConaughy, Cecil Neville, George Robley, Glaud R. Kuykendall, C. W. Clark, F. J. Ebeling, James E. Bishop, A. E. Stone, John Martin, and others were the speakers. There was good liberty and they preached good gospel sermons. Brother Gillen was the principal speaker and all his sermons were soul-inspiring. His deep spiritual reverence for the work greatly impressed all who heard him. Prescott Foo, a Chinese, of Graceland College, was also one of the speakers and institute lecturers. His sermons were interesting and liked by all. He made a good impression with the Saints for Graceland College. His home is in Hawaii.

All departments seemed to be well taken care of, as no criticism of any notice came to those in charge of the reunion.

A play was put on one evening in the new auditorium by the Mizpah Class and Club of Cleo, "An old-fashioned mother." Sister Cordelia McCormick acted the part of the old-fashioned mother. This was so well attended and liked so well by all and carried with it such a good moral that the reunion committee has arranged to put it on next year to help defray the auditorium debt.

Brother Richard Oberly, of Cleveland, did the cooking this year, and his excellent taste took so well that he is to be the chef next year.

The last social service on Sunday, held in the forenoon, in charge of the apostles, was said by many to be the most spiritual meeting held at Kirtland in recent years; thought by some to be equal to the priesthood meeting held at the last General Conference. About seventy testimonies were given, besides many gifts. One brother spoke by the spirit of prophecy to the effect that Frederick M. Smith was a chosen vessel in the sight of God to perform a great work, and that it (his work) was acceptable to him, and that he should have the support of the Saints. Brother Griffiths was also given words of encouragement. The following was given by the Spirit in great power through Sister Cordelia McCormick:

"Do you not know that Christ is here,
 Hovering above us everywhere,
 Urging us on to give, to give,
 For the one great cause that others might live;
 To give, to give, all give as one;
 The greatest gift is to give a son,
 A father, a brother, a husband indeed,
 But it's some mother's son who is sowing the seed
 Of Christ midst devils to clear them away
 That he in our image might come here to stay.
 Make room for him now; open up your heart.

Let selfishness within from your being depart.
 He gave his life, she her son,
 What is your sacrifice that this battle be won?
 If you can't give a son, give what you can,
 It's the spirit of giving that leads our band."

The spirit of giving ungrudgingly is the Spirit of Christ. May he come here to stay! The manner in which this was given was very impressive to all.

At the close of the reunion a party went to Niagara Falls, then to Toronto and visited the Latter Day Saints church and also the Church of the Brethren, organized by R. C. Evans. The latter made the few onlookers feel sad to think a people had been converted to worship a man and overlook the gospel of Christ. The Hill Cumorah was also visited, and prayer was offered on its top. The Joseph Smith farm was visited at Palmyra, which included the sacred grove where Young Joseph went to inquire of the Lord, and God and Christ appeared to him and told him to join none of the churches. The stream of water where some of the first baptisms were performed was visited. We also visited the room in which the Book of Mormon was translated and the room where the angel Moroni appeared, and many other places of interest. L. G. Holloway, of Lamoni, Iowa; J. D. Shower, of Independence, Missouri; G. J. Kuykendall, wife and daughter, of Ashland, Kentucky; Boyd Williams, wife and daughter; Brother Zeshang, wife and son, from Columbus, Ohio, made the trip in machines and felt it was time well spent.

Northern Saskatchewan

Though surrounded by drouth-stricken areas, the crops of the Saints seem abundant.

Having just returned from two weeks spent among the Saints of northern Saskatchewan, visiting five branches in all, journeying by rail, by motor, and sometimes jolting over the prairie behind our four-footed standbys, I felt I would like to write you a little of what we are doing, or trying to do, in our district.

We went by train west to the Senlac Branch, and a hundred miles or more the wheat was practically ruined by the drouth. By the way, we could not help but notice that in each of the five branches the crops looked excellent, although in vast areas between they were dried out. This may in part of course be owing to the fact that most of our branches are located in the more wooded areas.

While at Senlac we were entertained by Brother and Sister Irvin Rowe, who both showed us every kindness and enabled us to accomplish a great deal in a short time. On the afternoon of the day after we arrived, a local was organized and arrangements made to begin on the following week the study of "child care." As there was a prayer meeting to be held that evening in the Artland Branch, Brother Rowe took me over in his car. Brother W. J. Cornish, president of the branch, showed us every consideration, and before evening was over we had organized there, "Child care" being the subject chosen there also.

The next afternoon we started for the two-day meeting at Battleford by car. There were five adults in our little Ford, two children, three suit cases, numerous quilts, and eatables galore, with a distance of seventy-five miles at least to travel, but we had a delightful trip. There was a splendid spirit throughout the entire period, and the various speakers were greatly blessed.

Elders Cornish, Tomlinson, and Beckman addressed the Saints, and each with exceptional power. The members of

Battleford were prepared to entertain two or three hundred and were at first disappointed that so few outside Saints arrived. However, before the meetings closed they expressed themselves as well satisfied with results, and amply repaid for their sacrifices. We were allotted Saturday afternoon for organization work and a splendid local is the result. The sisters decided to study "Child care," which seems to be the favorite study.

We left Battleford, motoring to Saskatoon, and feeling that we had been richly repaid for our efforts, receiving a great spiritual blessing which we shall carry with us for many days.

Two weeks after, the meetings were* scheduled for the Minnesota Branch. We went by train a few days earlier, as the Saint John Ambulance Association had requested that we demonstrate bandaging to our local nursing class there. We met with the sisters in their regular meeting Thursday, and great interest was shown in the demonstration.

Also on Saturday afternoon, we gave another demonstration assisted by Sister Mildred Whiting, who has obtained both certificates for First Aid and Home Nursing, and wears the uniform of the association.

Brother Pycock, missionary supervisor for Saskatchewan, Alberta, and Manitoba, was present at the reunion and gave us several most inspiring sermons. Brother Birch Whiting also delivered a splendid address. On Sunday the building was crowded and many were unable to enter. Altogether we enjoyed a genuine treat and felt greatly blessed. While at Vanscoy we were guests of Brother and Sister C. O. Ferrie, whose kindly hospitality we greatly appreciate. Every effort was made by them to assist us in our work. Indeed, during our visits to all five branches, the Saints and officers gave us every possible assistance and cooperated throughout.

On Tuesday and Wednesday evenings, Brother Pycock was scheduled to preach near Delisle. The sisters there wished to organize a local, so Sister Ferrie drove us over in her car. After the sermon we organized a local. The members decided to secure the services of the local doctor who is lecturing to the local in the Minnesota Branch, and to take a course in home nursing. The evening following, a business meeting was held after the sermon and a branch organized with Brother Frederick Scott as president.

The day after our return to Saskatoon, Brother Pycock addressed about forty Saints at Brother Whiting's home here in the city. When last we heard of him he was among the Battleford Saints.

Well, this is rather a long-drawn-out epistle, but North Saskatchewan is so seldom mentioned in your pages that perhaps you will pardon its lengthiness this time.

Yours sincerely,
MRS. LOTTIE CLARKE DIGGLE.

Central Oklahoma Reunion

The Central Oklahoma reunion closed August 13, the most successful reunion held in the district, speaking relative to general conditions. There were forty family tents and one camp of Orioles from Terlton, Oklahoma; one Boy Scout tent from Sperry, Oklahoma; one tent for little folks and other meetings; and the tabernacle tent. The reunion grounds are in a beautiful grove. Recreational activity consisted of volley ball, croquet, hikes, and swimming. There was a good representative of young people. The meetings were well attended, especially at night. Several times it was estimated that a thousand attended. The visiting cars at night were numbered as many as 130 and 140. At the reunion business

meeting a strong sentiment for a permanent reunion ground prevailed. The church conference convened on August 8. The district officers were sustained. The Sunday school, Women's Department, and Oriole meetings were well represented. The young people's prayer meetings were successful. The highest number of testimonies was forty. The special programs put on by the young people were greatly enjoyed. We hope to have our next reunion even better than this one, as we are becoming more organized in the different departments and are getting more experience.

Your colaborer,
MRS. PEARL GREENWOOD.

Central Michigan Reunion

A successful reunion because everybody worked for months to make it so. "Free meals" were made free by raising much of the food in home gardens.

The young people's reunion held at Pinconning on the Bay in Hazelwood Grove closed August 20 and was attended by Saints from different parts of the State, also some from Ontario and Ohio. It was their first reunion and was pronounced a success, both financially and spiritually.

The committee in charge performed excellent service. They were Otto Bartlett, president; Mildred Mitchel, secretary; Grace Dorn, treasurer; G. W. Burt, Matthew Umphrey, Will Methner, and Charles Wode.

Meals were served cafeteria style and the plan worked splendidly. All meals were free. To the cooks and their helpers is due praise for the excellent service they rendered in their line of work.

Scouts, Temple Builders, and Orioles, with their leaders, cooperated to make the recreational features a success, as well as the young people's prayer services, which were freighted with blessings from heaven.

Preaching was such as to be remembered. The following brethren occupied the pulpit: Patriarch John Shields, Glaude R. Kuykendall, Ernest Burt, William Fligg, Apostle G. T. Griffiths, B. H. Doty, and J. R. Grice; each in his own way telling the people how to better their lives and to further the cause of Zion.

Social services were truly pentecostal showers and God comforted and strengthened his people by speaking to them in several gifts of tongues and prophecies.

Brother Max Carmichael was present the last Sunday and gave a rousing sermon on how to teach the boys and girls.

Inspiring music by the orchestra in charge of Elder B. H. Doty was rendered. A musical on Friday evening was attended by a full tent with many cars outside. Greater activities and achievements are planned for another year at the reunion.

MRS. CLARA E. NICHOLS.

Kansas City Stake

Silence is not always indicative of inactivity. This is true of the Kansas City Stake. Even during the extreme hot weather, few regular meetings were annulled; very few went on vacations. So, though heard from less frequently, the local force has been on the job continually. What would we do without the local force, who do a multitude of things never chronicled by us, yet of utmost importance? Subject to call without notice, as thousands of roses have bloomed unseen, yet they have fulfilled the mission intended by an all-wise Creator. So the local force in their work may not receive mention for all they do, yet they are assured that

not one act will be lost sight of by their heavenly Father when the day of accounts comes.

Bishop Blair has commenced work on Grandview Church. The basement walls already are being built, and as it is desired to finish the building before cold weather sets in, all are urged to do their utmost to that end. The fact that the project is under way should be an inspiration to all to maximum effort.

The picnic Labor Day, at Swope Park, was attended by about one thousand of the Saints, and as values go, the chief asset was the "get together" feature. The matter of rubbing elbows around the immense spread of good eats smacked of real Saintly fellowship. There were many reacquaintances and some new ones made. Wit, good humor, and innocent fun just bubbled over; that's all. Contests, games, races, etc., followed the repast. A trophy, a loving cup, was given the congregation winning the most points, Chelsea being the lucky one. All concerned in the affair agree that it was a grand success and should be repeated often.

East Argentine had one baptism and Fourth Kansas City six recently.

President Tanner and family have returned from their short but much-needed vacation.

Independence

As the time for General Conference approaches, the spirit of preparation pervades the air, and the pulse of the community seems to quicken a little at the thought of the impressive services to come. The ground for the big tent is being cleared and will be covered with a layer of sawdust or shavings. The place is just a short distance south of the Temple Lot and will be convenient of access to all.

The choir is having regular and strenuous rehearsals for the conference time. Over a hundred are participating in the Stone Church Choir at present, and when this number is augmented by the incoming members it should be an impressive aggregation indeed.

The Stone Church Sunday School is planning to hold sessions of the school at the usual 9.30 hour during conference, with some special arrangements for large classes led by some of the leading church workers.

President F. M. Smith, recently back from the East, met with the choir Sunday afternoon and complimented them on the excellent response they were making to the demands of the occasion and portrayed his mental vision of the time when within the next few weeks perhaps ten thousand Saints could unite in a grand ensemble presentation of singing the songs of Zion.

At the evening service the Stone Church brass band functioned for the first time indoors and with good effect. It is a well-balanced aggregation and under fine direction, with Roy Turner in charge. The newly-acquired Sousaphone is an excellent addition. This large instrument of the bass section has a pleasing personality of its own, and in obbligato parts comes out with a distinctive throaty range not to be had in any ordinary instrument in this section. It is interesting to note that there is but one saxophone in the band—whether from design or not we do not know.

The fine weather encouraged large crowds to attend church Sunday. The church was filled morning and evening with Apostles T. W. Williams and J. F. Curtis as speakers at the two services, respectively.

The radio sermon was by Elder J. F. Curtis, with vocal selections by Blanche Allen Needham, Lilly Belle Allen, and Eugene Christy. Next Sunday Elder T. W. Williams will be the speaker at 2 p. m. Tune in at 360 meters. The radio

company has been getting some very interesting and commendatory reports from these programs. Good bulb receiving sets ought to pick up these programs as far as fifteen hundred miles with ease. There will no doubt be a number of the conference sermons and musical numbers broadcasted. Plans are being made to that end.

The business office of the Herald Publishing House is receiving many subscriptions to the *Conference Daily* and ask us to say in this column that early subscriptions are appreciated, so the lists may largely be out of the way. Otherwise the office force is swamped in attending to the personal orders brought in by those attending the conference. Many of those who attend the sessions subscribe, so they may keep in touch with the meetings they cannot attend, and to have a record of all important business matters.

The building of the Walnut Park church has been held up pending further consideration of architectural plans.

Elder J. C. Foss, a veteran missionary, has been confined to his bed for some time with indigestion. He is quite weak in body, suffering annoyance constantly from shaking palsy, but is strong in the faith and bears a cheering testimony.

After about a month's absence, Elder R. V. Hopkins, pastor of Zion, has returned from attending the reunion of the Kewanee District and a series of rally meetings at various points within the district. During the reunion such a fine spirit of spiritual consecration was developed that the branch presidents insisted he visit them and help make it permanent. As a result, special meetings were held for the Tri-Cities, Rock Island, Davenport, and Moline; even Clinton dispensed with its services and attended. Prayer and sacrament services were attended and sermons preached, with round table discussions. At Joy similar meetings were held for near-by branches. At Dahinda it was repeated, and some time was spent in Kewanee. Altogether he spent fourteen days in the district in this sort of work, preaching eighteen times, presiding over many prayer meetings and four round table discussions. He spent a week at Princeville where his mother lives. Brother Hopkins reports the Kewanee reunion one of the best and most spiritual he ever attended and that the effects are being felt in the branches in a distinctive way. Everything was furnished free to all. Tents, cots, board, lodging, were without charge, and everybody invited to attend. There was no public campaign for funds, yet all expenses were paid by private subscription.

The Society of American Indians will hold its annual convention in Kansas City November 9 to 14. Brother William Madison, of this city, is publicity manager.

The following patients entered the Sanitarium for the week ending September 16: Master Billie Chappell, Mount Washington, Missouri; Mrs. Ina Lay, Kansas City, Missouri; Mrs. Irene Ferrazas, Cement City, Missouri; Miss Myrtle Sellers, Wakeeney, Kansas; R. Y. Johnson, Lees Summit, Missouri; and the following from Independence: Mrs. A. R. Hurst, Doctor John R. Green, Gracie May Golden, Mrs. H. H. Wait, Juanita Lane, J. C. Foss, and Mrs. B. L. McKim and Baby McKim. X-ray patients: John Fieldhahn, Levasy, Missouri; Earlene O'Flaherty, Little Blue, Missouri; Mrs. Irene Ferrazas, Cement City, Missouri; Mrs. M. G. Landis, Kansas City, Missouri; and Goldie Grayer, L. H. Davis, Mrs. H. H. Wait, Mrs. H. G. Williams, J. S. Kelley, all of Independence.

Newman M. Wilson writes the Presidency from Vinalhaven, Maine, that he is closing his services August 16, at Sargentville. He had preached twenty-one sermons; baptized twelve, nine of them being heads of families, with others near the kingdom. He was called away to preach a military funeral sermon in Vinalhaven, the first time such an opportunity was granted one of our ministers in that place.

Seattle, Washington

Sunday was a happy day for the Everett Saints as they realized what they have long waited and labored for, the opening of their neat, new church building, which was formally opened by special services. The opening sermon by the writer was followed by a community dinner at which the Saints pooled their viands at the home of Brother and Sister Wheat. Over sixty partook of the abundant repast. All indicated a spirit of peace and unity which if continued will hasten the day of dedication.

Brother Stearns has done a good work and has been aided by Brother Bert Nichols, and now that Brother G. R. Brundage has located there, it will add to the working force. They voted unanimously favoring and asking for the organization of a branch at that place.

Our reunion surpassed the most sanguine expectations in point of attendance and spiritual uplift. Brethren T. C. Kelley, J. W. Rushton, and F. M. McDowell gave much inspiration and life to the occasion. The next reunion will be at Everett.

Brother Joseph Meyer, of Holdenville, Oklahoma, being here on a visit, kindly consented to occupy the pulpit on Sunday morning. He was a playmate of our son in Nebraska City, Nebraska, when a boy. He is now a prominent lawyer in his home city.

At this writing Brother John Hartnell is very low in sickness at his home in Sumas. His brothers and dear ones are at his home. Brother Hartnell enjoyed universal friendship throughout the district and to the extent of his acquaintance.

Five were baptized during the reunion, Brethren T. C. Kelley, F. M. McDowell, and S. P. Cox being the officiating officers. There was also one ordination.

In all probability this will be our last communication from this northwestern corner, as very soon we expect to end our eight years' service here and twenty years on the coast, by returning to Zion, where we hope to continue to labor for the bettering of mankind. We regret the circumstances which have brought about the necessity of parting from very dear friends, as we find in the dear Saints on the coast, but such is the case. To our readers we say farewell till you hear our echo from Zion.

In loving gospel bonds,

J. M. TERRY.

Three-Day Institute at Wichita, Kansas

An institute of Sunday school, Religio, and Women's Department convened at Wichita, August 18, beginning Friday evening with a literary program.

Saturday morning at 7.30, a priesthood meeting was held, with Brother R. J. Wildey, of Hutchinson, Kansas, in charge, topic of discussion, "Call to service." There was a young people's prayer meeting at 8.30 a. m., in charge of Sanders and Metlan.

Institute work began at 10 a. m., with Brother R. J. Wildey in charge. He gave a short lecture on methods of interesting the young people in activities of prayer meeting, after which the following papers were read: "Qualifications of a teacher," Sister Myrtle Field, Wichita; "The necessities in primary work," Sister Esther Nelson, Wichita; "The results derived from unity in church work," Sister Dian, Wichita; and "Coordination as practiced by the church," E. D. Moore, Independence, Missouri. These different papers were discussed and the important points brought out.

The afternoon service was in charge of Sister Kate Brockway, of Wichita, superintendent of Women's Department. The following papers were read: "The ideal Sunday

school compared with the ordinary," Sister Bozarth, Wichita; "Child training," Sister Wildey, Hutchinson; "How to hold the boy and girl in Sunday school," Brother Kemp, Wichita; and "The government of young people," Sister Bertha Kanady, Wichita. Many important things were brought out in the different papers. A cradle roll demonstration was given by Sisters Wolfe and Dace.

Sermon in the evening by Brother R. J. Wildey.

On Sunday there was a sunrise prayer meeting in charge of Brethren Wilson and Bidwell, assisted by Brother Wildey; and at 7.30 a. m., priesthood meeting in charge of Brother Wooten. After the priesthood meeting, two children were conducted into the fold and kingdom of God, Brother Wildey performing the sacred ordinance. Sunday school was at 9 o'clock in charge of the local officers. A very interesting time was had, with one hundred and thirteen present. The children rendered a very pretty song service as entertainment for visiting members.

Sacramental services were held at 10.30 in charge of Brethren Wildey and Wooten. The Saints were especially blessed at this meeting, the Lord speaking through his servant, Brother Wildey, in prophecy to the priesthood and Saints in general.

Basket dinner was served at twelve o'clock at the church. In the afternoon the services were in charge of Sister Brockway. There was a solo by Sister Grace Vickrey, of Arkansas City, a lecture on "The duties of the woman citizen," by Mrs. Fred Hinkel, another on "Feeding the family," by Miss Grace Wilkie. In the evening there was an hour of special music, followed by a sermon from Brother Wildey.

ETHEL MADDEN, Clerk.

Off for Australia

Wife and I are planning to leave for Australia on September 8. Our Australian address will be: Cowell Street, Gladesville, Sydney, Australia. This address will be permanent. Mail sent there any time will reach us. Would be pleased to hear from special friends or from Saints who may have relatives or friends over there they would like for us to visit. Indeed, I would like to get as many addresses of nonmembers as possible. Will remain over there quite a while, hence desire as much material to assist in my work as it is possible to get. I was over there before eleven years, and while I think I shall come back to attend some General Conferences, yet, as a missionary, my stay there will be indefinite.

A. C. BARMORE.

[Elder Barmore is appointed as a missionary to New South Wales.—EDITORS.]

Two-Day Meeting at Bisbee

The two-day meeting held in the Bisbee, Arizona, Branch September 3 and 4 was one of the most spiritual meetings ever experienced by the Saints in Arizona. The Spirit was present at all the meetings, and rested on the people in power at different times. The spirit of prophecy was present upon two or three occasions, both by way of encouragement and admonition. The Saints rejoiced together and were sorry to have to part at the close of the services. We hope to see more of such meetings for the Saints of Arizona and New Mexico.

E. R. DAVIS.

Next week we will have some more excellent news letters from the reunions—a good response to our request for such items. It has been a wonderful reunion season.

MISCELLANEOUS

Comparative Statement of BUDGET APPROPRIATIONS FOR 1921-22 AND ACTUAL EXPENDITURES for year ended June 30, 1922

Items of Expense	Tentative Budget for Expenditures Year 1921-22	Actual for Year	Balance of Budget Ap- propriation
Administration Expense			
Presidency Office	\$ 7,000.00	\$ 7,829.59	\$ 829.59
Bishopric	25,000.00	21,675.57	3,324.43
Quorum of Twelve	1,660.00	1,786.65	126.65
Publicity Department	8,000.00	3,847.76	4,152.24
Statistician	4,644.00	4,716.63	72.63
Auditor	1,600.00	1,964.67	364.67
Architect	2,000.00	1,918.96	81.04
Historian	3,218.00	2,729.20	488.80
Patriarch	600.00	78.54	521.46
Health Department	500.00	535.60	35.60
Music Department	500.00	50.00	450.00
Women's Department	None	*1,586.05	1,586.05
Church Secretary	170.00	105.00	65.00
Librarian	100.00	None	100.00
General Office	4,500.00	4,633.73	133.73
General Church	3,000.00	4,408.13	1,408.13
Total	\$ 62,492.00	\$ 57,916.13	\$ 4,575.87
Stake Expense			
Independence	\$ 4,020.00	\$ 6,099.67	\$ 2,079.67
Kansas City	3,000.00	3,233.06	233.06
Lamoni	3,685.00	3,673.51	11.49
Holden	950.00	1,297.52	347.52
Far West	1,733.00	1,272.68	460.32
Total	\$ 13,388.00	\$ 15,576.44	\$ 2,188.44
Ministerial Expenses and Aid			
Family Allowances	\$257,288.00	\$247,277.29	\$ 10,010.71
Elders' Expense	**40,000.00	**62,491.72	22,491.72
Aid Extended	30,000.00	23,509.34	1,490.66
Total	\$327,288.00	\$338,278.35	\$ 10,990.35
Institutional Exp. and Additions			
Graceland College Administr.	\$ 20,000.00	\$ 23,511.40	\$ 3,511.40
Religious Education Class	None	*7,938.54	7,938.54
Holden Home	10,000.00	9,761.12	238.88
Saints' and Liberty Homes	15,000.00	3,469.75	6,530.25
Children's Home	11,000.00	4,700.00	6,300.00
Sanitarium	21,130.00	5,047.65	16,082.35
Total	\$ 77,130.00	\$ 59,428.46	\$ 17,701.54
Grand Total	\$480,298.00	\$471,199.33	\$ 9,098.62

Figures in black represent budget items overdrawn.

*Expenditures not budgeted.

**This does not include offerings received by missionaries in the field.

†\$3,159.90 of this item is the College Day collection which was forwarded to Graceland by Presiding Bishop and which when deducted would show \$351.50 over the budget.

The family allotments for heads of the following departments are charged to their respective departments and included in the above administrative expenses: Publicity, Statistical, Auditor, Architect, Historian, and Women's Department. In the budget statement for part of the fiscal year, appearing for June 28, the amounts paid to families were not included in the budgets of the Historian and Statistical departments.

BENJAMIN R. MCGUIRE, Presiding Bishop.

Do You Want to Help?

Are you interested in *The Literary Digest*? If you are a subscriber to *The Literary Digest*, let us send in your renewal. If you are not now taking this valuable magazine, but feel that you need a first-class magazine, giving weekly an interesting and dependable digest of the current news and well-written articles on topics of interest, let us send in your subscription.

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G. S. TROWBRIDGE,
Manager Herald Publishing House.

Important Notice to Conference Delegates

Be sure to get a certificate when purchasing railroad tickets to General Conference, so you may be assured of getting return fare privilege for half price. (See HERALD of August 9 for particulars.)

Notice to Delegates From Chicago and East

Arrangements have been completed for a special chair car and a separate tourist sleeper for delegates coming from or through Chicago. This party will leave Chicago by the Chicago, Milwaukee & Saint Paul Railroad at 6 o'clock Saturday evening, September 30, and will arrive in Independence, Sunday morning, October 1, arrangements being made to bring them to Independence by motor. Delegates who wish to join this party should notify Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois, or Mr. B. J. Schilling, Room 620, Marquette Building (140 South Dearborn Street), Chicago, Illinois, as to the time and road over which they will arrive in Chicago, where they will be met and conducted to the special equipment. Tickets should be purchased through via Chicago, Milwaukee & Saint Paul Railroad from Chicago to Kansas City. Do not neglect to get certificates when purchasing so that you can secure half fare on the return.

It is suggested that those coming from the East route over Nickel Plate from Buffalo or intermediate points to Chicago.

G. S. TROWBRIDGE, Transportation Manager.

Entertainment of Conference Delegates and Visitors

The reception committee for the General Conference has been appointed by the First Presidency. They are as follows: R. V. Hopkins, president; Arthur Allen, vice president; George A. Gould, R. T. Cooper, and John A. Gardner.

Rooms. The committee is arranging as far as possible for rooms for the visitors during conference at reasonable rates.

Tourists' Camp. A site about seven blocks from the conference tent has been reserved where those who wish to do so may park their cars and erect their tents free of charge. A tourist's oven for cooking is being built on these grounds and city water furnished. Cars may also be stored in local garages at regular rates.

Cafeteria. Meals will be served in the dining hall at the Stone Church on the cafeteria plan, at reasonable rates.

Young People. The committee has arranged for some special social activities especially for visiting young people. Sunday school and Religio superintendents, and leaders of young people of the church should advise us how many will attend from their localities.

Do You Expect to Be With Us? The amount of space available in Independence is limited, so if you are expecting to be here, write immediately to Arthur Allen, Box 256, Independence, Missouri, and reserve your room or camping space.

THE RECEPTION COMMITTEE.

Conference Notices

On account of the General Conference convening in October, the regular October conference of the Little Sioux District has been postponed until November 10 and 11. At that time the district conference will be held at Moorhead, Iowa, and a good representation of the several branches is desired. Ada S. Putnam, secretary.

The Bishopric

West Virginia.—On account of moving his place of residence from the district, we are in receipt of the resignation of Brother Frank L. Shinn as bishop's agent. Brother Shinn has served the district long and faithfully as a representative of this department and I know that the Saints will miss his devoted services.

We are gratified in being able to appoint as his successor, Brother Harry B. Smith, of Parkersburg, West Virginia, whose business training and consecration to the work of God fits him for this avenue of service.

I trust that the Saints of this district may be blessed in their temporal affairs and that God may put it into your hearts to sustain his work by the observance of the law of tithes and offerings. You may not go as missionaries to Ger-

many, Switzerland, Holland, England, or the islands of the sea, but you can assist in sending others.

Brother Smith's appointment will become effective October 1.

Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

To the First Quorum of Seventy

Members of the First Quorum of Seventy will please make report to me of all ministerial labor performed since last report to General Conference over two years ago, or from March 1, 1920, to September 1, 1922, that a proper report may be made to our coming conference. These reports are to be made on the regular report blanks, and should contain your latest permanent address, and all matters of interest to the Quorum.

If any are not coming to General Conference they should send their quorum dues to me with their report.

Respectfully, in gospel service,
S. S. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, Route 6, Box 78B.

Addresses

Elder S. S. Smith, Independence, Missouri, R. F. D. 6, Box 78B.

Requests for Prayers

Brother John Barr, of Whittetown, Michigan, requests prayers of the Saints that he may be enabled to overcome his many besetting sins and live nearer the perfect plan. He would like to correspond with young Saints.

Church Opening at Guelph

At Guelph, Ontario, September 24. The Saints will open their new church. K. Cooper, 11 Home Street, Guelph, Ontario.

Conference Minutes

NORTH DAKOTA.—Conference and Sunday school met under the coordinate plan at West Fargo, June 28, 1922, J. A. Gunsolley in the chair. The heads of the various departments reported. Thomas Leitch was elected district president with power to choose assistants. M. Rasmussen and Warren McElwain chosen. J. W. Darling elected secretary-treasurer. The district Religio field worker, librarian, women's field worker, and district chorister were sustained in their offices. M. Rasmussen was elected district Sunday school superintendent with power to choose assistant and secretary. Thomas Leitch chosen assistant superintendent and Lester Anderson secretary-treasurer. The district and Sunday school officers were authorized to provide for winter conference and institute. J. E. Wildermuth, Sister M. Rasmussen, Sister F. Hammell, and Lester Anderson, chosen delegates to General Conference, and M. Rasmussen, Thomas Leitch, Ferd Hammell, and William Sparling, alternates. The delegates were instructed to cast full vote of district, and in case of division majority and minority vote. It was decided to hold a joint reunion with the Minnesota District, either at Moorhead or Fargo, in 1923. The district officers and supervisor were chosen as reunion committee for 1923. Forty dollars of the Sunday school funds were ordered paid into the Christmas offering fund. J. W. Darling, secretary, Thorne, North Dakota.

SEATTLE AND BRITISH COLUMBIA.—August 15, 1922, on reunion grounds at Centralia, Washington, District President J. M. Terry and T. C. Kelley presiding. Reports were read from all the district officers. The treasurer's showed \$69.49 on hand by having received \$148.62 and expended \$79.63. Bishop's agent's showed a total receipt in tithes, offerings, auditorium fund, oblations, etc., of \$1,891.52, with even disbursement. Branch statistics showed Seattle with 385 members; Roslyn, 23; Centralia, 187; Bellingham, 79; New Westminster, 43; Vancouver, British Columbia, 63; Chilliwack, 46; and nonresident, 60; making a total as reported, 891. This having the enrollment of disorganized branches; Tacoma, 46; Castle Rock, 26; and Nanaimo, 6; makes a grand total of 935, a net gain of 26 for the district. Six elders reported. Tent purchasing committee reported the new assembly tent, costing \$276, paid for. Petitions were granted for the ordination of Albert T. Davis to the office of teacher; Monte A. Lassater, priest; and Ira Lade, deacon. Elder J. M. Terry was elected district president; George R. Brundage, vice president; F. W. Holman, secretary; Harold Premo, member library board; Melva Ward, chorister; H. A. Sprague, assistant chorister; F. W. Holman, member auditing board, three-year term; Hugh A. Sprague, sustained as treasurer and bishop's agent. Everett was designated as the place for holding next year's reunion and Seattle for the February conference. District officers were elected as reunion committee and empowered to select all needed assistants. Brethren J. W. Rushton, T. C. Kelley, and Floyd M. McDowell, of the traveling ministry, were in attendance at the reunion, and gave us much valuable instruction. Frederick W. Holman, secretary of conference and reunion, 3633 Whitman Avenue, Seattle, Washington.

CLINTON.—At Butler, Missouri, June 9 to 11, 1922, with the district presidency, Edward Rannie and A. C. Silvers in charge. Election of officers resulted in the selection of H. E. Moler as president, with power to choose vice president. Mrs. A. C. Silvers, secretary; and H. Ross Hig-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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don, treasurer. Delegates to General Conference: Mrs. O. E. Gough, Lucy Silvers, Emma Keck, Mina Kearney, J. W. Higgins, Ralph Murock, Mabel Braden. Alternates: A. C. Dempsey, Mrs. J. A. Marsteller, Dollie Masterson, Mrs. J. T. Higdon, C. W. Keck, Albert Rhodes, Mrs. F. A. Hawley. A vote of thanks was extended to Brother Rannie, retiring district president. It was voted to hold the next conference at Veve, November 3 to 5, 1922. Mrs. A. C. Silvers, secretary.

KANSAS CITY STAKE.—Devotional exercises were not held on Sunday August 20, as has been the regular custom, but on account of extreme hot weather and vacation period it was thought best to annul services for the day. Conference met on Monday evening, August 21, for business. The presidency reported things moving along in good order. Bishop reported: Cash on hand, April 1, \$2,001.07; received since, \$12,898.87; expenditures, \$14,864.34; balance, \$35.60. High council recommended the ordination of Leroy Prichard and Thomas B. Dunn to the office of priest, and William Oxendale as teacher, which was ratified by the conference. A recommendation from the stake presidency to make September a sacrifice and self-denial month in connection with the Grandview church building was adopted. Following General Conference delegates and alternates were elected: delegates; J. A. Tanner, Maude Gunsolley, Sister J. F. Frazier, Sister E. H. Lungwitz, Sister Fred B. Blair, Sister Lena Oxendale, Sister Cora Schnur, Blanche Tucker, J. Fred Cleveland, Abe W. Sears, Lula Sandy, Harvey Sandy, Phoebe Tucker, Sister E. W. Lloyd, Bessie Largent, Sister Charles Scrivener, Hugh W. Gould, Seth S. Sandy, Elizabeth Evans, Sister J. O. Worden, Margaret Cleveland, Sister D. J. Kennedy, Mary Grace Marmoy, Sister J. A. Tanner, Alice Baker, Joseph Curtis, Roy E. Browne, J. H. McVey, Sarah Hawkins, and Edith Burgoon. Alternates; Thomas B. Dunn, Zowa Fox, John Gross, Sister J. W. Wickham, Brother E. S. Losey, J. W. Gunsolley, John Tucker, F. P. Hitchcock, Margaret Ferguson, Edith Raw, Albert Hallier, Sister C. D. Jellings, Eugene Blacksmith, Sister J. H. Paxton, Robert Winning, Sister E. N. Palmer, Sister J. W. Walburn, Sister Myrtle Walmsley, Sister A. V. Trego.

Our Departed Ones

HARTNELL.—John Hartnell was born at Cornwall, England, June 11, 1854. Baptized January 3, 1873. Ordained to the office of priest, June 3, 1873, and to the office of elder, February 14, 1915. After a lingering illness, died at his home in Sumas, Washington, August 27, 1922. Leaves wife, two daughters, one son, three brothers, and two sisters. At his request the funeral sermon was by J. M. Terry.

WALLIS.—Louis Charles Wallis was born in Fort Mead, South Dakota, May 3, 1903. In 1918 went from Independence to Wyoming. Died in train accident near Wheatland, Wyoming, August 26, and body brought to Independence for burial. Present at funeral were his parents, Mr. and Mrs. E. Rumsey, his brother Lawrence, two sisters of Independence, and many friends. Funeral from Carson Undertaking Parlors, with service in charge of E. L. Kelley. Interment in Mound Grove Cemetery.

MILES.—Maria Griffiths was born April 4, 1857, at Pendarsen, Merthyr, Tydfil, Wales. Came with her parents to Seranton, Pennsylvania, when twelve years of age. Married Jacob Miles August 24, 1875. Located at Lucas, Iowa, in 1879, and has lived in other communities since. Died at Colfax, Iowa, September 5, 1922. Funeral services from Saints' church at Lucas, Iowa, in charge of E. B. Morgan and W. B. Farley. Interment at Lucas beside her husband, who died fifteen years ago. Eight of her twelve children survive. Her grandparents were among the first to accept the gospel in Wales in this dispensation.

STRACHAN.—Ann Sharp Strachan, born in Scotland, December 31, 1842, died September 3, 1922, of infirmities of old age, at her home in Youngstown, Ohio. Married the late David Strachan July 4, 1862. To this union were born thirteen children, ten of whom survive. Baptized near McKeesport, Pennsylvania, May 8, 1870. She has borne numerous

testimonies of the evidences given to her of the divinity of this work. As well as being a devoted member of the church till her death, she was a woman of kindly disposition, possessed with those excellent womanly traits of true Christian virtue and whole-hearted solicitation of those about her. Funeral services at her late residence, Leon Burdick officiating. The body was borne to its resting place in Belmont Park Cemetery by six of her seven surviving sons.

The Saints at Grandview Branch, in Holden Stake, report four baptisms recently and two some time ago, with flourishing local conditions. They have reason to believe the baptisms resulted primarily from local activities and are hoping to maintain proper conditions so all their membership will feel inspired to push on to victory.

Why You Should Adopt a Child

Are you thinking of taking a child from the Children's Home? If so, have you been considering only your own enjoyment and comfort, the advantage it would be to you to have a child growing up in your home? Or have you been taking the deeper, more noble view of the matter, seeking seriously the needs of the child and how far you may be able to minister to him? The wise and faithful training of a child will bring its own reward, though as in all acceptable service, the good to be wrought is to be kept first in mind rather than the reward.

ZILPHA MONROE, *Superintendent.*

The New Religio Quarterlies

The Religio Quarterly for the senior grade, October, November, December, will be based on a study of a book by R. M. Fosdick, *The Meaning of Service*. It is a deeply inspirational book and the editors suggest that at least one copy for each class be obtained in order to make the study effective. Elder F. M. McDowell is editor, and associated with him is Leonard J. Lea, to whom credit is given for most of the work in preparing this series.

The lessons for the junior grade are based on the Book of Mormon, and are written by Vida E. Smith. They begin with "What about the Book of Mormon?" and extend chronologically to the death of Nephi. The author selects those incidents which seem most adaptable to children and puts the stories into convenient form so they may be read with profit by the pupils or taken by the teacher and made her own.

The senior grade is 10 cents a quarter, 30 cents a year, and the junior grade is 8 cents a quarter and 25 cents a year.

A Fine Record as Chief of Police

Mr. Harry E. French, chief of police in Columbus, Ohio, whose appointment to the position was mentioned at the time, about a year ago, has evidently more than "made good." A recent issue of *The Police Journal*, published in New York City, places his picture on the front cover and gives a great deal of space to the accomplishments of the department.

It is a notable fact that he from the first took the people into his confidence. He needed more men and better equipment. He explained those needs to the various clubs and organizations in the city, and as a result of his campaign various members of the chamber of commerce visited other cities and investigated the police departments.

Additions have already been made as a result of the publicity thus received, and a foundation laid for further growth and development that makes the future bright for the city's protective department. The matter of increased taxes for the work he proposes to do is not found objectionable, because the people know exactly what is planned and have become supporters rather than opposers. Twenty-nine large illustra-

tions with the articles give the reader an understanding of the results attained and sought, with striking effect.

Mr. French is an active member of our church, holding the office of high priest.

New Book on Parliamentary Practice

There is in process of publication at this office now a new book on parliamentary usage, which is designed to be of universal application for all our church assemblies. It is hoped that it may be finished in time to be sold before General Conference. The style is considerably different from the old Book of Rules and the scope is more elaborate. Each paragraph is numbered and references are by paragraph numbers entirely. The style of the new book will be approximately as the former book which has been out of print for some time.

It will be recalled that several years ago a committee of seven was appointed to revise the Book of Rules, and included in the assignment was a revision of the church procedure features. The work was divided among the members of the committee, and a subcommittee composed of A. B. Phillips and H. O. Smith have completed their part and submitted it to the publishers. General Conference has indorsed the plan of having the parliamentary book printed separately, and when the church procedure work is done it will be printed separately. It is intended now to bind both together finally, for those who wish them in this form.



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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, September 27, 1922

Number 39

EDITORIAL

Ask of God and It Shall Be Given

Who seeks in faith will find God, for we will find that for which we look with sufficient earnestness.

"Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you." In Matthew 7 in the Inspired Version the purpose of this statement is made much more certain, as beginning with the 9th verse it shows that the command was to "Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. . . . Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened."

This is certainly a remarkable promise and is the more so when taken in connection with the command which precedes it: "The mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you."

We are often confronted with the demand on the part of a nonbeliever for proof, yet any attempt to explain the beauties and the truth of the knowledge of God is met with cynicism, if not with ridicule. They are not open, mentally or otherwise, to receive. The command is, therefore, clear: "Say unto them, Ask of God; ask, and ye shall receive."

Perhaps this should be taken in connection with the first chapter of James which, while it is written to the church, yet makes the promise broad enough to include all mankind. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This confirms the passage in the seventh chapter of Matthew.

But the epistle of James continues in the sixth and eighth verses: "But let him ask in faith, noth-

ing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." The asking is not a mere matter of favorable request. It is not as Oliver Cowdery was told—a mere asking without taking thought. It must at least be with a firm desire to know the truth and a willing mind to accept it when found.

We Find That for Which We Seek

We note that this statement is followed by the similar promise: "Seek and ye shall find," and we know from experience that men do find that which they seek for. If they look for virtues in others, they find them. They not only find the virtue that is there resident, but by their confidence, by their looking for the good, they tend, from the law of action and reaction, to produce a virtuous reaction to their presence and so actually help to make people better. We do not realize sometimes how fully the attitude of others to us may be reflex, and almost as much of a reflex action as is the reflection of our countenance in the mirror.

Those who seek for evil, for mistakes and weakness in their brother, will find his mistakes and weaknesses, and they also tend to produce, by our attitude, an adverse or imperfect reaction. It may only take the form of diverting to the making of excuses energy which should be used affirmatively. It is likely also to tend to a reaction and less worthy attitude and action, if pursued sufficiently long.

The man who seeks gold persistently will find gold, for his mind is set for the sign while his eyes may be blind to the other signs of wealth for him.

So the man who seeks for God will find him, while the man who seeks for evil will find the demonstration of the power of evil in the world.

The young man in love with a young woman not only seeks her presence, but seeks her consent persistently, day after day and night after night. He may even be told, "No," and withdraw for a time, but he returns again and again if he is really in earnest, and thereby achieves that which he seeks and receives that which he asks for.

Often We Seek Indifferently

But men in seeking God think it sufficient to go
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through a few outward motions. "He knows where to find me." It is true that he does know where to find you, but it is also true that it is not his plan to force an entrance. The powers of evil would from the beginning have taken away from man his free agency, would have compelled men to be good. (Genesis 3:1-6, I. V.) A man who is compelled to be good is but little better than an automaton. Our heavenly Father seeks for those who choose righteousness because it is the best way, the way of love and truth. He seeks, not an image on a string to be moved when the string is pulled, but he seeks for the sons of God, for those who are able to choose the right with intelligence, to choose that right and have courage to pursue and maintain it. Hence is it written: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20.) If any man will hear that voice!

What we hear depends often on what our ears are attuned to hear. We neglect the multiple sounds with which we are surrounded and attend to the one on which our interest is centered. He stands and knocks; he does not violate our sanctity, but if any man hears and opens the door he is ready to come and demonstrate himself to man, nay more, to "sup with him and he with me."

This would seem to answer at once the question whether this power belongs to a few men or to all, for the promise was made clear. "Ask, and ye shall receive; seek, and ye shall find." It seems there could be no other conclusion, that if we do not find that we have not sought with sufficient earnestness and sincerity of purpose, we have not asked with sufficient desire and faith.

It is indeed a wonderful promise that the messengers of God and his Christ are sent to carry to a suffering world. "Ask of God; ask, and it shall be given you; seek, and ye shall find." "But let him ask in faith, nothing wavering, for he that wavereth is as a wave of the sea, drifting with the wind and tossed." "Behold I stand at the door, and knock; if any man will hear my voice and open the door, I will come in and sup with him and he with me."

S. A. B.

Historic Theories of the Atonement

A recent book which discusses critically the principal theories and explanations offered by Christian teachers of this great fact.

There has been a great deal of discussion from time to time on the question of the atonement of Jesus Christ. Some speakers and writers have set up a particularly gruesome and disagreeable spectacle and then have proceeded to ridicule and reject it, and in rejecting, reject the whole theory of the atonement and even call in question certain passages in the Bible. This is indeed unfortunate. We want truth and to know the truth.

One of the best books on the subject appeared in England last year under the title of *Historic Theories of the Atonement*. It was written by Robert Mackintosh, Professor of Apologetics in Lancashire College, and is now published in this country by the Doran Company. (Sold at this office at \$1.60 post-paid.) The book gives a thorough and careful review of the atonement in Christian apologetics with a brief chapter on the Old Testament bases; another brief chapter discusses what Christ thought of his own death. This is followed by the teachings of the apostles, especially Paul; the views held in the Greek Catholic Church and in the Roman Catholic Church; also chapters discussing the various theories advanced and arguments made after the renaissance by both Protestants and Catholics.

A Careful Review of Atonement Theories

The book is quite a careful review of these various theories and the philosophical principles on which they were based, even though the discussion is much condensed in a historical sense. It explains and shows how many ideas now held are in fact not based on the statements either of Christ or of the apostles, but it infers strongly the necessity of the atonement of Jesus Christ, though not as a vicarious penal fact.

The book is not offered as a commentary on the Holy Scriptures. Its argument is not based alone on the various texts of scripture, and only some of the principal texts are referred to. It does sum up in the last chapter the writer's tentative concept of the significance of the atonement. It does take up the various theories of the necessity of sacrifice, of penance, of punishment, of substituted punishment, of redemption, of ransom, and in part of reconciliation, and analyses and criticizes.

As to the great theme of the necessity in human nature, the fact of the bloody sacrifices throughout the pagan world as well as the bloody sacrifices of the Jewish church, no discussion is offered. There is here a very interesting and important aspect of the question. The Inspired Version, Genesis 6:55,

The Journal of the American Medical Association states that there are still many theories concerning the nature of vitamins and that many irresponsible articles have been printed. There is still uncertainty concerning their exact nature as the result of the best research to-day. But research does demonstrate the value of a varied and balanced ration.

56, plainly declares: "And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world."

Idea of Dying God Universally Held

The facts are that throughout the ancient world the idea of the dying God was quite universally held. The idea of spiritual brotherhood and blood brotherhood was also quite widely held. The bloody offerings of animals and even of human beings was widespread. This idea of propitiation for sin, though attacked in the Old Testament, and though contrary to the divine plan, was still quite widely accepted, and had, in part at least, its basis in the Jewish law of sin and trespass and other offerings. Because of this widespread idea, the Jews, when they rejected the gospel, were permitted to offer sacrifices as types, because of the existence of this ideal in the world.

The teaching of the Apostle Paul in the Hebrew letter was essential to put an end to these bloody sacrifices. It is significant to note how general has been the decrease and how nearly there has come to pass an ending of such bloody offerings since the crucifixion of Jesus.

Another factor worthy of consideration in the study of this subject is the condition of men in being separated from God and the necessity of his reconciliation with God. This Doctor Mackintosh discusses in part but declares that God must be reconciled to man as well as man to God. Even if we do not agree with his analysis on that point it is well to consider what he has to say.

This necessity is carried out in the early part of the Hebrew letter—that Christ was tempted and tried like us in all things; has descended beneath all things; he has even suffered the pangs of hell and has risen triumphant, in order that man may know that he became like man, took the part of humanity, suffered like men, and so has pointed out a way that a man can follow in being reconciled to God, since he knows our infirmities.

More Than Historical Statements

These factors, however, are not discussed by Doctor Mackintosh. He presents instead a historical statement of the various ideas held in the Christian era, with a brief introduction of the Old Testament preparation. He does not simply set forth these historic ideas, but discusses and criticizes them.

Therefore, it is a book of value to all those who are interested, especially to those who are making a

study of this subject. We are confronted, in fact, to-day, not so much with the statements of the word of God, as with the construction and misconstruction which have been placed thereon.

Doctor Mackintosh does, however, give a remarkable critical review of the various theories and hypotheses which have been offered in explanation of this great fact of atonement. He even emphasizes the difference between facts, theories, and hypotheses, and that the failure of various theories does not change the basic fact of the atonement. He discusses in turn the value of merit, of satisfaction, the legalistic interpretation, and that of arbitrary standards; the necessity and value of atonement for justification and sanctification; atonement as a reconciliation, as redemption, as expiation, and as propitiation; its relation to the sacrament and to the idea of there being an excessive accumulation of merit, the value of forgiveness; and especially its value for the development of character. The theory that Christ died as a sample or example, the substitution of penance for repentance, the need of humanity, atonement as an expression of love and compassion, that the atonement consists not only of his death, but also of the life and death of Jesus are each in turn discussed.

Atonement Redeems Character

Finally he offers a tentative construction by way of suggestion, emphasizing that our failure to explain does not change the great fundamental fact of the life and death of Jesus and of his purpose for humanity. Atonement is presented as the presupposition of the redemption of human character. It is something more than human nature; it is more than the death of a great teacher on the cross. His suffering and righteousness delivers from bondage those who trust him, and helps them to conform to the will of God.

Love of God and love to men are not two different things externally tied together, but only diverse expression of the one fact. Atonement is the necessary and inevitable means for rescuing man's character; therefore the love of God chooses this means in spite of its immense cost, and God is supremely glorified in the redemption of man, not through penal justice, but through the manifestation of his divine love.

Christ gave us the right example, whether repentance belongs to him or not; the right human attitude towards the God of holiness which is required by the moral nature of things; and thus his great purpose is fulfilled.

God is not determined by law, but law is alive in him. Immutable righteousness also belongs to God; it is the self of his self, and heart of his heart, and soul of his soul. Right and wrong are not consti-

tuted by the divine fiat, but his will continually affirms both righteousness and love.

Dwelling in that true freedom eternally, we must come to dwell in it as his guests, no, rather as his sons. Hence Jesus, being God, follows the world means to this moral end even when these involve Gethsemane and Calvary.

A Liberal Giver

From the Bishop's office we are in receipt of an extract from a letter written by Elder J. E. Wildermuth, who is bishop's agent and missionary supervisor for North Dakota and Minnesota. He writes as follows:

"We are paying fifty dollars tithing this month, not because we have an excess, but because we want to help in this time of small income to the church.

"Yes, I hope we owe it, but we owe others, too, and this would have stopped some eight per cent interest for us, but we feel the Lord should be paid as promptly as other creditors."

One who knows Elder Wildermuth intimately has added that he has always done more than the law required, and as a result has been the means of greatly blessing many others and has acquired satisfaction to his soul not to be had otherwise.

This is a commendable example, showing a deep desire to honor the Lord by the full compliance with the financial law despite other pressing financial obligations.

Old Settlers' Day in Harrison County, Iowa

During our recent trip we were permitted for the first time to visit not only the Woodbine reunion, but also to note the principal points of interest in Harrison County and to attend the Old Settlers' Day at Magnolia, Iowa.

Magnolia was formerly the county seat, but the capital was later transferred to Logan, as Magnolia is not on a railroad. It was an interesting drive and an interesting experience, though the day was unusually hot.

The point of especial interest to remember is that that part of western Iowa was settled largely and first by members of the church. As a result we note that the morning speaker was Joseph Seddon; in the afternoon A. M. Chase and J. F. Mintun, while Alma M. Fyrando, also a speaker, has been the secretary of the Old Settlers' Day Association for twenty-one years and is generally credited with being the life and perpetrator of the association through its thirty or more years of existence.

Of this occasion we note that Elder Amos M. Chase is the son of Amos Chase, the third white set-

tlar of Harrison County, Beside him on the stand sat his sister, Mrs. Charles Vredenburg, who was the second white child born in that county.

Elder Fyrando is so well recognized as a historical authority of Harrison County that he is frequently called upon at funerals to give the memorial address and was so called upon the day following Old Settlers' Day on behalf of one not a member of our church, but who had resided in Harrison County for fifty-seven years.

Good Enrollment at Graceland

Reports from the business manager state that the opening day at Graceland College brought the largest enrollment they have had for the first day, with many new students from east to west and north to south. Patroness Hall and the Farm House have been assigned to the boys; the new building, third floor, and Marietta Hall to the girls. Nearly all rooms have been filled and some have been placed with private families down town. The exact figures have not as yet been received.

Year Book of the Churches

Every ten years the United States Government has put out a book of religious statistics which is very valuable for consultation. The last one covered the year 1916. Another one is due after the year 1926.

On behalf of the Federal Council of the Churches of Christ in America, E. A. Watson has prepared a yearbook of the churches covering to the years 1921-1922. This includes a directory of the religious bodies with a summary of the history, doctrine, and polity; also religious statistics showing the number of churches, ministers, members, Sunday schools, Sunday school members, and total amount raised for all purposes by the different denominations. Much other religious information is also supplied, including a directory of the Federal Council and of the Interchurch, National and International organizations, of which there exists a considerable number for social service and other purposes.

For library use it would seem to be well worth the price of \$1 for paper cover and \$1.50 for the cloth edition.

"To be a poet is to have a soul so quick to discern that no shade of quality escapes it, and so quick to feel, that discernment is but a hand playing with finely-ordered variety on the chords of emotion—a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge. One may have that condition by fits only."—George Eliot.

ORIGINAL ARTICLES

Primitive Tribe Found

By T. W. Williams

Hitherto unknown tribe found in Amazon basin who seem to retain much of Inca civilization.

The Saint Louis Globe Democrat gives publicity to reports relative to the discovery of an hitherto unknown primitive people in South America who have not come into direct contact with civilization or Christianity. These people are thought to be descendants of the Indians who were once conquered by the Incas. They reside in the Amazon basin.

They were discovered by members of the Mulford Biological Expedition who were led by Doctor H. H. Rusby, Dean of the College of Pharmacy of Columbia University. Doctor Rusby has returned to the United States. Gordon MacCreagh, ethnologist of the expedition, remained to make more extended investigation.

These people live the communal life and are housed in barracks, accommodating anywhere from twenty-five to forty families. These barracks are approximately ninety and one hundred feet. They are rectangular in shape with sloping roof of palm-thatch and sides of young polin slips and opened out. About every ten feet along the sides of the inclosure there is a low wooden rail indicating the family limitations. System and forethought is evident. The work of the tribe is divided equitably between the women and the men. There is no economic competition. The work is divided as to number according to the necessity of the tribe.

Women on Equality With Men

One significant thing is that the women are independent and equal in every respect with the men. There is no semblance of slavery, and the heavy burdens are borne by the men instead of the women. When a woman desires to go on a visit, she embarks in a canoe and asks no one's permission. Each person must do his or her part for the community, after which he may work for himself, and the values thus created are his individual possession, but cannot be used to exploit others.

The people are scrupulously particular in their personal habits. The members of the expedition spent several months with them, during which time they did not hear an angry word spoken nor note any evidence of jealousy or hatred. One of the customs is the breaking of bread in welcoming strangers. Their conception of a future life is analogous to Christianity. Heaven, to them, is a very beautiful place. In fact, it is a condition rather

than a place. This condition is everywhere and not located "in the sky" or "down below."

No Mourning for Dead

There is no mourning for the dead. When a friend or relative dies he is buried, after which friends and relatives leave the grave without any grief whatever, for as they say, "Why should we grieve when our loved one is now in a beautiful place?" They use almost identical expressions in regard to the dead as do we.

The only superstitious belief of these people is a dance which has to do with what they call a defy of the devil. It is known as the devil-devil dance. It lasts three days, and is carried on to ward off Satanic influences. They claim that the evil spirit, which they call Jurupary, is responsible for failure of crops, tropical storms, and all unusual phenomena of nature. This dance is in no sense propitiatory, but is an act of defiance towards the evil spirit, giving notice that these people do not fear him. When the dance begins, an *enceinte* woman, holding a child by the hand, stands before the group. This woman symbolizes the mother of all things. She is the symbol of creation, to give evidence to the evil spirit that, in spite of all his efforts, the tribe will live and go on forever.

These people are slight of stature, not measuring over five feet and two inches in height. Their diet consists almost altogether of fish, game, and the mandeoca root. They have very little sickness.

When it is remembered that there are about eleven million natives of South America who have remained impervious to Spanish invasion, or Catholic dominance, it would seem that the time is near at hand when this church should send missionaries to South America to reach and teach these people.

The annual roll call of the American Red Cross will take place this year from Armistice Day, November 11, until Thanksgiving Day. This is the only appeal that is made by them for funds. Their work is world-wide.

A second institute of politics was held at Williams College, Massachusetts, in August. There were present several men of note from England, France, Japan, Brazil, and Austria, as speakers. These meetings were commenced in the summer of 1921 at Williams College. This year they emphasized that another World War was in the making unless we can learn that nationalism is only incidental and recognize better the common brotherhood of man. Independent states recognize no authority over them, but living in a state of political anarchy among themselves, offer a continual threat of war difficulties.

OF GENERAL INTEREST

When a Dollar Is Not a Dollar in Value

The National Industrial Convention Board has published figures showing the value of a dollar as compared with July, 1914. In July, 1916, there was a decline in value of 8 per cent; in 1917, of 23.8 per cent. In other words, the dollar had a purchasing value of 76.2 per cent as compared with July, 1914. It continued to decline until it reached its minimum value in 1920, having a purchasing value in July of that year of only 48.9 per cent. But it has since increased so that in July, 1921, it was 61.3 per cent, and April, 1922, 64.8 per cent. That would mean in other words that the purchasing value in April, 1922, as compared with July, 1920, is 132.5 per cent, or an increase of almost one third from July, 1920, and a decrease of more than one third from July, 1914.

The American's Creed

The following was awarded first prize by the National Patriotic Organization in 1918. It has been published since then:

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its Flag; and to defend it against all enemies.

Commendation for the Holden Home

The *Warrensburg (Missouri) Star Journal* for August 31, reports Joseph B. Shannon, of Kansas City, as follows:

A bit of human interest crept into the usual somewhat prosaic proceedings of the Constitutional Convention this week, when Joseph B. Shannon, of Kansas City, introduced an amendment to a measure relating to pensions for the blind. The amendment called for an old-age pension for Missouri citizens, who possessed certain requisite qualifications. In presenting the amendment, Mr. Shannon said in part:

"I was in Holden, in this State, the other day and as I walked down the street I came across a great building on one side of the street, and I asked what it was and was told that it is a home for the aged, and I went in and found, much to my surprise, a friend from Jackson County. His name is D. J. Krahl. He is the president of the institution and it is for the aged, organized under the Reorganized Church of Latter Day Saints. I never knew there was such an institution. I am sure not many in convention knew of it. I found in there fifty or sixty aged people. The president said to me, 'The thing that is offensive is that when we go to the public officials, they refer to these human beings as paupers.'

"They are not paupers. They are just old souls, and as I left that place and walked down the street of the little city of Holden I picked up a little leaflet. It said: 'Come to me all you that labor and are burdened and I will refresh you.' I wonder if it could have been that that was meant physically as well as spiritually?"

PASTORAL

Democracy

A frank discussion of the factors in a successful organization.

Democracy is a word we love to conjure with. In the heart of every true American it echoes and re-echoes. Not because we see it fully carried out in this republic—for we do not—but because of its association and its possibilities. The axiom, "The voice of the people is the voice of God," is not always true; but in the church it should be true, for the people as a whole should never desire what is wrong. The instinct of the human race is to live and be happy. And a body of Christian worshipers will, as a rule, ask only for that which is for the good of the whole. Such, we believe, was the idea held by Joseph Smith, first president of the Reorganized Church. If his writings and speeches are to be a criterion by which we are to judge, he was a true democrat—not necessarily political, but religious. He took this position, we have been informed: Let the quorums handle carefully and prayerfully the serious matters which come before the church; then let the people in conference assembled discuss fully and freely, and vote: the result will be in harmony with the will and mind of God. He did not deny possible exceptions; he spoke of general principles. And why should not this be the case?

The interest of the masses must be conserved. Activity in them must be stimulated by cooperation. They must have opportunity to express approval or disapproval and offer suggestions. God's Spirit (which is intelligent) is in the entire body—not confined to the head. (In fact, up-to-date physiologists know that the body has more than one brain, as it were. Every nerve is the conveyor of intelligence, and the solar plexus is often called the second brain.) True, special inspiration, such as a revelation, which is given to direct the church, comes through the head of the church; but general inspiration is a function of the body. And without the body there can be no complete church—the head is really a part of the body, functioning with it or not working at all. The analogy, carry it as far as we will, shows that we are workers together with God or else we are not workers at all. "And the head cannot say to the foot, I have no need of thee." And *vice versa*.

Leaders Chosen by the People

In a sense democracy is limited in its power to rule—so we speak of an oligarchy within a democracy; but we should not lose sight of the fact that men rule through the sufferance of the people who

chose them to rule. Thus the right to rule comes from the people. And this fact was sublimely established in the beginning of the church, when the voice of God speaking in old Father Whitmer's chamber told the brethren that they should not create leaders without the sanction of the people. The principle of "common consent" is no empty sound. However, we must not be led astray by any false interpretation of its meaning; for common consent does not mean that the masses take the initiative in government: history affords us no example of great moves, plans, creations originating in the brain of the mass; it was the committee or the individual that framed, or made orderly abstract thought. We must bear this in mind as we study the great principle of democracy. But, on the other hand, we must remember that the committee or the individual is a part of the whole. Responsibility to the whole is lost sight of at the peril of failure. God has intended it to be so. All nature proves it to be true.

Government by the people and for the people, is true only in the sense that the ruled are ruled by persons whom the people have *chosen* to rule. But we do not want to emphasize this word *rule* too much. Probably the word *teacher* could be better used than the word *ruler*; for it is a matter of teaching rather than commanding or forcing. So there is much truth—though some danger—in the statement that the people who are ruled the least are ruled the best.

The Lord has told us to organize. Organization is essential for the accomplishment of any purpose worth while (or even otherwise), and organization means that each man has his special function and duty. But each man must learn his respective duty; he must know how to function so that friction and irregularity will be at their minimum. To make this possible there must be men chosen to instruct and, if you please, to govern or supervise. As a rule such men hold what is called, in our church terminology, the "priesthood"—something conferred by the will of God. The people chose these men to be their leaders, and the people should, if they expect profitable service, uphold these men of authority by prayer, confidence, cooperation, and loyalty. But this sustenance should cease if the leaders are not working in harmony with the constitutional law of the church, which is revealed in the three books of the church. However, to determine the fact of failure or nonfailure is a matter of great and serious importance, so much so that the testimony of one individual should not settle the question; in fact, the proper courts of investigation should be appealed to, for, as is the case of initiative, work which requires careful and coherent deliberation cannot be

done by a multitude of mixed minds. Hence, we have councils, courts of inquiry, quorums.

God-Ordained Leaders

To attempt to govern the church by the votes of the people left without control would result in chaos; so in an organization of any sort there is a center from which must come teaching, which is really the proper kind of directing. The Lord has provided for this by placing in the church officers who are called to be leaders, or teachers, in their respective spheres of operation. (I try to avoid the use of such terms as *directors*, *officers*, *commanders*, *bosses*, whenever possible, because of the tendency to misunderstand and misuse the words.)

Power is always abused unless exercised in righteousness. It matters not in whose hands it may be found. Terrible mistakes have been made by the people also in exercising their franchise. Jesus was crucified by the voice of the people. Branches have been crippled if not destroyed by votes swayed by prejudice or spite; but in most of these cases, if not in all, misunderstanding has been at the bottom of the mistakes, and in later years the very persons voting against some principle have admitted their mistake. But unlimited power in the hands of the few often works quicker and deeper havoc. When it rests with a man or a class, and no means exists by which it may be corrected, a scornful selfishness sooner or later affects affairs and tyrants are developed; but such conditions cannot justly exist in Christ's church, for the recall and the referendum are factors which safeguard the interests of the people. When public opinion speaks with a clear voice, it is omnipotent; for the voice of the people in the church prevails. They might make mistakes: God never forces. He leads, or waits, or rejects. The church cannot move faster than its people, and, until they are willing to abide by law and precept, it is necessary to wait and educate and try again.

People Must Be Enlightened

And this brings up the thought that there must be intelligent cooperation: the people must be enlightened. To expect intelligent service from people ignorant of what is required of them is unwise. The old days are filled with examples of restless, dissatisfied people, made so by secretive leaders who looked upon their followers as incapable of really intelligent consideration. Jesus was not such a leader. He said to choose those who believed in him: "If ye abide in my word, you shall know the truth and the truth shall make you free." Followers who are properly ambitious ask for nothing more and will be satisfied with nothing less than truth. They want to know what their money is used for, whether the church is going forward or falling back; they

want to say whether they approve or disapprove of certain measures; they ask these things that they might grow into intelligent communion with the body of which they are members. True, it is urged (and truthfully urged) that the world is governed by an extremely small number of people. The majority of citizens generally care little about how things are governed, so long as they are left free to work and eat and sleep. This is the history of the world. But should it be the ideal of the church? True, it was Plato's idea; but was it Christ's? In a truly spiritual branch do we not see the spiritual members vitally interested in the welfare of the branch, to the extent that they are present at business meetings ready to speak and to vote for the good of the cause? Should not the development of this freedom and interest be encouraged? By which we do not mean that the advice and suggestions of the priesthood should be spurned or voted down without justifiable reasons, but rather that there may be a cooperation in mutual understanding, a feeling of individual responsibility, with courage to exercise complete franchise. We believe in this and always have so believed. Individual liberty (not license) is the motto of the church, or should be.

These truths, then, should be self-evident: Freedom of speech—which carries with it freedom of the press; the right of personal opinion; and the respect of others' right. The people cannot guide the means which administration employs, but they can prescribe the end, which is the welfare of the whole. They have the right to watch their leaders, using due charity and confidence to keep clear their vision, and they have the right to recall those whom they think have failed in office, being willing, of course, to answer to God for their vote.

In the church, which is theocratic as well as democratic, the members are morally bound to give due consideration to the advice and counsel of their leaders, who if faithful are in a position to receive direct light from the divine head of the church.

Doctor A. C. D. Crommelin, in discussing the dark nebulae in *Nature*, shows by photograph his reasons for believing that there are really dark masses of material that shut off the luminosity of the most distant stars. If this is the case, their size and density would appear to imply masses of tremendous quantities, and would probably mean that the previously estimated mass of the universe will have to be at least doubled. It is interesting to note our progress of knowledge; it is also interesting to note how much there is that we do not know yet, about the sidereal universe.

THE FORUM

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

Equality Again

By James E. Yates

The word *equality* evidently has a vastly different meaning as understood by different people and classes.

Definitions

Webster defines the word *equality* to mean "Like in magnitude, value, degree."

The Lord says his people must be equal in temporal things, and gives his own definition of equality as follows: "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." See Doctrine and Covenants 70:3; 77:1; 49:3.

But some good folks seem to understand equality to mean almost anything except being equal.

Conditions Resulting

The Lord says that inequality—one man possessing that which is above another (or, more than another having similar needs) causes the abundance of the manifestation of the Spirit to be withheld.

Man says: "A state of equality as to property is impossible to be maintained, for it is against nature; and if it could be reduced to practice, it would place the human race in a state of tasteless enjoyment and stupid inactivity, which would degrade the mind and destroy the happiness of social life." (Kent, as quoted in a recent issue of the HERALD.)

Would it not be pathetic indeed if the present state of happiness resulting from inequality should chance to be marred by a little of God's equality and brotherhood? What a vital point this is to place a guard around our social happiness!

According to this, we must be very careful lest we slip and fall into the condition of loving one another so well that we would be willing to share equally!

God says, equality and blessing; inequality and a curse.

Man says: Equality in possessions will degrade the mind and spoil all our present sweet social happiness.

Which shall we believe, God or the professor?

If we believe God, and do not side-step the simplicity of this issue, a people can be united in the achievement of the biggest thing that has been done on earth since Christ ascended into heaven.

If we believe the professor's theory, we are allied with the world, and as has been said, gospel equality "will not be reached in a day," nor yet in a million years.

Sister Eva Doubenmier, of Monte Vista, Colorado, writes that Elder J. E. Yates has just closed a very interesting ten-day meeting there in which the tent was filled each night. His wife, daughter, and son are working with him. His daughter, Evelina, gave, with the help of her brother, an entertainment one evening entitled, "The echo of life." They are hoping that Brother Yates and family will be sent back to labor in their district.

WOMEN'S DEPARTMENT

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

Is Business To-day Incompatible With a Christian Life?

Can a business man or woman of to-day be successful and still be a Christian and live by Christ-principles? A big question, is it not? Too big, we feel sure, to be adequately discussed in a brief editorial. But there are some thoughts which have come to us, which we feel might help to open up a profitable consideration and discussion of the subject.

One of the first motivating impulses in business seems to be to get all you can and give as little as you can. In other words, in any business transaction there always seems to be an underlying fundamental objective on the part of buyer and seller—what profit can I get on this deal? The buyer wants to get as much and as good quality as possible and pay the minimum price. The seller wants to get as much as possible for his wares. The question is, Are these objectives in line with the Christ injunction, For with what measure ye mete it shall be given unto you? He also said, If ye lend to them of whom ye hope to receive, what thank have ye? . . . But . . . lend, hoping for nothing again.

After all, is it not the inner desire that condemns or justifies? If selfishness and greed shall be in the heart, will any transaction, however outwardly just, be free from censure from Him who "looketh on the heart"? And, obversely, if in all our dealings there shall be ever a fair consideration for the "other fellow," can we fail to win approval from the same just Judge, even though from the standpoint of the world and present-day business standards, we may not be a "success"?

It is not the money which is given at the end of a day's work which is the real reward. The latter comes only from the inner consciousness of having filled the day with good deeds, with fair and just efforts, and a conscience void of offense before Him who cared not a whit for money or fame or the world's standards of success. As another has said, the money paid for a day's work is but the badge or outward show of service given, while the real recompense is out of sight, hidden from the eyes of the thoughtless, but very real to the possessor, and precious in that day when each one must lay bare the secrets of his life-journey. The "treasures laid up in heaven" are not of the same coinage as those we find in the strong boxes of the "successful" to-day, but they will have a greater "buying" value in the day of accounting when all must "cash in" of their earthly gleanings!

It is encouraging to read little bits coming from the heart of the business world to-day that seem to indicate that into even those standards is creeping, outwardly at least, a better conception of real values. That it will take many thousands of such little bits to eradicate selfishness of the masses to-day, we may well believe, but it is good to know that here and there some are lifting their voices and proclaiming a "better way." The ideal of service to others is replacing perhaps gradually, but we hope surely—that of "Every fellow for himself and the Devil take the hindmost!"

As more clearly all come to see that success is to be measured, not by what one gets in life, but by what he has given, we may hope that the nearer will approach the time of Christ's coming and the earth's redemption from sin. Slowly the leaven is working in the hearts of men. God has said he has many forces at work that we know not of, and shall we not look forward in confidence that in his own due time and manner, the regeneration of mankind will be accomplished?

Our chief concern should be that we are doing our bit towards that end, that we are living up to the highest bit of light we have received, and that none, from our actions or standards, shall have cause to stumble in the pathway.

The following little poem has given rise to many thoughts of a hopeful nature, and we pass it on, that its message may be whispered to other hearts which perhaps are discouraged. From the soul of a business world, voiced through a business journal, may we not see encouraging "signs of the times" in this little bit? And may not its perusal help to strengthen us in our own desires for right ideals, for pure and unselfish motives, and for the coming of Christ to his own?

A. A.

Woman's Work

Much has been said of late in praise of women, concerning their new power as citizens, their capabilities, the progress they have made, and their different noteworthy achievements since they were allowed their "rights."

We do know that women have done many good works to benefit humanity and are fully capable of doing much more. Among those good works stands out notably their part in stamping out, to a great extent, the "demon rum," a work that will benefit not only thousands of homes throughout the land to-day, but countless unborn millions. Many good men have given their services to this achievement, also, and perhaps it could not have been accomplished by women alone. However, we do believe had it not been for the persistent efforts of women throughout these many years, it would not have succeeded.

Women are capable of making laws and enforcing them, and of governing in political and business affairs; but I should like to ask, Is that women's work? Was she not designed by her Creator for a different and more particular work—a work which cannot be accomplished by men? What is the first commandment. God gave to man and woman after their creation? Read Genesis 1: 27, 28: "So God created man in his own image, male and female created he them, and God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it."

Does this not show that there is a special work for woman, designed as she was for a helpmate for man, and to become the mother of all the race? What a wonderful privilege and task! One that should be held most sacred, and above which she should elevate none other! One towards which she should be willing to devote time, energy, talent, and patience, that home and children should be properly cared for! What greater privilege than to bring healthy, happy children into the world, teach them to be honest, good, true, and reverent, to be obedient to good laws and the commandments of God?

If homes were built upon this foundation—the foundation of all good citizenship—the nation would attain a security and solidity not assured when women give their time and attention to everything but their homes and God-given duties. The greatest work for the church and the nation possible for women to perform is just this, to create and maintain normal, wholesome, Christian homes.

Where are such homes to-day? Where are the old-fashioned homes of the years gone by, with children playing about the door, and mothers at home, working blithely and contentedly for those they love? Fathers were glad and eager to return to such homes after their day's work was done, and did not need to seek happiness and comfort in clubs and lounging rooms down town.

Caring for a home does not necessitate a woman's remaining in ignorance of things that are going on in the world,

nor of performing her reasonable service to the community. There are plenty of good books, magazines, and papers, by means of which one can have knowledge of social and political affairs, and an intelligent woman has always the ability to so arrange her home duties that she can attend an occasional lecture, or community welfare meeting.

How do the homes of to-day compare with those of forty and fifty years ago, and which are the better serving the truest interests of humanity? Do the present homes suffer in such comparison? Are there not too many that are mere stopping places, with inmates restless and discontented, tiring of the little home duties, and ever seeking amusement and entertainment outside? Are there not too many homes without children—most attractive of adornments? Are not too many women without interest in home life, and eager to get out into the business or political world, or otherwise to get into "the public eye"?

Is it any wonder that the Nation is in such a state of commotion and unrest that we seem on the verge of a great social upheaval? With homes void of solidity, husbands and wives with lowered ideals, and little general conception of the fundamentals for a secure national life, what can be expected of the structure reared upon such a foundation?

As we view the field, and see the disturbed and broken homes, can we see a cause for the conditions revealed? Read Isaiah 3: 12, and see what is there said about women ruling: "And as for my people, children are their oppressors, and women rule over them. O, my people, they which lead thee cause thee to err, and destroy the way of thy paths." What is "the way of thy paths"? Is it not the "way" or "path" in which God designed them to walk? Men and women seem to have lost sight of the fact that God's designs are best for them, and they have made many crooked and perverse paths for themselves. Was there ever a time when women ruled as they do now, or ever a time when woman's God-given commission was more slightly viewed or more cunningly misconstrued?

Whether or not the above passage from Isaiah refers to the present day, we believe the result would be the same when women leave their own sphere of service and usefulness and try to rule. They may be quite successful, apparently, for a time, but, neglecting their prior and more important duties in the home for the dazzling ones outside, they will find that there is a gradual undermining of the whole fabric of society over which they seek to rule, and sooner or later, disaster will follow.

Let us be wiser than those about us who have not had the light we have. Let us elevate our homes to a plane of sanctity and reverence, and truly feel that no other work is so worthy of our attention as that which would help us to establish them in righteousness, fit dwellings for the immortal souls of our children, and for the Holy Spirit of Christ.

(The above contribution has been in our desk for some time, unfortunately without a signature, the last page having evidently been separated from the others. We feel that the viewpoint is one which will be profitable for us to consider, and so present it to our readers, even though unsigned.—A. A.)

Sister L. J. Eaton writes from Western Maine: "Conference of Western Maine District met with the Vinalhaven Saints, August 26 and 27. The weather was very bad, but a spiritual time was enjoyed by all present. On September 9 and 10, we met with the Mountainville Saints in a two-day meeting. A good spirit prevailed and we hope much good will be realized."

Beyond the Profit of To-Day

Lord, give me vision that shall see
Beyond the profit of to-day
Into the years which are to be,
That I may take the larger way
Of labor and achievements; so
Help me fashion, stanch and sure
A work my fellow men shall know
As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim
To scorn the recompense I earn;
But help me, as I play the game,
To give the world its just return.
Thou mad'st the earth for all of us;
Teach me, through struggle, strain, and stress,
To win and do my share, for thus
Can profit lead to happiness.

Guard me from thoughts of little men
Which blind the soul to greater things;
Save me from smug content and then
From greed and selfishness it brings;
Aid me to join that splendid clan
Of business men who seek to trace
A calm, considered working plan
To make the world a better place.

Lord, let the faith of those be mine,
A creed creative, simple, true;
Let me but aid in their design,
Let me but share the work they do;
Teach me to hold this task above
All lesser thoughts within my ken,
That thus I may be worthy of
The name of *business man*. Amen!
—*Nation's Business*.

"As the Twig Is Bent"—or Broken!

Do parents need reminding that a part of their duty to their children might be couched in negative as well as positive terms? In other words, Do we sometimes do irreparable injury through repression, through hindering the development of the natural impulses and desires of our children?

Too often parents seem to be motivated by a desire to bend or break the wills and natures of their children into grooves of their own; to make them conform to standards set up in the parents' minds, regardless of the individuality or tendencies of the children themselves. Is this right or just?

God delights in variety. Witness the manifold aspects of his creation! In all the countless myriads of flower and bloom, of fruit and harvest, of rock and crystal, of pond and river, of lake and ocean, of star and planet, there are no two alike! Infinite variations and infinite change and rehabilitation, and yet through all, a unity and purpose, before which our finite minds falter, and bow in adoration, sincere though uncomprehending!

Is it conceivable that such a Creator should desire that any human mind should be in subjection to another, should be run along the same groove, compelled to think and decide and act absolutely according to the thoughts, decisions, or actions of another, even though that other be the parent? Not that we would uphold disobedience. On the contrary, it is right, and surely intended, that parents shall guide their young children, and exact and receive obedience and respectful attention, upon many matters of right and wrong, espe-

cially before those years when individual wisdom and "accountability" shall awaken. But many parents do not stop with demanding obedience upon questions of right and wrong. They expect to rule and direct and govern upon matters of personal taste or preference, upon the angle at which a boy shall wear his hat, or the girl shall stand her umbrella in the closet; whether the lad should play marbles or baseball, or the girl should keep her doll fully dressed or "sick in bed"; whether "spending money" shall be spent, or hoarded in an iron bank, or put in some safe place of investment, where the child can never see or feel it!

Sometimes the enthusiasms of a child over this or that thing which has attracted his attention and interest, are met with smiles of pity, or exclamations of ridicule. That "sensitive plant," child nature, soon learns to close its tender leaves about the secret treasures of its soul, and shuts the parent out from the great vantage ground of sharing in his child's heart confidences. A child's dreams are often, to adult busy minds, foolish and meaningless, but as, thoughtlessly, we refuse to listen to their recital, are we not deliberately shutting ourselves out from a contact which will be as light to our path when we seek to safely guide in later years—an illumination of the inner life and fears and desires of another soul?

The little ones come to us, and grow and unfold in our midst, and we think we know them, and know all about them, and yet, each soul is a closed book to every other soul. Life and its experiences must ever be scanned and lived and learned by each one for himself. In great, pivotal experiences, it is, after all, only possible for each to decide and move according to the light within his own soul. But, for all this isolation that *must be*, need parents separate themselves still farther from their little ones, remove themselves unnecessarily distant, by failing to understand them as perfectly as may be? Rather, should not we listen to their thoughts and experiences, sympathize with them, and try at all times to see things with their eyes, with their limitations, from their viewpoints? The broken doll or the lost ball may seem but trivial incidents to the grown-up, hardly worth noticing, and yet, to the child who has woven about these toys all the intricate tendrils of fancy and interest, their loss becomes real tragedy of life, things over which to break one's heart.

It were well for parents to keep ever clearly in mind, the thought that while these little ones were given to them to guide and train in righteousness and into fair images of the divine, their little spirits are free and untrammelled, and it were an act of grace to keep them so, to nurture them tenderly, to give them that sympathetic environment which will help their God-begotten natures to expand in loveliness and perfection, and to recognize their individualities to such an extent that never, by repression or lack of loving understanding, shall those natures and individualities be broken or crushed in the training.

For who knows when a swan shall be found among the ugly ducklings of our brood? Who knows when a flower of God's choicest planting shall rear its head among the sturdier ones of mere utility? Who knows when some gift of genius or skill may have its beginnings in some homely inclination? "A turtle in the bathtub is not a pleasant thing, and the odd collections of bits of rock, scraps of wire, and other sorts of junk may prove a vexation; but curious ideas spring from nimble young brains, and such early leanings may develop in time into special ability of a high order."

It is noted that Camille Flammarion, the celebrated French astronomer, on his eightieth birthday anniversary, traced his interest in the science of the stars, back to an incident which happened when he was only five years old. This was when

LETTERS AND NEWS

A Desire for Distinctive Church Music

"I want to see our books anthemized, choraled, nursery rhymed, and hymned."

I have just finished reading my favorite, the HERALD, and it seems to me that it deals with every subject fully—every one but *one*. I would be happy if I could find just once in a while something like this: Let the musicians of the church get together and compose the music for several oratorios from the Book of Mormon. Let them report to the chief musician at Independence for parts in the great achievement, and from the hymns that artist has composed already, we know he is capable of directing the affair.

So far as I am concerned I want to sing and play anthems, oratorios, and church festival songs from the Doctrine and Covenants and Book of Mormon. Other people make much of their own history, their own books, folk lore, and sentiment; why cannot we? Must I go to another world before seeing my own capable people to the front? We have the musicians, the money if it were in circulation, and what causes the delay? Talk of grand opera—what book could furnish the settings for all that is enjoyed by people of every country, like the wonderful Book of Mormon? I don't care for grand opera though. I want to see our books anthemized, choraled, nursery rhymed, and hymned. If you want our sentiment to reach the hearts of our young people let it be sung and played in.

We are losing ground by always singing and playing what others, not of us, have composed. We are losing time by not putting our young into the harness of harmony and counterpoint under able instructors. We are weakening ourselves in our own estimation by singing sentiments foreign to our own belief. Some say, "Sister Martin, you expect much of our people." Yes, I do, and I want to see them take part in the big things in music. Why wouldn't I think we could do something when I know that six girls from fourteen to twenty years of age wrote an operetta, painted their own scenery, composed the music, and made a success of it until

he was given the opportunity of watching in a pail of water in the yard of his father's home, the reflection of a solar eclipse. Even to his tiny understanding, that father tried to explain something of the phenomenon, and the various phases which he observed at that time impressed him so deeply as to mold his whole career.

"As a man thinketh, so is he." Not, "as a parent thinketh so are the children," even though we are apt to hear the saying, "Like father, like son." Heredity is a recognizable thing; its laws must be taken into account, but after all, to each being is given his own free agency, and even little children can be taught to hold themselves responsible for their living true to the guide within. It is for us to help to fill their minds with beautiful and life-giving thoughts, to so create and shape that inner guide, that it will measure up to the Pattern set for all of us.

Let us then respect the individual tendencies and preferences of our children so long as principles of right and wrong are not involved, and in regard to those principles, and instilling them into the natures and consciences of our children, let us study earnestly, let us labor diligently, and let us appeal constantly to God, whose help will be given us freely in this, our divinely-commissioned task.

AUDENTIA ANDERSON.

now it is one of the big financial successes of the world? Here was their chief sentiment—we must have artists do the parts, and if we cannot hire them we will train them. Along comes Theodore Thomas and corrects their musical scores and helps to train the performers. Miss Hall played first violin; some artists sang the leading parts. Now if we haven't the artists, let's train them, not in classes alone, but individually first.

I said to a great choir master last week, "What is the crucial point in your success?"

He replied, "Absolute control over all performers, not a whisper, not a word is spoken, no shuffling, no noise."

Yes, I could understand that, but for a Latter Day Saint choir, I would add *prayer* before the beginning, and advocate the taking of separate lessons well learned. Then when the choir is assembled everybody is ready, knows what to do, and the master is relieved of all but the directing. He doesn't have to stand, count, beg, frown, educate them. He simply shows the way and they follow meekly and humbly.

A choir has no more right to speak after the prayer than people have to carry on conversation in a prayer meeting. There are no vacations in music. The birds, hills, coloring, echoes, and all resound to the call of the music student. Let us have new hymns, not discarding the old ones. Let us have new Sunday school songs, not forgetting the ones we have had. Let us go on and on and on.

PERRY, IOWA.

NELLIE MARTIN.

For Small Children in Religio

I receive many letters voicing the sentiment expressed in this one:

"In our Religio we have a good many little folks. I have a class ranging from the age of four years to that of ten. What shall I do to interest them? Can you suggest something by way of help?"

"Perhaps in the larger places you do not have children so young in the Religio, but in our smaller branches and rural meetings we have this problem to meet. I would be thankful for any information or suggestion by way of help. I think the small folks need our help as well as the older ones."

To this for one thing I am replying: Use the little Blue Bird Book put out by Mrs. John Lentell. Address her at 124 West Locust Street, Davenport, Iowa. The book is out on trial. Sister Lentell has a limited number and would be glad to have your criticism and suggestion after you have tried it. In Lamoni the Blue Bird organization has been a success. Write Mrs. A. E. Bullard for reference. She is the head of the work in Lamoni and is enthusiastic in its development. Address her at Graceland College. I am sure this will supply you with material until further action by the Religio at the coming convention.

There is the place to present this need and I do know there is a widespread need, a demand for something for the little ones. In rural branches all the family attend Religio and all the family should be cared for.

Try the little Blue Bird Book while we wait. I think you will like it.

VIDA E. SMITH.

Elder C. L. Munro, of Rockaway Beach, Taney County, Missouri, who has a shop equipped for woodwork and rustic furniture, wants to move to some place where there are Saints. He lives sixty miles from the nearest branch. His trade is house carpentering, but he is getting too old to work at it, preferring to continue with millwork. Any Saints knowing of a good opening should write Brother Munro.

En Route to England

I thought some of your readers would like to have a word from us, as we are on the way to the mission appointed and moving along beautifully over the calm Atlantic, for the weather and sea are ideal, and we are favored to have such a splendid steamer, the Cunard *R. M. S. Scythia*, to carry us across, for it is an up-to-date boat, with every convenience possible for such a voyage, and we certainly appreciate the provision made for those who go down to the sea.

I wish in this way to thank the Saints of my old field of labor for their unstinted kindness while among them for the past few weeks, especially the Saints of the Attleboro, Haverhill, and Brockton Branches, whose saintly aid made it possible for us to get some articles needed for our comfort; also the princely way Bishop M. C. Fisher cared for us and looked after our interests in every way possible, and through his companion we were entertained during the ten days we enjoyed at the Onset reunion, where every need was anticipated and supplied. In fact all were good to us and the memory of our visit will be a green spot in our life.

The reunion was a success in every way, and the Saints were surely blessed in their assemblies, and the men sent there to help make the reunion a success as far as their ministrations could so do made the occasion one of spiritual and intellectual blessing. Apostle Gillen was at his best and was appreciated, as also C. Ed. Miller and others who contributed to the success of the gathering.

The last Sunday morning meeting was one not easily forgotten. President Frederick M. was one who surely felt the spirit of that occasion, and this following a very forceful and spiritual discourse the night previous by him, brought to him a fruitage of satisfaction which made it very hard for him to give expression to what it yielded in the testimonies given.

I sincerely hope my labors among the Saints of England will be accompanied by the Spirit of Christ, without which the good desired cannot be enjoyed, and I hope I have found the source of strength needed for service for him.

I have written twice to Brother John W. Rushton, but fear my letters have not reached him, so take this opportunity to let him know I have not neglected to write.

Address: 19 Amhurst Park, Stamford Hill, London N. 16.

Sincerely your brother in Christ,

RICHARD BULLARD.

Good Impression Made at Cameron

Elder Roy S. Budd, in his weekly letter to the First Presidency, adds that Brother James R. Houghton arrived on Monday evening and on Tuesday morning was prevailed on to go to the college with him to sing at the chapel service. He made a fine impression upon the students, dean, and faculty, and one of the faculty members remarked that he enjoyed very much the singing but enjoyed most his (Brother Houghton's) clean character, which stood out in such a marked manner. In the afternoon they went to the high school, where Brother Houghton again made a good impression.

After singing impressively Tuesday evening, Brother Budd writes: "The climax came when he appeared at our prayer meeting last night. Some Saints did not know he held the priesthood, so were surprised to see him in charge of the meeting, and more surprised when he had finished his opening remarks and at the close of the meeting offered his testimony. Surely we can be proud of such noble young men."

Council Bluffs and Woodbine Reunions

As Sister Chase and I were laboring in this district, it was only a matter of routine that we should be slated to attend the Council Bluffs reunion, as that is the gathering which this, the Fremont District, is immediately interested in. We were especially glad to be so privileged, as our childhood holds memories of early semiannual conferences of the Reorganization held at this point, attended by the older members of our family, and the blessings of which formed themes for fireside recountal for many years. However, this was our first participation in such gathering, or a reunion to be held here.

On account of a call coming for the use of the tent we were using for district work, we started for Council Bluffs four days earlier than would have been the case otherwise, so were on the ground from the first service until the last.

Among those in charge we note the principal ones: Brothers O. Salisbury and John Hansen. These with the rest of the committees worked untiringly for the success of the occasion. The grounds here are not the best, being rather too steep for comfort, but the will to do their part was present, and this handicap was largely overcome or forgotten in the results attained.

The services from first to last were of a fine order and well attended, both young and old taking their part to a marked degree. The Saints were disappointed in that Apostle T. W. Williams was unable to meet with them, on account of the strike which tied up traffic on the railroads from California. However, with Apostle Hanson and Elder S. A. Burgess present, the cause did not suffer.

Of the general missionary force there were present besides those already named, Elders P. R. Burton, Winegar, and Chase, Sister Chase, Evangelist Carlisle, and Bishop C. J. Hunt, T. J. Elliott, and R. S. Salyards.

Sisters Chase and Burgess were busy with their work with the Women's Department, which, by the way, was represented by appointment from headquarters by Sister Chapman. Brother B. S. Lambkin was present and contributed to the success of the cause, having recovered largely from his physical disability. We also noted Brother H. N. Pierce at some of the sessions. We will not attempt to name more of the laborers present, as we could not include all of the local Saints.

While at this gathering we received an invitation to be present at and assist as one of the speakers at the Old Settlers' Reunion of Harrison County, meeting at Magnolia August 24. As this is our natal county, and as the Woodbine reunion would be in session, only fourteen miles from that point, we decided to kill two birds with one stone and attend both events; especially as we had not met with the Little Sioux reunion for about thirty years, and naturally would enjoy meeting relatives and old friends and neighbors.

We arrived in Woodbine Monday evening, August 21, about 6 p. m. We were given a royal welcome by the committee as well as by relatives and friends there.

The six days spent here were busy ones, and because of the Spirit's presence in these services, were very enjoyable. Our entire force were kept busy, as usual. (By our entire force, we mean Brother and Sister S. A. Burgess, Sister Chase, and myself.)

One thing we noted here which we thought commendable and a factor contributing to the enjoyment of the Spirit, was that this was one reunion where a real effort was made to keep the Word of Wisdom. Not only were the meals at the dining hall served without meat, tea, or coffee, while we were given lemonade or milk for our drink, but even the young people in their evening frolics, instead of holding a

weinie roast, contented themselves by roasting marshmallows. We are sure they enjoyed fully as good a time as they would had they used the meat.

One very commendable feature of this reunion was the large gathering of consecrated young people, meeting every morning for prayer at their commodious tent, filling it and the time given for the service, then, just before the closing of the service, marching into the main tent and taking their places in and mingling their voices with the congregation there assembled. Surely it was an inspiring thing and our hearts responded to the occasion.

We cannot mention all the local workers here, nor even the names of the committee in charge, but noticed especially Brothers Joseph Lane, Charles F. Putnam, and David Vredenburg.

Among the general missionaries we noted the following: Apostle Hanson, Elders A. H. Parsons, George Vandel, Bishop C. J. Hunt, F. H. Edwards, Samuel T. Pendleton, and others whose names we can't recall. Of course Brother and Sister S. A. Burgess were very much in demand, being kept busy every day. Their work seemed to be appreciated very highly here, as well as at the Council Bluffs reunion.

Our verdict concerning this reunion is, "It was one of the best!"

We are still holding services with the tent at Emerson, Iowa. We go to Riverton from this point. Expect to hold services there September 24 to 27 inclusive. We will drive from that point to General Conference. We will probably locate in Shenandoah for the winter campaign of this district, as, at our district conference just held in Glenwood, we were appointed district president.

A. M. CHASE.

Northeastern Illinois Reunion

No services were held from August 24 to September 3, as so many of our people attended the reunion at Elmhurst. Certainly if all the reunions carry the same inspiration and educational spirit that characterized ours, then the church must go forward in leaps and bounds. Brother A. Max Carmichael, general Sunday school superintendent, was present one day and gave us a splendid lecture on different methods of teaching children at home or in Sunday school. Many good thoughts were brought out which made all of us think, and I am sure many improvements in classes and at home will be the result.

Prayer meetings were held each morning with some early morning prayer meetings for young people. All felt a spiritual uplift as the result of this. Study hour, in charge of Brother and Sister Ward L. Christy, was held each morning until the arrival of Apostle T. W. Williams. He then took charge of these in form of lectures and round table talks and discussions on various problems of vital interest to the church. Among these were Zionite conditions and stewardships.

Many questions were asked and answered, and thereby many doubts and fears were set at rest, which cannot but create greater confidence in the ultimate success of the church, greater faith in God and those whom he has set over us, and greater determination to do our part.

The girls' department held one afternoon session and there was a nice display of canned goods and fancy needle work, basket weaving, wax beads, and paper flowers, made by various circles in the district. Also the reports from leaders show the girls have been working along educational and other lines. Of course some groups have accomplished more than others, but we feel that all are determined to show great improvement the coming year.

One afternoon was devoted to Women's Department, and reports showed them all actively engaged in doing the best they can under existing circumstances. It was certainly encouraging to hear reports from Deselm and to know they were so courageous and determined in the face of the persecution they have endured.

Two experience meetings were held and some very interesting and inspiring experiences were given which could not help but enlarge our faith in God and his care over his people.

Preaching services were held each day at 11 a. m. and 7.30 p. m. Those occupying the pulpit were Apostle T. W. Williams, Elders David Dowker, E. A. Curtis, Ward L. Christy, and H. P. W. Keir, assisted by local men of the various branches in the district.

Recreational activities were in charge of Elder E. A. Curtis and we felt this a material help to the reunion. During 11 a. m. services, a children's hour was conducted, with storytelling, handwork, and games, in charge of Ethel Williamson, assisted by others.

Priesthood meetings were held and the women were invited to attend one of these in charge of Apostle T. W. Williams, which they did to their edification.

We feel that our reunion was a huge success, on account of the beautiful spirit that prevailed in all the services as well as out, in recreation, and that much of spirituality, strength, enthusiasm, and determination was gained, which will enable us to overcome obstacles and go forward this year as never before.

HATTIE K. BELL.

Our reunion has been unanimously pronounced the "best ever." The wonderful spirit present was felt and testified to by outsiders. Harmony and love prevailed.

The reunion swung off with a prayer and testimony service which seemed to dwell on the folly and harm of criticism, and truly the criticizing spirit was not manifest during the entire reunion.

The sick were healed following administration to a remarkable degree, so that good health prevailed in camp and the weather was good. One of the first nights out there was a heavy storm. Some damage was done in Chicago and vicin-

ity, but though our tents were not all yet staked down, we suffered no inconvenience, and when the storm was over we helped one another get ready for the next wind which might (but did not) come.

Apostle T. W. Williams was with us a few days and his exposition of Zion was like food for hungry people. Bishop B. R. McGuire, Patriarch W. A. McDowell, and Brethren O. A. McDowell and David Dowker were each with us a few hours. Brethren E. A. Curtis, John T. Cooper, and Ward L. Christy, aided by one local man, fed us the bread of life. Brother Curtis had charge of the young people and both young and old enjoyed the good times he planned.

The exhibition of the accomplishments of the young girls consisting of bread, cake, canned fruit, vegetables, sewing, paper flowers, work in sealing wax, and basket weaving, was under the supervision of Sister W. L. Christy, as was also the Women's Department.

A profitable time was spent and we all came home more determined than ever to begin now preparing for our next reunion—our miniature Zion.

STELLA E. THOMAN.

Far West Stake Reunion, etc.

This reunion has been held almost "from time immemorial" in the Reorganized Church, beyond which "the memory of man [of the later generations] runneth not." This one was the sixth of the stake. It is held in a beautiful, gently sloping piece of sixty acres of woodland near Stewartsville—in Missouri. This reunion completed a five years' lease of twenty acres of these fine grounds; a new lease for a similar period has been secured; thus the people of the stake may prepare to meet again from year to year at a place well prepared by nature for such gatherings. If "the groves were God's first temples," certainly a beautiful one was provided for this stake. And why not? Should not this stake, one of the chief gateways to Zion and adjoining the city of Zion, also "be beautiful for situation" and in its general ensemble evoke "joy and thanksgiving"? Stately monarchs of the forest, with their cooling, subduing shade, and the carpeting of blue grass, invite calmness, serenity, peace, and worship. Away from the din and noise of the city, pilgrims to this forest-shrine are suffused by the spirit of subduing calm and abounding solemnity, which permits and invites communion with the great Father of All, whose glory is manifest in all his works. "All thy works praise thee!" is the psalm that wells up in the heart of every child of God as he enters this lofty, sacred temple, to join his fellow worshipers in celebrating in unison this modern feast of tabernacles.

Three service tents—main, junior, and children's—were provided. A program printed on muslin, twelve by six feet, contained the items for each day in each tent. Children's tent, ages to thirteen, subdivided, under charge of Brother R. E. Stone and Sister Edith Koehler, provided for work, teaching, and worship. The junior tent, for young people, in charge of Brother A. B. Constance. Prayer meetings in both tents at 8 a. m. Women's department, Sunday school, and ministry meetings in junior tent. Main tent: prayer meetings at 9; adult department in charge of J. A. Koehler at 10.45 included presentation and discussion of social and economic subjects, with round tables, and other educational features. At 2 p. m. department work and an occasional sermon in main tent. At 3.30 recreation—ball and other games, swings, croquet, tennis, etc. At 7.30 song service for development of congregational singing. At 8 p. m. sermons and a lantern lecture.

All prayer meetings were well attended and highly spiritual; the young people and adults rose higher than ever in devotion, in thought, in expression. The young people's

Thrift Talks

An increase in the pay envelope should result in an increase in your bank account or in profitable investments. The common error is to take the increase in the pay envelope for a signal to spend more, to set our standard of living higher than our income justifies, to indulge in foolish and unprofitable pleasures.

To avoid the common error, let your judgment rather than your desire or emotions rule.

Thrifty people are wise spenders. The less we spend in unnecessary things, the more we have to give to God as a tithe.

Sincerely,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

services were large in attendance and near one hundred per cent in character and activity. The preaching, all of it, nearer par than at any previous time—all the speakers were blessed: Brethren Bates, Budd, Koehler, Robertson, Salyards, Smith, and Williams; others appointed were prevented from reaching the grounds in time. Brethren W. W. Smith and T. W. Williams were present, the former four days, the latter six. Brother Smith's presentations were clear and forceful; he is a teacher par excellence. Brother Williams spoke with much power and energy. He worked like a Trojan and deeply impressed the people by his earnestness. Brother W. D. Bullard, of Independence, J. A. Gunsolley, of Lamoni, and others assisted in various ways. The Women's Department work in charge of Sister Anna Salyards, the Religio under Brother Williams, the music by Sisters Elma E. Scott and Minnie Scott Dobson, Sunday School Department, F. L. Hinderks, were each discussed by the body of the people, who developed a large interest in the general lines presented, which will find its reaction in the branches. We must not omit mention of the fine social spirit in evidence. Everybody became acquainted—that's what a reunion does for groups of our people. The conference session was profitable; some promising young men were ordained.

Our program for next year: To invite the Independence and Kansas City people to attend, should they not have a reunion. To enlarge dining room facilities and serve on the cafeteria plan; increased engine and dynamo capacity, to pump water to dining hall, to supply light service to tents; all department work, including recreation and camp fires, to be more fully programed and worked out, various branch groups of young people to compete and cooperate; higher, better, more definite work in preaching, round table discussions, and all presentations.

If this reunion is an indication of other meetings, we are assured that the church is advancing strongly, steadily, and that it will go forward no matter what anyone or group may say or do "to the contrary notwithstanding." Equipment, which means spirituality, mental development, moral power, and systematic steady application of powers of mind and body, guarantee the success of the church.

The undersigned with his associates intend to take further advance steps, following General Conference, to secure closer and fuller administration and results. We ought to have two or more live missionaries for unworked territories.

Brother A. B. Constance has been placed in charge of the Religio Department. He did well with the young people and is a coming man. Other heads of departments continue as heretofore. Four were baptized; one a Mr. Smith, from Elmira. The hard work of the big men of Maple Grove Branch, assisted by brethren from Stewartsville, Cameron, and Pleasant Grove, is worthy of special mention. Without their support the meeting could not be held.

Following adjournment Brother E. F. Robertson will conduct a meeting at Elmira; Brother Budd will continue at Cameron; Brother Samuel Twombly will remain in the northern part; Brother Roberts will continue his round-up of the rural branches; Brother Koehler will look after Saint Joseph while Brother and Sister Salyards visit Guilford and Oakdale September 3 and 10. Brother Joseph Bates will return to Graceland. He made a good impression.

The fruit crop and other crops in Far West are enormous. Good Saints brought abundant supplies of big and luscious peaches, plums, grapes, apples, melons, with vegetables in such plenty that one could but think of the surplus fruitage of the land of Zion. When we saw prices in Omaha and Kansas City, we could but think of what the poor and all might have under proper "distribution." We hope to see the General Conference take such steps forward as will con-

duce to settlement in this and other portions of the promised land, according to the plan given us. We believe we shall have an important General Conference. Let us affirm optimism, make clear-cut preparation, and go ahead. Under God we shall cut gordian knots and solve our problems.

The death of Sister Hines, wife of Brother S. J. Hines, president of Pleasant Grove Branch, occurred during the meeting. The funeral was held on the 27th. The large concourse attending paid silent tribute to their esteem of this good sister. Brother Hines is one of our fine men; he is sustained by the sympathy and prayers of his fellow Saints.

Brother R. D. Weaver seems to have passed safely through a series of severe illnesses, resulting from several operations, at the Sanitarium. His experience has been very trying. He will probably be unfit for service until the end of the year at least.

Brother A. E. McCord has also been under treatment at the Sanitarium. He has improved and hopes soon to be able to return home.

The writer was permitted to attend the Council Bluffs reunion for a few days, combining church work with a visit to his son Joseph R. and family, of Omaha. He was favorably impressed by the administration of Brother Orman Salisbury and coworkers, and pleased with the intelligence and activity of the mass of the people. We seem to be comprehending the need of system and application in meeting our problems, hence are growing.

R. S. SALYARDS.

INDEPENDENCE, MISSOURI, September 1, 1922.

Report on Trip Through Western Iowa and Eastern Nebraska

The joint council requested me to leave the full responsibility of the bishopric work of the Holden Stake for a time with my counselor, I. M. Ross, directing me to travel in the interest of the financial and spiritual departments of the church in eastern Nebraska and western Iowa. I spent four months in that territory—preached one hundred times and attended eighty-seven other services. The district and branch authorities, also Saints and friends, received me kindly and listened attentively to the message delivered. I would like to mention all those who kindly cared for me in my travels and in their homes, but space forbids.

During my stay in Nebraska I had the privilege of preaching four times to the Omaha and Winnebago Indians, which was a new and novel experience for me. However, I enjoyed it very much. We have some progressive Lamanite Saints there, and Brother and Sister P. R. Burton are doing a splendid work among them.

I spent forty days in the historic Gallands Grove, Iowa, District, where I lived nearly fifty years, spending almost one half of that time traveling as a missionary in that field. I visited several homes where I had been cared for over thirty years ago when a young and inexperienced missionary.

As a rule the Saints are prospering spiritually, although many have suffered great loss financially. It is very noticeable that the blessed Spirit of "gathering to Zion and her stakes" burns brightly in the hearts of a great number of the members.

It was my pleasure to attend the reunions held at Council Bluffs and Woodbine, Iowa. Both meetings were largely attended, profitable and enjoyable.

With confidence in the full fruitage of the mission assigned to the church by the Lord, I am,

Your brother in the faith,

C. J. HUNT, *Bishop of Holden Stake,*

Idaho Reunion

The Idaho district reunion, held at Rupert, Idaho, closed Sunday evening, August 20. It was considered to have been the most successful reunion held in the Idaho District for several years. It was a splendid spiritual revival for the Saints.

A greater degree of spirituality and a desire to learn and prepare for more efficient service in the various departments was more noticeable than in previous reunions, especially among the young people. The Saints are beginning to appreciate more fully the value of the reunion as an educational institution and a source of spiritual strength.

The morning prayer services were very spiritual and uplifting. These were followed by lectures or sermons in the forenoon. Each alternate afternoon was occupied with departmental work, priesthood meetings, and round table discussions on the problems of Zion. The other afternoons were given to recreation. The evening sermons, of a missionary character by R. L. Fulk, were excellent, and attracted larger crowds than the tent would accommodate. The special music conducted by the district chorister and her assistant was very pleasing and inspiring.

Our number of workers was limited to R. L. Fulk, missionary supervisor of Utah and Idaho, and A. J. Layland, of the general ministry, with the help of a few of the local ministry from three branches, and the district organizer for the Women's Department.

Six precious souls were baptized the last Sunday.

At the reunion business session the time and place of the 1923 reunion was referred to the district presidency.

R. C. CHAMBERS, *District President.*

Eastern Colorado Reunion

The Eastern Colorado reunion closed last night, on the 3d, with President Elbert A. Smith as the speaker of the evening.

We were favored by the presence of Bishops Benjamin R. McGuire and Ellis Short, Evangelist Frederick A. Smith, President Elbert A. Smith, J. M. Baker, and John Lovell as visiting elders, and with the aid of the local missionary force a splendid program was put on. Sister Ellis Short was with us to cooperate in caring for the departments. Elder John Blackmore, of Australia, and now a missionary in this district, conducted the adult study hour in a very interesting way.

The reunion was fairly well attended from all parts of the district, and the Saints seemed to enjoy every service. The sermons were of a high order and gave strength and encouragement to all present.

The conference passed off pleasantly, with peace and harmony prevailing.

Elder G. H. Wixom was sustained as district president and Elders C. H. Rich and E. J. Williams as first and second vice presidents respectively. Brother E. R. Kuhlmann, of 2217 Irving Street, Denver, was elected district secretary.

We were not troubled with sickness on the ground, and the health of all seemed to be the best.

The camp store and cafeteria were under the direction of Elder C. H. Rich, who rendered splendid service to all, while our congenial Brother J. D. Curtis had charge of the finances and the tents and was among the busy men on the grounds.

The camp paper, which was one of the features of the reunion, was edited by Sisters Dagmar Holmes and C. H. Rich, was read to a very interested audience on the last Saturday night, after the close of the preaching service. As a happy surprise Brother James Houghton, a former student of Grace-

land, called in to see us the last two days and rendered very valuable service with his gift of song.

The music was conducted under the leadership of our faithful district chorister, Letha Tilton, who did a valuable work which proved to be one of the main features of the services.

The outlook for the work in this district is quite encouraging and the ministry are ready to go to the task assigned them with renewed courage and determination.

In gospel bonds,

G. H. WIXOM.

The eastern Colorado reunion is now history, closing the evening of the 3d with President Elbert A. Smith as speaker.

The reunion grounds are situated in the beautiful Colorado Springs district, which is a very healthful climate. We had a splendid attendance from all parts of the district and excellent programs. The spirit of the reunion was of a compatible nature, all seeming thoroughly to enjoy themselves.

We were pleased to greet on the grounds President Elbert A. Smith, Bishop B. R. McGuire, Patriarch Frederick A. Smith, Bishop Ellis Short, and Elder J. M. Baker. The local missionary force were all in attendance.

The adult study hour was conducted by John Blackmore, where some problems in applied sociology were discussed. Sisters Fishburn and Short conducted some interesting children's meetings.

The district conference also was held in a good spirit.

Elder G. H. Wixom was sustained as district president; Elders C. H. Rich and E. J. Williams as vice presidents; Brother E. R. Kuhlman, of 2217 Irving Street, Denver, was elected district secretary. District chorister, Sister Letha Tilton, did valuable work in the musical activities.

This reunion was a great success and the prognostications are that the next will be an elephantine success, for the grounds are pretty and the situation healthful.

In gospel bonds,

JOHN BLACKMORE.

Northern Michigan Reunion

Thirteen baptized and a generally helpful tone.

The Northern Michigan reunion was held west of Boyne City, at the Park of the Pines, August 18 to 28. It was a greater success than we had hoped for. The weather was ideal, and so many more being present than we had expected, it is impossible to express the joy we felt in seeing our people gather together to renew old acquaintance and form new friendships that will be a pleasure and joy to think of during the coming year. Not alone from this did we find enjoyment and pleasure, but each prayer meeting and each preaching service was one where we felt nearer to our Savior. And we as Saints of God, temples of God, were made to feel we might go out to others that they might be blessed in hours of sorrow and trouble and be ready to respond and obey that we may come to the unity of faith.

After the first prayer meeting, Friday morning, August 18, the organization was formed, which was as follows: District presidency in charge, assisted by Apostle Gomer T. Griffiths; secretary, Ada Alldread; chorister, Arthur E. Starks; pianist, Hattie Schreur, with power to choose assistants; ushers, Oriole Girls; press committee, Geniveve Claspell; policeman, Elder Dirk Schreur, of Gaylord, Michigan, who fulfilled all the duties of such officer.

There were thirty-seven families camped on the grounds at one time, nearly all members of the church. The services were all well attended, many nonmembers being present at nearly all services.

Apostle Gomer T. Griffiths, of Columbus, Ohio; John R.

Grice, of Saint Clair; William S. Fligg, of Independence, Missouri; A. Max Carmichael, of Lamoni, Iowa; and E. N. Burt, of Onaway, were present; also R. D. Davis and family, of Saulte Sainte Marie; and B. H. Doty and family, of Traverse City. From these we received many helpful thoughts and heard sermons that cannot be forgotten. If we could apply those things to our lives and continue our effort, out of the dying hope of our character there would come new hope. A. Max Carmichael, general superintendent of the Sunday school, gave us some wonderful thoughts, especially for mothers in bringing up their children and how to make a child grow, religiously. He stated that a child grows religiously by being religious, and being religious makes one grow religious. This is truly food for thought.

Sunday morning, during the general prayer service, Elder J. R. Grice was led by the Spirit of God to compose and write a beautiful song which he and Elder B. H. Doty sang at the close of the service. It is beautiful in itself, but knowing the circumstances and spirit in which it was written makes it seem to us one of our most beautiful songs.

The Women's Department, in charge of J. R. Grice and Ada Alldread, held a very interesting session Thursday afternoon.

The Young People's orchestra did much to make the reunion the success it was. Thursday evening they gave a musical entertainment which was very good and highly appreciated by all. At this entertainment B. H. Doty sang three songs which he has composed. "Park of the Pines" was written by Elder Doty last year and dedicated to the reunion grounds, Park of the Pines.

There were thirteen baptized and Elvin Hixon, of Shingleton, was ordained during the reunion.

We are all planning on a better reunion next year. Come, help make it better.

Reunion Items

Culled from correspondence of the missionaries.

Elder George W. Thorburn reports the Race Track, Montana, reunion closing with tent full. It was pronounced by all the best reunion held, not from point of numbers, but in spirituality and educational uplift. Speakers were T. C. Kelley, F. M. McDowell, Jott A. Bronson, Roscoe Davey, and George W. Thorburn. The vote was unanimous for a reunion next year.

Elder George W. Robley reports having attended the Kirtland reunion, where wonderful meetings were held, especially on the last Sunday morning.

Elder W. E. Shakespeare says the attendance at the Haileyville, Oklahoma, reunion was small and the weather extremely hot, but they were encouraged with large crowds of nonmembers at night, thus having opportunity to get the gospel before many people who otherwise would not be reached.

Elder P. R. Burton attended at Inman, Nebraska, "one of the best reunions I have attended for some time. The crowds were not large, but there was a good spirit present all the time. I baptized three last week, making eight for the month."

Elder R. L. Fulk writes: "We had a good reunion at Rupert, Idaho; not so many Saints in attendance as we would have liked, but sufficient to call down the blessings of the Lord upon us. The attendance of nonmembers was quite gratifying, as we had as many as 210 out to evening services. I am sure an interest was aroused that may be followed up to good advantage."

Council Bluffs, and Vicinity

There was an antidote for the disappointment in the absence of Elder T. W. Williams, when it was discovered that Elder Paul M. Hanson had arrived to assist at the reunion. The evening sessions at the reunion were largely attended. The health of the camp was excellent. It seems that it is quite largely thought that the reunion spirit needs improving, and some effort is made in that direction. To come up higher is commendable. It is decided to have the reunion of 1923 at the same place if it can be secured, and that an effort will be made to purchase in Council Bluffs, or vicinity, permanent grounds for the reunions of the three districts now united in reunion work. Work has already begun to make the coming reunion more beneficial to young Saints, and I have thought that might improve the good feelings of us older ones, especially if real spiritual improvement were made. We will be glad to assist in this regard. We heard no criticism of the preaching, but some criticism because there was not more of it. This can be easily remedied.

Since the reunion the Mission Church in the west end of the city has been used for services, and it is much appreciated by the Saints who have worked so hard to build up and keep the work going in that part. Last Sunday occurred the marriage in this church of Brother Robert Anderson, a brother who, though near seventy years of age, is but young in the church, and while his companion in life is not a member of the church yet he respected the sacred ordinance so as to comply with the instruction to have the ordinance "solemnized in a public meeting."

There has been quite a falling off in attendance at the Central church services since the hot weather began, but since many of the tourists have returned and others are on the way we hope to see the same interest as in the past. When Sister Hattie Jacobson returned to the city from California, her name was Mrs. George Lincoln, but her interest in church work has not abated. We are surely glad to see the interest of Brother Jacobson since his return from California, where he has been for about two years.

A rally day for the Sunday school is to be held next Sunday, and sacrifice week for the Christmas Fund will begin at that time, or the spirit of it has begun already. We hope to hear of a large contribution for the foreign missionary fund, and that this fund will be made available for use immediately. Indirectly we have heard from Brother Nels P. Hansen who is now in Denmark, and enjoying the sacrifice he has made to visit his homeland in gospel service. We learn that his people received him, and the Lord has blessed him in ministering the word beyond his fondest expectation. His Sunday school class gave him a portfolio just before his departure, and they are expecting him to use some of the stationery and a little of his time in penning them a letter.

Since the reunion the president of the branch has been absent from the city nearly two weeks. Other points are receiving of his influence and ministrations, we are assured.

We have been conscious of the good influence that has been exercised, both publicly and privately, by Apostle P. M. Hanson, as evidence has come from several sources. We have known him since boyhood, and it is with great pleasure that I have noted his development in spiritual power. May his light never be dimmed, nor grow less. When one keeps close to God, and improves every opportunity for self-improvement, God will supplement his efforts.

During and since the reunion we have received much assistance from the labors of Brethren S. A. Burgess and A. M. Chase and their wives, all of whom labored to make the work of God a greater power for good, and they will find a welcome by the Saints here whenever they can return.

Several are trying to arrange to attend the coming General Conference. The general expression of all is that they anticipate an excellent meeting of God's people and that great advancement will be made, both in eliminating from our program that which is not the most effectual in developing the spirituality of the Saints, and in advancing such plans as will make the work of warning the nations and establishing Zion in greatness and especially in quality more effectual. The present unreconciled condition in the industrial world is compelling Saints to think as never before along the needs of a place of safety, where they can live together in peace.

Southern Wisconsin Reunion

The attendance was somewhat better than last year. We tried to work in harmony with the general reunion committee and not get loaded up with preachers, Apostle R. C. Russell being the only outside man, aside from one or two who attended, as is many times the case. These we are glad to have, but they were of no great expense to the reunion.

The meetings were very good and the Spirit of God graced the gathering from start to finish. There was one tongue with interpretation and at least four prophecies, all of these bringing instruction, reproof, and direction.

Some advancement was made that we have long hoped for; Brother Russell advised that we discontinue the use of meat during the reunion according to Doctrine and Covenants 86, where the Lord has told us it would be pleasing that it should be used sparingly whenever used, "and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." And next year we feel very confident that the Saints will vote the same. It was also voted not to serve tea or coffee, as three generations of the First Presidency have now taught that tea and coffee are included in "hot drinks." "And again, hot drinks are not for the body or belly." (Doctrine and Covenants 86:1.)

It seems good to see the Saints of our time willing to stand as high as the Saints did in 1837, or at least making an effort in that direction. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel and not slay them."

It would seem that if ever we need this fulfilled in our lives it is now. Too long have many treated lightly these sayings and commandments, even many of the priesthood, and as one of them admitted some years ago—the only reason he defended hot drink was because he liked the tea and coffee!

Well, Brother Russell, we will welcome you again to our reunion in 1923, and hope that the general committee may see fit to thus direct. But should you not be able to attend we will try to remember and do our best. I now know of some who on returning to their homes are trying to leave tea and coffee and may they be blessed in so doing.

The district provided for a reunion at Madison in 1923, time left to a committee to decide. If possible they are to arrange that the Northeastern Illinois and Southern Wisconsin will not come on the same date as this year. We hope that seeing the crops are from ten days to two weeks earlier in Illinois, that they will be kind enough to begin one week earlier. Knowing the Saints of Northeastern Illinois so well, I feel sure that they will say, "Yes; our reunion will be a week earlier." We want the greatest good to the greatest number.

Your servant in Christ,

JASPER O. DUTTON.

SOLDIERS GROVE, WISCONSIN.

O Lord, teach me to know my need of help from thee, and seek after it; to find my place and keep it; to know my duty and do it. Amen.—Daily Prayer of John Wallace.

• FOR YOU! FOR EVERYBODY!



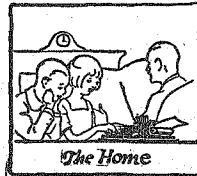
The Doctor



The Writer



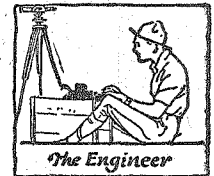
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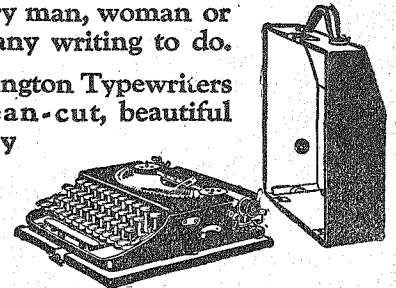
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SPECIAL TERMS TO MISSIONARIES
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From Society Islands

A two-masted schooner now in island missionary service. A good opportunity for successor to "Evangelia."

Elder Clyde F. Ellis writes to the First Presidency:

"Bishop Karlstrom will be leaving in a few days on board *Heitiare*, a two-masted schooner he has been instrumental in repairing, for the lower section of the Tuamotuan group. He has worked faithfully on the project, and now has it in shape. It is for the native membership to take hold and grasp the situation, and I think they will with wise and diplomatic direction. Some opposition is naturally germinating in the nests of the traders, but we hope to forge ahead according to the law and let them howl.

"I am inclosing a letter, with translation, that Tapu a Moana brought to me about the time Sister Hanson left for America, but through some mistake it was mislaid, not translated, and consequently did not reach you. I am sending you the native letter written by Tapu himself, the president of the elder's quorum. I gave it a very literal translation, as I thought you would be interested to know their manner of expression."

The translation of the letter written by Tapu a Moana follows:

"To the Servant of the Lord, the Prophet of God, and the Handmaiden, and all the members of the household, Greeting unto you in the mercies of our Lord Jesus Christ. Amèn.

"We, the members of the branch in Arutua, meet you through this letter, and we now send this sign of our love to you. There is your mat for your home. We are pleased to send this mat to you and you receive it.

"We still trust in our meeting in this mission, but what year will it be? It is for you to decide that year. Let us, your children, know!

"Martha will give the mat to you.

"That is all, written by, TAPU A MOANA."

Bishop Karlstrom also writes as follows:

"As I have given practically all of my time to the work on the *Heitiare*, about all I have to report is boat news. The boat was launched on the first day of August. She slipped into the water without a difficulty and seems to be very seaworthy in every respect. One mast was found defective and has been replaced by a new one. We have new sails throughout. There is about three days' work left for a mechanic on the engine and then we will be ready to go, unless I meet with some unseen obstacle. I anticipate no difficulty as the French officials so far have been very kind to me. The harbor master came to the house when I was sick to consult with me concerning some parts of the ship. He then told me he would be glad to help me in any way he could.

"We hope to see the work take on new life both spiritually and temporally as the boat begins to circulate among the membership.

"We would have enjoyed very much the privilege of attending the next General Conference, but we have now relinquished all hope for that."

The Good Done in Adopting Older Children

In the correspondence of the Children's Home concerning the placing of children, we find many offers of homes for little children, but not so many for those who are older. Among the older ones there are often children with splendid capabilities. While few may consider the adoption of a child who has reached the age of thirteen to fifteen years, a great

opportunity may thus be opened by taking such an one and giving him the help and encouragement needed to fit him for a noble vocation in life.

ZILPHA MONROE, Superintendent.

Dedication at Ubly, Michigan

A one-day meeting, including dedication of the church, was held at Ubly, Michigan, Sunday, August 20. The weather was ideal and the attendance large. Saints from many parts of the district were present, many who at some time in the past had lived in Ubly Branch. These especially, and all others, rejoiced over the success of the branch in now having a church building of their own in which to worship instead of going from home to home as in former years, and from which the honest in heart may hear the gospel message.

The church is a neat brick structure, handily arranged with basement, etc., and neatly furnished. It cost about four thousand dollars in money, but counting donations of labor, etc., it cost about \$5,000. The building was started about five years ago by a small branch of Saints, who labored hard to proceed with the work of building. Soon after a number of families moved away, leaving the task of completing the church to a few scattered Saints, who through diligent efforts and sacrifice succeeded in paying the balance of the debt.

Prayer meeting opened at 9 a. m. with the district president, William Grice, and the branch president, William Davis, in charge, who also had the direction of the meetings of the day. A peaceful spirit prevailed at the meeting; many encouraging testimonies were borne.

At the opening of the next service at 11 a. m. a volunteer chorister and organist were asked for. Sister Weaver, of Brown City, and Sister Webster, of Elkton, responded. Also many volunteers contributed of their talent to the choir.

Brother M. Carr was the speaker for this hour, using for his text 1 Timothy 1: 15, delivering a powerful sermon with much of God's Spirit attending.

After this service lunch was partaken of from well-filled baskets spread on tables in the basement.

At 2 p. m. the dedicatory sermon was preached by William Grice, from the oft-used text for like occasions: "Except the Lord build the house, they labor in vain that build it." He spoke with excellent liberty, presenting many beautiful thoughts.

The dedicatory prayer was offered by assistant president of the district, Brother A. Sheffer, who also was the speaker for the evening hour. Because of the good attendance and attention from the outside it was decided that he continue the meetings there for a few evenings.

We are hoping that the honest in heart may be brought into the fold and rejoice in the gospel with the few Saints of that place, helping them to carry on the work there.

Sincerely yours,

EMMA VOLZ.

Cameron, Missouri

During the past spring and summer we have been well remembered by the church officials, as we have been favored with visits as well as excellent sermons from President Frederick M. Smith, President Elbert A. Smith, Apostles Myron A. McConley, John W. Rushton, J. F. Curtis, also Bishop J. A. Koehler of the stake bishopric. We greatly appreciate the visits of any of the brothers and feel that the more we become acquainted with them the more they and their work is appreciated by the membership of the church.

Our pastor, Elder R. S. Budd, is meeting with success in his work here, being ably assisted by the local priesthood.

He usually occupies the Sunday evening hour, as the congregation at that time has more nonmembers than at any other time. The Wednesday evening prayer meetings are showing improvement and are a source of strength to the Saints. The young people's prayer meetings on Sunday morning are a success, showing that the young people are willing to move out and occupy.

Brother Spragg, while being employed at Almira (a little town southeast of Cameron), interested some of the people to the extent that one of the leading men there offered his hall to be used for preaching. Brother R. S. Budd took advantage of the opportunity to get the gospel before the people, holding meetings for two weeks with good interest, and one fine man being baptized a few days afterwards at the Stewartsville reunion. E. F. Robertson, of the stake presidency, is looking after the opening, holding a series of meetings there at present.

On September 12 we had Brother James R. Houghton, of Davenport, Iowa, a former student of Graceland and graduate of the Iowa University, with us, giving a musical program. Brother Houghton was assisted by Sisters Doris Jean and Mabel Maxwell, also Miss Neva Garner. The church was not large enough to accommodate the crowd. An item in the *News-Observer*, written by the editor, shows the program was much appreciated.

G. S. DANIEL.

Independence

President Frederick M. Smith was the speaker at the Stone Church at the morning hour on Sunday the 24th, which was the day observed in common with the church as College Day. His address was around this theme and was enthusiastically received, the Saints generally appreciating the emphasis made on the spiritual side of education.

The collection for the College Day fund resulted in receipt of \$552.81 in cash and \$160 in pledges at the Stone Church. We have not been able to get information on what was done in this regard at the other churches. It is estimated that if the rest of the church did as well in response to the appeal for support to this fund, the total for the church would be over \$25,000. It is reported that about twenty students from Independence are in attendance at Graceland this year.

In the evening Elder J. W. Rushton preached a powerful sermon on the big need of the church to-day being God—that we must go back to Christ to go forward to God.

The Second Independence Saints observed their annual Harvest Home Festival on Sunday, the church being profusely and beautifully decorated with garden, field, and orchard products. There was an afternoon service especially on the theme, with special program by the Walnut Park orchestra and two short addresses by local men, Elders E. E. Willard and A. K. Dillee. The speaker at the morning service was Elder T. W. Williams, and at the evening service Elder William I. Fligg. At the close of the evening service apples were distributed through the kindness of one of the brethren, one to each of the large congregation.

Apostles R. C. Russell, J. W. Rushton, T. W. Williams, Paul M. Hanson, J. F. Curtis, J. A. Gillen, G. T. Griffiths, and U. W. Greene are now in the city. Apostles M. A. McConley and C. A. Butterworth are in Australia, and there are two vacancies in the quorum.

Brother Greene is still confined to his bed with malaria and is allowed to see but few visitors. His condition on the day this is written is reported as slightly improved.

For five years now the Independence Institute of Arts and Sciences has been conducting day and evening classes at the Stone Church and surrounding offices. The school has been

“for those who must work but are willing to study,” and has grown from a handful of students until it now numbers nearly three hundred. Brother and Sister Walter W. Smith, as president and registrar, have been the moving spirits of the school, but have also had the loyal and freely given cooperation of a large number of competent instructors.

The school has now grown to a point where the classrooms and scattered equipment are inadequate to the demand, and so under the direction of the board, which includes the Presidency and Bishopric, articles of incorporation as a school of higher learning were filed last week in the circuit court of Jackson County and the petition was granted Saturday. The school, with the assistance of a committee of representative business and church men, is now seeking a proper home in which to establish the institute permanently. Several desirable properties are under consideration and no doubt the announcement of final selection will be made soon.

The more permanent establishment of the institute will link up with the educational program of the church and will be a great impetus to the work in Zion.

Conference visitors will have an opportunity to see the closing program of the summer season showing of motion pictures on the Stone Church lawn at 8 p. m., September 30. The beautiful picture with Norma Talmadge in “Smilin’ through” will be shown. The season has been a success in most instances, though some poor pictures were had when substitutions were made by the house furnishing the films. Expenses have been paid by two collections a month; throughout September the collections have been weekly, in order to provide for some pictures for the winter season.

The Iowa Club executive considered it inadvisable to hold their annual picnic, but are considering the plan of having a social later on.

Elder T. W. Williams will address the Stone Church Religion on Friday evening on the subject, “What the church proposes to do for its young people.” This has considerable significance, coming at this time and from the general superintendent of the department.

The following new students have enrolled in the school of nursing at the Sanitarium as probationers: Hattie Smith, of Wisconsin; Dorothy Smith, of Iowa; Katie R. Hansen, Alice Dion, Alice May Ek, of Independence; Jessie Silvers, of Nevada, Missouri; Lucretia Brewster, of Ohio; Altha Koehler, Saint Joseph, Missouri; Zaida Derry, of Nebraska; Leta Ralston, Colorado; Hazel Larabee, of Ontario.

Preparations for General Conference continue. The innumerable little details demanding attention in order to care for visitors are receiving attention. Good meals will be provided at the dining hall at the rear of the Stone Church. The local church people own a fine cafeteria equipment and are therefore in a position mechanically to furnish the best of service. With Arthur Daniel in charge of the details the Saints may be assured of the most wholesome and tasty food at the lowest price possible. Brother and Sister Daniel operate a popular cafeteria in Independence, and for a number of years he was head chef at the Myron Green cafeteria in Kansas City. In addition to the usual cafeteria meals there will be a lunch counter just a few steps northeast of the church at which one can get lighter sorts of edibles and refreshments conveniently.

The lot on Walnut and Grand, a block south of the Stone Church, is being leveled for the big tent, and the small brick house on the premises cleaned and decorated for the occasion for the occupancy of the reception and delegate committee. A bureau of information will be operated at the same place.

There will be an exhibit of much interest to Sunday school people in the cottage east of the church.

Occasional new faces are already seen among the Saints and are usually found to be visitors here for General Conference.

The most of the Sunday schools in Zion outside the Stone Church congregation will function about as usual, but all other regular church services (except early morning prayer services) are being dispensed with and the Saints will mingle with the crowds at the big tent and the Stone Church. There were a few days last week when the weather was uncomfortably cool, but the past few days have been pleasantly warm and seem to promise fine weather for the conference, beginning next Sunday morning.

The Stone Church is attempting Sunday school, though the division of classes will be entirely different than usual. This will be followed by a sacramental service at the tent, which will likely tax the capacity of the place.

Our Independence items will not be continued as such during the next few weeks, the conference items of the *Conference Daily* and the regular weekly issues of the *HERALD* likely covering all the items we would report here.

On account of moving the sending apparatus into another room, preparatory to the conference, the radio mechanism did not work right Sunday. Brother Harold Edwards had installed a receiving set at Walnut Park and invited an audience in, but the broadcasting mechanism had not been adjusted rightly, and only disappointment resulted. However, there is every reason to believe the next program, to be sent out at 2 p. m. next Sunday, with sermon by J. W. Rushton, and the usual good musical program, will be satisfactory. Tune in at 360 meters.

Brother Arthur E. McKim will be in charge of the broadcasting of special features during conference, of which there will be a number. So far as possible, the *Conference Daily* will announce these beforehand.

The Saints of Seattle and community now residing in Independence, gave a reception to Brother and Sister J. M. Terry at the home of Sister P. L. Stillman, on last Thursday evening. Brother Terry was pastor in Seattle for eight years and in Oakland, California, as president of the Northern California District for twelve years. Recently they moved to Zion and found a goodly number of their flock who had preceded them in the gathering.

The auto camp on West Walnut Street is being put into excellent shape for the convenience of those who attend conference by means of this popular means of transportation. The grounds are amply spacious to accommodate a large number of cars, are of convenient access, being on paved streets. City water has been piped in, toilets have been installed, and some tourist ovens have been erected, with improvements still in progress.

The following patients entered the Sanitarium for the week ending September 23: Jesse Standley, Mrs. Mary Lay and Baby Lay, and Mrs. Howard Brooks and Baby Brooks, Kansas City, Missouri; Master Willard Smallwood, Leeds, Missouri; Reverend G. J. Warren, Lees Summit, Missouri; and the following from Independence: Mrs. P. L. Kittle and Baby Kittle, H. C. Wheritt, Mrs. Ida Lale, Mrs. Robert Holman, Mrs. Annie Allen, Master George Walker, Ada Marguerite Walker, and Mrs. Rachael Green. X-ray patients: Eva V. Wedlock, Cameron, Missouri; and J. C. Foss, Mrs. Emma Inman, Josephine Long, Mark Siegfried, Mrs. G. W. Eastwood, David Frazier, Mrs. H. G. Williams, C. E. Shepherd, and Mrs. E. H. Proffitt, all of Independence.

"Pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others."—George Eliot.

Kansas City Stake

The Reverend W. F. McConn was the speaker at Central at eleven o'clock, on the subject, "The challenge of citizenship," in the interests of the Anti-Saloon League. Apostle T. W. Williams was the speaker at 7.45 with a subject, "The church." Both were splendid efforts. Thomas Newton, of West Virginia, was the speaker at 7.45 at Argentine. Hubert Case was the speaker at 7.45 at Grandview.

A very spiritual day marked all of the Sunday services at Fourth Kansas City, where Patriarch Ammon White held forth, giving blessings to a number, and in preaching the word at 11 and 7.45. A record attendance at all services was of much encouragement to those in charge.

Saint Louis, Missouri

On Sunday, August 20, we were favored with a visit from Brother G. S. Trowbridge, business manager of the Herald Publishing House. At the morning service his daughter Myrtle entertained the Sunday school with a fine talk on "Experiences at Graceland." She especially emphasized the splendid spirit and atmosphere. Brother Granville preached in the upper auditorium at 11 o'clock a good practical exhortation on our duties as citizens of God's kingdom.

August 26, 27 the district conference convened at Lansdowne. While the attendance was not as large as was expected, the conventions and business sessions on Saturday passed off with a good degree of the Spirit and the Sunday sessions were fine. Especially the prayer and testimony service was blessed with a feeling of humility and love that strengthens the Saints for greater service. Many fine testimonies were given.

Sister M. A. Etzenhouser has been with us for about ten weeks doing social service work under the Saint Louis Provident Association, and on Sunday afternoon, September 3, the Women's Department had a session with a big attendance which was addressed by Sister Etzenhouser, showing the need of good social workers among us to teach the needy to help themselves. The subject was handled in so clear and definite a manner that we all felt well repaid for coming. We are sorry to see her leave for the new field of labor.

A good supper was then served to all who could remain for the evening service. The Saints are so widely scattered in this city that it is not practicable to go home after an afternoon service and return for night service.

Another enjoyable event was the marriage on September 6 of Brother Clarence Archibald, son of our pastor, and Sister Maethel Bell, only daughter of our choir leader. The church was beautifully decorated for the occasion. The prayers and good wishes of the large congregation go with the young couple in their new life.

With the coming of fall weather we hope for a better attendance at all our services. E. B.

Toronto, Ontario

The Religio here has undertaken to give the crippled soldiers of the Christie Street Hospital an annual outing. Members of the church with cars, and some business men outside of the church, loan their cars for the occasion. The soldiers are given a two-hour drive around the city, taken to the church, and there entertained with a program, followed with a corn roast, weinies, and ice cream.

Last Friday evening makes the third time they have been entertained by the Religio. They certainly enjoyed themselves, and some of them said we were the only church in the city that entertained them in that way.

One of the theaters contributed a professional for the evening. The program closed with the singing of old favorite and patriotic songs, thrown on the screen.

Our church has been thoroughly renovated, being redecorated inside and out. A committee has been appointed to look into the purchasing of a pipe organ.

Toronto is a beautiful city, situated on Lake Ontario. The water front is a wonderful asset, and the people appreciate it. "Sunnyside" is being made into possibly the most modern pleasure resort on the continent. It is largely on made land, sand being pumped from the lake.

Toronto is the best lighted city I have ever seen. There are cement lamp posts about every one hundred feet on each side of the street, and on every street in the city. The electricity comes from Niagara. The city owns the light and water plant. The light bills are less than half what is generally charged for cities. The water is on the flat-rate basis. The city also owns the street car system, and it is being developed into one of the finest systems in the world.

The annual exhibition has just closed. This fair is run on a world's fair scale. Over a million and a quarter people paid admission to see it.

There was a great baby show at the fair. There were many contestants; finally the sweepstakes was won by a little lady whose father works for one of our brothers. We had the baby on the program! She posed for us! She is a perfect specimen of babyhood.

We are hoping for a good General Conference. May the Saints all unite everywhere in prayers that the Lord Jesus Christ may have the right of way.

313 Brock Avenue.

C. EDWARD MILLER.

Ottumwa, Iowa

We think that it may be of interest to tell of the series of services which have just been concluded at this place. It had been nearly a year since we had any change from the routine of branch meetings, and we therefore thought that it would be to the advantage of all to hold some services of a special nature.

Once this was decided we wrote F. Henry Edwards and Prescott A. Foo, the missionaries to this district. They conferred with C. J. Smith, the missionary supervisor, and wrote that they would be glad to come. The next thing was to make what preparations we could, such as advertising, and we did this as far as we were able. Insertions were made in the local paper, large posters were printed and placed at special points, small cards of invitation were handed out, and personal letters were written to some who would be specially interested.

The meetings started Sunday, September 3. Topics were, "Our relation to God," "The place of Christ in Christianity," "The principles," etc. The earnestness with which these topics were presented, and the grasp the speakers had of their subjects, made them both clear and interesting. Every morning we wrote a short synopsis of the sermon of the previous evening, and had it inserted in the local paper. Brother Foo is from Hawaii, and Brother Edwards from England, and their illustrated talks on their native countries, which were given every evening for fifteen minutes prior to the sermon, were the means of bringing us quite good crowds. In addition we had community and special singing under the direction of Priest John Baker, and this also added considerably to the interest.

There were no resulting baptisms, but there has been no excuse for the people in this community, and we feel that if we continue such efforts it will not be long before we can

see some results. Inside the branch there has been a tendency to reinforce our membership with a sense of their responsibility, and with a desire to be of service to the cause. The cooperation of the Saints was appreciated by the writer, and the missionaries expressed the same feeling before leaving for other points. Prior to their going a farewell social was held, Monday evening, and a very enjoyable time was had by all present. The Saints here are of opinion that in these two young men the church has two earnest, conscientious, serious workers, and that they have great prospects for service. As we move out into the routine of branch work, we do so with renewed vigor and hope.

Your brother in gospel bonds,

F. C. BEVAN, *Branch President.*

Two-day Meeting at Wells, Michigan

A two-day meeting was held at Wells, Michigan, September 9 and 10, Elder Ernest N. Burt in charge. A spiritual sermon was preached by him on Friday evening preceding the two-day meeting.

We met for prayer meeting Saturday morning fasting and four young men were called to the priesthood.

Saturday afternoon, the branch at Wells was organized in full working order, Elder A. M. Boomer being chosen as presiding elder and four young men ordained to the priesthood as follows: Garland Boomer and Otis Hicks, priests; Delos Coppock, teacher; and Frank Hicks, deacon. There was much rejoicing as these young men humbly offered themselves as workers for the Master. The Sunday school, Religio, and Women's Department were voted in as a part of the district.

A priesthood meeting was held early Sunday morning, followed by a general prayer meeting. Saints from Munson, Whitedale, Manistique, and Gladstone were with us, and we truly enjoyed the Spirit of God.

There was a baptismal service at 1.15 p. m., with Otis Hicks officiating while two were baptized.

Elder Burt preached twice on Saturday and also twice on Sunday, using charts with three of his sermons. Brother Howe and Brother Boomer were also speakers.

This was the first two-day meeting for the Wells Branch, but we feel sure it will not be the last one. Although we felt sad to part from our brothers and sisters, we felt much refreshed and encouraged by their presence with us and hope the time will hasten when we meet to part no more.

Elder Burt remained with us for Monday night services. The room was filled with eager listeners and we are sure much good was accomplished.

Sister A. McKenzie, of Independence, Missouri, writes: "There is a wonderful fund of information to be gained from visiting the church library. The pleasant, 'homey' feeling while there is partly due to the pleasant greetings of Sisters M. T. Short and Bertha Constance, who are always willing to impart information. A pleasant manner does not cost anything, goes a long way towards making life pleasant, and does not detract in any way from supposed personal dignity.

"The glory of God is intelligence,' and the privilege of having such valuable information at hand should be taken advantage of by all. There are some who are blessed with a remarkable degree of intelligence who do not avail themselves of this privilege, who might add to their knowledge from the large selection of books that are there. God has said, 'My people perish from lack of knowledge,' and he also said, 'Study all good books,' but few avail themselves of this opportunity."

MISCELLANEOUS

Pastoral Notices

To the Saints of the Southwestern States; Greeting: As I have been appointed to labor as supervisor of the missionary work in Mississippi, Alabama, Georgia, Florida, and North and South Carolina, I request of you the necessary cooperation in my work that will get me acquainted with the needs of the different parts of this large territory. If the Saints and members of the priesthood will kindly correspond with me, that I might get in touch with openings that have already been made that should be followed up, and advise me as to other places where effectual openings might possibly be made, I will appreciate this, as I must have your cooperation in this work. I admonish the members of the priesthood throughout the southeastern States to be faithful in service, and always to be alert to the missionary possibilities of your various localities. Would you kindly report to me your missionary activities, that I may be of assistance to you? The laborers are few and our field is large, therefore let us all be alive to our duty. I feel very much encouraged at the outlook, and am assured that with your cooperation we shall be greatly successful in the prosecution of our work. I am anxious to return to the States as soon as possible, which will likely be some time in December. It was deemed necessary that I labor for a season in the Isle of Pines and the Cayman Islands, assisting Elders Tordoff and Carr. My present field address is Nueva Gerona, Isle of Pines, and my home address is 1214 West Waldo Avenue, Independence, Missouri. Requests for missionary work will reach me at either address.

Your coworker,
J. CHARLES MAY.

Requests for Prayers

Sister Davis, of Kewanee District, requests that the Saints will unite in prayer with her that God may hear and answer her prayers.

Conference Notices

Eastern Iowa, at Muscatine, October 20 and 21. First service on the 20th at 8 p. m. Amos Berve, president.

Massachusetts, with Boston Branch, October 29, 1922. W. A. Sinclair, M. D.

Thirty Daily Subscriptions Lost

Elder William I. Fligg, laboring in Michigan, has been very zealous in gathering subscriptions to the *Conference Daily*. At the Port Huron conference recently he took the names of a large number who paid him and will expect the *Daily*, but he has lost his notebook containing about thirty of the names and has no way of remembering them. He asks that anyone likely to be affected notify the publishing house, and they will confer with Brother Fligg and send the paper.

Addresses Wanted

An endeavor was recently made to get an up-to-date directory of the relatives or the closest friends of the inmates of our Homes for the Aged, whom we should notify in case of serious illness or death.

That this directory may be complete we would appreciate information in behalf of

Mary E. Boline, formerly of Arkansas,
Jennie Jones, formerly of Tennessee, and
John A. Stephenson, formerly of Canada.

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

Conference Minutes

CENTRAL MICHIGAN.—At Whittemore, September 15 to 17, was a decided success in every respect. Everyone showed a marked desire to fall in line the coming year. The prayer meetings were characterized by a high degree of spirituality. During the Sunday morning meeting a gift of tongues was given by Patriarch Shields in which the Saints were commended for their humbleness and unity and were admonished to be more

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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MISCELLANEOUS

diligent in keeping the Word of Wisdom. The speakers for the conference were: Patriarch Shields, of Canada; Patriarch G. W. Burt, M. Umphrey (district president); B. H. Doty, G. E. Burt, and A. E. Burr. Verna Burt, press committee.

ALABAMA.—At Lone Star, September 2, presided over by W. J. Williamson, J. R. Harper, and N. L. Booker. W. H. Drake acted as secretary. Branches reporting: Flat Rock, 48, gain 1; Lone Star, 163, loss 4; Pleasant Hill, 363, loss 6. Ministerial reports showed 63 sermons and 45 baptisms. H. H. Wiggins and J. W. Baldwin were recommended for ordination, accepted, and ordained. A motion that the appointing power be petitioned to appoint W. J. Williamson as missionary in the Alabama District was carried. The following were elected delegates to conference, with power to cast majority and minority vote: W. J. Williamson, J. R. Harper, N. L. Booker, Alma Booker, Vida Booker, and Sister Alma Booker. Adjourned to meet at Pleasant Hill, December 1 to 3. W. H. Drake, secretary pro tem.

OWEN SOUND.—At Owen Sound, June 30 to July 2, with the presidency of the district presiding, associated with R. C. Russell and John Shields. Officers of the district reported work performed. Statistical reports were made by district and Sunday school department secretaries. Branch reports were received from fifteen localities. Financial reports were rendered by the officers and were approved. New officials are: D. B. Perkins, Wiarton, president; J. L. Mortimer, Owen Sound, first vice president; K. Cooper, Guelph, second vice president; J. H. Leeder, North Bruce, secretary; G. Furness, Owen Sound, chorister; F. B. Stade, Harrison, bishop's agent and treasurer; Laura Taylor, Orangeville, librarian and secretary of Sunday school; R. J. Wilcox, Owen Sound, Sunday school superintendent; Chester Smith, Manitowaning, first assistant; Robert Campbell, Arthur, second assistant. Invitations for the 1923 conference were received from Garafraxa, Wiarton, and Guelph. Garafraxa was accepted, time to be decided upon by district presidency. Special meetings, held in various places in the district, were placed in charge of the district president and the supervisor. The system of having each branch assist in contribution to the budget fund was again put into operation. Delegates to General Conference are: James Dobson, R. C. Russell, S. G. St. John, J. L. Mortimer, James Pycock, J. H. Yager, John Shields, W. A. Smith, N. E. Leeder (chairman), John H. Taylor, James A. Morrison, F. B. Stade, G. C. Tomlinson, Mrs. J. L. Mortimer, Mrs. Margaret Macgregor. Alternates: Lillian Perkins, J. H. Leeder. Delegates present are to cast full majority and minority vote. The early morning sessions were for prayer and testimony, the sacrament being the most fully occupied by any attended by the writer. Gifts of tongues and interpretation were enjoyed. Brother Percy Farrow was ordained. Women's Department occupied two sessions with talks by Sister Macgregor. Saturday night being on July 1, the holiday was observed by a program of songs, readings, instrumental selections, reminiscences, and a playlet by the local Women's Department. In a problem meeting presided over by Elder Russell, such subjects as "Recreation," "Tithing," "Consecrations," "Stewardships," and "Inheritances" were discussed. A priesthood meeting occupied a portion of Sunday afternoon. Preaching services were instructive and spiritual, the speakers being some of the missionaries who a decade ago were laboring among us, Elders G. C. Tomlinson, J. T. Thompson, R. C. Russell, and James Pycock. Services were held in the church which is being erected by the Owen Sound Saints, and is not quite completed. Many branches were quite fully represented at the Sunday services, but the church was amply large to accommodate comfortably all who had come. The situation was most excellent and the Owen Sound Saints are to be congratulated in having such an edifice for purposes of worship. J. H. Leeder, secretary.

Our Departed Ones

POTS.—Maud Gilmore Potts died at Providence Hospital, Seattle, Washington, September 1, 1922, at the age of thirty-three years, eight months, and sixteen days. Married Curtis J. Potts, December 22, 1916. Her husband, two children, father, mother, three brothers, and one sister survive. Sermon by J. M. Terry.

Something for Everybody

In looking over any current number of *Autumn Leaves* one at all appreciative to literary values is bound to admit that one finds in it a wide variety of material, the most of which is of definite value to members of this church. And it is not limited to any age or class of people.

Those who like wholesome fiction will find it here by our own writers. It is usually based on distinctively church conditions and attains a pleasingly high standard of quality.

Those whose lives are constantly devoted to the uplift of humanity will appreciate the experiences of others engaged in similar work and who take the time to tell us about it.

Those who work in the Sunday school or the Religio will benefit greatly by keeping in touch with the messages from those elected to have charge of these departments.

Altogether all but the indolent and the indifferent will find in *Autumn Leaves* that which will encourage and help them in the work before the church.

The October number, just off the press, contains the following special contributions in addition to others "too numerous to mention," as the sale bills put it:

"This gospel of the kingdom must be preached in all the world," by Apostle T. W. Williams, whose enthusiasm over the possibilities of foreign mission work is contagious. One of the ways to bring about the extension of our missionary program is by loyalty to the Christmas offering fund for this

"Social graces" is the popular serial by Marcella Schenck, with Graceland College setting.

Elders T. W. Williams and A. Max Carmichael are editors of Religio and Sunday School Departments, and furnish valuable food for thought each month.

The October number is a typical issue, and one of twelve big numbers for only \$1.75 a year.

Our Missionary Paper

The new *Ensign* is nine months old, healthy and strong, and grows better as the days go by.

The Saints long wanted a missionary paper, free to function in that field and unhampered by other features. That wish has been gratified in *Zion's Ensign* in its new form, edited by Elder John F. Garver.

Elder Garver has had considerable experience as a missionary, and as president of the Lamoni Stake and Lamoni Branch has sensed the necessity of missionary idealism as a basis for the best pastoral results.

Furthermore, as one of the editorial staff of the SAINTS' HERALD for several years he came to know intimately the possibilities before us in a journalistic way.

Each issue contains one or more pertinent editorials, an informing feature being the "News and observations," discussing religious developments throughout the world; some

LAST CALL FOR CONFERENCE DAILY

Subscriptions are pouring in with each mail. Missionaries are bringing in hundreds personally and still they come. If you have not already sent your quarter, do it to-day. It promises to be a momentous conference.

Herald Publishing House, Independence, Missouri.

year, which is to be devoted to the furtherance of foreign missions.

Then there is "Music and some of its effects," a delightfully human article illustrated by a fifteen-year-old lad at the Children's Home. "The way of the world," is bound to be popular because of its brevity. It is from the brain of Howard W. Harder, one of the secretaries in the office of the First Presidency and secretary of the Religio. "From our poets," brings us good verse from various geographical points, one of them by a young sister in high school (Veryl M. Wode) whose talent is already promising much.

"Getting even with 'Tater'" is a fine Halloween story by Hallie M. Gould, one of the Herald Office proof readers who reads everything we publish and became infected with the literary germ.

"Rules for writing," by I. A. Smith, of the Presiding Bishopric, is brief and pointed. "Dame Fashion as a dictator" is an ironic little diatribe about the old dame that causes us so much trouble over trying to keep up with her. The secretary of the Pen and Ink Club, Mollie Davis, is the author.

The editorials are short and themes found in everyday life.

"Signing the contract" is the subject of the monthly sermon, one of a series by Elder J. E. Wildermuth, of North Dakota.

"Seventeen days in prison" is a quarantine experience by Elder T. C. Kelley. "The kick in cigarets" helps us hate this vicious habit.

leading articles and sermons by prominent and capable church workers; short contributions on important subjects.

"From here and there" contains brief quotations from leading articles in contemporaneous periodicals in the religious field. "Letters and contributions" contains letters from the Saints, both those actively in the field and those who bear testimony of the goodness of God to them as manifested in their home lives.

A frequently-appearing department is "Old-time letters," being "letters from SAINTS' HERALD, showing forth the spirit of sacrifice and devotion in service of Saints and brethren of by-gone days." Recently used letters bore dates of forty-five years ago.

Perhaps one of the most universally-read departments is entitled "Missionary news and activities." It is an intimate report direct from the missionaries in the field, a veritable barometer of the status of our missionary work week by week. From it one is kept accurately in touch with the conditions that our missionaries are meeting and the results they are securing.

The *Ensign* is only a dollar a year for fifty-two sixteen-page numbers. It may be ordered for nonmembers for only seventy-five cents a year. Many are taking advantage of this offer. It keeps their friends informed of what the church believes and is trying to do. Many of our converts are in the church to-day because of the *Ensign* as the Silent Preacher.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Volume 69

Independence, Missouri, October 4, 1922

Number 40

Important Changes Proposed

Chief item of business at the first session was a revelation from the President, suggesting F. M. McDowell to fill vacancy in Presidency; release of Gomer T. Griffiths, U. W. Greene, C. A. Butterworth, R. C. Russell, from Twelve, and addition of Clyde F. Ellis, John F. Garver, D. T. Williams, Frank H. Edwards, Edmund J. Gleazer, and Roy S. Budd.

October 2, 1922.

To the Church:

To the matter of filling the leading quorums of the church in which vacancies now exist I have given prayerful and careful consideration and meditation, and the voice of inspiration to me is:

Let Floyd M. McDowell be ordained counselor to the President as a member of the First Presidency to fill the vacancy now existing.

Let Gomer T. Griffiths, Ulysses W. Greene, Cornelius A. Butterworth, and Robert C. Russell be released from further responsibility as apostles, to devote their activities as their strength and opportunity might permit to local work or as evangelical ministers as might be determined by subsequent procedure.

To fill the vacancies in the Quorum of Twelve let the following be ordained apostles: Clyde F. Ellis, John F. Garver, Daniel T. Williams, F. Henry Edwards, Edmund J. Gleazer, Roy S. Budd.

Let James A. Gillen be ordained President of the Quorum of Twelve.

The field is large and the time opportune. Let the missionary work be prosecuted with great vigor, and if the Twelve will devote themselves whole-heartedly to this work the church will be greatly blessed through their ministrations.

And let the Quorum of Twelve be further admonished that upon them rests the onerous burden of the missionary work of the church, and be not concerned with local administrative work except in emergencies or as sent by the Presidency, leaving the care of the local work to those officers previously indicated in the law.

Let contention cease.

FREDERICK M. SMITH.

The conference, apparently in good spirits, adjourned to allow the quorums to discuss the revelation placed before it by the President.

Delegations were organizing and getting ready for any special call for delegate vote.

Under the big canopy of brown canvas, with a summer sun broilingly hot, the immense conference gathering of the Sixty-Eighth General Conference assembled in its first business session at 2 p. m., Monday, October 2.

A spiritual service of song was had during the half hour preceding the opening. Chorister Harold C. Burgess was able to secure much expression from the great assembly.

The seating of the assembly had been carefully arranged.

The First Presidency were backed by the Quorum of Twelve directly behind them in one long row, with the Presiding Bishopric at the end, next to them.

The general bishopric and patriarchs occupied the wing on the right of the chairman. The stake presidency and heads of departments were seated in the other wing. The main floor of the tent was divided into sections for the seventies, delegates, ex officios, and visitors, not overlooking special place for the aged and infirm.

The first song of the conference session proper was "Redeemer of Israel," Number 158 in the Hymnal. This favorite old hymn has been used in every opening session of General Conference for a dozen years, and was given similar honors many times prior.

President Frederick M. Smith at 2 p. m. came to the platform and announced the song. Arising in their seats, the audience with fervor and feeling sang this hymn of supplication.

Presiding Bishop Benjamin R. McGuire offered the opening invocation, his fervent desires being expressed in keeping with the immediate and future needs of the church.

The conference was as usual asked who should preside. Church Secretary R. S. Salyards moved that First Presidency preside and make all necessary appointments, which was unanimously adopted.

The chairman, President F. M. Smith, noted that the conference was largely already organized. The stenographers, secretaries, ushers, etc., had been appointed and were acting.

The usual printed reports were presented and their contents called to the attention of the audience.

Credentials committee appointments had been made and their report was adopted subject to any necessary corrections and any additional reports.

The reports of the Department of Statistics, of the Presiding Bishopric, Church Auditor, Sunday School Department, Religio Department, Women's Department, Graceland College, Board of Publication, Secretary, Children's Home, Sanitarium, Historian and Librarian, Publicity Department, Church Architect, Health Department, Programs for Reunions, Church of Christ Committee, and Australian Mission were placed on the minutes by the chairman, calling attention to each and to particular features of each.

It is considered a tiresome process by some, but is necessary in order to get under way as a deliberative assembly.

President F. M. Smith called the attention of the conference to the fact that the longest period that had ever elapsed between conferences in the Reorganization had just elapsed.

He made a few general remarks regarding the conditions in the world and was of the opinion that we had reached a crisis in the history of the church and our solution at this time would be momentous.

He urged that each approach the occasion with a firm determination to believe that the motives of others were good and should not be impugned.

He had not expected to present at this time the document

he was preparing to present, but conditions had seemed to make it necessary, and he was going to read now a communication to the church which had come to him by the voice of inspiration.

After the reading he suggested the audience adjourn to consider the document in quorum capacity.

Our Social Ideals

By Frederick M. Smith

An epochal sermon preached at the Conference Tabernacle Sunday afternoon, October 1, 1922. Reported by Howard W. Harder.

Cain, when he killed Abel, attempted to shift his social responsibility by asking, "Am I my brother's keeper?" and ever since that question has been on the lips as excuse by those who would promote their own interests at the expense of their fellow men. A belief that that question should have answer in the negative is what keeps Wall Street alive, but the conviction is spreading that Cain's question is a lame excuse for those who would escape responsibility for social welfare.

The work and message and philosophy of Jesus came at a time when the individualism of Rome had wrought havoc with the social content of the Mosaic economy. His teachings were social in significance, his appeal for individual righteousness being strongly purposive socially. In his theology, he was liberal, always tolerant with the theological views of others, providing there was a disposition to envisage the larger life. He felt that his purpose in coming was to engender a larger life, "I am come that ye might have life and have it more abundantly," though too long has it been thought he had reference to the other world aspect. That he intended the larger life to function here cannot well be denied in the light of his answer to the lawyer who would entrap him by asking, "Which is the greatest commandment?" for his answer, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself," clearly reveals his central idea that religion (love of God) can only be demonstrated by social interaction (love of neighbor). And when the lawyer, caught in his own trap, would retrieve himself by asking who one's neighbor is, there came in quick response the beautiful answer that our neighbor is found where there is one in need of help. Service to humanity, then, is fundamental to the Christian religion, service rendered here, not in the beyond. Lip service—avowal of love for God—counts as naught, for service to the least of those in need counts for more than the loudest claim. We become aware of God by seeing our neighbor, and consciousness of God creates awareness of our obligations towards our fellow-man.

And it was probably clearly in his mind when he gave these answers that it was impossible to love God without loving our neighbor. Demonstration of real love of God will issue in service to neighbor. No other conception of godly love could exist in the mind of one who gave to the world the Golden Rule, that our social conduct should always synchronize with what we expect from others. It is the essence of what should motivate ideal social conditions. "I am come that ye might have life and have it more abundantly" was certainly social in content.

We would say, therefore, that the religion of Jesus is fundamentally social, and any form of society which entails a struggle of individuals for existence is not Christian, though of course work is God given, for by the sweat of our brow must we earn our bread. A ruthless policy of survival of the fittest may be fit for beastly propagation but is unfit for rational beings. We are our brother's keeper, not his

destroyer. If we need any further evidence that Jesus would give the social aspects of his religion the first emphasis, we have but to note his answer to the young man who asked, "What must I do to be saved?" The answer was, Devote all your possession and powers to God's service by serving your fellow man in need. The approach of the young man was through the avenue of selfishness. He would be saved; he would know the minimum of effort to bring him escape from destruction. The answer pointed to social duty, and the sorrow followed either his inability to comprehend the scope of the answer or his lack of social consciousness and sense of social duty. Service constitutes religion, and this makes religion immensely more than meditation and prayer. It is prayer plus the desire to do. It is more than that; it is desire to do vitalized by action—service to others.

Any social order based on selfishness is fundamentally wrong. Who will deny that to-day the appeal for endeavor is to selfishness? In the school, on the street, in the bank, from the rostrum, from the pulpit the appeal is largely, if not entirely, to the selfish instinct. Individuals are urged to endeavor, but for reward. Service is urged, but in the line yielding the largest returns to the individual. Professions are chosen for the prospective return, and excellence therein is striven for because larger tolls can be collected, and the struggle is to amass a competency or more, for the power brought or for the chance for early retirement and freedom from worry over needed income. Selfishness and fear are our social dynamic to-day. Men toil in fear of old age or disability. What a travesty on the Christian religion! A society ostensibly Christian whose industrial impulsion is fear, or selfishness, when Christianity is based on love—love of God and neighbor.

But gradually, with the revolution of religion going steadily on, there has come an awakening to the fact that in our attempted evaluation of Christianity incidentals have been overemphasized and fundamentals shifted to places of secondary or tertiary importance. The original appeal made by Jesus for individual righteousness was for an end. But, one man alone cannot live the Christian religion. "No man liveth to himself alone." To *live* the Christian religion takes at least *two* men and Deity; each man neighbor to the other, demonstrating their love of God in service.

With the awakening consciousness that the primary content of Christian religion is social has come a flood of reforms, but how seldom have these reforms escaped the taint of selfishness. The appeal has usually been made in the vernacular of selfishness. How can we expect otherwise? "Except a man be born again he cannot see the kingdom of God." Except there comes that renaissance which issues in a social consciousness, the new order of society cannot even be glimpsed. We cannot blink the sad fact that there is a dearth of individuals with a pure social sense. The majority still think and speak in terms of selfishness. May not Paul's ecstatic expansion of soul have arisen from a deep spiritual impress of the social content of Jesus' message? For that content once seized lifts one up and out of one's self till the expanded soul readjusts itself in a new birth, a vision of larger things and an activity directed towards social weal.

For any social reform to be lasting or general it must be built upon a religious foundation, its spirit must be religious, its motivation religious. None other will succeed. This, too, has been foreshadowed by the command, "Seek ye first the kingdom of God, and his righteousness, and these things will be added."

The social significance of the Christian religion is crystallized in the doctrine of stewardships, according to which one

(Continued on page 939.)

ORIGINAL ARTICLES

Be Wise in Rendering Judgment

Sermon by Bishop James F. Keir on the Stone Church lawn, July 30, 1922. Reported by Howard W. Harder.

The call of God is unto repentance. We have been amazed as we have read the history of God's people to find how readily at times they have departed from the way of the Lord. And from time to time it has been necessary for the servants of the Lord to remind the people of their duties towards God. In the time of Israel, when Moses went into the mountain to commune with God, the people swiftly ran after their own notions and established their own god; and at other times, even in Book of Mormon times, we have been surprised to see how the people have been swiftly drawn down from the heights of spiritual excellence to lower levels. In every case it has been because they have forgotten the very simple and plain instructions which from time to time have been given to them by the servants of God.

Isaiah called the people's attention to the condition into which they had fallen, "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: *they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone way backward.*"

Turning over to Jeremiah's and Malachi's time we find them also pointing the children to repentance. "See, and ask for the old paths where is the good way, and walk therein and ye shall find rest unto your souls." "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord."

God stands always with outstretched arms beckoning to his people to walk in the straight and narrow way that leads to life eternal. From time to time he has thrown out to us a warning voice, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world and not after Christ." So, as we peruse the history of nations and particularly God's people, we shall do well to listen to these warning voices that come from time to time from God Almighty and to examine ourselves to see whether or not we are permitting ourselves to indulge in things which will rob us of our heritage from God.

I want to call your attention to-night to scripture found in the sixth chapter of Galatians, which is another warning: "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap, for he that soweth to the flesh shall of the flesh reap

corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Associated with this I read the first two verses of the seventh chapter of Matthew: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye mete it shall be meted out to you again."

Be not deceived; that is, do not be led into error. Guard carefully the things that you permit to enter into your life, either from internal development or from that which may be poured in from the outside, for from these two sources we may be deceived. We may be deceived by others or we may deceive ourselves. Do not permit ourselves to believe that which is false, nor must we disbelieve that which is true. We are usually deceived because that which may be presented to us by others does not present all of the facts by which we may pass proper judgment upon a matter, and judging from what we may have before us we arrive at an improper conclusion.

Danger of Misrepresentation

I have said to the worker in our office: We have nothing in this office to cover up. We are here as servants of the people and of God. It is their privilege to know what occurs in this office, but there is a legitimate channel, a legitimate process by which that intelligence shall reach the people; and there is a danger that if you undertake to pass out such information as might be in your possession, it would be misleading and would not properly represent the situation as it is." And to drive home that point I have used this illustration:

Now supposing I should say to you that my father gave my mother a black eye! Now what are you thinking about? What kind of a father do you think I have? One of the noblest, one of the best, one of the most affectionate that I ever knew; but I have told you only a part of the truth and consequently you are left to draw your own conclusions; and nine chances out of ten those conclusions are wrong. When I tell you that he was bending over picking the cinders out of the fire and that she was bending over looking at him and as he raised his head, not knowing that she was there, he bumped her and gave her a black eye, you will understand more about it. Now you have a far different picture in your mind than you would have had, had I stopped in the middle of my story.

"Be not deceived, God is not mocked. Whatsoever a man sows that shall he also reap." Many, many times have I seen the children of God suffering because they have drawn their conclusions from facts which were not fully and wholly stated. We must, therefore, be careful in passing judgment or arriving at conclusions until we have all the facts before us.

Be not deceived. We may deceive a person sometimes by the inflection of our voices or by our action or our attitude. Somebody says to me, "Brother Keir, what do you think of Brother Harder, our stenographic reporter of the evening?"

"Oh, *he* is all right," I answer, and I shrug my shoulders and give such an inflection to my voice that you gather from what I said that Brother Harder is not all that he should be, and yet he is a prince in our midst.

So we must be careful that even in our actions in passing on to others certain facts that we shall not deceive them. We may deceive ourselves, for Paul in this text which I have read to you from Galatians says, "For if a man thinketh himself to be something when he is nothing he deceiveth himself." There is no place in this church for people who exalt themselves. There is no room to be puffed up, for the man who assumes that attitude is only deceiving himself, for it becomes very apparent to the rest of us as to what ails that fellow. I knew a young man one time that I recognized had a wonderful opportunity for development in this church—a splendid memory, a splendid equipment or understanding, but he lacked something. He felt that he was a very important figure in that branch and consequently he deceived himself and undermined the great opportunity that was his to be a factor for good in the work of God. We sometimes deceive ourselves in that we do not understand the nature and the consequences of the thing which we are doing. "Be not deceived, God is not mocked. Whatsoever a man sows that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption." Now there is no getting away from that. That is the immutable law of God. When we sow corn we cannot reap wheat. Can men gather grapes of thistles? No; because it is contrary to the law of God.

We Must Sow Seeds of Happiness

This people before me to-night is interested in being the happiest people on earth. You seek happiness, but, my friends, in order to reap happiness we must sow the seeds that produce happiness. A sister once said to me, "Brother Keir, I don't enjoy myself at services; nobody comes and speaks to me. They don't smile and say nice things to me as they do to others."

What was the matter? She was not sowing the things that she wanted to reap. Had she gone and said, "Sister Smith, I am glad to see you this morning. Why, Sister Brown, I am coming over to see you to-morrow afternoon and have a little visit with you. Say, can I meet you at prayer meeting next Wednesday night?" Had she sown the seeds of joyfulness, the good will of fellowship, there would have come back to her multiplied a thousand times the

thing she was sowing, but she could not see that the cause of all her distress was from within and not from without. Nine times out of ten if we want to look for our troubles we should look within and not without, for happiness comes from within.

"Be not deceived. God is not mocked. Whatsoever a man sows that shall he also reap." We plant a grain of corn. What do we get back? Two, three, or four hundred grains of corn. And this same thing is true concerning the things which you and I are sowing day by day. They come back multiplied. Every man should find pleasure in work. Every man should find pleasure in making other people happy. Not because the intent is to reap, but because the law of God says that this result will follow your sowing this kind of thing. "He that soweth to the flesh shall of the flesh reap corruption." Now I know that is true. Did you ever see a drinking man? Oh, dear; such a headache in the morning. He thought he was having a glorious time while he had that spree on, but he awoke the next morning and he says, "Oh, what a fool I am; what a fool!" Back of every sorrow that ever came into your life there is a mistake; or, as Doctor Crane said, "There is an error." You are reaping exactly what you have sown, and until you learn that he that soweth to the flesh shall of the flesh reap corruption, you will continue to have sorrow and heartache.

As a church we have had sorrows, and if my analysis is correct it is because we have made mistakes. And so long as we have humanity as an element in religion we will continue to make mistakes; but the thing that we must guard is that those mistakes shall be as few as possible, and when they occur on the part of others that we shall treat them with the utmost charity and remember that we ourselves are weak and that we ourselves make mistakes and that we must look up to God and say, Father, forgive us, even as we forgive those who trespass against us. One brother in our audience to-night made a very splendid statement at the prayer meeting some months ago when he said, "I do not expect to find perfection in the church, because I myself am an imperfect being and I am one of the church." So when we are criticizing and finding fault with the actions of others, beware lest we are sowing the seeds of unhappiness, of doubt, of discontent, and all of those things which go to make up the heartache. We have sown suspicion and lack of confidence. Now I am not trying to find out to-night from whom we got the measles. That is not the thought. But I am trying in a sense to give to you as one of God's servants a remedy for this evil that is upon us. "He that soweth to the flesh shall of the flesh reap corruption."

As I told you a while ago, we get back not what we sow, but we get it back multiplied, and that is exactly what happened in Israel's experience. Hosea says in the eighth chapter, "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have *transgressed my covenant and trespassed against my law*. Israel shall cry unto me, My God, we know thee. Israel has *cast off the things that are good. The enemy shall pursue him.*"

Get All the Facts First

We never get heartache from keeping the law of God. Never. Why, even under tribulation we can rejoice; in suffering we can lift up our hearts to God in praise; but when we depart from the law, then it is that we become discouraged. We cease praying; we begin to die. The faults of our brothers and sisters are magnified in our eyes. We are looking through the wrong end of the telescope. We have the big end out here and the little end here and we are looking for our brother's faults and they are magnified. Better turn it around. Israel had cast off the thing that is good, departed from God, trespassed against the law. What are the results? For they have *sown to the wind and they have reaped a whirlwind*. They have sown to the flesh and they have of the flesh reaped corruption. They have gone contrary to the law of God and they have suffered as a result.

You remember my second text, "Judge not that ye be not judged, for with what judgment ye judge it shall be meted out to you again." We must be very, very careful as to how we pass judgment upon a person. We must be careful that we have all the factors that have to bear on the proposition before we pass judgment. As Brother Samuel A. Burgess said this morning in his sermon, he has seen people do things that he would not do, but he said, "I suppose that they had good reasons for acting as they did. There were probably factors known to them that were not known to me, and had I known those factors I would have done the very same thing they did. I have done things which doubtless others looking at me would say, Well, why on earth did he ever do that? But there were in my possession facts not known to them which, had they been known, they would have said, Well, I guess I would have done the very same thing. I could not have done anything else." So we want to be careful that our judgment is just. In Romans, second chapter, beginning with the second verse I read, "But we are sure that the judgment of God is according to truth." But say, brother and sister, isn't it a lovely thing to think that in the day of final judgment God will judge us justly because he knows all the factors that have to do with our lives and is able therefore to pass judgment

which is according to truth? It is almost impossible for human beings to judge, because of our lack of understanding.

But we are sure that the judgment of God is according to truth against them which commit such things; and thinkest thou this, oh man, that judgest them which do such things and doest the same that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. —Romans 2: 2-6.

So from God and God alone we may expect a righteous judgment, because it is according to truth, and yet I have been trying to emphasize that we should be careful in our criticisms and in our passing judgments because I have realized that that was one of the sources of our heartache, of our distress, of our doubt, of our fears, because there have come to my ears certain things which I knew would disturb those who did not have the facts before them and because they entertained these things of which I have spoken.

Some Experiences Worth Remembering

Now Jesus spake in parables; a very excellent way of teaching people. I am not going to speak to you to-night in parables, but I'm going to speak to you in real experiences, and let me say that it is folly to pass judgment and listen to every idle tale that comes along and to pass on those things that will break down the faith of God's people.

One of our missionaries turned into the church a lot which he valued at five hundred dollars. He gave it to us as a free-will offering and we gave him a receipt for five hundred dollars. A few weeks later a sister in Canada wrote to us and asked us if we had such and such a lot for sale. In the meantime she had expressed to this missionary a desire to secure a lot in Independence. He said, "Yes, I think I can get you a lot which I just turned in to the Bishop for five hundred dollars."

When she wrote us we quoted her a price of four hundred and fifty dollars, because we thought that as more nearly representing the cash value of the lot. When she got that letter of ours she wrote back to us almost heartbroken, "Oh," said she, "You don't know how badly I feel. I am nearly heartbroken. I have known this missionary from the time he was a boy. I have had the utmost confidence in him. I never thought he would do such a trick. Why, he tried to make a profit on me of fifty dollars."

I wrote back to her and told her the history of the whole transaction. I said, "Now, sister, let this be a warning to you as it is a warning to me. Never pass judgment upon the acts of any man until all the

facts are before you; for until then you can never render righteous judgment."

Let me quote my text again: "Be not deceived. God is not mocked. Whatsoever a man sows that shall he also reap." "Judge not that ye be not judged, for with whatsoever judgment ye judge ye shall be judged."

A brother came into the office not long ago and he said, "Brother McGuire, is it a fact that Brother Robert Cooper, of the real estate department of your office, got a commission of twenty acres of land on a farm which the church purchased?"

Brother McGuire said, "No; and don't ever repeat it." But here I am sending it broadcast to-night. Brother McGuire said, "Don't ever repeat it. There isn't a word of truth in it."

"But," says that man, "the man who told me said, 'If you don't believe me, go over to the records and see for yourself.'"

Well, I, like Brother McGuire, knew that there wasn't a word of truth in it, but in order to satisfy myself as to the origin of such a despicable lie, I went over to the courthouse to examine the records. Now I don't think that man intended to lie when he told that, although he did tell something that was not true. Now there is a man in the Atherton bottoms who owns twenty acres of land and his name is Robert Cooper, but it is not Robert T. Cooper, who is in the bishop's office, but Robert J. Cooper, who is a mail man in the city of Atherton! The relating of this incident is not intended to reflect any discredit upon Mr. Robert J. Cooper. We have never met him, nor do we know the circumstances by which he became possessed of the twenty acres.

Does that drive the point home? "Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap." And as we sow that kind of seed it arouses suspicion and doubt and destroys the faith of the people. Let us beware, brothers. I am saying this in all kindness.

A brother asked me the other day, "Brother Keir, is it true that the Patroness Society turned three thousand dollars over to the Sanitarium to be used for a particular purpose, that was not used for that purpose?" I shook my head and said, "There is not a word of truth in it. I do not think the Patroness Society ever saw three thousand dollars. They are not a money-making organization. They are a helping organization to assist the Sanitarium, and they are doing a very splendid work. I wish that hundreds of our ladies would become identified with the Patroness Society. But so as to satisfy you I will call up Sister Kelley, who is the president of the Patroness Society." You know the result. Not a word of truth in it; but somebody's faith in man was being destroyed because somebody was sowing

in the field the tares of the Adversary. "Be not deceived; God is not mocked. Whatsoever a man sows that shall he also reap. He that sows to the flesh shall of the flesh reap corruption, but he that sows to the spirit shall of the spirit reap life everlasting."

Criticism Has Always Existed

I am thankful for one thing that the men of the present generation are not the only men who have been criticized. Men who do things will always be criticized. It is the fellow who does nothing that avoids that kind of treatment. I was just interested in this a little bit as I was thinking over this question, so I went down through the Scriptures and found that Joseph had a dream, and in this dream he saw a number of sheaves of wheat, and his sheaf stood upright and the other sheaves made obeisance to his sheaf, indicating that he should be a leader. His brothers said, What! are you to be a leader over us? And they were angry, and you know what they did to Joseph. They tried to make way with him—the man whom God had appointed to lead this people out of bondage unto freedom. Moses, you remember, went up into the mountain, and the history tells us that as he returned all Israel *murmured* at him and Joshua. I find that even Christ himself was not free from criticism. Sometimes he met those criticisms openly and analyzed them with the people; sometimes he came back at them with another accusation; and sometimes he opened not his mouth. There are criticisms that we cannot afford to dignify by trying to answer. They are too mean, too low, too much beneath the dignity of men to try to answer them. And so it was even in the experience of our Lord and Master, that certain of the criticisms which were hurled against him, he opened not his mouth to answer. As he healed the leper you remember he said, Thy sins are forgiven thee. And some came back at him with the statement that he blasphemed, but he said to them, Is it easier to say thy sins are forgiven thee, or to say, Arise, take up thy bed and walk? And so he commanded the man in the name of the Father to arise, and he arose and walked. Again he was criticized for picking corn on the Sabbath day, but he walked along with them and asked, Which of you whose neighbor's ox might be in the ditch would help him out on the Sabbath day? and he therewith discussed it with them.

Do We Proclaim "Corban"?

At another time when with his disciples the Pharisees said to him, Master, why is it that your disciples wash not their hands? Now the Jews were particular about certain ordinances and they thought before they could do certain things they must wash their hands. Why do you break the traditions of the elders by refusing to wash your hands? And

Jesus came back at them with these words: Why do you also break the traditions of the elders? The law says, Thou shalt honor thy father and thy mother. And the one who did not do that was guilty of death, but the Jews had what they called the law of the mouth. The law of the mouth was the interpretation which had been put upon the written law of the elders, and by this law of the mouth they had a great many ways by which they could avoid the consequences of the written law; and this was one of them. If a young man had a mother and a father whom he was morally obligated to take care of, and he did not do it or did not want to do it, all that he had to do was to proclaim "corban" and he was free from any obligation to support his father or his mother. This was one of the traditions of the elders that grew out of this law of the mouth, and this young man, while he was free from the obligation of supporting his parents, yet was under no obligation to use that property which he had in his possession for religious or holy purposes.

So we have pointed out to you that some of these men of the past have been criticized, but the lesson which I wish to drive home to-night is that in all our relations, one with the other, we must learn to exercise charity and love and the spirit of fellowship, and the spirit of helpfulness, and support each other in our fasting and in our prayer before God, that eventually we will arise and become a delightful people in his sight.

Broadcasting

Talking in terms of our own age I want to make this observation, that we have a most powerful and wonderful broadcasting machine in Independence. Not that one over there [indicating the wireless tower]. Its possibilities for doing good are immeasurable. We sing most beautifully in the church, "Send out thy light." Oh, what wonderful possibilities you and I have of using Uncle Sam's great postal system to send out the light; to strengthen the faith of God's people; to tell the good things that are happening in our midst; to tell of the spiritual development of the people. How are you using your opportunities? I ask you in all candor, How are you using your opportunities?

Now I expect this message to-night not only to reach you, but I want you to carry it to your neighbors and herald it across the seas, that the name of God may be glorified through our efforts to send out the light. What kind of seed do we want to sow? He that soweth to the flesh shall of the flesh reap corruption, but he that sows to the spirit shall of the spirit reap life everlasting.

The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. See to it, Saints, that the words that issue from your

mouths, that the things which are written by you or in your conversation daily and hourly shall be those things that shall develop in your own life the beautiful fruits of the Spirit of God and shall cause the people of God to look upward with faith and confidence in God and in man; and if we can only put on that kind of attitude Zion soon shall be redeemed.

In James, the fourth chapter and eleventh verse, we have this very splendid counsel, "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law thou art not a doer of the law, but a judge." Again in Ephesians the fourth chapter and twenty-ninth verse we have this, "Let no corrupt communication proceed out of thy mouth."

That reminds me of a story I heard of a lady who was ill and who went to her physician. He felt her pulse, he counted her respiration, he put the stethoscope on her lungs, but he could find no trouble there. He said, "Lady, let me see your tongue." She put out her tongue. He looked at it carefully, shook his head, and said these very comforting words, "Overworked."

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you."—Ephesians 4: 29-32.

Thrift Talks

If you were sick nigh unto death, you would not think of calling in a physician of mediocre ability. You want the best talent that is available. You expect this physician to keep abreast with the latest discoveries and developments in medical science, to take post graduate courses from year to year that he may be able to serve you best.

That which you expect, you must be willing to give.

You demand the best; you must produce the best.

Be the best musician in town.

Be the best farmer in the country.

Be the best bricklayer in the community.

Be the best accountant in the State.

Some one must be recognized as the best. Why not you?

Sincerely,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

OF GENERAL INTEREST

Ethics and Empty Stomachs

[The following was evidently printed in Germany, but in the English language. We are not informed as to the publication from which it has been taken. It is sent to us without comment by Elder A. Kippe—EDITORS.]

Once upon a time, in the dim and twilit periods of human history, thousands of years, mayhap, before the Pharaohs were ever heard of, there lived "drest in a little, brief authority," an old Egyptian potentate—the governor, it would seem, of one of the provinces into which the land was then divided. They dug up his tomb a little while ago. It bore this simple inscription: "*In my time no man ever went hungry*"—the noblest epitaph, surely, that could ever at any time be written or conceived.

Think what it must have meant in that land of drought and famine: only a narrow strip of river-bank where a grain of corn could grow, and that only when Father Nile was merciful and kind! If not, your nearest supplies five hundred miles away; your only means of transport the slow-moving camel; and your convoy must be heavily guarded to provide against attack, and supplied with water and provisions for a two months' journey . . . yet he never failed his people: fat year and lean year alike, "*In my time no man ever went hungry!*"

And here to-day with our steamships and our railways and our airplanes, with our industrial and agricultural appliances fashioned with cunning and in wondrous wise, with the granaries of the world filled to overflowing, and the kindly fruits fairly rotting on the trees for want of hands to gather them, one third of the population—to put it at its lowest estimate—is in misery and want. Even in "the piping days of peace"—peace, peace, where there was no peace!—it was an admitted and established fact, by none to be gainsaid, that at least one man, woman, or child perished every single day, amid the lavish luxury of "Christian and civilized" London, of sheer starvation or exposure. If things were so in the green tree, what must they be now that the tree is dry?

The grisly Hunger-Horror that yet moves monstrous and menacing over Russia and over Central Europe, is not the blind, destructive work of natural forces, the witless vengeance of a maniac Moloch-God. It is a Frankenstein's Monster wilfully created by the brains and hands of men for the undoing and enslaving of their brethren.

The millions of slaves who are compelled to toil and moil for a starvation wage in every "civilized" land, and the millions more who are unable to receive even that miserable mockery of a pittance, are not the victims of economic laws—helpless standers-by, caught up and smashed and mangled to death by some devilish cosmic machinery. They are victims of a man-made plot to convert the workhouse of woe into a vast slaughterhouse of the human race.

It is a well-known psychological and physiological fact that misery and underfeeding create a state of more or less homicidal mania. To the wretched it is a sour sort of consolation and compensation to make others as wretched as themselves. And hence it is fatally easy for a small group of unscrupulous money-grubbers to hound their starving dupes and drudges in to butchering their brothers in misery—the dupes and drudges of rival groups of Mammonites. Hence, too, (when these stupid, cringing hounds get wind of the game and begin to ask one another whether it be worth while to retrieve one another for their respective

taskmasters and to lay one another out at these condescending leeches' and bloodsuckers' feet, only to be exploited and decorticated the more ruthlessly for doing so) they straightway begin to tear one another to pieces, when once they have shaken themselves free.

Recent happenings in Russia are an admirable case in point. Bolshevist and Menchevist having united to tear the bourgeoisie to pieces, now proceed to exterminate one another! It is truly pitiable. The great, loving heart of Peter Kropotkin—the noblest revolutionary of them all—was broken by the spectacle in its initial stages. The vicious circle of death and destruction continues unbroken.

Here, too, in Germany, the self-same hellish tendencies are at work. Instead of banding together as brothers and as Germans to face the common foe and to build up the ruins of their Fatherland, Monarchists and Republicans, and Communists, and Socialists of varying hues from pink to red, engage in internecine conflict. The people are maddened with misery: that is the head and front of it all. We have urged our German friends to follow the lead of the American people in an emergency far less critical, and to appoint a food dictator. The reason for this is obvious. The lesson must be learned—and learned before it is too late—that it is utterly useless to preach ethics to empty stomachs. Yet again, the world must organize for life!

Mounted State Police Proposed for Missouri

Pennsylvania, New York, Texas, Michigan, Massachusetts, Connecticut, New Jersey, Maryland, Tennessee, and Colorado all have a state police. Something of the kind also exists in Canada. There is now a proposition before the voters of Missouri to provide for State police for that commonwealth who will have supervision throughout the State, especially along the public roads and waterways, and could and would cooperate with the peace officers of the city and town and villages by request. They would also cooperate with the State and local authorities in effecting the public health and public safety laws and for the preservation of game and forestry. The development of good roads and the large use of the automobiles makes it essential that there be police officers having state-wide jurisdiction.

Annual Income of United States

The National Bureau of Economic Research has prepared some extensive statistics regarding personal income in the United States, so that *World's Work* states that we now have dependable figures on the average income.

One third of the income earners receive from \$500 to \$1,000 a year. This includes the income value of homes owned and the value of farm products consumed on the farm.

Another one third receive from \$1,000 to \$1,500 and an additional 5 per cent fall in one or the other of these groups, so that nearly 72 per cent do not receive more than \$1,500 a year. An additional 14 per cent do not receive in excess of \$2,000.

There are two ways in which any group can advance its income: either take from some other group or increase production. If this 86 per cent wish to take from those who get more than \$2,000 a year, they would find there is only \$661 for each of them, if they could confiscate the entire income of all the others and leave the 14 per cent penniless. This is true though the 14 per cent receive 40 per cent of the total personal income. If it were agreed that an individual

is entitled to as much as a United States senator; that is, \$10,000 a year provided he earns more, there would then not be as much as \$200 for each one who now receives \$2,000 or less.

A suggested solution is education; also saving, since thrift and saving to the extent of \$4,500 in treasury certificates or some other safe security would add more to the income of those who receive \$2,000 or less a year than would the division of excess incomes of those getting \$10,000 a year or more. Comment is also made that this covers all of the figures of all receiving income, that a workman starts out low but his earning power develops and brings him up. He then marries, children come, and the growing expenditures send him down again. The children then become wage earners, so he has again a period when he is up in the cycle. When the children leave home and old age sets in, then he is confronted with decreased and impaired earning power. The living wage is determined, not by what the man alone received, but by what his family receives, especially when there are unmarried children of justifiable age to work.

From our present information, based on the statement that \$661 to each of 86 per cent of the wage earners amounts to 40 per cent of the total income, we are able to determine that the average for the whole country, for those earning income amounts to \$1,421 a year.

Men Want to Believe

Churches may sometimes fail to draw within their doors the crowds to fill every place in their auditoriums. Then we hear the cry that the church is failing. At times folks say that religion is losing its grip. This, however, is error. The individual church, as represented by a pastor with certain characteristics, and a congregation with various individuals who may not be personally likable, may not draw into its fold those who really yearn for religious expression. That is the failure of a man-made thing. Religion itself, in a God above, never fails. Men have always wanted to believe—they have always believed.

Now the thing that appeals to one man as the expression of that longing within his soul, may not appeal to another; and the thing that may appeal to the majority of us, a church, a preacher, a choir, an audience, the singing of hymns, a certain ritual, may have no appeal soever to many people. True, if they have religious instincts, and if they wish to increase the power of the church, here is an organization formed for that purpose, but many there are who find themselves out of sympathy with the church of to-day.

The men are the spiritual puzzle of the day. They want to believe in holy things, and they do believe in them. They want to be a part of the higher life, but they fail to find in present organizations the means of an expression of their faith.

Yet they should seek to adjust themselves to that means. The understanding man, who recognizes the service of the church to the community, should seek to identify himself with that body, which is the representative of spiritual power, and the active agent for kindness and fellowship among all men.

There have been powerful movements for getting the average man more deeply interested in the church and its work. The layman's movement of recent years had the effect of drawing many men into church circles who had previously been indifferent. Billy Sunday has been able to point out to thousands the work religion holds for all. Down

PASTORAL

Keep Thyself Pure

An address at an ordination service, by
Elder O. Salisbury.

[Occasionally comment has been made that ordination services should be made more impressive. It is one of the most important ordinances of the church. Recently at the Nauvoo district conference, at Burlington, Iowa, a meeting was held for the purpose of ordaining eight men to the priesthood which was preceded by prayer, and Elder Orman Salisbury, of Council Bluffs, was called upon to deliver an address or charge to these men about to be ordained, giving charges and suggestions of value, making the service much more impressive. We are printing herewith the charge delivered by him at that time, as reported by Ethel A. Lacey.—EDITORS.]

This, of course, is a beginning of a new epoch in the lives of these men, and I was thinking whether or not I might add that it is possibly the beginning of a new epoch in the Nauvoo District.

It was not an uncommon thing in the days of Christ, during his earthly career, for men to be selected by the spirit of light and inspiration. We remember upon one occasion the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them," and the Lord has said to this church that men shall be ordained according to the gifts and calling of God unto them. It will be remembered that God in all the past has gone out among the shepherds and among the tradesmen, and down along the lake and called the poor fishermen, the uneducated men, and the plowmen. He said to them, "Come and follow me and I will make thee fishers of men."

The Rule of Democracy

The same God is still in the courts of glory. He is just as much concerned about the children of men upon the earth now as he has been in the past. He is interested in you and me. We are his offspring, we are his creatures, and the Lord has designated by the Spirit of light that these men occupy in the various positions unto which they shall be ordained. But in the gospel economy God never calls a man and arbitrarily forces him upon the people. He says to the church, no one shall be ordained except it be approved by the people. There-

beneath the surface in every man's nature is the desire, but it is not always easy for the church or its agents to find the motivating force to quicken that desire into action.

Men want to believe in God, and they do believe, and they want to work. As far back as we can trace history we can trace the pulse of man for service for his Creator. The future may solve the problem of making that impulse an active part of the everyday life of every man.—*Platte Valley News.*

fore it becomes necessary for the people to pass upon all recommendations. These proposed ordinations have been acted upon in the regular order.

I don't know of anything I could read better than the admonition of the noted Apostle Paul to Timothy, recorded in the fifth chapter of First Timothy. In this short lesson you will be interested. Paul said to Timothy:

I charge thee before God, and the Lord Jesus Christ, and the holy angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

And if we should subordinate the less important and emphasize the more important, we would read it thus:

"I therefore charge thee before God and the Lord Jesus Christ and the holy angels, that thou keep thyself pure."

God Calls for Service

We should take into consideration that as God calls men, he calls them not to place them upon the shelf for a flower, not for ornamentation, but for service. We have in the past measured men a great deal by the amount of money they had in the bank, the title they held to broad acres of land, but that is not the correct way to measure men. The correct way to measure a man is by the amount of service he gives to humanity, which is true service to God and true service to men. God calls men to serve. The question has come up in the minds of men a great many times in the past, Who is to be the greatest in the kingdom of God? That question was asked the Savior. He answered and said, "He that will be greatest among you, let him be the servant of all."

I hope I shall impress these brothers this morning that they are entering upon a life of service. These men have been called to the priesthood, and especially those called to administer to the sick and needy should always be ready to serve, so far as their physical powers will support them. They will no doubt be called upon by day and by night to serve others, and sometimes they will find themselves when their physical powers are taxed to the limit, yet, that may be when the Lord will see fit to bless them most.

The Measure of Men

So we measure men by the service they render. If there is one thing above another I might impress upon our brothers this morning, it is the need of humility. No men ever became great in the world or in the church except they were humble men, men who got in touch with God, and if you shall be effi-

cient in your work it will be because you drink deep at the fountain of life. If you shall be able to expound the Scriptures in a way that will bring others to the family and fold of God, it will be because you eat oft and much at the table of knowledge. If you shall be successful in your efforts, you must make the necessary preparation. That may take long, tedious, consecrated, concentrated effort in order for you to attain to that which God requires at your hands.

It may seem peculiar that God calls certain men, but it must be remembered that the learned Apostle Paul said, "God has chosen the weak things of the world to confound the mighty and the wise." Therefore, brothers, remember this morning, and not this morning only, but in the future, that you should go from day to day to your closets and there pour out your souls to God for his protection, his direction, and his blessings, and you can well remember the promise that inasmuch as you come unto him in secret, the Lord has said, "I will reward you openly." Again he said, "Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find," and as God said that to men in the past, it comes to us now this morning that God is no respecter of persons, and that promise is the same to-day.

Avoid Jealousy

One other feature I would like to call to your attention. You should be very careful lest you become jealous. The most becoming thing that comes to a man is to find his place, to fill that place and fill it well; to do the things God requires at his hand. I don't know of any position I ever held in this church that I enjoyed more than when I was deacon. I tried to fill that place faithfully. When I was later ordained a priest I tried to perform my duty and perform it well. I did likewise as an elder. I was not concerned about any other ordination. I sought (and I only speak of it as it may encourage our brothers) simply to do the things that were before me.

Remember, you are not living in the past. Remember that you have no claim on the to-morrow, but this is the greatest day that we have ever lived, and the only greater day that we can hope for will be to-morrow, should we be privileged to live. We should therefore work to-day and be very careful lest jealousy arise. Remember, jealous people don't usually admit it; in fact, they don't know it themselves. A man who is drunk doesn't admit it; a man who is crazy doesn't know it; and that little thing called jealousy will come in and destroy us if we are not on the watch tower.

I therefore charge you this morning in the language of the Apostle Paul, that you keep yourselves

pure, that you observe the law, study and prepare yourselves for greater service. If you will do this, it shall be the opening up of a new epoch in your lives. But remember, God does not call a man for the purpose of setting one individual above another; but only that he may bless others. As he said to Abraham, "In thee and thy seed shall all the nations of the earth be blessed," they should also remember that ordination makes them no bigger than before. God does not call a man to an office he cannot fill by exerting his best efforts.

Grow Up or Rattle Down

You brothers are going out, and either grow up and be bright and shining lights, or there will be a reaction, and you will simply rattle down. You are to an extent responsible for your own destiny. It is in your hands. You will largely be what you want to be. If you want it strong enough to comply with the requirements, success is yours.

I would urge in my concluding thoughts that you must remember that the road to success—remember I said in the outstart that the true measuring of a man is how much service he can give to the children of men—is not always a pleasant road. It may be necessary for you oftentimes to forego the pleasant associations of others; to hide away so as to be alone to commune with God, and to drink deep at the fountain of life. But if you shall do that, by and by, though it may seem slow, and you may be discouraged, yet you will succeed. You must remember this important fact, that as we construct a great building, we don't do it in a moment, but we lay one brick, then we lay another brick. Likewise, in acquiring knowledge we attain first a truth, a fact, and then another truth, and upon that we lay another fact, until we eventually have a structure, and as men have done in the past, so men can do again.

It doesn't make so much difference where you are now, but where will you be a year from now? It is not so much that you have been a prodigal son who has turned to go back to his father, but the question is, How are you going to run the race? If you stand loyal, if you unwaveringly press on; if you run well, you shall succeed. You shall be like Paul of old, who said, "I have fought the fight, I have finished the course; I have kept the faith," and as the crown was to him, so it will be to you. I trust that it shall be so.

"It is ever the trial of the scrupulous explorer to be saluted with the impatient scorn of chatterers who attempt only the smallest achievements, being indeed equipped for no other."—George Eliot.

"Address"

By Gomer J. Reeves

"How long will we continue to be crude ministers of the gospel? We need refinement. We need address."

"Address is that indefinable something which enables a man to gain his object without exertion or contest, and generally with the favor and approval of those with whom he deals. It includes adroitness and discretion, to know just what to do and say and what to avoid. Courtesy and politeness are indispensable elements of good address."—Fernald.

All must agree that, according to the foregoing definition of *address*, it would be a fine thing for every man of our ministry to possess. Courtesy paves the way to friendship. It should constantly be our example to others. If others choose to be ill-bred, let us not descend to that level by following their example. Crowds may cheer us on, but it is because of their love for excitement rather than through respect for our cause or the desire to hear our message. As a rule, examination will prove that it is this class of people whose most lofty ambition is to witness a dog fight, a cock fight, a prize fight, and especially a conflict between ministers. It cheapens our cause and religion to become entangled unnecessarily with this class of people.

Words are but windows through which we see the thoughts of another, so politeness is to character what words are to thoughts. Joubert says we should never be without politeness, even when we contend with the rude. Before we can become good Christians we must first become gentlemen. Politeness is one quality which is absolutely essential in the making of a gentleman. It is that quality which distinguishes us from the savage. Politeness is thoughtfulness of others. It is a child of culture and is that genuine and high development of mind and soul. Emerson says: "Rude men are like terriers who conceive it the duty of a dog of honor to growl at any passer-by, and do the honors of the house by barking him out of sight."

Is the minister brave who always goes about with a religious chip on his shoulder? or is he just venturesome? He is at least adventurous in that he goes in quest of danger. The venturesome man is either heedless, reckless, or ignorant. Bravery is a combination of confidence and resolution in times of danger, so we must conclude that in such an instance *venturesome* is a more appropriate word than *brave*. One writer has said that explorers are adventurous, but children, fools, and criminals are venturesome. It is a rash act to rush into danger without counting the cost. Pope says, "Fools rush in where angels fear to tread." Bacon says, "It deserves to be considered that boldness is ever blind, for it sees not dangers and inconveniences. Whence it is bad in

council though good in execution. The right use of bold persons, therefore, is that they never command in chief, but serve as seconds, under the direction of others. For in council it is good to see the dangers, and in execution not to see them unless they are very great."

We have a higher calling than to go about daily hurling challenges into the faces of the people whom we would convert. If you want a cat to purr, don't rub its fur the wrong way. This manner of ministerial labor (?) will never win the respect of cultured people. Courage is real fire, but this boastful and ostentatious method has the appearance of being only smoke. Too many men think they have overwhelmed an opponent if they have bombastically assailed him with challenges.

We need friends, not enemies. One friend is worth more than a thousand foes. Colton says, "Make no enemies; he is insignificant indeed that can do thee no harm." We do not usually make a man our friend by punching him in the nose. Preach the gospel. To disturb the meetings of others is to intrude upon their rights and liberties. We dislike to be imposed upon; so do others. To trespass upon the rights or properties of another is intrusive. Should the ambassadors for Christ live in reckless defiance of the law and of the personal rights and opinions of others? This is neither courage, address, nor aggression. Courage is bravery plus the moral element, and it encounters perils at the call of duty. Aggression is action for our rights or possessions. The definition of address has already been given.

Very often the fighting preacher wins a name for himself from the gang on the street corner, but is usually too slow to get the joke, and as a result he feels that an honor has been conferred upon him and so goes on in his vanity with an overwhelming admiration for himself. Watch the corners of his lips turn up and a smile of satisfaction creep across his face as he hears his newly acquired title echo from the curbstone.

Christ is our great example. He was ever frank and truthful in all his accusations, yet said nothing that might belittle him or lower him to the plane of those beneath him. Our preaching should be affirmative. With few exceptions the faults, failures, and weaknesses of others should be left alone. Too often we fail to do this and then after five or six weeks of such conduct we consider ourselves martyrs when we are rotten-egged and driven out of town.

How long will we continue to be crude ministers of the gospel? In many instances we need refinement. When gold is refined the dross is removed. When people are refined the rudeness and coarseness is taken away and the pure gold left. We have

many fine men in our force whom we have never heard of getting into street brawls or such sad plights as we have just mentioned, and yet they get their message before the thinking masses constantly. How do they do it? They have an affirmative message and know how to present it in such a way that it will be well received. They have acquired address. Where lies the difficulty with many others who are everlastingly getting into trouble? If we stand before the mirror and look at ourselves, chances are that we will find that the fault was not all on the part of the other fellow. But Doctor Frank Crane says, "If we look into the mirror and find that we have a dirty face, don't blame the mirror."

We do not mean to infer that unpleasant experiences will never arise if we conduct ourselves properly. We are often attacked, and as a rule it is well to meet and overcome it, but it must be done in a tactful way. If unprincipled or insolent persons try to inflict injury upon us, it is often wise to treat their attack with contempt by failure to dignify it with so much as a reference. We should feel and think keenly, but avoid becoming surly. There are men of this type who always have a supply of latent anger on hand, and who resent every approach as an intrusion, and who take offense at anything. At all hazards let us use discretion in answering our adversaries. If a cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defense by its friends. Remember the old adage, "Heat not the furnace for your foe lest you singe yourself." Lastly, let us not forget the advice of the mighty Paul to "Have your feet shod with the preparation of the gospel of peace."

Plural Marriage Is Adultery

At the recent General Conference of the Utah Church, according to the Salt Lake City *Tribune*, (April 7, 1922,) its president, Heber J. Grant, re-emphasized his opposition to plural marriages. He went so far as to declare that no man on earth has the power to perform plural marriages. A so-called plural marriage ceremony is not a marriage at all. It is an adultery before God and under the law of the land, and any attempting to perform such ceremonies will be excommunicated.

We are glad to see this clear statement, for which we have so long contended. It is true to-day, but it has always been true at every point of time, for at all times during the past century, in this country at least, it has constituted adultery under the law of the land and the law of God. It was true if any such occurred in Illinois in the forties, and men who were guilty were prosecuted then by the church for adultery.

LETTERS AND NEWS

Eastern Michigan Conference

We met at Port Huron, Saturday, September 2, at 10 a. m. Apostle Gomer T. Griffiths was with us and, assisted by the district presidency, presided over the conference. Regular routine of business followed. A new reunion committee was appointed as follows: John R. Grice, of Saint Clair (chairman); R. H. Huston, of Port Huron, and William M. Grice. The committee was given full power to act and was asked to confer with the reunion committee of the Detroit District with the aim in view of having a joint reunion next year.

The following officers were elected for the ensuing year: William M. Grice, president; he chose as his counselors, William Davis, of Ubyly, and Myron Carr. R. H. Huston was sustained bishop's agent. Sister Terry, of Capac, was elected chorister; Sister Fred Cadow, of Port Huron, organist; Arthur Nye, of Port Huron, as orchestra director.

A splendid spirit of businesslike decorum prevailed throughout the conference and all the sessions went off nicely. We were all glad to have "Daddy" Griffiths with us and he preached an excellent sermon to a very large audience on Saturday evening. On Sunday a splendid prayer meeting was had at nine o'clock, with Apostle Griffiths, William M. Grice, and William Davis in the stand. A grand meeting was enjoyed. Eighty testimonies were recorded. At 2.30 John R. Grice preached to a packed tabernacle. Preaching again at 7.30 by William I. Fligg, of Independence, Missouri.

One of the happy features of the conference to many was the privilege of again seeing the faces and grasping in true fellowship the hands of many who used to be in the district. We were glad to see Elder Hinman W. Savage again. Many of us thought he was still in the islands. Elder Savage was on his way home to see his father, who is very ill, and dropped off to see us once more. Come again, Brother Savage; you are welcome any time. Special prayer was had in the prayer service for Elder Richard Weaver and Elder James Davis, who are very ill. We trust the Lord has blessed them both. There were about seven hundred Saints in attendance at the conference. We all had a good time and parted happy, desiring a prosperous year in the work of the Master.

H. L. MACPHERSON,
J. N. MUIR, *Press Committee.*

Cooperation

In the beginning God said, "Let us make man in our image, after our likeness." He was talking to and about Jesus Christ. That was the beginning of cooperation in regard to man. God and Jesus Christ agreed to work together, thereby giving us a good example of what to do to make our work a success.

When the Lord wanted Moses to go down into Egypt to bring out the children of Israel from bondage, Moses said unto him, "Who am I that I should go unto Pharaoh?" and the Lord said, "Certainly I will be with thee," and that was cooperation between God and man. Without it Moses would have failed in his great task, and we would not be singing his praises as a great leader.

Hannah said, "For this child have I prayed," having reference to Samuel, and because the Lord had granted her petition she said, "Therefore I have lent him unto the Lord." As the years rolled by there must have come to her great joy and satisfaction in the thought that she had been a part-

ner with God in rearing a child that was one of God's great prophets and that he was a blessing to Israel.

At a certain time when Jesus was in the temple and a great crowd was listening to his teaching, he had much opposition from the Pharisees, and they tried to get him to do and say things contrary to the law, but he was too wise to be caught in the trap they had set for him. After telling them that he was teaching the things that his Father wanted him to teach, he said, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." His Father was a partner with him and was willing to help him because he did the things that pleased him. If Jesus found it necessary to be in cooperation with his Father, can we accomplish our task of our own strength and wisdom?

Paul in writing to the Corinthian saints said, "For we are laborers together with God." Here he extends to his people the opportunity of cooperation with him in the great work of salvation. What higher honor could man ask than where the Father comes and makes us partners with him? If a more positive statement be necessary, it is found in latter-day revelation in the following language: "And to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." This is cooperation in the largest field possible, with our heavenly Father in every avenue where human labor is performed. What more exalted and honorable position could man occupy?

The greatest problem before our Nation and church to-day is the home, to preserve it from its foes without and friends within. As the home is, so will be the nation and the church. The spirit of cooperation must come into our homes between the parents and children. Without it the problems cannot be solved. The educational opportunities, the agricultural and industrial changes within the past one hundred years, have made an almost complete change in our social conditions. This has greatly affected the home life of both old and young, but especially the latter, with the strongest tendency to take them away from the home to get what they want in labor, amusement, and pleasure. The question is being asked daily, "What shall we do with our boys and girls?" and the answers are as varied as the leaves on the forest trees.

The maiden lady of undetermined age; the bachelor of cynical ideas; the mother of indulgent mien; the father with habits of harshness; the judge of a juvenile court; and the social reformer, all have a remedy, which from their viewpoint is a cure for all the ills that vigorous, healthy, and boisterous youth is heir to. The habits of the young are largely formed from their parents, so that before they leave home to attend college, or enter a business house to become a merchant, or an industrial institution to become a tradesman, or in any field of industry their habits are largely fixed, and any changes made after that will be in the way of development or enlargement.

With those facts fixed in our mind we must change our viewpoint, and instead of placing too much blame upon the young for their failures in life, and perhaps lapse in morals, and asking the question, What shall we do with our boys and girls? we should ask, What shall we do with our fathers and mothers? They are the natural protectors of the young. The law of nature has made them so, and the divine edict has gone forth that our heavenly Father will hold parents responsible if they fail to bring them up in the faith of our Lord Jesus Christ. That does not mean verbal teaching alone, but being living examples of what that faith is. The young are not responsible for the time in which they came into the world. Whether the world is better or worse, they did not make it

so. It is as they found it, and if they are to escape the evil and appropriate the good, it will largely be because the parents have helped them make the choice. If the parents are blind to the evil around them and indifferent to the good that is within their grasp, the boys and girls must start out in the world handicapped, with the chances of success against them.

In order that our young people shall be successful in escaping the evil and embracing the good, there must be cooperation between the parents and children. Without a bond to bind them together which has for its foundation love and sympathy, they must fail. The binding force must be stronger than a rope of sand. There should be a little secret society, so far as the outer world is concerned, between parents and children. They should share their mutual cares; help bear each other's burdens; make their plans for the mutual good of all; make home the happiest place in the world—a place where the children would rather be than out in the place of commercialized pleasure.

Abraham Lincoln became President of the United States because he had a stepmother who made their log cabin home more attractive than any palace ever built by man.

James A. Garfield became President of the United States because his widowed mother made their log cabin home a more beautiful place than the most magnificent cathedral ever erected. The altar at which they bowed to worship was made of love. The ornamentation of the walls within was not works of art gathered from the great cities of the world, the product of master minds, but that of utensils in use by the pioneers and the simple adornments made by their own hands. Better than all the world could give were hearts that loved and worked for each other.

Theodore Roosevelt was prepared for the presidency of the United States in his home in New York City by parents who revered the name of God and each day gathered their children around them and read the stories of great men and loving mothers whose deeds of love and heroism were recorded in the Bible, and in simple but earnest prayer committed the entire family each day to a Father's loving watch-care and protection. It was from the Bible stories and the example of his parents that he got his idea of righteousness and his determination to fight for what was right. He was as courageous as a gladiator and yet as tender and loving as a little child. It was his home life that laid the foundation for his life of usefulness for his country and a friend to all nations.

The late President Joseph Smith was reared in the midst of sorrow, because of bitter persecution that was carried on against his parents, and it seems as if about all was done that could be done that would make his life unhappy and kill every ambition that could be found in the heart of a young boy. In the darkest hours of his young life he had a father and mother who never forgot him, and after the sad day of Carthage a mother's love would become more intensified because she must keep him for God and the church. Can we who knew him ever forget his tenderness, his love for all regardless of their station in life, his simple, lowly ways, his cheerful words to the discouraged missionary, his heart of tenderness and forgiveness to the erring one? We loved him because we saw in his life so much of the sorrow and tenderness and love of the lowly Nazarene.

In our great love for Joseph we must not forget that the same mother's love was warm for two other boys who with Joseph became the "three pillars" of the Reorganization. They were Alexander and David, and many hearts were made glad by their kindly ministrations to the people in the pulpit and in their homes. In association with their brother they

left to the church a rich legacy of faithful service and cheerful sacrifice for the cause of Jesus Christ.

The future of the church is in the keeping of the young, for they must take the place of the old who pass on to a well-earned rest and reward; and the present and the future of the young is in the hands of their parents. Our success will largely depend on the amount of cooperation that will exist between them. Without it they will fail, or have but meager success.

EDWARD RANNIE.

Study of Science Is Valuable to the Minister

A preacher of good sermons uses many scientific illustrations effectively.

In the issue of the HERALD for August 2 there appears a letter from an aged brother complaining of the poor sermons preached by some of the brothers and relates about one in particular going into biotaxy, biology, etc. We agree with our aged brother that the discussion of these subjects to any great extent is something more suitable for the lecture platform than for a sermon, as there are many of the sheep, also the lambs, who are not able to grasp the ideas contained therein. Thus the benefit which should be derived from the service by many is lost to all but a few.

Notwithstanding this, it is of vital importance that the eldership who are sent forth to teach (not to be taught, Doctrine and Covenants 43:4) should have a knowledge of history and of countries and of kingdoms; of laws of God and man; and all this for the salvation of Zion. (Doctrine and Covenants 90:12; also 2 Peter 1:5, "Add to your faith, virtue; and to virtue, knowledge.") In studying biology we are obtaining a knowledge of the law of God in respect to kingdoms.

Doctrine and Covenants 85:9 states: "All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions."

We understand from the opening chapters of Genesis that when God created the earth and the things therein that the decree was that each was to bring forth after its own kind. Each occupied in its own kingdom, and each kingdom had a law given to govern it, and this law so given had certain limitations. The Psalmist says, "The law of the Lord is perfect." (Psalms 19:7.) It stands in a class by itself as compared with all other laws.

Ecclesiastes 7:29 states that God hath made man upright, but they have sought out many inventions, and among them man has tried to defeat God's purposes and to turn things upside down. First, they tried to build a tower to heaven and God held them upon that. Then man tried to upset the law governing the various kingdoms, and again he is balked. God only permits him to go so far. "He hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

Man takes a hand in trying to turn upside down the law governing the plant kingdom. He finally produces the seedless orange, a freak, a hybrid; but strange to say, those versed in horticulture tell us it has no powers of reproduction.

Next, man goes to the feathered kingdom and crosses birds of different varieties. Thus he takes the tame or domestic canary hen and crosses it with the wild male of the goldfinch, bullfinch, linnet, and indigo bird, and produces what we call a hybrid or mule bird. These birds have no powers of propagation.

Next, he goes to the animal kingdom, to which man belongs, and crosses a donkey or jackass with a horse and produces a mule. It has no powers of reproduction. And we have been told by a student of biology that the same law applies in the human family, that if we cross the black and the white race the offspring from this union, if mated with the black race and continued therein will produce. It will do likewise if mated with the white race and continues therein. But they must be kept moving in one direction as it were. If mated back and forth, first into the black race then into the white, we are told that at the third cross the offspring is a hybrid. It has no powers of propagation. It cannot bring forth after its kind because it has no kind.

Probably it was such that Christ referred to in Matthew 19: 12, "Eunuchs which were so born from their mothers' womb." But why study these things? Simply this, that we may be able to draw the illustration, portray the picture, showing the difference between the perfect law of liberty, the law of God, and the law which brings into bondage.

We might say the same of psychology. We can also use it to advantage in presenting the gospel. Psychology in its short form might be defined as a condition of the mind, especially relating to spiritual matters. Apparently Jesus Christ was a psychologist and knew the proper way to take people. He knew the thin or vulnerable spot in their nature, as is shown by his conversation with the woman of Samaria (John 4), also the rich young man (Matthew 19).

We are told to study all good books (Doctrine and Covenants 85: 36; 87: 5). We can learn much from a close study of Katherine M. H. Blackford's lessons on Reading Human Character, as outlined in the profile of the face. Being able to do this we can readily discern and know the kind of a sermon that will appeal to a person, that will touch the thin spot in his nature, assisted, of course, by the Spirit of God, realizing "no man cometh unto me except the Spirit of my Father draw him." But knowing this we can arrange our talk accordingly.

Each of the subjects named by our brother in his letter have a certain field of usefulness in connection with the telling of the gospel story. But we must know just how far we can go and just what part of them we can use to the best advantage in weaving it into our sermon. We note that President Elbert A. Smith seems to possess the happy faculty of using them to good advantage. But we realize it requires experience and wisdom. May we all act wisely in the gaining of the experience and the dissemination of the knowledge thus gained.

J. A. MORRISON.

Testimony of George A. Njeim, Jerusalem, Palestine

A convert of U. W. Greene who remained steadfast and has now accepted the call to duty at Jerusalem.

When the people of Syria and Arabia were in darkness and they knew nothing about God's work, going far away from the straight way, God knew that they were doing wrong and wanted to be merciful upon them; he also knew that their hearts were pure, but the teachings which they used and were accustomed to hear it from time to time made them stray deep into the wilderness.

When God wanted to renew his church in the world, he sent a branch to Arabia, which was carrying his word, which is the gospel, by whom he wanted to build a church. The word first came to Jerusalem where it remained for a time, then went to Lebanon by God's messenger, Elder U. W. Greene, who remained there for two months, and I have the honor to say that during that time I was baptized into this church.

After I was baptized I felt myself a new man, with a new church. I had received new teachings and entered into a new life. And from that time I found myself nearer to God than before, because I was changed from a sinful man to a saved man and the teachings and doctrine of Christ began to grow larger and larger in my mind.

The war came, which caused me to be alone, without a leader to lead me and strengthen my faith, but I continued in what I had heard taught from our noble brother, Elder U. W. Greene. I prayed to God very much to be saved from this savage war and God heard my prayer and I with my family were saved. I thank God very much for what he has done for me.

After that war had stopped and everything went as before I was very anxious to hear something about the church which was always making me cheerful when it came to my mind. I received a letter from Brother H. Passman with which he was sending me a *Zion's Ensign*. I was very glad that we still have the church in Arabia. This honorable Elder H. Passman continued sending me letters and papers to read.

At last I found myself in need for hearing more about God and his work. In spite of the many things which hindered me from going to Jerusalem, I came. I am twenty-two years old and have a mother fifty-two years old and a grandmother about seventy-two years old, and a brother fifteen years old. I left them after I had provided everything for them, and came to Jerusalem.

I was very much interested with the work here and hearing God's word often. I am feeling a new Spirit in me and feeling also that I am going forward, making a good success in my work. I am asking God to help the gospel in our land and everywhere and to change the minds of the people to know which is the true church.

I am giving some religious lectures in Arabic, also teaching a Sunday school class in Arabic, and this work helps to strengthen my faith. I desire to spend my full strength in the work of God. I ask an interest in your prayers for our work in Palestine.

Your brother in the gospel,

GEORGE A. NJEIM.

We Must Provide Better Conditions

The People of the Abyss (and the title is a true index of its contents) is a book portrayal of people of the east side of London, and no darker picture could be drawn by any artist than is told by this author. He says, "The color of life is gray and drab; everything is hopeless and dirty. Bathtubs are a thing totally unknown." On his search after knowledge he mingled with the people, becoming one of them, wearing such clothes as they wore; in short, getting down to their level, eating and sleeping with them.

The conditions he describes are simply appalling and are such that they will bring disaster to the world. For why should any man go hungry in the midst of plenty?

The teachings of Jesus Christ have been ignored, and now we are confronted by the misery of mankind. We have been so engrossed in business that family worship has been neglected and God is brushed lightly aside. But "God is not mocked; for whatsoever a man soweth that shall he also reap." No nation can rise higher than its homes, and the American homes are being disintegrated, and what will be the end? Who can tell what might have been avoided if the blessing of God had been asked on the home? I will quote from the *HERALD* of August 23, "It is now an exception to find a home where prayers are offered. The day is passing in America when the word of God stands enthroned in the home."

This description may seem pessimistic to some, but it is quite true that in that great city of millions, which is alike the home of the pauper and the millionaire, there exists a division brought about by caste which binds men in chains stronger than steel and causes them to live as separate as though divided by worlds. Here lies the king in his palace and the pauper in his rags. The accident of birth gives one a throne and leaves the other in the gutter.

Selfishness of man brought about this condition, but the justice of God will yet rule in the destinies of men. The love of God is not confined to a favored few, not just "me and my wife and my son John and his wife," but there is a wide sweep to God's plan of redemption which is broad as eternity.

"God so loved the world" takes in all the universe. "There's a wideness of God's mercy, like the wideness of the sea." "Love your neighbor as yourself," or as I heard it expressed, "Thinking in terms of the other fellow."

The world is ruled to-day with the iron hand of selfishness, and "man's inhumanity to man makes countless thousands mourn." The fruits of selfishness are world-wide. The poor are being oppressed, the hungry are denied food. Then let me tell you the man who will jingle his dollars in his pocket when little children starve with hunger has need to repent and will find no place in the kingdom of God, be his voice ever so strenuous in testimony.

God is looking for real men who will serve him in a whole-hearted way, not a service of the lips only but a service of bread and butter and warmth and clothing. Such service is acceptable to God. The environment which has been the lot of these poor people has been a daily and hourly problem of getting food and shelter. It loomed large in their eyes, and to their way of thinking it was of even more importance than their soul's salvation. We cannot ignore the Book of Mormon's plain and emphatic words on this question to those who cling to their money, "Woe be unto that man, for his substance shall perish with him." (Mosiah 2: 28-42.)

MRS. A. MCKENZIE.

Social Gatherings in Southern Indiana District

The Saints in southern Indiana have had some very instructive and pleasant meetings during the past summer.

At the beginning of the summer season Brother H. W. Burwell, President of the Louisville Branch, proposed to the Saints of New Albany that they should have a grove meeting somewhere near New Albany, everyone to bring his dinner in a basket. The suggestion was promptly taken up and the Saints decided to have the meeting on the farm of Sister Metcalf, about three miles out of town.

On the day appointed, Saints gathered in from different points in the district and the day began with Sunday school. Three meetings besides the Sunday school were held: Preaching in the morning, prayer meeting in the afternoon, and again preaching.

An invitation was extended by the Saints of Corydon to the gathering and a Sunday named on which the basket dinner and meetings were to be held. The same program was carried out here as at New Albany.

Then Byrnsville sent an invitation, and Saints from Marengo, Corydon, Louisville and vicinity came; some in trucks, automobiles, Fords, etc. Thus another enjoyable time was had by all.

Last and saddest was the Marengo meeting. A larger attendance was in evidence than at any of the other meetings. But over all hung the cloud of death in Brother Henry

Zahnd's family. His son, Howard, who had been sick for some time with typhoid fever had died Saturday morning. The funeral was held that day at 2.30 p. m. The church was crowded full of sympathizers, friends and relatives.

On the whole, however, we had an unusual summer. Everyone likes to see different sections of the country and this afforded a means for service and pleasure to all.

DANIEL H. THOMPSON.

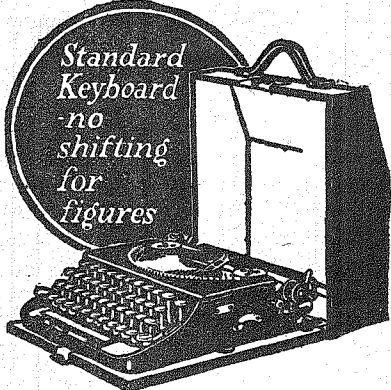
A New Book—Homespun Rhymes

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OUR SOCIAL IDEALS

(Continued from page 924.)

is held socially responsible for the manner in which he utilizes whatever of property and wealth he may acquire, holding only that which he utilizes, and this determined by his capacity. This envisagement of social responsibility requires that talents as well as property shall be directed towards community welfare, the compulsion being not law but public sentiment. The holding of only what can be utilized (according to capacity or talent) requires that surplus shall revert to the common treasury or to the group. Wealth and property are not for personal pleasure according to capacity, but for service and enlarged contribution to the common weal. Riotous or extravagant living is incongruous with the doctrine of stewardships, while luxury is justified only when common.

From every man will be expected according to his capacity; his recompense therefore will in part be that sufficient to supply his needs. The other part will be satisfaction—soul satisfaction for services rendered. The criterion of success becomes not bank account, not piled up personal wealth, but service and wealth contributed to the community. To appreciate such a social ideal, such a social organization, requires a social consciousness for the development of which we must depend on religion. It is foreign to the present social order.

Such an order means equality; not level equality, but equality of opportunity, equality of expression, and contribution according to capacity. It means that each will seek that occupation which will permit the largest expression of innate ability.

The doctrine of stewardships can be applied to social reform only on a religious basis, for it is contingent upon attitude, and the attitude necessary springs only from a consciousness that service to God spells service to neighbor. The attitude required is that each will give his maximum contribution to the group measured by his equipment, turning all surplus into the common treasury. It may require activity in that which is not accompanied by a return in wealth yet is required by social advancement. Unremunerative labor necessary for social progress or weal will be supported from the accumulated community surplus.

The flowing of all individual surplus properties into the common treasury, will make it possible to accomplish as legitimate and regular public activities many things now left to so-called charity and private philanthropy or by what may be termed commercialized social obligations only partially discharged. By the things left to charity and private philanthropy we refer to the care of the sick and aged and debilitated, the victims of unemployment, etc. By the commercialized social obligations only partially discharged is meant insurance companies providing for life, accident, industrial, and sick insurance, etc., for companies insure only a few, and these the *best risks*, while those needing insurance benefits most are denied it, or penalized, because most likely to become dependent. Modern insurance is unchristian because it denies service to those most needing it, and reaps benefit for those most able to serve.

And once service becomes the criterion, each will seek the activity best suited to his natural and developed endowments, whether common laborer, farmer, or banker, for "social standing" will not be determined by "income" or bank account, but by common weal conserved. So the back to farm movement so much desired will start almost spontaneously, for service being the criterion those with innate inclination to till the soil will seek that outlet for their social expression. It seems that within all men is the inbred

instinct for agriculture, and only commercialism with its shorter and less arduous road to a competency has deflected those with such agricultural inclinations away from the land.

For the development of society organized on the stewardship plan, a highly and pervasive social consciousness is essential to develop the idea with all individuals that the prime duty is to serve the group, the benefits of improvements and accumulated goods coming to the individual only through the common uplift, and individual success being measured by the amount he has contributed to the public good.

It is the duty of the church to develop and promote this social consciousness and agitate such social reform. To discharge this responsibility the church must be something more than a Sunday entertainment society, something more than a performer of ceremonies. The pulpit must stand for social reform, denounce selfishness in all forms, and free itself from the charge of being subservient to the interests entrenched behind the bulwarks of individualism. It is not enough for the church in its efforts to promote Christianity to call on individuals to come to Christ, but the call must be to come with the tools of service in hand ready to devote time and energy and talents to the common welfare. "Get thy spindle and thy distaff ready and God will give thee flax." It is not enough to preach the entrance of a mystic kingdom of God into the heart, but a kingdom of God come in the form of a regenerated and ideal society where righteousness prevails and justice walks unhampered. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." The church must foster social reform, and its stalwarts may even have to enter politics to accomplish it. It must stand for social freedom, and this necessitates a break with present conditions, for the church must stand for wealth becoming pervasive and not the heritage of a privileged class.

Such an order is not communism for the rule of all things common will not apply; but all surplus will become common and all activity will be directed towards common maintenance and betterment. It is not socialism, but the great tools of industry will be under social control; a control promoted and protected by public sentiment fostered and preserved by religion. Such an order permits of no idlers. Everyone a contributor is the ideal. The leisure class disappears, for leisure itself becomes communized, what there is being shared by all. Drudgery becomes abolished, for work being the natural expression of God-given or nature-endowed talents, becomes pleasurable and wholesome.

The ideal society outlined above will demand a system of education more nearly universal than the present, and its universality must extend to the higher education; for society demanding the best of service from every member it becomes of prime importance that every member shall be put through such process of development that will not only discover the special talent or talents, but when discovered the highest possible development of the special endowment shall be made, with the guarantee of opportunity for its fullest expression in accomplishment and contribution. Such a system of education must be far more flexible than our present one, capable of fitting itself to the needs of each pupil. Not only must the special endowment of each child or person be discovered and developed, but that must be vitalized, galvanized, electrified, by an aroused *interest* which will lend itself not alone to expedite development but to its fullest and freest conversion into community welfare.

That this ideal is attainable is beyond question, for evidence of the willingness of individuals to go on the stewardship basis has been seen. That it is time for some such re-

form to rectify the many maladjustments in our society, cannot be gainsaid.

I commend to you folks a careful and prayerful study of this document I have read, for I feel that it contains a general outline of the goal towards which this church must work, and to me it becomes of prime importance because throughout the whole fiber of my very being I am conscious of the fact that this church stands to-day on the threshold of great progress or at the door which leads backward and to retrogression. And it shall be my earnest endeavor to lay these things before the church in such a way that the Spirit of God may fructify the splendid talents and developments and heritage of this church into a soon accomplishment of the establishment of the doctrine of stewardships in all its beauty, for without the establishment of the doctrine of stewardships in a community and group sense, without the awakening of the social consciousness, Zion cannot put on her beautiful garments that will make her shine throughout the earth. The Saints have been praying for this larger life. Are they ready for it to be ushered in? That larger life as I have tried to express it to you is for you to enjoy now, not beyond the grave. I would not deny to you the joy that comes from contemplation of the glories of the beyond. I would not have you for one moment lose the keenness of your desire to make yourself excel in righteousness; but I would have you vitalize that righteousness and would have you vitalize that belief in the beyond by a determination to do your whole part by attempting to do something towards the establishment of the kingdom of God here, that we may have the full expression of life that we are capable of having and enjoy *now* the blessings of God in the reformed society which we term Zion. Are we ready? God forbid that the people shall say, No. And yet to me I enter this conference with a consciousness that the answer that is given to this question at this conference will determine whether the work of this church is onward or not.

The need is social perfection and the process of reaching that perfection is education plus work. Social vision is truly essential for this people to possess in order that in traveling the road Christ traveled we might be fortified against the temptation to quit our work because of the trials and opposition and the obstacles that will be placed before us. We must be fortified by the consciousness that we are walking the road that God intends we should walk, and to which he has been calling us for nearly one century, for the development of that social consciousness that will permit us to see Zion.

Zion will come not in a cataclysmic form, but in the evolution of this people from their present state until we reach that condition of society which we designate under the general term of Zion. And for us to make that development it is not your answer to it to sit back and say, "Put it into effect if you can," because you cannot escape your responsibility in doing your part. It is demanded of us by Deity himself that every individual in the church shall effectually develop this social consciousness, and with it there shall come, there must come, a determination to stand on the platform of individual righteousness and from that platform reach out in different activities until every person can become conscious that his activity is directly contributing to the improvement and the betterment and to the uplift of all the rest in the community.

We sometimes are fond of quoting a passage of scripture that sometimes I think our own people do not appreciate the special significance of. We call attention to the fact that those who have been crying, "Lord, Lord," will be told by the Master, "You never knew me." I feel that our people are in great danger of committing that same error. We

say, Lord, Lord, bring us Zion, and in our prayers and attitude we give him lip service, but the time will come when the Lord will say to us, "Ye never knew me. There never was existent in your own soul the ability to glimpse beyond the small circle of your own selfish interests and see the kingdom of God that is about you everywhere that finds expression in service to your fellow man." And even our own people, Latter Day Saints, may eventually be told by the Master himself, "Ye never knew me," when in those terms he would simply say, "You have failed to develop the social consciousness that gives you the vision of the goal of this church and which will stimulate you with a desire to see its program worked out." If we as a people fail in any large degree to have developed this social consciousness, the remedy once again is found in education, and this people must be educated until that social consciousness shall have been developed.

Even our missionary work carried on to the uttermost corners of the earth must be carried on with the social ideals to the fore. "Twenty thousand converts by next General Conference and each with his face towards Zion," is the way we attempted to crystallize it once before. We may have come short of the number; perhaps we have come still further short of reaching the goal of having every convert turned with his face fairly and squarely towards that reformed condition of society that spells Zion.

Every man who is in touch with affairs to-day, and especially in a religious circle, knows that there is going on what is termed a religious revolution, and it seems to me that there ought to be developed somewhere in this church a consciousness that this religious evolution, or revolution, affords to us the greatest opportunity that has come to us since 1830 to demonstrate to the world what we have in the way of social reform. Will we let that opportunity go by or will we improve it? is the question that this conference must answer.

The responsibility of stewardships is not a matter of individual consciousness alone, but there must be engendered a sense of responsibility to the group as well as to God. And anything that comes short of developing in a man that consciousness of responsibility towards the group, I care not how intensive might be the religion of the individual himself, I care not how keen may be his consciousness of his responsibility to God, he cannot give expression to that in the fullest sense of the word until he becomes conscious also of his responsibility to his fellow man. The bearing of this you may see later, perhaps before this conference is over. And the compulsion, let me repeat, that will eventually force every person who comes to Zion to place himself in harmony with the rules that God has given will be the compulsion that emanates from the development of public sentiment.

The development of capacity runs parallel with it, and again the process is education. I pause here long enough to say a little word about education. You have heard me mention that a number of times, and before you get through hearing me preach, as long as I continue to represent this church, you will be hearing a good deal about education. I wish to say that perhaps I have been unfortunate in the selection of the word. I remember reading once a work on science which left a very pronounced effect on the scientific world. I discovered that a tremendous amount of opposition was urged against this wonderful contribution to science simply because the author was unfortunate in the use of a word. I have used the word *education* and that to the minds of many means a schooling. While I do believe in a school training, yet education to me means far more. It means that development that will give an individual his largest expression, and education goes on in the life of every

being who is rational from the time he becomes conscious until he closes his eyes in death. And perhaps it might not have gone so hard with me if I had coupled an adjective with the word. If I had said *religious education* perhaps the church people would have joined hands with me. Let us join hands with Brother Carmichael when he says that the education this people needs is religious education. If you wish to qualify it by attaching the adjective I will be willing to have you do so.

Let me plead once more most emphatically for the doctrine of stewardships. Let me call your attention to the dangerousness of the delay that this people is likely to cause if they do not move out in the establishment of the doctrine of stewardships. I have plead for the establishment of stewardships. I plead for it now. As I said before, I believe that the answer this people will give will determine what our progress will be. And so I earnestly plead with you that you might give to this your whole and your prayerful consideration that you as a delegate or you as an *ex officio* might be able to answer before God as to what shall be the attitude of this people in moving out to establish the reformed society that we have called Zion. Must we depend on the young entirely? If so, let us give those young the most expeditious education under the most favorable conditions that it is possible for us to give.

May God bless and fortify for the arduous task before us, and enable us as a people to give the answer to the question, Will we establish Zion that God has been waiting to see? is my prayer.

The Sunday School

An organized, unified course of religious education is needed.

The General Sunday School Association, as already pointed out in the *Saints' Herald*, was organized by the General Conference with the avowed purpose of making it more effective in the work of the church. Previous to that, from the very beginning of the Reorganization, the general church officers and conferences had given consideration to the needs of the church in that department of work, and fostered it.

There followed after 1890, however, greater and yet greater independence of action on the part of the Sunday School Association and other associations which later developed. The fallacy of this was recognized and an effort made to bring them more closely in harmony and under the jurisdiction of the work of the church. We are glad to note that invariably have these associations reported to the General Conference and that at all times the right of supervision of the conference has been recognized.

But to-day we are confronted with a new situation. It is essential that provision be made for better Sunday school lessons. All credit is due our splendid editors of the past, but to-day we know more of our problems than we did ten, twenty, or thirty years ago. The Sunday school is for the religious education of both the child and adult, but primarily that of the child. A course of sermons through the year covering repeatedly only a few limited parts of the word of God is not adequate for either children, young people, or adult religious education.

If this work is to be done effectively it should take into consideration all that is known in child physiology and psychology. It should take advantage of the best that is known in the work of the naturally religious development of the child and how to assist that development. It should also take into consideration our practical experience in Sun-

day school work. But finally, it must especially take into consideration the essential teachings of the church, the word of God as set forth in the Bible; and to represent adequately the teachings of the church it should have church approval.

Should Not End With Children

This work should not end with the children, but should continue on behalf of the young people. Much is already being done for a few young people at Graceland College, but this work should be extended and made available for all, whether they meet fifteen hours a week at Graceland College or one or two hours a week in the local church, or only one half an hour in the Sunday school on Sunday. It should develop to take into consideration adult class work and may eventually be made a strong help in outlining programs for the priesthood meetings.

Certainly this should not be done by the department of the Sunday school. It may be done by the department of religious education, and by a committee or board representing the leading quorums of the church and appointed by the General Conference. At least it should be done under the direction of such a board. To do this effectively it must be unified; to do this effectively it must have the approval of the church.

There seems no reason why we should circumscribe ourselves by a constitution and a separate Sunday school organization. There is every reason why we should rather reorganize this department as the department of religious education for the church. Such a department with an appropriate general conference lesson board should have the supervision of the teacher training courses, as well as the courses in religious education, regardless of where they may be given.

The Sunday school work and classes should be continued, but made more effective. By being made more effective we mean that as rapidly as possible better facilities be secured and lessons secured best adapted to the children of each particular age.

But in addition to that there should also be a sermon or sermonet for the young people, and another which may be given simultaneously for the younger children, as rapidly as such can be provided for. Even though there be but some twenty to twenty-five children to attend, even though there be but five or ten children, it were better that such an occasional sermonet adapted to their years and comprehension by one who has made special preparation for that work should be given than that they go always to swell the adult congregation and hear that which is beyond their understanding.

Eventually it should be extended further and provision made for week-day classes. This may include classes now held by the young people on behalf of the Religio, classes in religious education held by the Women's Department, home class work, and priesthood meetings. For there is much more yet to be done to provide more adequate religious education.

In fact, we have placed the stress upon secular education in providing five days a week with children in school from five to six hours a day, as compared with the single Sunday school hour. There is need for an extension of the work of religious education, and the work in religious education, whether previously offered at Graceland College, by the Zion's Religio-Literary Society, in the Women's Department, in the Sunday school, or elsewhere, should be unified under the direction of the church in a definite department of church work.

S. A. B.

Some fish are more valuable in the water than in the net.—J. A. Koehler.

Church's Largest Sacrament Service

Over seventy men serve about 3,300 with bread and wine in a total of fifteen minutes. Two capacity audiences, yet not room enough for all. The largest audience the church has ever had at a sacramental service.

With the First Presidency in charge, the first devotional service at the conference was successfully conducted at the tabernacle, with a simultaneous service at the Stone Church in charge of Bishop M. H. Siegfried, assisted by J. B. Wildermuth and J. W. Metcalf.

The Stone Church meeting was provided as an overflow to accommodate those who could not find seats at the tabernacle, yet the large upper auditorium was insufficient, though many were standing, and a goodly number had to be content to return to the tabernacle and stand around outside.

The Old Songs Used

The songs were contained in a new song pamphlet gotten out for the occasion by Harold C. Burgess. The old-time favorites were sung, such as "All hail the power of Jesus' name," "My faith looks up to thee," "My times are in thy hands, "Jesus, I my cross have taken," "Nearer, my God, to thee," "Sovereign and transforming grace," "I need thee every hour," etc. The songs were all led by Elder Frank A. Russell.

The opening prayer was by Elder T. W. Williams, who with eloquent fervor asked God's choicest blessings to come to his church at the opening service, to remain throughout the conference.

President F. M. Smith stated that the emblems could not be served to those standing outside and that all general officers were to be seated on the platform till it was filled. A considerable portion of the space on the large platform was occupied by the seventy men appointed to serve. These men had met the previous evening and knew exactly the apportionment of work, so that when the wine was served it took exactly eight minutes from the time they began to file out till they had all returned. The serving of the bread took considerably less time, probably not over five minutes for the entire 3,300 persons.

An oblation was taken, totaling \$480.50 at both services.

A Precedent Set

Perhaps a precedent was established, but as President Elbert A. Smith said, necessity knows no precedent, and because kneeling was impossible, all were requested to stand with bowed heads while the blessings were asked on the emblems.

He suggested that it was not practical to throw the meeting open to a general prayer and testimony participation, but instead he would call on several of the brethren. Elder Walter W. Smith reiterated a statement of Brother Elbert's that the church had seen no such gathering before. He reviewed the past, where the church had met at Kirtland to dedicate the Temple, at Far West and at Nauvoo in wonderful assemblages. They were laying corner stones and dedicating buildings, while we were laying spiritual foundations and dedicating ourselves—perhaps a greater thing so far as significance is concerned. "It is an opportune moment," concluded the historian, "to dedicate ourselves anew to preaching the gospel, living our religion, listening to the voice of inspiration to help us attain our ends."

Apostle Gomer T. Griffiths was called on. He has spent forty-six years in constant service in the ministry, and over thirty-five years in the Quorum of Twelve. He began as a weak boy and was not boasting of his strength to-day. His

testimony was that he was glad he was a Latter Day Saint. Ever since 1866 he had assisted the leading officers of the church. He was willing to abide God's will and earnestly desired that the conference be attended by His power.

Bishop B. R. McGuire was called upon as one who carried a heavy burden and was subject to criticism constantly in the carrying out of his responsibilities.

Brother McGuire testified that the gospel was indeed "the power of God unto salvation," and believed we were here primarily that we might better cooperate and demonstrate that the gospel is the power of God unto our salvation as a group. He rededicated his life to the cause and asked that as a praying people we remember him as he would remember us.

Patriarch John Shields, of Canada, was asked to speak, and in responding expressed gratitude for the sound of the gospel. He had held membership previously in two other church organizations, and friends had said that had he been as faithful and devoted in them as in this church, he would have attained the same sort of results. "But the criticism was not founded in fact," he insisted, believing implicitly the statement in Doctrine and Covenants that without the priesthood and the ordinances of the church the power of godliness in its true sense is not manifest to men in the flesh.

Challenge to the Young

Saying that the zeal and enthusiasm of the elder men in the church was matched by that of the younger men, Brother Elbert called on Elder Floyd M. McDowell, who expressed appreciation of the privilege and responsibility of speaking and would offer a challenge to the young people of the church to take up the work of the older men, who must lay down the armor because of advancing years. The earnest wish of our young brother was that we could catch the vision which had actuated leading social workers of the day and carry out our great program triumphantly.

Though the session could not be a prayer meeting in the usual sense, President Elbert suggested that the Saints have a prayer meeting in their hearts each day, to the end that the conference might be all that it should be.

At the Stone Church some interesting short testimonies were had from the audience. Apostle J. F. Curtis gave a specially good testimony. Elder John Cooper, of North-eastern Illinois, led in prayer, and a prayer for the congregation was offered by A. Carmichael, of Lamoni.

Our Religious Education Program

Brother McDowell pleads that we appreciate the needs of the pupil and proceed to supply those needs rather than to insist on something which may drive him away.

Brother Floyd M. McDowell, who has a right to be called "Doctor" from having acquired the degree of doctor of philosophy, but who seemingly cares little about what we call him, is often warned to put the soft pedal on the word *education*—to call a rose by some other name to see if it is as sweet. But he says he cannot. He believes in education in its true meaning and, at the expense of popularity in some quarters, will persist in urging education as a means to the end we seek.

In his address Sunday evening, October 1, attended by a small audience, he laid as a basis the thought that our social and our religious educational programs harmonize beautifully. If not, they would not secure his allegiance nor cause him to urge others to accept them.

As did President Smith at the 3 o'clock service, our brother

said he liked the term *religious education*—meaning learning to live our religion: education as a process rather than as a thing.

Our Sunday schools too often, he said, are but places where we come to spend hours debating as to the origin of the Melchisedec priesthood; whether Adam died the day he partook of the apple or at some other time; as to the breed of rooster that crowed because of the perfidy of Peter. We do all this and let the eager youngsters with their current problems brought in from the week's experiences go untouched, trying to foist upon them something which may not relate at all to their present lives, then wonder that they leave us, often never to come back.

A religion that has organization, knowledge, emotionalism, and doing good is the kind we ought to have. The danger is in one type predominating and leaving out all the others, was argued.

"The program of religious education we seek to establish will not dispense with the guidance of the Holy Spirit," he emphasized, "but would encourage its operation and seek to instruct and help our army of teachers see their problem and solve it. We must not wait till the child has gone wrong, then start out to reclaim him. Let us keep him doing right, living right, and not lose him to the evils of the world.

"The Boy Scout hike, the Oriole social, the Temple Builder activity which does not help in the religious education of the participants is not worthy a place in the church."

Brother David Dowker led the song service. Blanche Allen Needham sang one of her typically beautiful solos.

The Young People's Organization

The Religio was from the first an organization of, by, and for the young, for study, recreation, and social development. Its religious work was necessary and has been well done. Are we not ready to move forward?

As we have previously pointed out, from the beginning of the Reorganization there have been various efforts of the young people to meet for study. In 1867 there was a philosophical and theological institute in Saint Louis. In the eighties there was a students' society in Lamoni.

We have been asked as to the origin of that beautiful sentence, "Get thy spindle and thy distaff ready, and God will send thee flax." How many know, or how few? This was the motto of the Lamoni Students' Society and was suggested and composed by that great lover and friend of the young people, Sister Marietta Walker. For that class it has proved true, for without exception each one of them has done a notable work in the church.

Young People's Organization

It should be remembered that these were organized of and by the young people. The same is true of the Young People's Improvement Society organized at Saint Joseph, Saint Louis, and elsewhere. In 1892 an effort was made to form a general organization. In 1893 the constitution was presented and the Zion's Religio-Literary Society came into being.

We were rather surprised when we came to look back to realize how distinctly this was an organization by, of, and for the young people. J. A. Gunsolley was first vice president, but soon became president and continued in that office for some twenty years. But he went in a young man of thirty years of age. The general secretary, J. A. Hitchcock, was not over twenty-six. When he died in 1900 his successor

was twenty-eight years of age. The first general treasurer, R. Archibald, was about twenty-six or twenty-seven years of age, and when he was succeeded by the writer of this sketch, the writer was not of age, though that fact was not known by those who appointed him.

We see from this that the organization was controlled by the young people. Every one of the earlier officers were thirty years of age or under for some years at least.

The Society at first was preeminently one for recreation, social and literary. They held debates, read papers, wrote essays, and met nearly every week in a picnic or other social event. But in 1898 these same young people felt the need of some more serious development and definitely provided that the Book of Mormon should be taken up as a principal study.

For a time provision had been made for separate work each Friday evening with the historical department, literary department, a religious department, and a temperance department. But in 1898 the Book of Mormon became the study of the Religio. Later the Book of Doctrine and Covenants was taken up.

But the program of a literary nature still took at least one half hour of each meeting, with music, debates, and essays.

Nor were the social features ignored. The intention was not to ignore or destroy the social features, but also to take up serious work. It may be that in some of the later societies this social feature was neglected, despite the fact that the work of the vice president was that of chairman of the social committee.

Religious Education Necessary

When the Religio was organized its work in religious education was necessary. That work has been done and well done on behalf of the church. Those who have been affiliated with it in official capacity naturally regret to see its passing; but that feeling is largely sentimental. Those who have been for the longest periods of time general officers, who have fought its battles, who have seen it succeed, are glad to recognize how fully it has succeeded on behalf of the church, and to see this work better handled by another department of church work.

The Religio has started many noteworthy movements: the gospel literature committee, social purity work, the library commission. It also imitated the coordinating committee. It took up and strengthened the home class work of the Sunday school and also the library work. It always has been forward looking and ready for progress; hence it is ready to-day to pass out of existence, if thereby the work of the church is prospered. It stood fast for the necessity of more religious education than was offered in the Sunday school. But this is now clearly recognized, and the department of religious education must and will provide courses in the Book of Mormon, Doctrine and Covenants and Church History for at least supplemental work, even though its predominant work is with the word of God in the Holy Bible.

The question which is now before the church is not, Shall the young people have religious education? Every careful student recognizes that adolescence is the time for religious progress and that this extra class work in religious education should be continued by the various locals. The question before us now is, "Is there need for a distinctive young people's organization? There is a need for some special general organizations. The Temple Builders, Orioles, and Boy Scouts have also justified themselves. There is need for better work in teaching sanitation, hygiene, and health. There is a need for better organized work in recreation, and in many instances in church work.

More Effective Local Work

But while we take up these new factors we do not want to ignore or lose that which has been so hardily gained. We do want to avoid all necessary duplication and overlapping, especially in the organization of our general work, and to make the time spent in local work more effective.

With the educational work in religious education provided for the young people by the Department of Religious Education; with the work in secular education and literary work provided by the Educational Commission and Graceland College extension courses; with hygiene and sanitation and health cared for by the Health Department; with special organizations of Boy Scouts, Oriole Girls, and Temple Builders; the question now before us is, Is there needed a special organization for the young people? and if so, just what shall be the form which that organization should take, and what shall be its purpose, having in view the best good of the work of the church as a whole and the establishment of Zion?

S. A. B.

Zion and Consecration

Not from fear nor for reward, but for righteousness and truth.

From all over the country if not all over the world the question comes, What is the church doing to offer a refuge for the oppressed and to secure economic and social justice? This is the great theme before the church to-day. We must not neglect personal righteousness, because no real social progress is possible without personal righteousness. There can be no social substitute for the necessity that each man shall put himself right with God. If a social remedy is offered as a surrogate for righteousness it will fail.

There is also need for deep and earnest and individual prayer, that with all of our learning we may get understanding, and with all of our knowledge we may receive wisdom; that wisdom which comes from above. There is need that every man and every woman, every young man and every young woman shall so live as to receive the inspiration of the Spirit of God.

But the great need of the world to-day is that along with personal righteousness we shall realize that the man who says, "I love God," but loves not his brother, according to the epistle of John, is a liar. It is a harsh word, but there is necessity for the recognition of the social aspect of religion, not leaving undone those other things which are also needed.

So as this conference meets, there is no immediate question dealing with the present more important than that of the establishment of Zion, including within that thought the social justice and righteousness which belongs with stewardships and the consecration of our all to the cause of righteousness.

Salvation has been preached from the standpoint of fear: "Flee from the wrath to come," and the shaking of the sinner over hell fire. The temporal law has been preached from the same basis, from the construction placed upon, "He who is tithed will not be burned."

But the person who does right because of fear of punishment can be controlled by the fear of more immediate punishment, and will sacrifice that which is to come for the sake of present well-being. The boy who obeys his father simply because of fear his father will lick him will not obey him as soon as he thinks he can lick his father. Of course in a religious sense this latter does not apply, but it does apply that those who are controlled by fear are not upon a stable foundation.

So the man whose vote can be bought deserves and re-

ceives condemnation of public opinion. The boy who obeys his father because of hope of reward is liable to be subject to the highest bidder in the years to come; yet religion has been taught, from the point of view of future reward, and the financial law taught from the basis that it will bring larger herds, bigger salaries, more for selfish interests.

We are convinced that the way of righteousness does pay the best in the long run and will soon in the shorter run; that it is best in the fullest sense of that term; that he who does right will escape the punishment deserved by the unrighteous; that it is, therefore, the path of safety. But the only sure foundation for spiritual salvation or for the temporal law is the basis of the love of truth and the love of righteousness. The boy who obeys his father because he loves him will obey him though the father be bedridden; and care for him though his father is no longer able to provide for himself, let alone for others.

These are only crude illustrations of the great underlying principle that consecration means an intellectual choosing of that which is best, and of a devotion of ourselves, our talents, as well as what we possess to the cause of God and his Christ.

Study Classes Get Good Start

Those in charge pleased with good response in all classes.

The three classes meeting each morning in the Stone Church at 8.30 to 9.30 held their first meeting on Monday morning and were told by the three teachers the character of the work proposed.

After the division into classes it was found that M. A. Etzenhouser had about 75 who wanted to consider "The psychology of the adolescent," Mrs. M. A. Etzenhouser had about 50 who wanted to know about "Social service," and Doctor G. L. Harrington had about the same number who were interested in "Child welfare."

The outlook for this series is good, and more persons ought to be in attendance regularly. Those in charge of the courses are experts in their line, and the opportunity is one not to be had by many in the church, especially since it is all given with the needs of our church in mind, and special consideration of our problems and machinery.

Morning Prayer Service a Success

The first of the weekly prayer meetings, held at 9.30 a. m., in charge of J. F. Garver, R. V. Hopkins, J. A. Tanner, was well attended. The necessity for arriving at an understanding and a proper basis took some of the time and possibly affected the meeting a little, but the general results were a very active and spiritual prayer meeting. From 1,800 to 2,000 persons were present and it was a fine representation of the Saints.

The brethren in charge are well pleased with the service and have much confidence in its further development as the days go by.

The Saints are urged to be in attendance promptly, not later than 9.25, and must bring all requests for prayer to the stand in writing.

Special themes will be announced at the services to be considered by participants.

The weather Sunday was very pleasant. The sky was partly cloudy most of the day, clearing by night. The temperature was inclined to be too warm, and autoists were on the street in their shirt sleeves, President F. M. Smith being one so clothed after the sermon in the afternoon.

Far West

An item in HERALD of September 28, referring to illness of Brother R. D. Weaver seems to have been unintentionally worded in such way as to be misunderstood by some one. It was intended simply to report that Brother Weaver, who came to the Sanitarium suffering from illness, was now making rapid recovery, as a result of successful operations and good nursing.

September 20.

R. S. SALYARDS.

San Francisco, California

Of late we have been favored by the presence of some of our church officials to gladden the hearts of the Saints, and strengthen their faith.

August 27, Bishop McGuire and wife were here. September 3, Apostle J. W. Rushton and daughter were our visitors. We have also had A. C. Barmore and wife and John B. Carmichael. Brother Barmore and wife sailed for Australia, September 8, on the steamer *Tahiti*, with the best wishes and prayers of the Saints here.

Two girls were baptized here on September 17 and one on September 24, Priest Emery Parks officiating. They were confirmed September 24 by Elder J. A. Saxe and the writer.

September 24, we took up collections for Graceland. Sixty-seven dollars were collected from church, Sunday school, and Religio. We are doing our bit.

Among our recent visitors was a brother from Oklahoma, H. A. Cruner, who is serving in the Navy but does not forget the church services.

Our Sunday school is doing well, with good attendance. They report sixty-nine members. The Religio is holding its own and is still interesting and instructive. There is peace and unity in the branch on the side of the great majority. As a rule we all enjoy the Spirit of the meetings and are still trying to be Saints. We are still looking forward—Zionward.

GEORGE S. LINCOLN.

New Rules of Order Ready

The new edition of Rules of Order and Debate is on sale at the conference for 75 cents a copy, at the book stand near the tent. There seems to be a big pre-publication demand for such a book, perhaps accentuated by the lack of such a work for several years. It is not known at this writing just what steps will be taken about making it the official book of the church, though no doubt some action will be taken during the conference.

It is a relief to be away from the street car line with the conference. The Stone Church as a gathering place for the large crowds has the disadvantage of the service being periodically interrupted by the passing of street cars, which prevent the speaker from being heard by all the audience. This is not so inconvenient in a preaching service as in a business session.

Brother Prescott A. Foo, our Chinese brother present at the conference, and who has been in the missionary field in the Nauvoo District the past summer, recently entered the matrimonial state by marrying Sister Lois G. Cooper, of Shawnee, Ohio. They have known each other by correspondence for some time, and following a trip to the Kirtland reunion they were married at Lamoni, Iowa, September 23, by Elder Ray Whiting. She remained in Lamoni. They expect to go to Hawaii, the native land of Brother Foo, after conference, where they will be engaged in church work.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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MISCELLANEOUS

Conference Notices

Gallands Grove, at Mallard, Iowa, October 21 and 22. Please send branch reports to district secretary and ministerial reports to C. E. Anderson, Fort Dodge, Iowa. Lena M. Talcott, secretary, Arion Iowa. E. R. Butterworth, president, Dow City, Iowa.

New York, at Fulton, October 21 and 22. Organization at 2 p. m. Saturday. Anna Brothers Lloyd, secretary. A. E. Stone, president.

Toronto, at Toronto, Ontario, October 27 to 29. Friday will be devoted to departmental work. Sessions at 10 a. m., 2.30 p. m., and 8 p. m. Saturday at 10 a. m. organization and business; sessions at 2.30 and 8 p. m. Sunday: prayer service, Sunday school, and preaching at the usual hours. Special musical programs, financial program, and priesthood meetings during the conference. Branch officers are requested to send statistical reports and credentials to secretary at 326 Shaw Street, Toronto, before October 24. David Pycock, president. Floralice Miller, secretary.

Patroness Bazaar for Graceland's Needs

The Patroness Society have pledged to pay for the canning outfit used by Brother Bullard at Graceland and also wish to install an electric vacuum cleaner at that place. Anyone wishing to donate for the bazaar, aprons for ladies and children, towels, pillow slips, laundry bags, money, etc., will find their articles very acceptable. No fancywork material is desired—just really needful articles. Mark each article with price of material only, and the Patroness ladies will mark the selling price. If you are interested, send donations on or before November 4, to Mrs. Charles France, 304 South State Street, Lamoni, Iowa.

Sister C. D. Davis, of Erwin, Tennessee, writes: "We would be glad to have any of the elders come to see us if they happen to be coming this way. We live sixteen miles from Johnson City, which is on the Southern Railway, and Erwin is on the Carolina, Clinchfield and Ohio."

Women's Department Report

To the Presidency: Your communication of July 15, asking for a report of the work of the Department of Women for the past two years, has been received.

In explanation we will say that Mrs. Anderson handed to you a detailed report of the work of this department at the time of her resignation as superintendent. I can give only a very brief report of the work since taking over the superintendency about May 1, 1922.

A reorganization of the executive of the Department of Women took place after the change in the superintendency. The following were chosen:

Mrs. Ida Etzenhouser, first assistant superintendent; Miss Nellie Sampson, second assistant superintendent; Mrs. Grace Morrison, secretary; Bishop B. R. McGuire, treasurer; Mrs. Anna Murphy, organizer in Zion; Mrs. Jennie Robinson Yingling; Miss Pauline James.

After a conference with T. W. Williams, general superintendent of Religio, consultation with President F. M. Smith, and correspondence with President Briggs and F. M. McDowell, Miss Addie Belle Chappell was chosen to succeed Miss Mary Steele as supervisor of the young women of the church, Miss Steele having to resign because of ill health. Miss Chappell will assume responsibility in September. During the time intervening between the acceptance of Miss Steele's resignation and Miss Chappell's taking charge, Mrs. Grace Morrison has very capably handled the correspondence and the filling of orders for supplies. Mrs. Morrison has long been interested in the work of young women, being for a time assistant to Miss Steele. We heartily recommend Mrs. Morrison for such activities should there be need for further service.

Mrs. Audentia Anderson has resigned as editor for the Women's Department column in the *Herald*. Her resignation has been accepted by the executive. Further appointment, should you wish to continue this column, is now in the hands of the editors of the *Herald*.

Immediately after assuming responsibility as superintendent of the Department of Women, the work of coordinating our reunion activities with those of the Sunday School and the Religio was taken under consideration. The three department heads met with the General Reunion Committee appointed by the Presidency, and certain field workers were chosen. The assignment of their various fields was left to the General Reunion Committee. The general superintendents of the Sunday School, Religio, and Women's Departments prepared a reunion program which we thought would be of great assistance to the people in charge of reunions. We also sent letters of instruction to all field workers and letters of explanation to all district presidents, so that there would be no misunderstanding between the various workers. In my limited experience with reunion work, may I add the reunion programs were heartily indorsed, and adhered to in the majority of reunions heard from. The suggestion made by the First Presidency in the *Herald* of June 7, 1922, in regard to "district reunion program committee" should be emphasized during the year so that the logical reunion program committee may have time to plan and arrange for the various activities beforehand and not wait until on the ground or perhaps never done. Ignorance on the part of those in charge is one of the chief causes of disturbances in branches and districts.

In order that we might be prepared to give some definite, concrete things that the women of the church, who had no desire to study but who would work, might do which would be worth while, we corresponded with the superintendents of the church homes and sanitarium, and obtained lists of articles needed. These lists will be sent to every branch, giving the women specific directions as to kind of material, style, measurements, etc. Many of the locals are taking up this work with enthusiasm and interest.

The department, under the direct leadership of Mrs. Jennie Robinson Yingling, a member of the sanitarium committee, is actively engaged in both Independence and Kansas City in preparing vegetables and fruits as well as clothing and needed linens for the Sanitarium. This work will spread out into other districts as soon as possible.

Mrs. Madge Siegfried, historian of the Department of Women, resigned in May, 1922. Her resignation has been accepted by the executive of the department. Since we have a General Church Historian and he is equally interested in the work of all departments, it is the opinion of the executive that the work of obtaining historical data, etc., come

under his general supervision instead of the executive of the Department of Women. If it is the wish of the Presidency, it is agreeable to the General Church Historian and the superintendent of the Department of Women to transfer such historical data and the present historical collection to the general Department of History.

After consultation with Doctor G. L. Harrington, superintendent of the Health Department of the church, it has been deemed wise to discontinue the health and birth records as now sent out by our department. This decision was reached after a careful survey of the field had been made. Competent workers could not be found who felt free to give it the needed attention. No one but a nurse or doctor could handle this phase of the work.

Since the Home Department as now conducted distributes Sunday School, Religio, and Women's Departments literature, and has no more specific connection with the Department of Women than any other department, as all departments are interested in the homes, we recommend that unless some better method be devised, a general church Home Department superintendent be appointed, for the reason that we feel it has a mission distinct and important, serving as a missionary arm of the church. The Department of Women has tried heroically to carry on this work since it was unexpectedly and unpreparedly thrust upon us more than two years ago. It requires quite an expenditure of time and money, for which our department is unprepared. Nothing but confusion has resulted since it was placed in the Department of Women.

We recommend that the cradle roll be returned to the Sunday school, where it formerly was, and where it seems quite justly to belong. A number of the Sunday schools are still carrying on the cradle roll work, and this breeds confusion and unpleasant experiences. The Department of Women can still prepare and encourage the study of child welfare. The present outlook of the Sunday school makes for better understanding of child life, and through proper coordination, these two departments can link up the work more satisfactorily than it is being done under the present arrangement.

Will list places visited and number of meetings participated in during our summer tour. Chicago, one; Detroit, two; London, eleven; Buffalo, one; Niagara Falls, United States, two; Niagara Falls, Canada, one; Toronto, two; (visited Montreal, no meetings;) Onset, seven; Deer Park, four; Erie Beach, five. Plans to meet the Saints at Hamilton, Youngstown, and Saint Louis were unsuccessful.

While attending the London reunion the work done by the Saint John Nursing Division was investigated. Mrs. E. K. Swindall, a nurse of splendid ability and experience, supervisor of one of the Saint John nursing divisions, expressed willingness to conduct such work for the church if it was wanted. After this matter was taken up by wire, and we were told to organize a nursing guild or division for the church, we consulted with such district officers and Apostle Griffiths who were present, and selected the following officers of said guild (as the nursing supervisor preferred to call it):

Mrs. E. K. Swindall, supervisor; Mrs. Sarah Fishleigh, assistant supervisor; Mrs. Frank Gray, secretary; Bishop Burger, treasurer.

These names were presented, and indorsed by the London district conference. Mrs. Swindall is now outlining the courses which she expects to use. She has sent some portions in already to Doctor Harrington for his criticism, suggestions, etc. We recommend that this Nursing Guild Number 1 of the Latter Day Saints' Church be under the direction of the Health Department of the church.

DORA GLINES,

Superintendent Women's Department.

September 8, 1922.

The Independence Institute takes a vacation during conference. The close proximity of Kansas City makes it a big pulling power to the young people, who too often leave school very young. The institute with its evening classes for those who desire them, offers an opportunity greatly to be appreciated by those who come to themselves sufficiently to desire further schooling, and make consistent effort to get it. There are over eighty enrolled for this term, but about 250 attending various classes.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1108, Act of October 3, 1917, authorized July 21, 1921.

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Independence, Missouri, October 11, 1922

Number 42 41

Conference Business Sessions

Very little business completed during the first week.

Tuesday, October 3

Of the conference sessions, the Sunday program and the special features of the program during the week are discussed in separate articles. This includes study hours, the lectures, the prayer meetings and sermons, and the musical and social functions. Concerning the business sessions, but little business was completed the first week.

The conference met only for a short time Tuesday afternoon and then adjourned to give the quorums further time to consider the document presented Monday afternoon. The Seventies had agreed to ask the Presidency, Twelve, and Bishopric to send representatives, so that they might know the cause of differences suggested in the letter of the Twelve and Bishopric. But two quorums reported. The Seventies and the elders reported progress and further sessions announced.

A communication was read from the Detroit District urging legislation for a strict enforcement of a rule against the use of tobacco by the ministry and against those called for ordination. That is, it would prohibit the use of tobacco by the ministry and would prohibit ordination of those who use it.

The Kirtland District sent in a resolution favoring stewardships and urging that as an initial step all church employees be placed on that basis; and further, that all who gather to Zion be required to comply with that law.

The Massachusetts District desired to change the name of the district to Southern New England District.

The Kansas City Stake asked for lessons for the priesthood. C. J. Hunt, W. D. Bullard, and H. O. Smith were appointed as the administrative committee.

The Presiding Bishopric announced a meeting with the Aaronic priesthood at the Stone Church immediately after the service.

Announcement was made of a young people's mass prayer meeting in charge of John F. Garver and D. T. Williams, to be held after the preaching service Tuesday night, the theme to be the special problems before the conference. The business session adjourned at 2.25 p. m., Bishop M. C. Fisher having offered the opening prayer and Apostle John W. Rushton the benediction.

The letter presented by the Quorum of Twelve and Presiding Bishopric appears elsewhere. This letter was first presented to the various quorums and finally in a slightly different form to the conference on Wednesday, October 4. As presented to the quorums it was signed by each member of the Quorum of Twelve in Independence, except U. W. Greene, who was seriously ill at his home, and by each member of the Presiding Bishopric.

The quorums all met immediately after adjournment of the conference on Monday and met also Tuesday morning, as well

as again on Tuesday afternoon after the adjournment of the conference.

Wednesday, October 4

On Wednesday, at 2 p. m., President E. A. Smith took the chair, and after the usual opening exercises presented the reports received from the quorums on the document referred to them on Monday. The Seventies, by a vote of 48 to 16 voted to defer action pending a decision, by the quorums involved, on the matters mentioned in the report of the Twelve. The high priests adopted the document by a vote of 55 to 13; the elders reached no decision. The Aaronic priesthood requested the Presidency to call the Joint Council that had adjourned May 16, 1922, to meet September 20, 1922, and that had not reconvened, that the matters before it might be disposed of. The evangelists had not yet met in official separate session.

On Wednesday the Order of Bishops reported that inasmuch as the Presiding Bishopric was involved in the matter pertaining to the document from the Twelve and Bishopric, the Order had voted, the vote not including that of the Presiding Bishopric, to meet with the high priests. They did not therefore feel justified in acting separately.

The Presiding Bishopric reported that they had given consideration to the document from the President but were not ready to make final report. The elders reported that in mass meeting they had by a vote of 95 to 57 decided to defer action pending further discussion by the conference and quorums.

The Quorum of Twelve presented the document referred to the conference, asking the conference that action be deferred until these matters were disposed of. A motion was then made that the request of the Quorum of Twelve be concurred in by the assembly. This was followed by a substitute that the matter submitted by the Twelve and Presiding Bishopric be referred to the Standing High Council of the church for adjudication and decision. An amendment to the substitute was offered, striking out *Standing High Council* and inserting *Presidency, Twelve, and Seventy as provided for in the law*.

President F. M. Smith arose and objected that the procedure was a distinct irregularity in a document coming to an assembly in this way, when it was referred to the quorums for consideration. He then withdrew because of what he considered the personal nature of the matter. Immediately upon his withdrawal, Bishop J. A. Koehler secured the floor and spoke at length in favor of the substitute. He was followed by Elder Daniel Macgregor, arguing for the amendment to the substitute. Then Apostles G. T. Griffiths and T. W. Williams spoke in favor of the original motion. The discussions were wide in scope and not strictly confined to the question, but discussed the basis on which the question arose. Apostle Williams discussed the duties and responsibilities of the Quorum of Twelve and continued to the closing hour, when Elder Lonzo Jones secured the floor.

Thursday, October 5

On Thursday, after fervent prayer by Apostle J. A. Gillen and a few opening remarks by President E. A. Smith, the floor was granted to Elder Lonzo Jones, who had obtained it at the close of the previous session. Elder Jones, the instructor in religious education at Graceland College, also dean of men, favored the tabling of the motions before the house and outright adoption of the document of the President.

Elder A. H. Christensen next spoke. Though timid in the face of the microphone, he spoke at length in favor of a patriarchal or monarchical form of government, but that we did not wish our monarchy limited like that of Great Britain. He favored referring report of the Twelve to the High Council of the church as called for in the substitute.

Contrary to the usual rule, there were not two or three claiming the floor at once, but at the end of nearly every speech through this whole discussion there was a pause before anyone arose. This was particularly noticeable at this point, but finally Bishop B. R. McGuire arose and deliberately reviewed the past six speakers. As a signer of the report of the Twelve when it was presented to the quorums, he naturally favored its recommendation, though he favored a final reference to the Presidency, Twelve, and Seventy.

Elder C. E. Wight then took the floor against all of the motions before the house and in favor of the document presented by the president on the first day.

C. Ed. Miller, who was the last speaker of the day, spoke very wittily, leading up to a motion to refer to the general assembly. But this was not in order at this stage of procedure, as there was already a motion to refer, a substitute, and an amendment to the substitute.

E. A. Curtis secured the floor and was promised it on reconvening.

Friday, October 6

On Friday, October 6, President E. A. Smith gave in response to request on the effect of the adoption of any of these resolutions, his ruling as chairman. The original motion was the request of the Quorum of Twelve be concurred in by the assembly. This, if adopted, would mean that the points therein would be removed from the consideration of the body and other business could go on, except that action on the revelation would be deferred until the Joint Council reported back.

The substitute before the house was that the matters be referred to the Standing High Council for adjudication and decision. On this he ruled that if adopted it would permanently remove the matter from the assembly and that the High Council would have full power to act. They might or might not report back to the conference.

If the amendment to the substitute were adopted it would be the same in effect with only a change in the name of the quorums to whom sent. That is, it would be sent to the Presidency, Twelve, and Seventy, who might or might not report back to the conference. If the motions were all voted down it would allow any one of the items of the four in the report of the Twelve to be taken up by the assembly.

Elder E. A. Curtis then spoke in favor of the amendment to the substitute. Apostle Paul M. Hanson followed with a careful review of the history of the relations leading up to the present status. Some of his statements were objected to from the floor, but he withdrew them, as being misunderstood. He read at considerable length from a document presented on behalf of a committee of retrenchment of the Joint Council to the President. One of the audience suggested that the President should be here. President E. A. Smith replied he was not because he felt he was personally involved in the matter brought before the assembly on Tuesday. Apostle

Hanson was willing to support the amendment to the substitute or the original motion.

President E. A. Smith arose at the conclusion of the remarks of Brother Hanson to say that though President Smith was not present for reasons that seemed to him to be good, he desired to set before the assembly some of his views. Therefore he, President Elbert A. Smith, would claim the floor and read the document. He called Elder J. A. Tanner to take the chair. He presented personally his own views, and sought also to express the views of the President. He urged that all of these matters may still be considered and he was willing to do his part; in fact would assure the conference that he would see that opportunity was granted to have these matters as thoroughly canvassed as the conference might desire; that the matter of stewardships had been discussed that very day by the First Presidency and Order of Bishops in Joint Council. But that these propositions did not present sufficient reasons for the failure to consider the document presented to the church Monday afternoon; that all of them could and should be disposed of, but in his judgment need not be so considered and disposed of before the document presented Monday afternoon.

At the conclusion of his remarks Elder John W. Rushton secured the floor and stated that if matters had been so understood before, this debate need not have taken place. He did not speak at great length, spoke briefly on behalf of the document of the Twelve and Presiding Bishopric, and the justification for its presentation. He entered a plea for charity and broad consideration.

W. W. Smith then secured the floor and moved to lay on the table. G. T. Griffiths spoke on a question of privilege, and the vote was taken. The chair ruled that the body could take these matters or any part of them from the table at any time they chose after the transaction of other business. The vote stood 347 to 222. Upon a question as to the accuracy of the count the vote was taken again, with the result of 357 to 235. President E. A. Smith, who had not retaken the chair, then moved that the document presented by the President of the church be referred back to the quorums for their action, and the session adjourned about 5.30 p. m.

Saturday, October 7

On Saturday afternoon there seemed comparatively little disposition to proceed with business. There seemed to be a general relaxation for the day. Most of the priesthood were busy in the forenoon. At the opening of the afternoon session Harold C. Burgess, in charge of the singing, related the origin of the song, "Consecration," written by Albert McCullough, of Lamoni. It was written on the occasion of the series of young people's meetings held at Lamoni in March, 1921, and has become a general favorite among the Saints to whom it has been introduced. The tune used is the Hawaiian melody, "Aloha Oe."

The conference crowd was greatly augmented for the afternoon session and over Sunday by a large number of the faculty and students of Graceland College, as well as Saints from elsewhere.

At the opening of the session President E. A. Smith called attention to the Rules of Order for Deliberative Assemblies which provides that neither applause nor hissing shall be allowed in our assemblies, and hoped this would be observed hereafter. Elder R. V. Hopkins, pastor in Zion and for many years a professor of ancient languages in Graceland, offered the opening prayer.

With regard to the document submitted on Monday, the Seventies had reached no decision; the Twelve asked more time. Consideration of this document was then by vote made the order of the conference for Monday at 2.15 p. m.

A motion was made by Daniel Macgregor and seconded by W. P. Bootman that we take up the reaffirmation of Conference Resolutions numbers 230 and 231 which read as follows:

"No. 230. Whereas, first, The revelations accepted by the church make it the duty of the church to liberate the hands of the Twelve and the Seventy; and

"Whereas, second, The Twelve and the Seventy, as the especial witnesses of the church to the world, should first go as missionaries into all the world, and

"Whereas, third, We believe that the funds of the general church treasury should be first used to supply the families of the Twelve and Seventy, before the families of the high priests, elders or priests are supplied, or money employed to send high priests, elders or priests to distant fields of labor, therefore be it hereby

"Resolved, 1st, That no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums shall have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go.

"2d, That the members of the Twelve and the Seventy should be all assigned to missionary labor, in harmony with the law; the funds of the church be used for the prosecution of their missions, and the support of their families.

"3d, That if the number of the Twelve and Seventy are insufficient to supply demands for general ministerial labor, and there be funds to sustain other families than those of these quorums, then members of other quorums may be chosen and sent by General Conference, and their families also supplied from the church treasury, impartially, with the families of the Twelve and the Seventy. (Above article presented by the High Priests' Quorum.)

"No. 231. Whereas, The general church funds have heretofore been used in sending out elders and priests as missionaries, instead of sending those whom the law directs as the proper ones who should have precedence; therefore be it

"Resolved, That we recommend to this conference that the funds for missionary purposes be used to release, first, the quorums of the Twelve and Seventy, who should, properly, be the general and leading missionaries of the church to the world as the law directs. (Above presented by the Quorum of Seventy.)"

[Both of the above resolutions were presented to General Conference and adopted September 16, 1880.—EDITORS.]

Some one called attention to the fact that the vote of submission of this proposition of reaffirmation was unanimous, for once. One of the seventies arose to say that they were not all there.

Adjournment of the session was proposed by motion but on vote was denied.

The standing of the new book on parliamentary usage published by order of conference and already in circulation, entitled, Rules of Order for Deliberative Assemblies, was brought in a ruling by the chair that in these assemblies it would be used as the authority.

Proceeding with the motion before the house, Apostle T. W. Williams spoke heartily in favor of the readoption and reaffirmation of this resolution, asking a carrying out of the ideals in the document. Elder Wipper, a seventy, also was much in favor, but Elder Christensen, another seventy, was opposed on the basis that the shepherd of a flock is as worthy of his hire as those seeking the flock. Elder E. E. Long, one of the Seven Presidents of Seventy, explained the basis for the action and quoted passages from the Doctrine and Covenants. He emphasized that the first resolution originally came from the High Priests' Quorum. Apostle Gomer T.

Griffiths also spoke in favor, and upon the vote being taken the motion to reaffirm prevailed almost unanimously.

A resolution was presented that the certificates of ordination which limit the representative powers of the minister to one year should be discontinued. This seemed to have caused some anxiety on the part of some of the traveling ministry, as it was felt it meant a reinstatement yearly, and that authority was withdrawn if the card or "license" was not issued. It was explained in return that the certificate was purely clerical, that even though a man did not receive a card for some years, still his ordination authorized him to proceed, and that only silence could withdraw that right. It was further urged that on a few occasions when such an authorization was required that it was rather a protection to have something that was recent in date rather than to carry a "license" perhaps twenty or twenty-five years old. Elders E. E. Long and Daniel Macgregor objected to the card system and Elder A. H. Christensen was not adverse. Elder W. W. Smith gave a historical sketch, and among other things stated that in the early church he had found that the elders' licenses were revalidated at the conference and that he had some in the vault bearing such revalidation. At this point President E. A. Smith stated that the card system was inaugurated by President F. M. Smith between conferences and was subject to any action the conference desired. He also stated that the young people had asked for the tabernacle at 4 p. m. to prepare for the pageant, so he suggested adjournment, which was taken shortly before 4 p. m. An announcement was made of a prayer meeting of all the priesthood at the Stone Church at 4.30 Sunday afternoon.

At the opening of the meeting various resolutions were announced as being before the body, including a report from R. B. Trowbridge, sustained as auditor by the last General Conference. It will be presented to the conference later. A letter from the Peace Committee of the Friends hoping that we might give our united support to world peace, etc., was presented. This document was read by the secretary for the information of the conference.

Monday, October 9

The taking up of the document of the President at 2.15 was brought up at that time, but as reports from the Twelve, Seventies, and Aaronic priesthood had suggested progress and asked for time, the chairman, Elbert A. Smith suggested early adjournment be had. The consideration of the document was set for 2.15 to-morrow.

The resolution held over without action from Saturday was said to be before the house. This resolution provided for the discontinuance of the issuance of the present certificates of ordination.

A vote on the previous question hastened the vote on the resolution to discontinue and the vote resulted in 268 for, and 198 against. Thus the conference voted to discontinue use of the present cards of ordination.

The following was presented by the First Quorum of Seventy, which had adopted it:

"Inasmuch as there is a disposition on the part of some representing the church to repudiate the teaching of a personal God,

"Resolved, that we as the First Quorum of Seventy, place ourselves on record as believing and teaching that there is a personal God, and

"Resolved further, That it is the opinion of this body that no person should represent this church who repudiates this doctrine."

The vote was taken, resulting in 288 for and 199 against laying on the table, thus disposing of the resolution for the present. A motion to adjourn prevailed at 2.30.

Monday's weather was cool, but the sun got in its work and by noon the atmosphere was delightful; after the cool, if not chilly weather of Saturday and Sunday.

Some delegates and visitors with only a little time to spare are here a few days, then leave. Some who evidently expected to stay at home have returned the second time.

All the new men named for the quorums, except Elder Clyde Ellis, who is in the South Sea Islands, are in attendance, but noncommittal on the situation.

Elder A. H. Christensen was mixed on his dates and did not arrive to deliver his sermon at the tabernacle Monday. Elder David E. Dowker substituted with satisfaction to all on the subject, "The joy of service," and Brother Christensen was located in time to make a five-minute apology and explanation. Printed programs are depended on very largely to furnish the announcements, and he had lost his several days ago.

The Largest Testimony Meeting

The big tent was filled nearly to its utmost capacity Thursday morning at the prayer meeting hour, "the largest testimony meeting ever convened in the history of the Reorganization," declared Brother R. V. Hopkins at its close. This, he explained, did not include the sacrament service, but as a testimony service only. At the opening of the meeting the presiding officers discerned "a quiet, reverential, and above all, a spirit of light" present in the service. This continued through the service as testimony after testimony followed each other in rapid succession, the majority bearing witness with much fervor to a knowledge of the truth of the gospel of Christ. No special gifts were manifested, but as Brother Hopkins stated, the "best prayer service is not always one in which many gifts are manifested." Brother F. G. Pitt, in charge of the song service, led with his usual vigor and zeal.

Looking down the long aisles in the tent, during the prayer meeting hours, could be seen many babies, busily and quietly playing with the shavings that carpet the aisle. One little tot amused herself filling and refilling a paper sack; another played with them in her handkerchief; many built them into mounds; and the youngest merely amused himself by seeing them slide through his fingers. One tidy little fellow considered them as trash and set himself the task of carrying wee handfuls outside. At the close of the hour he seemed not to have lost his courage or belief that order and system could be so accomplished, by each faithfully doing his little part, regardless of what the other is doing.

Following are some typical statements gathered from the testimonies:

"Much depends on the mechanics of a prayer service. Leaders of the service do not give their instructions idly."—R. V. Hopkins.

"All that I am, I owe to this work. I have been cradled in this work. The gospel has saved me from many things."—J. O. Dutton.

One young man, in speaking of his experiences in the church, confessed that he like others had been ambitious at one time for the priesthood, and desired to carry the gospel. He was thankful, as others have been, that he had learned some time ago that the priesthood is not all of this work. Having been made cognizant of this fact, he turned his attention to the things which he could do for the work, and had been greatly blessed financially since then.

One middle-aged man testified that he drove fifty miles

Sunday morning to get to the prayer service. This was his first conference. "The greatest joy that I have," he said, "is to stand in defense of this work."

"I would rather be born among the heathen than to make a profession of religion and then make a practice of not observing it."

"I thank God for the plan that he has given; that he has continually thrown about me his Holy Spirit, that he has directed my life, that when influences of evil have come, he has directed me to flee from them, that when opportunities to serve have come, he has directed me to go forward."

"I have been a missionary in this church thirty-five years, and wish I could be thirty-five years longer."

Patriarch F. G. Pitt told us at the prayer meeting that when he heard, at one time, the statement that this work low, but he would not accept, as he preferred to work. He also said, "I cannot do very much, but I can be faithful in what I do. We can all do that."

One time a brother asked him this question: "Brother Pitt, what do you expect to do when you get old?"

Brother Pitt replied that he had never thought about that.

"My faith," he told us, "has always been that if I was faithful when I was young, God would take care of me when I was old. And I can bear testimony that it is true. I have never yet seen the faithful neglected. This work has made me happy and I love to tell the story, because I know it is true."

Brother John F. Garver expressed these sentiments in the course of his testimony: "The day I was baptized, under the divine grace I laid upon the altar of service all the things I had, and all that I ever expected to be, and all that I ever expected to have. I am happy to say that I never have recalled that offering. My desire, my aspiration, my ambition, my prayer, my every effort is, that I may with you keep the faith unbroken."

The Order of Bishops

A great deal of interest surrounds the meeting of the Order of Bishops during recent General Conferences. They do not constitute a separate quorum, for all of our bishops are members of the quorum of High Priests, just as the evangelical ministers are also members of that quorum, though they both meet separately to consider their own particular problems.

The first instance we find of the bishops meeting separately was in 1905 when the question of continuing Grace-land College was up. Bishop E. L. Kelley called a meeting which was attended by 8 bishops, 7 counselors, and 12 agents, who adopted the following resolution:

"That an organization of all the bishops, counselors, and bishops' agents be effected to hold its meetings during the time of the General Conference of the church: to which all bishops and agents shall make their report of work accomplished to this organization, which shall be compiled and properly presented to the General Conference."—Conference Minutes, p. 801.

Bishop E. L. Kelley presided over these meetings until 1916; A. H. Parsons was chosen as secretary and continued to act for several years, till 1913.

In the earlier years the meetings were one of those engaged in the financial work of the church and included the bishop's counselors and agents, but the majority of those in attendance were bishop's agents. Thus in 1906 three sessions were held, with 5 bishops, 7 counselors, and 24 agents in attendance. In 1908 it was reported as the Order of the Bishopric, 5 bishops, 6 counselors, and 19 agents.

In a revelation of the following year (Doctrine and

Covenants 129:8), the word bishopric was defined as follows:

"Men holding the office of bishop under a presiding head acting for the church in the gathering, carrying forth, and disbursing the contributions gathered from the Saints included in the terms of tithing, surplus, free will offering, and consecration."

We do not find a report of their meeting every conference. Still these meetings continued at most conferences and were so reported to the conference.

In 1913 they reorganized, with the Presiding Bishopric in charge, recognizing them in harmony with the revelation of 1909 as the presidency of the order, with J. A. Becker, a bishop, as secretary-treasurer. At this conference for the first time their report is headed "The Order of Bishops," though the terms used in the report are "the Bishopric" and "the Order."

In 1914 they reported twelve sessions, five of them in joint council with the First Presidency and Twelve, with 10 bishops and 3 counselors in attendance. In 1913 the following resolution was adopted, defining the term *The Bishopric*, and from that time on it was a meeting of the bishops and bishops' counselors:

"The term *The Bishopric*, as used in the revelations to the church, refers to the Presiding Bishopric, and also to the association of men holding the office of bishop under a presiding head; therefore,

"1. Be it resolved, That when reference is made to the Presiding Bishop and his counselors, the term *The Presiding Bishopric* be employed.

"2. Be it further resolved, That when reference is made to the bishop of a stake and his counselors, the title *Stake Bishopric* should be used.

"3. Be it further resolved, That when the association of all the bishops and their council is referred to, the term *The Bishopric* or *Order of Bishops* be applied."—Page 1763.

In 1915, 11 bishops and 5 counselors attended six meetings of the order, and held one meeting with bishop's agents; six with the First Presidency, Twelve, and Seventy. In 1916, 15 bishops and 3 counselors met each day. They also held one meeting with the First Presidency and Twelve; one with the First Presidency, Twelve, and Seventy; and one with bishop's agents. In 1916 the Order of Bishops became the appropriation committee for the church and so continues. They presented a definite financial policy on behalf of the Order. From 1913 on, they have met annually.

In 1921 there was no General Conference but a number of the bishops met for two weeks in May to discuss their various problems in the financial law.

In 1918 they presented the following resolution to the conference, which was adopted:

"Whereas, some misunderstanding and confusion has arisen over the statement in Doctrine and Covenants 129:8, and the conference resolution No. 710, concerning the personnel of the Bishopric, therefore be it

"Resolved, That it is the opinion of the bishops present at the conference that the term *bishopric* as used in Doctrine and Covenants 129:8 has reference to the men holding the office of bishop under a presiding head and that these should constitute the Order of Bishops."—Page 2638.

In 1919 they presented five separate reports, nominating various trustees, laying down a new fiscal year to begin July 1, limiting the maximum annual family allowance of general church officers and general church appointees, and reaffirming the financial policy previously adopted.

In 1918, 16 bishops out of a possible 19 were in attendance. It will be noted that from 1918 on, the order became

one of ordained bishops, though by courtesy some of the bishops' counselors attended and were allowed voice.

This year they have announced their purpose to hold one or more meetings with the bishop's agents and solicitors, but they will undoubtedly also meet as the Order of Bishops to consider the important work before them as the Bishopric.

S. A. B.

Oratorio Program

A heavy shower doubtless kept many people away from the church Friday evening, where the oratorio program was rendered. Still the upper auditorium, including the gallery, were well filled, and only a few more could have found places.

The program opened with the chorus, "Unfold, ye portals," from *The Redemption*, by Charles Gounod.

After prayer by Bishop Mark H. Siegfried, L. Eugene Christy, who was the tenor soloist, sang "Lord! vouchsafe Thy loving-kindness," followed by Paul N. Craig, bass, in "Through the darkness Thou wilt lead me." This movement closed with the chorus, "When Thou comest to the judgment," with Mrs. Bertha Burgess giving the soprano solo. These last three were from *Stabat Mater*, by G. Rossini.

Those who have heard these people sing will not need to be assured as to the excellent quality of their rendition. Both Brother Christy and Brother Craig have spent the past two years in further musical study and show remarkable control, the effect of careful training, with voices which were in the start already excellent.

Mrs. Nina G. Smith as soprano was in the midst of her solo, "Hear ye, Israel," from the *Elijah*, by F. Mendelssohn, when the lights went out for three quarters of an hour or longer. Harold C. Burgess, as director, at once arose and led the audience in various songs, "Let the lower lights be burning," "The old, old path," and others, which were interspersed with speeches and readings.

Finally the current was turned on and the chorus was well started on "Be not afraid," from *Elijah*, when the current again went off a few minutes. When the lights again shone forth the chorus repeated this number, which was followed by Mrs. Alice Mae Burgess as alto in "Rest in the Lord," also from *Elijah*.

The chorus, "Glorious is Thy name, Almighty Lord," from *Twelfth Mass*, by Mozart, was splendidly rendered, as was also "With verdure clad the fields appear," from *The Creation* by J. Haydn, a soprano solo by Mrs. Nina G. Smith, and the chorus, "The heavens are telling the glory of God."

The tenor solo from the *Messiah*, "Comfort ye my people," and "Every valley shall be exalted," was a remarkable presentation, followed by the chorus, "And the glory of the Lord shall be revealed."

Three numbers were omitted because of the then lateness of the hour, and the program was closed with the bass solo, "But who may abide the day of His coming?" and finally the *Hallelujah* chorus from *The Messiah*.

All of the soloists are well trained and well repaid the audience for waiting. A few left during the darkness, but comparatively few. Despite the serious handicap of weather and of lights the program as a whole compared very favorably with similar oratorios of the past. The program will be repeated next Friday evening, October 13, with the same soloists: Soprano, Mrs. Nina G. Smith; alto, Mrs. Alice Mae Burgess; tenor, Mr. L. Eugene Christy; bass, Mr. Paul N. Craig; with Mr. Robert Miller at the organ and Mrs. Pauline Eisenhower and Mr. George Miller at the pianos, and Mr. H. C. Burgess as conductor.

The Origin of "The Old, Old Path"

By Vida E. Smith

It was after a tedious Sunday school session one Sabbath, a golden, glorious, summer day (and had it been a rainy, winter day, it would have been the same) I came up from the primary rooms in the Brick Church in Lamoni and seated myself in the usual place on the north side of the church.

A slight breeze moved the branches of the trees near the window; birds flitted about and called or sat on some swaying branch and sang in Sabbath softness; the choir sang and some one prayed, all as usual. The minister read his text, that old favorite of many men, and a few women, about finding the old paths and walking therein.

Opening my quarterly I penciled the short simple verse of "The old, old path" on the blank places found here and there. Afterward I walked towards my home with Mrs. Alice E. Cobb, a beloved and revered friend, herself a poet. We spoke of the sermon and talked of the text and I read to her my lines. She surprised me by her immediate interest. "You must let Audentia put music to those," she said, and made me promise to go with the verse to Mrs. Anderson.

So I ran in and told my cousin and she copied the words hastily; then I hurried home to my home cares.

In the afternoon I seated myself at the instrument and dreamed out a melody. Audentia at the same time, with more skill, had evolved the same melody, although we were blocks apart and had no means of knowing until it was done that the melody had come to both.

Later we submitted it to members of the Hymnal Committee, being urged to do so by Sister Viola Blair. The words are exactly as penciled in the quarterly that Sabbath morning and the melody what came to Sister Anderson that afternoon.

Ambition and Actualities

Elder Prescott Foo gave an interesting and practical discourse Friday morning on the subject, "Ambition and actualities."

In speaking of the ambitions of individuals he said, "To-day, the world is demanding men and women who know how to do a thing, and not only know how to do it, but who do it. The world to-day is demanding specialized individuals—men and women who must not only have a theory, but must know how to put that theory into practice. If we as a people are going to lead the world in our work, we must of necessity be prepared. But we must not only train our talents, we must use them for the good of humanity, and unless we recognize this fact we cannot become sons of God."

Quoting from Doctrine and Covenants that familiar passage, "Seek learning even by study, and also by faith," Elder Foo continued: "Faith alone is not all. Faith alone cannot give us that vision eternal. We may have faith that Zion is going to be redeemed, but unless we put the effort into it, Zion will not be redeemed."

Quoting the words of Christ, "Ye are the light of the world," he asked the questions: "What are the uses of light? What is the use of the lighthouse? To warn the people of the rocks and reefs and shoals. If that is so," he said, "it is your duty as well as mine to warn the people in the world. Are we living up to our rights and privileges? If we are going to be a light to the world, we must of necessity place ourselves in that condition whereby God can use us, whereby we can receive direct revelation from on high, whereby we can get into direct communication with him so he can advise us in all our work. If we are going

to be the light, let us be the head light and not the tail light."

"Christ commanded his disciples, 'Go ye into all the world and preach the gospel,' and this command has been reiterated in these latter days."

In relation to this thought Mr. Foo stated that while there are some four hundred dialects and languages in the world, our missionaries are very few indeed, and that it is not because of a lack of men but because of lack of finances that this condition exists. Many of us, he said, are not fully converted.

Speaking upon the ambitions of the church, he said some of us have thought that all we have to do when Zion is redeemed is to go in there and live. "We have thought Zion is an end instead of a means to an end. Is it not for the development of your talents or the possibility that lies within you? And that is what Zion is for, so that you may be able to come up to that standard which Christ wanted us to come up to, as we may be able to develop the talents that God has given us."

"How much," he asked, "can we appreciate Zion unless we have a part in it, unless we have striven to put on perfection?"

The speaker stated towards the conclusion that a broader vision is needed and a greater consecration, and above all our ambition we must have divine inspiration, and this condition can only be obtained by humility and love. If we are to be a chosen people it can only be because of the fact that we have chosen God first. As we receive and put into practice so do we become a chosen people.

The Importance of Our Own Ministry

The Saints evidently failed to appreciate the value of the lecture on "A trained versus an untrained ministry," by Elder Lonzo Jones, for a very small audience, as usual, attended the morning lecture at the Stone Church Friday.

The fact was cited that five of the speakers at the tabernacle in the morning services had been students in the religious education class at Graceland, but there was no debate over whether a preacher ought to spend some time in Graceland or other school in order to become "trained." There were no odious comparisons. The audience was asked to judge ministers and their work by the effectiveness of both speech and actions. "If ye have not the Spirit, ye shall not teach," was quoted as a basic point. This was amplified by saying that our men must know how to think straight.

The speaker sought to correct a current impression that the class in religious education at Graceland is exclusively for training for foreign missionary work.

"We are seeking not only to train men and women so they are better missionaries, but to help make them better local workers in all our religious work. This is as important as the other," he explained.

Cope's book on Religious Education in the Family was highly recommended as a text for the ministry who would increase their efficiency, especially the pastoral side.

Perhaps the order of importance of those whom he designated as the ministry of the church is out of the ordinary.

He would arrange in the order of their importance the following "ministries":

1. Parenthood.
2. Teachers, especially Sunday-school teachers.
3. Pastoral or visiting officers.
4. Evangelistic or pulpit workers.

He felt to reiterate the statement of A. Max Carmichael that "the ministry of motherhood is so important that it does not require the imposition of hands to set it apart."

The teacher must know the child physiologically and psychologically, and his home and community environment was a strong point about the "ministry of teachers."

It seems too bad there are not more people attending these forenoon lectures, for much of value is offered.

Those Who Stagger

The musical program in the tabernacle at 7.30 Wednesday evening was by the auditorium orchestra augmented, however, by a number of visiting members. They gave a splendid program to audience in the crowded tent and well prepared them for the service which was to follow.

After prayer by James E. Yates, Mrs. Nell Atkinson Kelley sang "The Voice in the Wilderness." Following the announcements by C. E. Wight, Apostle Gomer T. Griffiths began his sermon by saying that the subject first selected was, "There is a way that seemeth right unto a man but the end thereof is the way of death," but stated that he had reserved the liberty of changing the subject at the last minute if he wanted to do so, and took instead the passage from Job where, after he has lost all of his property, his children are dead and he is covered with boils, his wife asked him, "Dost thou still maintain thy integrity? Curse God and die."

He spoke of the terrible load of tribulation under which Job was placed and wondered how many people there are to-day whom God could trust to the Devil. Many of them, if they had one or two boils, anyone would find it hard to live in the house with them. Others stagger if a member of their family is taken, but Job lost all of his children at one time.

Many stagger if they lose their wealth or suffer a reverse. Job had done his duty yet lost his all. Most of us would have given up when the camels were taken and not have waited until the sheep were gone too, but Job lost his children as well as his possessions and was covered with boils yet still maintained his integrity.

Some men to-day, if their wives talked to them that way would say, "Yes, I guess you want me to die so you can get someone else"; but Job merely said, "Thou speakest like a foolish woman."

He also spoke at considerable length of the faith of Abraham along with the faith of Job; that willingness of Abraham to do whatever God asked of him, his willingness even to offer up his son, certain in the assurance that God does all things well.

The service was dismissed by Elder C. E. Wight, of the Lamoni Stake Presidency, who was in charge.

At this point it may be well to add that so far the *Daily* has given little space to the reporting of the preaching service. The names of the speakers and their subjects have appeared in the program each day, but many of these sermons, if not most of them, are reported and no doubt will appear in either the *Ensign* or *Herald* later. Also as a daily we are primarily concerned in giving the news, much as we all appreciate the value of the old Jerusalem gospel. There are some very significant changes being made in the department work and the discussion thereon is of especial news interest, we believe, to our readers.

Some excellent sermons are being preached, emphasizing and reemphasizing principles of the gospel of Jesus Christ. One sermon has not even been referred to in the *Daily*, yet it was a splendid effort, but the reason is, we expected to have immediate publication, as it was promptly reported.

Graceland is the school of the church and its academic courses are penetrated with the religious atmosphere which this church gives.

The Radio as an Adjunct to Conference

Through the kindness and great personal interest of Brother Arthur B. Church, president of the Central Radio Company, of Kansas City, made up mostly of Independence men and operating on Independence capital, the conference is greatly improved by some distinctively new features this year.

Two years ago the daily news was sent to Lamoni each evening by radiotelegraph and proved of much value to the Saints of that place in getting the news promptly. Since then the radio telephone has come into great vogue and its wonderful advantages are being utilized.

A radio apparatus is in operation on the platform of the tabernacle. Each speaker in the sacramental service talked into a microphone, which is wired to two Magnavox loud speakers located on the wings of the platform railing, and thereby the entire space beneath the roof of the tent is filled with the sound. Some of the speakers with good volume and enunciation do not need it, but others do and the audience appreciates it.

In cooperation with the Publicity Department, daily radio news is being broadcasted at 5.30 p. m. A summary of the events of the day is going out from the radio tower room at that time on 360 meter wave and should be heard easily a thousand miles away. Reports on having received these have come in from as far as New York.

The Lamoni Electric Company is receiving these news programs daily and issuing them immediately following in bulletin form for Lamoni people.

The music programs of the conference will be sent out, also the opening numbers of the business sessions, if present plans materialize. The business sessions begin at 2 p. m., and it should be considered a great treat to Saints not privileged to attend, to hear the great audience sing the typical songs and hear the usual opening exercises typical of our large gatherings.

Sunday School Exhibit

The Sunday school exhibit is not elaborate. Harm, not good, results from that exhibit where one school would vie with another to bring in the most and the best material; in which cases the work often becomes the work of the teacher, dishonestly exhibited under the name of the child.

It has been the aim of the one arranging the exhibit, not to put so much prominence on the name of the Sunday school or the child who did the work, but rather to bring things into such order as to be instructive to those Sunday school workers who are seeking inspiration and helps for the schools they are sent to represent.

If, therefore, you find that which you think would be a good suggestion to take back with you, just jot it down in your notebook, to use yourself or pass the idea along to your superintendent and teachers who did not get to come.

Notice the visualized lessons which, used with the youngest children, are the first steps towards dramatization. These miniature dolls and figures make the lessons live for the child. Afterwards he becomes able to dramatize these stories for himself, which makes the lessons more real, a part of his life.

Notice also the visualized songs. Then go back home and make the new material you present more interesting.

Apropos of nothing in particular, of course; but isn't it more pleasant to be carried on a chip than ridden on a rail?

The Sanitarium Program

Each year at General Conference time the Sanitarium force gives a program. This year twenty individual participants were on the program, besides some special songs by the group.

Near the close, Elder R. C. Russell's turn came, and he said, "After twenty-five women have talked for an hour and a half, what is there left for a mere man to say?"

What the nurses had to say was interesting, though some of them could hardly make themselves heard in the large Stone Church Auditorium.

Mrs. Helen Silsbee Smith, of Kansas City, in charge of the Sanitarium Supply Departments, of Kansas City, reported a visit of their workers to the Sanitarium, where they discovered its intimate needs and from which decision arose plans to supply them. The women of the stake, under the general leadership of Mrs. Lula Sandy, have developed plans that really work, and are systematically gathering donations of fruit, rugs, etc., and arranging to raise money for the institution.

Mrs. Jennie Yingling, of the Sanitarium Publicity Committee, explained more of the needs of the Sanitarium and how they planned to relieve the bishopric of the church of a great deal of worry over supplying not only the Sanitarium but the Children's Home and the homes for the aged.

The program was thought by many to be too long, yet one would hardly know which numbers should have been left out.

Doctors John R. Green and G. L. Harrington concluded the program with talks on "What constitutes a real hospital or sanitarium?" and "A general statement of the value of the Sanitarium as the health center of the church." Nineteen registered nurses had a special part in the event. One of them showed some X-ray pictures of parts of the human anatomy. A number of student nurses sang in the songs, took part in the numbers presented, and one gave a reading

From the Study Classes

Mating is an instinct, says Doctor Harrington. Friendship is of a higher plane and should accompany mating. It is a drawback to live on the instinct mating level without the friendship.

A child's curiosity is in proportion to his understanding. Tell him the truth, enough to satisfy his curiosity.

Some of our social purity writers present many false ideas. There are certain laws governing sex stimulus. Parents should study these to be able to teach children to develop inhibition. Teach the child to develop fearless attitude towards self and life. Nature sees that production is enormous.

Impressions of childhood make adult expression. See that child gets correct impression of life.

Mother is first love object. Her son seeks a wife that in some way has some look or action like mother. Love at first sight comes from some precious pattern or standard set up.

Lovers try to please you; your friends will send you to hell if necessary to help you.

An attentive class of some thirty or thirty-five members was in attendance at Mrs. M. A. Etzenhouser's lecture in Social Service work Wednesday morning. The lecture was one of a practical nature, outlining clearly some of the physical reasons which often cause mental deficiency, and stating that a physical basis was at the root of many of our ills. Diagrams were drawn upon the blackboard, divisions showing comparative degrees of intelligence or mentality and capacity, and leading up to the climax of her theme: "Every man

should be trained to the utmost of his capacity, that he may contribute to the greatest of his ability."

Emotion as a measure in satisfaction or annoyance was being discussed by Walter W. Smith as we passed his class in "Psychology of the adolescent" Wednesday morning. He teaches M. A. Etzenhouser's class part time. The attendance was about 70.

A Chinese Missionary at Conference

Brother Prescott Foo, a young Chinese brother who has spent two years in Graceland in the class in religious education, is a full-blood Chinese, reared in the Hawaiian Islands. He is on the conference program to preach a sermon on the 6th in the big tent on "Ambitions and actualities."

We have said he was young. Youth of all races is impulsive, restive, forward-looking. Brother Foo is a keen student of sociology. He is not satisfied with superficialities but wants to get at the bottom of things.

Having followed that urge, he has been greatly enthused with our aspirations—our economic program as an outcome of our spiritual vision, but is inclined to be impatient over our lack of attainments.

He likes to preach on Zion, but wishes we might follow theoretical presentation with more demonstration. The stewardship basis of the missionaries and of some few business men is pointed to with pride, but in the words of our brother: "We must have group demonstration of our ideals in order to make them effective. More than one man or two men must be able to pool their interests in the interests of the group, and do it successfully, so we may generally arrive at the place we have sought so long to attain."

Though he converses in Hawaiian, two dialects of Chinese, and somewhat in Japanese, Brother Foo uses good English and with very few inaccuracies. He has now come to the point where he can think in English without the expedient of having to think in Hawaiian and translate it for himself into English. Hawaiian, he says, is to him more expressive of the common things of humanity than English or Chinese.

At times his knowledge of languages has served him well. Frequently he has served in the islands as a court interpreter. On some occasions he has listened to a Chinese witness testify in one dialect, would interpret it for a Chinese using another dialect, then reinterpret it for the court into English.

Brother Foo has been appointed to Hawaii as a missionary. During the past summer he has been working in that capacity in the Nauvoo District with Brother Frank H. Edwards, and later attended the Kirtland reunion.

It is his hope to study the Spanish language during such time as he can spare, so he may possibly at some future time be of service to the church in the Philippines. Since Spanish is so generally used in South America, he could use it to great advantage there.

"It is evident that the previous speaker went out to convert and got converted," said in reference to the one who argued for a kingdom.

The actions of an old couple in the center aisle Sunday brought smiles from those near by. Getting sleepy, the old dear edged closer to "him." Instantly "hubby's" arm encircled her, quite like it had the habit. Her head dropped to his shoulder. Thus they sat without the coyness of youth, but with the assurance of old habits—comfortable, matter-of-fact old lovers, and don't care who knows it.

What the Church Proposes to Do With Her Young People

By T. W. Williams

The following are extensive notes used by the superintendent of the Religio department in an address at the Stone Church Religio on Friday evening, September 29. He did not cover each point listed and said some things that do not appear.

This subject is paradoxical. Why should we conclude that the church expects to do anything with her young people? I might, with more propriety, ask, What are the young people going to do with the church? For it is quite evident that if the church is ever to accomplish its purpose and achieve its objective it will certainly fall to the lot of the coming generations to put the program over.

We should always bear in mind that the church does not exist apart from the young people. They are the church just as much as the adults are the church. We may properly ask, What program has the church for the rightful expression of our young people? What is the church doing to afford opportunity for their unfoldment? What place have the young people within the church? We must answer these questions and indicate the field of service wherein the young may, under divine sanction, find wholesome expression.

We have no intention to divide the membership of the church into isolated, unrelated, or antagonistic groups. It would be a mistake to create a young people's department in the church which would stand out as against the rest of the church, or which would, in any sense, have a divergent aim to that of any, or all, other departments.

We have no desire to accentuate the disparity of age or to create imaginary boundary lines, saying, Thus far thou shalt go and no farther. Men live in desires and experience rather than in years. In a properly constituted society there need be no conflict resulting from the varying ages of its members.

The underlying purpose of the religion of Jesus Christ is to reveal to man the basis of true relationship betwixt God and man, and man and man, and supply not only the vision but the program whereby all may have a common objective, and thereby establish an ideal brotherhood. This program must be broad and inclusive, rather than sectarian and exclusive. We have no place in our program for sectarianism, much less Latter Day Saint sectarianism. There is neither Jew nor Gentile, white nor black, bond nor free, young nor old, in Christ Jesus. We are in very deed the family of God.

Christianity is the great unifying influence which meets all the varying demands of humanity. It transcends the narrow sectarian bias and physical and even mental limitations as well as social conventions, and supplies the dynamic whereby all humanity may unite and work together for the common uplift. It is the work of the church to conserve, not only the individual, but the collective life of society. It is the work of the church to cooperate to its capacity in giving full expression to every creative power, latent or acquired, and foster every purpose for divine unfoldment in the soul of man. The first and uppermost work of the church is to bring the individual into conscious spiritual relationship with God. The church has not fulfilled its full purpose when it affords a house of worship, a series of services, and rituals where men and women, boys and girls, may congregate and engage in devotional exercises.

The work of the church begins when, yes, even before, a baby is born into the world, and ends, so far as the individ-

ual is concerned, only with death. The treatment of different members of the church cannot always be the same, nor can the treatment of the individual be the same from birth to old age. We cannot always prescribe the same rule of procedure for any one individual during all the periods of his or her life.

The apostle puts it very clearly, "When I was a child I spake as a child, I thought as a child, but when I became a man I put away childish things." You cannot put old heads on young shoulders nor can you place young heads on old shoulders.

There is a play age in the life of every animal, including man. Man is no exception and God has so ordained. It is inherent in all life and absolutely vital to the physical, spiritual, and mental development of the child. In fact, the larger expression of life should be in the nature of play rather than of work. Much of what is now classed as work, even among adults, could be reduced to play if the relationship were changed.

Henry A. Atkinson, in his splendid work, *The Church and the People's Play*, makes the following observation:

"Play is an end in itself. It is doing a thing for the sake of the doing. Work has reference to the result to be attained; hence work is doing a thing for reward. The same process may be employed in both work and play; for instance, when one plays for the sake of the game it is play, but when the interest centers in the stake or the prize, the same action ceases to be play and becomes work."

The genius who throws his soul into his activities is practically playing, though he devote much time and energy thereto, but he is doing a thing for the sake of the doing. To him the devotion and service is life, the very life of life. On the other hand the pedant, though his labors be not half so vigorous, finds life's activities arduous and irksome.

There will be no objection to my emphasis that children should have the privilege to play, but our difficulty lies in getting parents and teachers to realize that play expression in some form is essential not only in the present life of the child, but absolutely vital in his preparation for the larger adult life.

Henry A. Atkinson again says: "The deadly monotony of the common life of to-day with its incessant toil, its planning for the future, its carrying of heavy burdens, makes a demand upon us to study the question of play and its relationship to life. Even if the work that we do be agreeable there is need for occasional change. It is a psychological as well as a physiological fact that some form of amusement is necessary to enable men and women to maintain a healthy equilibrium of mind and body."

Our modern industrial system represses childhood. Men, women, and children are turned into machines. Life is in itself drab. The music is taken out of the soul. Childhood has little if any expression along lines calculated to produce a well-balanced, rounded-out life.

The question is: Shall the church ignore the play life of childhood and permit it to find its own expression, or will the church rise to the occasion and supply rightful play expression to her children? Upon our answer to this question will depend our influence with our young people. For I am quite frank in saying that we cannot expect to either hold our young people or to be able to avail ourselves of the opportunity to prepare them for the larger experiences of life which comes later on.

The church has, for all too long, contented itself in protesting against popular forms of amusement. Shall we be content to continue to oppose the evil? Shall we ignore the play life of childhood and permit it to find its own expression, or will the church rise to the occasion and supply rightful

play expression for her young people? Shall the church be disinterested in the recreational life of its people and leave the members of the church to their own initiative in finding such expression?

The church must care for all that has to do with life. In the manner in which we meet this problem will be determined our future hold on the masses of men. The church must provide expression—physical, mental, moral, spiritual. It is not the privilege, but the imperative duty of the church to supervise and direct the play life of its youth and to provide such activities as will permit the widest possible expression for all its membership compatible with the idealism of Christianity.

Not only must the church concern itself with the play life of childhood, but it must provide expression suited to the varying ages of childhood. The play life suited for childhood will not satisfy old age. Nor will it conform to the narrowing vision of age. The reality of life as it appears to mature men and women fails to make allowance many times, for the imaginative period through which youth is passing.

Nowhere has the church a better opportunity for constructive service than through interesting itself in the people's play. It is not enough simply to cry out against apparent evils. More is demanded. The church must set the standard and then help the people to live according to that standard. This will mean that it must be more tolerant, more sympathetic, more appreciative of the reasons which lead the people to do the things they do in seeking amusement.

To be sympathetic towards the people, to appreciate their needs, to oppose those things which lower tastes and morals, and then to cooperate heartily with all the forces in the community that are helping to provide play facilities for the people—this is the program which grows out of the nature of the gospel itself and which cannot fail to appeal to every lover of mankind.

There are seven phases of the play instincts—creative, rhythmic, nurturing, and curious. These four are equally manifest in girls and boys. There are three others which are particularly masculine. I refer to fighting, hunting, and team action. Working together, these instincts determine the spiritual, physical, mental, and moral development of any people. There are various stages in the evolution of the child. We have the period of "make believe" and "let's pretend" of childhood. Children pretend to be a horse, they bark like a dog, they impersonate everything, even to a sun-beam. This is the age of fairy stories and nursery rhymes. It is the period of individual sensing. It is the time of the assertion of the ego. How well do we recall the days of our childhood when we organized our circus and improvised nearly every feature relating thereto, even to the imprisonment of the cat and grotesquely rigging up the dog, with the proverbial pins as entrance fees.

The next is known as the heroic period. This is the stage when boys become idolators. They must have a hero. Happy indeed is the father who at this period can fill this cherished place, for if he does not supply it, it is quite likely that the bully on the street will displace him in the idolatrous eyes of his son.

The next is the period of group loyalty. At this stage the gang spirit manifests itself. The boy learns group psychology. He stands up for his pals against all odds. He will not peach on his comrades. He will go to dishonor in the estimation of his seniors rather than to be discredited among the fellows of the gang.

Next we have the period of romantic idealism. This is the period of stress and storm. Creative imagination is in

the saddle. It is a period of dreams and achievements. Life then is as fitful as a day in April. The young man brooks no restraint; he chafes at the bit. He feels that he possesses the long-lost key of achievement and that the whole world is awaiting his arrival. This is the period when he falls in love with everything, especially himself. He resents the real and lives entirely in the fields of visions and dreams.

The last period is that of adulthood, of which we will not deal further here.

It is our first purpose as a church to provide play expression for our children and to find recreational and social expression for the older ones. We suggest that there be no hard and fast lines of organization. Let us have only sufficient machinery to facilitate our work. This should be flexible and suitable to the community in which we operate. The Religio in a small town may be almost wholly dissimilar in its activities to those in a large city. Let the people in the community determine the activities of the organization.

The Religio is not so much a definite organization as it is a medium supplying the necessary information along the lines of recreation and expressional life. I would suggest a new name for this department. Personally, I do not know of a better designation than the Department of Recreation and Expression.

We should have no cast-iron, limited curriculum, or course of study. It should be our purpose to supply a variety of texts on the large number of subjects which we adopt for study at any time. The study period of the departments, whether conducted on a week night, in the Sunday school, or during the afternoon gatherings of the Department of Women, should use texts provided by the department of education, and these should be under the general supervision of either one individual or a supervising committee.

It is intended that we have uniform texts on given subjects for all departments. Each group or class may select the course of study desired and engage therein. Any attempt to make a study of any one course or the use of any one book imperative would be abortive of our purpose. We propose that any group of mature minds shall have the opportunity to make its own choice of the course it would use in the study period. For small children this will devolve on teachers and officials. To illustrate: If the Bible is to be studied in the Religio, let the *Sunday School Quarterly* be used. It would not be out of place for a class in the Sunday school to study such a book as *The Church and the People's Play*, or to cover such subjects as have hitherto been directed solely by the Department of Women.

We must provide for physical expression. Can you tell me what is more beautiful, what makes the greater appeal to heart and mind of man than the vigor and strength displayed in superb manhood, or the beauty and grace of perfect womanhood? We propose to provide a study course in physical culture and this will include all sorts of athletics. We also suggest the holding of periodical tournaments, contests, and games. At these tournaments there should be contests for the most perfect physically formed woman, for the most superb manhood. In order to accomplish this we should form athletic clubs throughout the church. While these clubs may have their separate identity, they will be united under the Department of Recreation and Expression.

This activity will call for athletic fields, gymnasiums, tracks, and courts, where these activities may be carried on. In localities where it will be impossible to secure these advantages we advise that our young people make arrangements to use the buildings, grounds, and apparatus of other institutions and, if necessary, to engage with them in gymnasium and physical expression rather than to be denied this

privilege. In Independence we should have several athletic fields, as well as gymnasiums, baths, etc.

We should have annual contests for women and men, boys and girls, who under the most wholesome rivalry might seek to excel in all those things which make for virile manhood and perfect womanhood. We have given our attention to the saving of the soul of man, to educating his mind, and have almost altogether ignored training and developing his body.

A sound mind in a sound body may be amplified by the statement that the spirit cannot operate except through the body. How necessary, therefore, that our bodies be always at their best! Let me enumerate:

We should go in for physical culture.

We should seek to excel in physical graces. We should have contests throughout the church where contests be held, and this for legitimate trophies.

Physical instructors should be engaged in all large centers.

What is more attractive and more inspiring than the beauty of woman? Instead of our young women becoming amateur artists with pencil and brush and cosmetics, I suggest we stimulate physical expression and diversified activities, where nature will be both painter and sculptor and the woman the product.

This is not inherited; it is acquired.

It requires eternal vigilance to preserve it.

It must be done in a scientific manner.

It is the greatest guarantee against sickness, premature age, and infirmity.

Let me here speak of dramatics. The church has rightful claim on the drama. It is the legitimate child of religion. Religion is the mother of all art. Without the religious impulse art would be impossible.

Among primitive peoples it was the practice during drouths to engage in a ceremonial performance by pouring water on the ground and thus passing the word on to the rain god.

The whole ceremonial service of the church is in the nature of a drama doing some thing which stands for another. We advise and will encourage the organization of dramatic clubs in every church center where the dramatic expression may be cultivated and used in our Sunday school and church services. What greater sermon could we have than the interpretation of sacred events in the form of the drama?

I recommend folk exercises as now carried on in practically all of our public schools. It develops grace and ease and rhythm in the individual.

There is nothing wrong with the mere act of dancing. The trouble is the way you dance. I have no objection at all to young women dancing as Miriam and the women of Israel did when they commemorated their deliverance from Egypt. I have no objection in dramatical expression, as the children of Israel performed when they kept the passover or carried out the Song of Moses in expressing to God their joy at their deliverance. I have no objection to children romping on the green or playing the innocent, active games of childhood. I do raise my protest to the disgusting, sensuous, revolting thing known as the modern dance, which cannot help but degrade and contaminate anyone who engages therein.

Let us have pantomime, charades, pageants. These should engage the attention of our young people—and include glee clubs, quartets, choruses.

I would like to make Saturday afternoon a Latter Day Saint holiday throughout the church, where all of our people could get together and engage in games.

It should be considered a sacred trust and privilege for all of our people to engage in healthful sports and clean

games and joyous outdoor life every Saturday afternoon. We would have better prayer meetings on Sunday if we did.

But let it be understood that every such expression should tie up with religious expression.

Then we should have our social life. This involves entertainments, suppers, outings, picnics.

We need leaders—trained leaders.

It will be the purpose of the superintendent of this department to move among the different districts as rapidly as possible and organize our people along these lines.

I would suggest that instead of calling our Sunday morning study hour Sunday school, and our Friday evening hour Religio, that we rather supply the term *Church School* to the whole group of study periods.

It seems anomalous that when we get together on Sunday morning and study the Bible or Book of Mormon we call it the Sunday school, and when we get together on Friday night and study these same books we call it the Religio.

Now the same people in each branch should have supervision of all class and study work at all hours, regardless of when or where the students meet.

I do not think the study period for Friday night should be denominated Religio, but rather should it become a phase of the church school.

It will be our purpose to provide texts and question outlines along physical culture lines, games, etc., which may be studied by the groups that are engaging in these activities.

Let us unite all the educational study of our people of all ages, under the title Church School.

In this way we may eventually provide for one set of officers in the branch, and this would suggest a teacher for certain groups. This teacher will have charge of all of the activities of the child, its religious training, its play activities, and expression.

This Department of Recreation and Expression will provide information along these lines and cooperate in organizing and directing the activities coming under its supervision.

What We Teach and How We Teach It

Teaching of religion, that subtle thing we all want yet which we hardly know how to define, was most effectively discussed by A. Max Carmichael to a faithful few at the Stone Church, while the multitude who evidently think the task of teaching children can be left to "the women and the kids" went elsewhere.

Some of his most salient points were:

1. The first business of the church is to see to it that the child has good health.
2. Every child should know how to live a perfect family life.
3. Every child must be able to contribute something to the world's economic good. He must have a chance to earn a good living.
4. The child must be able to participate rightly in civic affairs.
5. We must teach or so guide the child that he will choose properly his pleasures.
6. He must be able to deliberate together with others.

At the tabernacle Apostle R. C. Russell spoke very feelingly from Matthew 19:16, "Good Master what good thing shall I do that I may have eternal life?" He incidentally spoke of his long service in the church and of his devotion to her interest to a large and attentive audience.

The choir also held a social gathering last evening which will doubtless be reported later.

New Era in Women's Work

The following districts had organizers present at the session of the Women's Department at the Stone Church at 10 a. m., Monday:

Northwestern Ohio, Northeastern Illinois, Des Moines, Pittsburgh, Eastern Oklahoma, Central Oklahoma, Northern California, Fremont, Far West, Little Sioux, Lamoni Stake, Detroit (represented by the secretary), Independence, Northern Wisconsin, Utah.

There were 27 local leaders, 20 friendly visitors, 8 home department, 7 cradle roll superintendents, 16 young women's department leaders.

The present general officers are: Mrs. Dora Glines, superintendent; Mrs. Ida Etzenhouser, first assistant superintendent; Miss Nellie Sampson, second assistant superintendent; Mrs. Grace Morrison, secretary; Bishop B. R. McGuire, treasurer; Mrs. Anna Murphy, member of executive and organizer in Zion; Mrs. Jennie Yingling; Miss Pauline James, members of executive. Miss Addie Belle Chappell is supervisor of young women.

Sister Glines took up points about the department work and sought to make them clear.

"Every woman and girl in the church belongs to the Women's Department, whether they join or not," she declared. "And welcome the men into your meetings and your classes. There are good classes for both. In fact these classes ought to be organized in the Sunday school or the Religio—wherever and whenever you can have classes.

"We ought to change our name to Parents' Department and obliterate the sex line," was emphasized.

The home department is no longer the narrow concept it used to be, but includes all who study in their home any of the courses offered by the church, the speaker declared.

"We have outgrown the traditional idea that six women were required to organize," she continued. "Any number may organize into a group.

"And do not worry over reports, cradle roll or others, till you get a blank, then fill it out."

No hard and fast rules are being laid down for guiding locals, but they are expected to use their judgment.

As to money, the superintendent said many of the women had been making money, and so long as it is wisely done and wisely spent, there was no objection. But she would suggest that each group of women reserve a working capital from which to purchase books, texts, lesson courses, material for work, etc. And further, the free will offerings called for by the general department twice a year ought to be paid from this fund.

It was urged that women do not use the ten-cent basis per capita for this response, but rather make it a dollar each in view of the demands on the general department.

Health and birth records are discontinued for the present, as explained in the report of the department to conference.

All historical record-keeping is now being turned over to church historians.

Affiliation with all good local organizations was urged, including parent-teacher associations, baby clinics, chambers of commerce, etc.

Sister Glines had found that though Canadians had difficulty in getting our Federal bulletins for women, that they could get most excellent ones from their own government.

Those who want general field workers should write to headquarters. These need not always be women.

The Women's Department should both study and work, and therefore should have no difficulty in including aid society activities. Let "aid societies" come in en masse with their sewing.

Sister Glines denied that the women talked more than

men, but since they had the reputation, must bear it awhile in patience.

Three closely-printed sheets were distributed to the audience, containing a list of the needs of the Sanitarium and Children's Home. This included all sorts of supplies, such as has been published.

A reception was announced for Thursday, October 5, at the home of Walter W. Smith, at 631 South Fuller Avenue, 7.30 to 10, to give all an opportunity to meet general church officers.

Many questions were asked, but most of them postponed till the round table meetings next Monday evening.

The Local Effect of General Changes

One of the big disadvantages of the rearrangements which have been made of recent years has been the tendency to disorganize local work. In some instances this has been forced, as in the transfer of home class and cradle roll work from the Sunday school and Religio to the Women's Department.

We would therefore emphasize that in attempting to organize a department of religious education or in any other of the changes now considered for the Women's Department or Young People, none of these should mean a let down of any of the work being done locally. All that has been done for good by the local Sunday schools should be continued, their organization maintained, and no change made except as we are able to improve.

There should, it is true, be a greater effort made by Sunday school officers and teachers now to prepare for a general and great improvement of their work. We need more trained teachers; we need better trained teachers; we need more understanding Sunday school officers and better trained Sunday school officers. That is a change that every local superintendent is free to make as soon as he possibly can do so.

Regardless of any change that is made in the general Religio Department, we are inclined to suggest and urge that the local work in religious study by the young people should not be discontinued. Young people need religious training. Youth is the time of religious devotion and awakening. Certainly provision should be made for separate classes of young people, nor should this work be at all limited to the Sunday school hour. Where at all possible this separate meeting once a week for religious study on a week-day evening should be continued.

We need also the opportunity for education; when we are able to go to school or college and devote our time to that purpose, we should on bended knee thank God for the privilege. We will thank him in the years to come, and our parents also for giving us this splendid privilege. Of course it is true that while we are young we do not as clearly appreciate the value of school as we shall in later years. But then is the time to get ready.

But those who have not this privilege of school attendance should still take advantage of what opportunities they do have. Youth is the time for preparation. It is the time for study. Such work may be taken up as the extension courses of Graceland College.

In addition to this work of study we recognize the natural social instinct of the young people, so under their direction provision is made for recreation and social organization. That may well be added, but we do not want to leave undone or destroy the good which has already been done.

The general officers may offer a broad program. We may be disturbed because at Independence and Lamoni many

classes are organized taking up different subjects. But we should remember that each individual can belong to only one class meeting in any one period, and any one class can only take up one subject. If twenty classes be scattered in twenty localities they can do as much as can twenty classes meeting under one roof. There remains, then, for the young people to continue their work, take up a definite course of study for each class, whether it meets alone, or in the same building with other classes, and consistently pursue that study, whether it be in religious education, or in secular knowledge.

It is a safe rule to hold fast that which is good, as well as prove all things. The local work should be continued with all of the energy of the past and, as the general plans become more effective, with still greater energy and success than ever before. The purpose is not to destroy, but to progress and do better work.

Logically, the effect will be a closer association of the Sunday school with the local church and of the Sunday school superintendents with the local pastors. But that is only as it should be. Let us, then, with faith and hope push onward with greater energy and enthusiasm than ever before to do those things which are good. Holding fast to that we have which is good, until we have before us that which is better.

S. A. B.

Sunday School Department Is No More

The strangest convention ever held by the Sunday School Department was probably the one held to-day (Monday) with a comparatively small audience of delegates present. The proposal of the Independence delegation looking to a revision or change of the constitution opened the way for a motion to repeal the constitution entirely and ask for a report via the conference as to the next step.

After considerable interesting discussion from delegates from all parts of the church and representing all kinds of situations, the motion prevailed with unanimous vote. Perhaps some who felt uncertain did not express themselves, for it was plainly apparent that the move was considered almost too drastic and would leave confusion and disorder rather than clarity and progress.

Some resolutions from districts and schools regarding revisions in procedure, asking for a missionary quarterly, etc., were all by the action taken referred to the presidency of the church.

The superintendent reported at length to the convention in a report that was printed with the conference reports, and declared himself pleased with the action taken. He could make no promise as to the future, ruling that the action taken abolished the Sunday School Department and the church would have to act in order to establish an administrative organization to carry out the work before the church in the education of the children.

In a speech of about forty minutes following, speaking as an individual rather than as an officer, A. Max Carmichael spoke positively and definitely that the big problem of educating our children in the problems before us as a church must go on with greater vigor.

Those in touch with the situation are confident that the scope of the Sunday school will be enlarged and will likely function hereafter as a church school, with a better basis and more facilities for succeeding.

A Few Points In Church Sunday School History

In the Reorganized Church we have heard that a Sunday school was organized in Nauvoo very early in the sixties, if not in the year 1860, and that as early as 1862 the Quorum of Twelve approved the Sunday school work. We have not seen the historical proof, but were personally informed by President Joseph Smith that the first Sunday school in the Reorganized Church was in Nauvoo shortly after 1860. We know that the Zion's Hope Sunday School at Saint Louis dates back to April, 1864.

Then at the conference of 1869 held in Saint Louis a motion prevailed recommending the issuing of a Sunday school paper, monthly or semimonthly. This paper took its name from the Zion's Hope Sunday School of Saint Louis, and continues as *Zion's Hope*. The fact that there was demand for such a paper indicates clearly that the Sunday school work was already well established.

In April, 1871, the following resolution was adopted:

"That as the Sunday school cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lambs of Israel's fold." (Resolution 128.)

In 1896 this resolution was reaffirmed and the following resolution, directing that the work be fostered or established in the various branches, was adopted:

"Resolved, That we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the Annual Conference; and that presidents of districts and the traveling ministry also be requested to use their influence to establish and sustain Sunday schools." (Resolution 191, 2d paragraph.)

On April 14, 1884, the Board of Publication was requested to furnish the Sunday schools suitable lessons, also to publish the *Hope* weekly. W. C. Caldwell, Alice Cobb, and D. F. Lambert were appointed a committee to furnish the said lessons.

In 1890, the General Sunday School Association was formed, but the steps therefor were taken by the General Conference, and it was established then as a department of the regular church work. The resolution was as follows:

"Whereas, The Sunday school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that period of its existence that it invites and needs assistance and encouragement as well as recognition in a more general and definite way, therefore, be it

"Resolved, That this conference appoint a committee whose duty shall be to devise ways and means towards further establishment of the Sunday school work, with a view to making it a department of regular church work and care." (Resolution 339.)

Now, after more than thirty years, the Sunday school has again become distinctly a department of the church work and is asking a closer coordination and even subordination to the carrying out of the purposes of the church.

A novel effect was secured by Chorister Burgess at the Sunday evening song service by asking the audience to divide the response by sections beginning at the platform and going back. All between certain posts were to sing certain parts, and the cumulative effect was very pleasing, those in the rear seeming to gather up the echo and hurl it back with their own music.

Interesting Debate on the Needs of Sunday School Constitution

It has been quite apparent for some time that the rapidly changing ideals of the Sunday school were demanding new statements and new alignments to keep the workers informed. Each convention developed legislation which required more or less change in the constitution, usually more rather than less.

Practically no convention passed without some change. But of late years the growing conviction that the Sunday school was but the church in action, teaching and training its children, has forced the conclusion that we did not need a constitution.

When the proposal for the repeal of the constitution was brought before the convention, a number of the brethren seemed to feel alarmed. Speakers for the small school especially, they believed that some guide ought to be provided for them, so they might know what to do.

It was pointed out that already a comprehensive booklet entitled *Instructions to Districts* had been published, advertised, and was still for sale. Issuance of similar literature for local schools was contemplated, and would no doubt be of value to all schools.

Several resolutions had been sent in for consideration. Toronto wanted the district organization abolished and a co-ordination plan similar to that of the Women's Department put into effect. They also wanted an honor roll system adopted.

Northern California wanted the cradle roll and home departments restored from the Women's Department, which took it over at the previous conference. It is interesting to note that the report of the Women's Department recommends such a move.

Southern Missouri wanted a missionary quarterly and had appealed to the seventies for help in getting it—something based on the King James Bible that could be used in new places. The Seven Presidents of Seventy passed it on to the Sunday school.

All these were, by the action of the convention in abolishing the constitution, automatically transferred to the church and will no doubt be referred to the department of religious education or the church school, or whatever set of persons shall have to do with that branch of church work.

The report of the superintendent is interesting, not so much in its recitation of achievement but in its outlook for the future and suggestions for the present. Brother Carmichael says his report can be summarized into: "I have been thinking." The report will no doubt be printed in one of the early issues of the *Daily*.

The superintendency, by the motion adopted, were asked to report to the General Conference at their earliest convenience a working plan for the Sunday school. No doubt this will be done.

Speakers on the subject of repeal of the constitution were Mrs. M. A. Etzenhouser who declaimed that she was glad she had lived to see this day when the Sunday school had become a part of the church. A young doctor from Ontario, whose name we missed, challenged the idea that the Religio had done well with no constitution, and said he believed that all the eastern Canadian districts at least were opposed to coordination as it had developed. They wanted something better before they parted with what we had.

O. E. Curry, of Council Bluffs, Iowa, was also glad to see the change come and admitted that we had no need for a constitution.

Leroy Colbert, of Chetek, Wisconsin, spoke for the little rural schools he had most to do with and said they needed something definite, such as a constitution.

C. B. Hartshorn, assistant superintendent of the largest Sunday school in the church, at the Stone Church, in Independence, was opposed to the move and believed it would not lead to progress.

D. J. Krahl, long-time secretary of the general Sunday school, was much interested and heartily approved of the proposed move towards closer affiliation with the church.

Walter W. Smith, church historian, believed that it was proper for us to go to the church in General Conference with our problems and there discuss them. He said our biggest problem was not conventions, nor officers, nor constitution, but a teacher and a class of pupils. The Sunday school is the church doing something, he emphasized, while the constitution was but the scaffolding by which we had built what we have, and that it was time we removed it.

Vere Blair, of Detroit, Michigan, said the movement towards the church met with his hearty approval, though he had been converted to it only lately.

C. E. Wight, of Lamoni, explained that the Sunday school has had its work well definitized and therefore has succeeded better than the Religio because the latter has not found its place. He said the priests, for instance, did not need a constitution, nor the Health Department, nor the Publicity Department. H. W. Savage, lately returned from New Zealand, said he thought the Sunday school was already a part of the church and that in New Zealand they had worked on that assumption. He wanted the new plan that was to take the place of the constitution brought out at once.

Orman Salisbury, of Council Bluffs, said the Des Moines and Pottawattamie Districts had worked out coordination very effectively and had long ago lost sight of the constitution.

Frank Gray, of London District, wanted a definite plan, on the basis that confusion ensued when nothing was offered for the conducting of schools. Especially is this the case with the young and inexperienced.

J. F. Gaver, of Lamoni, spoke for the small school and the large one as well, and said the constitution was not worth the paper it was written on if it did not have behind it those capable of good administration.

G. C. Tomlinson, of Saint Marys, Ontario, was in favor of going back to the parent body.

J. C. Strachan, of Youngstown-Sharon District, wanted action and that right away.

General Conference Songs

For many special occasions we have had special collections of church songs. Two years ago it was "Songs of the Legion," a collection selected and brought to the conference by Brother Albert N. Hoxie. They were popular and are still in use in many places, especially for outdoor meetings such as the lawn services. Besides, they are easier to distribute and stand the wear and tear better than a larger, heavier book, like the Hymnal or Praises.

Our reunions and young people's meetings have had their collections of songs, much to the edification of Saints and friends.

This time the conference has thousands of booklets available containing in its 48 pages 75 songs, mostly from the Saints' Hymnal and Zion's Praises, the selections made after careful days and days of thought by Brother Harold C. Burgess. A few others are included, such as "Perfect day," by J. L. Williams, of Bevier, Missouri; "Consecration," by Albert L. McCullough, of Lamoni; "Admonition," by Joseph Luff; "Just as I am," by Marianne Hearn; "I would be true," (words and music—the only music in the collection) by Joseph Yates Peek; "I need thee ev'ry hour," by Annie S. Hawks.

The Health Department

The Health Department includes the work of the Sanitarium, but it is broader than the Sanitarium. The purpose of the Sanitarium is to cure the sick; the purpose of the health work of the church is to prevent sickness. This is just as important, in fact more important, than the healing of the sick, regardless of the method used.

The health work therefore includes sanitation and the teaching of hygiene. It includes the teaching of proper foods, how to prepare them; the use of fresh air, sunshine, proper exercise, and pure food for the preservation of health. It includes the care of the expectant mother and instruction in the care of young babies. It is a pathetic fact that the United States ranks very low in its care of mothers and children. It has been suggested that to be a mother in America is proving as dangerous as it was for a soldier to go to France in the World War; in fact more dangerous, while there is no comparison between the soldier on a firing line and being born. Yet most of this loss of life is preventable and already has been so demonstrated.

The health work of the church includes regular physical examination at reasonable intervals and ultimately for a reasonable fee, in order to discover incipient conditions and to prevent sickness as far as possible; at least to use the basis of our present knowledge to avoid ill health. This examination by a physician does not mean the partaking of medicine. Its purpose is to avoid the necessity for the taking of medicine. But it also has for its purpose the discovering of subnormal conditions and correcting them. This examination is not only for adults, but also for more frequent examination of babies and young children, so as to correct, while still in the formative stage, any difficulties which may be located.

This work of public health when fully carried out requires the services of public health nurses, women who have not only received special training but who also are possessed of tact and sympathy. It has been suggested that the time may come—let us hope it will be soon—when we will have a public health nurse in each group. That means that where there is assigned an elder, priest, teacher, and deacon, there will also be assigned a public health nurse. It occurs to the writer that when this day comes the public health nurse will not necessarily give her whole time to that work, that she may even have a family of her own; that her services may then be rendered on behalf of the Health Department and as part of the women's work of the church, no matter what the future form of organization may be, very much as is the case with the other visiting officers, though we naturally hope that she will make her visits more frequent and successful than is the case with many visiting officers.

A community nurse who cares for hundreds of families would no doubt have to devote her full time to that work, but we hope not only to have such a nurse for the community, but also for our own social groups. We know of some instances where the visiting officer for the Women's Department is already a trained nurse and also the mother of a family. This, of course, makes it impossible to devote full time to the work, but when the work is fully organized and the value of right training is seen, may we not go a step farther, so that each mother, if not each parent, is better prepared with a knowledge of diatetics, of hygiene, and of the principles of public health nursing?

But when sickness comes upon us and it is necessary that we go to a hospital we may well be thankful that we have such a hospital as our own Sanitarium. It is naturally a source of regret, that we have not fully established the sanitarium of the vision, because the very first case that

came was one requiring an operation, and this has continued until the present day, compelling the Sanitarium to be largely an operating hospital.

It does not therefore follow that the Spirit of God does not labor there. We are personal witness to the fact of the healing of the sick and of the power of administration and the presence of the Spirit of God there as well as to the efficiency of the physicians and nurses.

Naturally we hope for the time to come soon when there shall be established the quiet place of the vision for the exercise of faith and the healing of the sick. Naturally we also look forward to the gradual development of the present institution, and for the years to bring the time when we shall in a separate establishment be able to give adequate care to delinquent children, since the basic trouble is usually physical, and with the physical trouble corrected the delinquency is also brought to an end. We would also have a psycho-pathic ward and have larger facilities for the Health Department proper.

But these will all take time, and there is no disposition to force the matter more rapidly than the church can afford. In the meantime the Sanitarium is rendering a splendid service to the sick of the church and of Independence.

To continue its work there are needed each year new classes of young women to enter for training as nurses. We are naturally grateful to realize that whereas there were very few nurses in the church twenty years ago we now have a strong corps of trained and registered nurses from our own Sanitarium to care for the sick and also to care for the public health work.

But with all the splendid work the Sanitarium renders, we must not lose sight of the greater work of the Health Department, and that is to preserve health and prevent sickness.

S. A. B.

Opening Prayer by B. R. McGuire

Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as in heaven. This afternoon as this conference of thy church convenes we would that thou wouldst bless us with the power and inspiration of thy Holy Spirit. We realize that the power of the life of our Lord and Master was by reason of his doing always those things that pleased thee; and so we pray this afternoon, our heavenly Father, that thou wouldst help us by the power and influence of thy Spirit to see clearly what is thy will in all things and grant with us the strength and the integrity of purpose thereunto to do. Grant, our heavenly Father, then, that whatsoever may come before this conference we may have the clearness of vision to perceive thy will, and have the strength and fortitude to do it, to the end that man may be blessed, that Zion may be redeemed, that thy kingdom may come and thy will be done on earth as it is done in heaven. Lord, we ask that thou wouldst bless those that preside over the conference, thy servants in quorum capacity, and thy conference assembled in all that shall be presented unto us in our deliberations, that that which would please thee might be that which we shall achieve and accomplish at this time to thy honor, praise, and glory. Amen.

It gives one a graphic-chart feeling to look over the big group of delegates assembled in a business session of the conference and realize that each of them represents a hundred Saints who live somewhere in this country or possibly in some far corner of the world.

Document from Quorum of Twelve and Presiding Bishopric

The following matters had been before the Joint Council for some time before adjournment May 16, 1922, pending consideration. When adjournment was had of the Joint Council sessions on the above date the resolution provided for the reconvening on the 20th day of September. So far the council has not been convened and the issues are still in suspense:

First: "Appreciating the urgent need of some concrete expression being given to the economic and social program of the church; and the effort being made by President Frederick M. Smith to arouse the collective consciousness of the church at large to a sense of the responsibility resting on the church, to discharge this duty and, the efforts made by the Order of Bishops to devise and state categorically the ways and means, and interpret the method of administering stewardships and inheritances, be it resolved: That we request the Joint Council of Presidency, Twelve, and Presiding Bishopric to take up this matter for consideration and discussion, with a view to presenting to the coming General Conference for consideration and indorsement, a definite constructive program moving towards the realization of this vital feature of Christian idealism."

Second: "That the resolution on page 2437 of General Conference Minutes for the year 1917 on the silencing of ministers be amended by adding the following: "In case the party silenced is not satisfied, appeal may be made to the Joint Council consisting of the Presidency, Twelve, and Presiding Bishopric. The decision of this council being final."

Third: "In order to reduce to the utmost minimum the occasion for criticism and lack of confidence, which create doubt, if not suspicion, to the detriment of the cause, and to meet the evident need of closer cooperation in the executive world, and to secure more effective service from the executive officials in attempting to meet the general needs of the church, especially stimulating the faith of the membership at large; and, in organizing the various departments of church work in foreign and domestic fields; and, to increase unity of purpose: It is the opinion of the Apostolic Quorum that in order to secure these ends in programs of official itinerary, involving the church executive or administrative departments, together with the expenditure of money from the general treasury beyond the ordinary work, such programs and itineraries should have the consideration and indorsement of the Joint Council; that the wisdom, judgment, and inspiration which it may be assumed the Joint Council possesses, shall authorize these extraordinary measures, and by mutual consultation the integrity of the executive council, individually and as a whole, may be conserved and all be thus qualified to sustain such programs and expense, because undertaken with the knowledge and consent of the Joint Council."

Fourth: In 1919 one of the ministers of the church was placed under silence by the President. This action was objected to by the brother himself, and after three years his appeal from the action was under consideration of the Joint Council, the whole matter being referred to a committee.

This committee spent several weeks in making investigation. Every source of information was explored and a very elaborate report was presented to the Joint Council with the following conclusion:

That the grounds upon which action was based were not sustained by evidences and recommended that the silence imposed in 1919 be lifted.

The findings and recommendations were considered by the Joint Council and approved of unanimously.

Up to the present this action of the Joint Council has not been honored.

It is the opinion of the quorum that these features are of such importance they should have consideration by the Joint Council, as at present constituted, and then be submitted to this General Conference for final action, because of the peculiar circumstances surrounding these matters.

We therefore respectfully ask that action upon the communication presented by President F. M. Smith, October 2 be postponed until these features have had the consideration and action called for.

The above was adopted by unanimous vote.

Respectfully submitted,

THE QUORUM OF TWELVE,

JOHN W. RUSHTON,

Secretary.

Special Young People's Prayer Meeting

With fervent prayers and earnest testimonies typical of younger workers a meeting of about three hundred of them at the Stone Church Tuesday evening after the preaching services perhaps crystallized latent thoughts and inspired uncertain hearts.

Called by the leaders of young people in Zion, led by J. F. Garver, D. T. Williams, Harold C. Burgess, contributed to by them in a most effective way, supplemented by the contributions of devoted young people and leaders of the young, the results were good.

There were no gifts of the gospel made manifest—none of the outward gifts which might have been expected. No doubt there were definite reasons—let us hope good ones.

It was a manifestation on the part of the young and those who feel young that they are interested in righteousness and glad to consider it from the various angles of its demands.

The session closed at half past ten and no doubt inspired many to commune personally with God in an endeavor to contribute to the solution of the problems before the church and likely to come.

Several social events have been planned for the young people, but for the present they are held in abeyance.

Causes of Dependency

In the class of Mrs. M. A. Etzenhouser causes of dependency are being discussed. When a situation is found requiring assistance of some kind, one first should locate the causes.

"No normal person wants help to do something he can do himself," declares Sister Etzenhouser, who has studied this problem seriously and has done a lot of practical work in that field. "But when he needs assistance it is because something is wrong back of it. If he is ill, we ought to find out what causes the illness and see that it does not recur if we can help it. If one is out of work, we must find out why, and not only help him get a job but help him hold it when he does get it."

This course ought to be attended by many more people and will be if some of the quorums that are meeting at nine o'clock each morning are able to finish their business.

"Once in a while a man develops in a big Sunday school. The man develops wherever he is, who has the stuff in him."
—J. F. Garver, at Sunday School Convention.

The Evolution of Religion

There may have been many "schoolmasters" but to bring man back to the truth of early revelation.

There are some men who accept quite readily the idea of evolution of physical things, but say that the principle does not apply in the spiritual realm. Yet, as we have already pointed out, the idea of our spiritual development is very plainly indicated in the word of God. Doubtless many other passages can be found demonstrating this fact.

Furthermore, in broader measure we find the revelations of God adapted to the capacity of the people to receive. This does not bring into question ultimate truth and the ultimate reality, but only human capacity to receive. The Mosaic law was a schoolmaster. We personally believe it possible that there were other schoolmasters, and furthermore that there are schoolmasters to-day to prepare the way for the higher truth which is held in true Christianity.

But we may note according to the Bible that Israel, when they received the Mosaic law had declined from the earlier purity when they possessed the gospel of Jesus Christ. It was a schoolmaster to bring them back to Christ, not to continue to bring them up from the childhood of the race. If the Bible is true—either the Old or the New Testament—if modern revelation is to be accepted, it would seem clear that there was a first primeval revelation. An evolution to the Mosaic law then becomes in a measure a devolution—it represented a decline.

We shall not here, but shall later, attempt to sum up some of the external evidences regarding the development of religion. There are a great many theories attempting to explain religion as an evolution in the thought of man. These theories are not all mutually consistent, though some of them may be reconciled with each other. But the surprising factor is to find out how little attempt is made to establish them historically. They are convenient hypotheses, and each hypothesis is carried on by many writers who attempt to write wisely concerning the folklore of the Old Testament, that Moses and Abraham were merely mythical characters, that it is a very interesting story of the childhood of the race.

Then to this multitude of writers is added another multitude who attack the historicity of Jesus and his followers and claim that there never was such a person as Jesus Christ, or Peter, John, or Paul. This is all very well, but the most unfortunate fact for the theory is that, as men like Doctor Hall have noted, there seems not to be the slightest historical evidence for these theories. They are interesting to read, but expressing it in plain English, they are not so. Outside of that they may be all right.

It is a great convenience to our habits of human thought to take up and discuss religion, beginning with so-called primitive forms, and to proceed from the lowest and simplest forms to discuss more and more complex forms. But religion does not develop in the life of the individual in any such a way. Life is in fact complex and not simple. Tradition and history rather strongly indicate a great knowledge of the fundamental principles of truth on the part of religion in ages prehistoric and that religion did not gradually evolve in the race.

There is a tremendous struggle between unselfishness and selfishness, between light and darkness, between truth and falsehood. It behooves us, therefore, to consider all things carefully; gain the wisdom and knowledge and hold it fast; and exercise our privilege as children of God to receive and retain through his Holy Spirit the truth.

S. A. B.

Quotations From Speeches Made in Sunday School Convention

"The biggest thing the church has on hand right now is teaching the children."—Walter W. Smith.

"We need a greater church consciousness."—C. E. Wight.

"Let us have one piece of machinery."—C. E. Wight.

"We have our constitution in the sacred books of the church."—C. E. Wight.

"Let us increase this church consciousness."—C. E. Wight.

"The constitution of the Sunday school is not worth the paper it is written on."—J. F. Garver.

"The Sunday school organization was built upon the fact that the church refused to instruct its children."—A. Max Carmichael.

"The church spends \$45,000 a year to proselyte and \$3,000 for the Sunday school children."—A. Max Carmichael.

"As for me, I am here for the children of the church, and I am at odds with anyone whom I can see does not have the proper view, and I am here if I can add my mite to change and make these men agree."—Max Carmichael.

"Help us to appreciate the fact that our goal after all is the religious education of our people, that they may become Zion builders indeed. Help us to realize that our goal is that we may find God in everything and that we may recognize our fellow men as our brothers."—Floyd M. McDowell, in opening prayer of Sunday school convention.

"There is nothing as important as molding character in our boys and girls."—Floyd M. McDowell.

Elder C. J. Smith, missionary from the Nauvoo District, who lives at Sioux City, Iowa, is helping in the book booth of the publishing house.

Presiding Bishop's Report

(The balance sheet and notes for the year ending June 30, 1922, have already been printed in the *HERALD* for September 13. The Bishop in his report to the General Conference followed the summary on pages one and two of that issue with the following historical statement and suggestion with regard to his work in general.—EDITORS.)

When we consider the effect upon receipts caused by the business depression which began within a few months after the adjournment of the 1920 General Conference, and which has been extended to the present by failure of prompt composure of international relations and adjustment of domestic industrial difficulties, we may justly feel encouraged by the present financial condition of the church.

A careful analysis of the comparative statements of operating income and expenditures, however, in our opinion, reveals a condition which requires at this time the adoption of a policy to keep our expenses at a minimum consistent with the permanent welfare of the work. Conservatism should control in the consideration and adoption of any measures demanding investments, particularly such as will increase the operating expense.

OPERATING TREND

The operations of the church for the year ended June 30, 1921, and June 30, 1922, brought down to August 31, 1922, show a total operating deficit for twenty-six months of \$255,706.80. This makes for the past two years an average annual deficit but slightly in excess of the amount anticipated by the Order of Bishops for the fiscal year 1920-21 as per its report to the 1920 conference.

Noting the continued drop of income during the latter half of the calendar year 1920 and the beginning of 1921, in spite of our efforts to stimulate tithes and offerings to overcome the same, the Order of Bishops was called into council in May, 1921, and ways and means were considered to meet the situation. However, the subsequent appeal to the Saints in June, 1921, did not bring sufficient additional returns to close the fiscal year without the reported deficit of \$109,354.02.

The First Presidency and Quorum of Twelve were kept informed as to the condition of church finances, and when it was seen that the deficit was continuing into the fiscal year beginning July 1, 1921, the matter was laid before the Joint Council of Presidency, Twelve, and Presiding Bishopric in their September, 1921, meetings, and their cooperation solicited to properly meet the situation. The Saints were advised at the time through the church press of the retrenchment measures put into effect as result of this joint action.

CHURCH KEPT INFORMED

In addition to the publication in the *Herald* of the annual reports of church finances, every possible effort has been put forth during the trying times since last conference to keep the church at large fully conversant with the exact financial condition of the church through special reports and articles appearing from time to time in the church papers. We believe many of the Saints sensed the situation and have nobly responded to the need of the church. Instances of personal sacrifice that the work of the Lord should not be retarded have come to our attention daily. This but increases our responsibility and demands great care be exercised that a prudent course in expenditures be followed.

RETRENCHMENT NECESSARY

Estimating expenses to continue on the present level, anticipating settlement of present industrial difficulties at an early date and a consequent business revival, and by applying to the general operating fund an estimated Christmas offering for 1922 of \$50,000, it would seem that the operating deficit for the current year should not exceed \$75,000.

It is true that while we incurred an operating deficit between June 30, 1920, and June 30, 1922, of \$221,924.58, yet the net worth of the church has been increased by reason of Auditorium, Christmas Offering, and other special fund contributions, etc. On the one hand our gross assets have been increased by special fund contributions; on the other hand the source of our operating fund has thereby to some extent been dried up.

In solving the problem thus presented we must carefully determine for what purposes, to what amount, in what pro-

portion, and in what order shall our efforts and means be distributed that the best interests of the church as a whole may be conserved and advanced.

It is at once apparent that the work of each department and church representative should be immediately outlined, the probable cost for the balance of this fiscal year estimated, with a view to bringing our expenses within our income. It should be understood that in the event of the income not reaching the estimated amount, there will be further reconsideration and curtailment interim conferences, but in such manner that the work as a whole shall suffer the least possible setback. I most earnestly advocate that this conference take action upon this matter. Otherwise, the efforts of the bishopric to raise necessary revenue will be discounted and progress delayed.

AUDITORIUM

Reports of the results of the campaign to raise funds for a General Conference Auditorium, ordered by the 1920 conference, have heretofore been published. The total net amount received to September 15, 1922, is \$397,837.05. Should it be considered necessary to publish the names of the contributors and the amounts paid, we have thought it would be better to do so after all subscriptions were fully paid, in order to avoid duplication and increased expense.

The Auditorium Fund is invested as shown by the asset and liability statement. The using of the moneys of this fund for general operating expense and transferring thereto other general church assets of like amount has been approved by the Joint Council.

We have heretofore stated that the work of construction on the Auditorium was not begun for several reasons, including the following:

- General business depression.
- Existing deficit in budget 1920-21.
- Prospective deficit for the following year.
- Prospective reduction in prices of material and labor.
- Increased overhead expense when built.

The Presiding Bishopric are still of the opinion that the construction of the Auditorium should be further postponed for the same reasons. Whether the conference shares this opinion or not, we believe this matter should be carefully and prayerfully considered.

PUBLISHING PLANTS AMALGAMATED

Since the adjournment of the 1920 conference the *Herald* Publishing House plant has been removed from Lamoni to Independence, full details of which appear in the report of the Board of Publication. This move was made possible by the purchase of the Battery property at Independence. The acquisition of this property furnished suitable building to house the publishing plant and editorial offices, and also needed office quarters for the presiding patriarch, presiding and local bishopric, church architect, and local pastor.

That part of the *Herald* Building at Lamoni vacated by the publishing house has been utilized by Graceland College for dormitory purposes, thus avoiding further outlay for this purpose, as has been urged by the college president and Board of Trustees for several years.

The building formerly occupied by the *Ensign* Publishing House, after some necessary alterations, is rented for store and office purposes.

SANITARIUM

Report of the Independence Sanitarium published herewith shows the present financial condition of that institution. It should be noted that the general church treasury during the past two fiscal years has contributed \$5,612.52 towards its operating expenses. This fact, together with the financial condition of the church as a whole, has made it inadvisable to undertake to enlarge the capacity of the Sanitarium to care for the mentally sick and tuberculosis patients, and to erect an annex as a home for delinquent children, as approved by the 1920 conference.

HOMES

The homes for the aged and for the children have been maintained during the conference interim in harmony with the policy of economy, yet the comforts and necessities of the inmates have not been neglected. Equipment and alterations and even repair work which could be delayed have been postponed in the hope of more prosperous times. Yet we have not turned a deaf ear to the worthy poor who have asked admittance, nor disregarded the cry of the needy. For the

nineteen months beginning January 1, 1921, and ending September 1 of this year, 103 requests for places in the homes have come to our office. Some applications have been denied because the applicants had children who were able to take care of them and agreed to do so. Some had means to procure the needed care elsewhere, and, as the capacity of our institutions will not permit us to use them for boarding houses, only the more urgent and needy cases were admitted. In the case of each application a very thorough investigation was conducted. The report for the year ended June 30, 1922, shows there were 81 inmates in the three homes for the aged, extending over a period of 34,149 inmates days. The total operating cost (except depreciation) for these homes amounted to \$18,230.87, or 53.4 cents per inmate per day.

We wish to here express our gratitude for the self-sacrificing toil, the patient efforts, and the unswerving devotion which have been manifested by the matrons, Sisters Alice P. Dancer, Elizabeth Williams, and Edith Carr, who have had charge of the Saints', Liberty, and Holden Homes, respectively.

ACCOUNTS AND REPORTS

In our last report to General Conference we made mention of departmentizing the office work of the Presiding Bishopric, and, among other things, referred to the necessity for an accounting department under the supervision of an accountant to improve our accounting methods and "devise ways and means to simplify the work of the bookkeepers and to carry into effect the detail of financial measures adopted."

This department has been established, and improved methods of accounting have been installed, which make it possible for us to properly control and keep in balance all the accounts of this office. When you consider that we have approximately 25,000 individual tithing accounts, and about 2,600 general and subsidiary accounts, you can readily understand that the work of daily posting to these accounts, and monthly balancing them, is no small task.

The general ledger accounts have been so classified as to simplify and facilitate the preparation of various statements which reflect the operating and financial conditions of the church and its departments. These statements are prepared at regular intervals, thus enabling us to keep in constant touch with the pulse of church finances. They make it possible for us to keep the Presidency and church at large informed as to the finances, thus serving as a guide in the management and administration of the financial affairs of the church.

LAND, STEWARDSHIPS, AND INHERITANCES

The land purchased with the Christmas offerings funds, comprising a total of 1,383 acres, has been leased in parcels of various sizes to nineteen families of the church, pending an agreed stewardship policy of operation.

The question was discussed during the sessions of the Order of Bishops in 1920 and 1921, but no other plan of operation for the present was decided upon.

It was recommended by the Order of Bishops that the 1921 Christmas offering (which amounted to \$49,165.21) be used to provide inheritances for the ministry. This recommendation was submitted to the meeting of the Joint Council of Presidency, Twelve, and Bishopric in the early part of the present year, and a committee of one of the Presidency, one of the Twelve, and one of the Bishopric was appointed to suggest a method of application of this fund.

This council also recommended that the 1922 Christmas offering be placed in the general operating fund, that foreign missions might be sustained.

STOREHOUSES

Upon consultation, with the approval of the Joint Council, Bishop J. A. Becker was asked to and assumed the management of the Independence Storehouse under date of October 10, 1921, since which time the business has been expanded by establishing branches in the old Ensign Building and at 616 West South Avenue, both of which are conducted on a cash and carry basis.

It has been suggested that, if the affairs of this business should be organized differently than at present, it would more clearly express the stewardship principle and better fill the purpose of its institution. Although several methods have been discussed, under all the circumstances, to the present it has been thought inadvisable to make any changes.

The business of the Lamoni Storehouse has been amalgamated with the general mercantile business carried on by

Brothers D. M. Vredenburg, A. E. Lewis, J. A. Lane, and others at Woodbine, Logan, and other towns in Iowa, and incorporated under the laws of Iowa as the General Supply Company (Incorporated). The brothers actively employing their time and means in this enterprise are doing so according to by-laws to which they have subscribed, involving the principle of stewardship. This arrangement has been perfected through the untiring efforts of Bishop Albert Carmichael, of the Lamoni Stake, in collaboration with the Presiding Bishopric, and has the approval of President Smith.

STEWARDSHIPS

During the sessions of its May, 1921, council, the Order of Bishops gave consideration to and adopted a plan for organization by those desiring to conduct their business affairs upon a stewardship basis. Using this plan as a basis, preliminary work has been done by Bishop Carmichael in Lamoni Stake and Bishop Koehler in Far West Stake, looking to the formation of such organizations.

We believe there is a more general understanding, and consequently a more general observance of the temporal law, and an increasing desire with the Saints to cooperate in their business enterprises, and to this end a desire to effect the relationships therein designed of God.

To be specific—the Saints realize the necessity of the payment of the tithe, the consecration of surplus, and the employment of the remainder of their properties, together with their time, talents, and energies, as stewards of God, so as to secure the greatest good for the greatest number, and that in order to do so there must be the maximum returns from the minimum investments, which means such a cooperation of effort as shall avoid duplication of work and tools, the creation of unjust wants and appetites, or excessive supplies for just wants and needs, and that this must be conceived in love, born of labor, and sustained by sacrifice.

IN APPRECIATION

I have earnestly striven to confer and cooperate with the brothers of the bishopric and of the several quorums where our duties and responsibilities parallel and overlap, and I desire to acknowledge their counsel and assistance in the work of this department.

I feel I cannot speak in too strong terms of commendation of the work of Bishop James F. Keir and Bishop Israel A. Smith, my associates in the Presiding Bishopric.

Brother Keir has rendered very valuable service in supervising the great volume of detail that daily finds its way into the office, and overseeing the issuance of periodical bulletins of information and instruction, designed to promote unity of understanding and procedure among the representatives of the Bishopric in the several stakes and districts. Neither has he spared himself in his efforts to teach the temporal law by correspondence, special articles in church press, and from the pulpit at home and wherever opportunity has afforded in his travels.

The work of Brother Smith has been varied, but mainly has had to do with the many legal questions coming up for solution, which require much time and thought. He has had charge of litigation in which the church has been directly or indirectly interested, besides attending to current matters and details of the office, and looking after numerous legacies, bequests, etc., wherein the church has been remembered. Much money, running into thousands of dollars, has been received from such sources.

We might add in this connection that this method of remembering the church, that is by will, is a splendid manner of proving the love of the Saints, and we recommend it to them for their consideration. The members of the bishopric are prepared to assist and advise in the drafting and proper execution of wills.

We should not fail to express our appreciation of the splendid services rendered by the brothers in the Secretarial, Accounting, and Real Estate Departments of the office of the Presiding Bishopric.

The work of the bishopric in Zion has been under the immediate supervision of Bishop J. A. Becker. Whenever necessary, consultation has been had with the Presiding Bishopric. His faithful service is so much in evidence and so well and generally known that more than a reference thereto would be superfluous.

OFFICE SERVICES AND NEEDS

The Presiding Bishopric and the bishopric of Zion and the

several stakes have gladly assisted Saints in finding homes, securing employment, and locating business opportunities.

To render such service more fully and efficiently would require an increase of the number of employees in this department, and to this end we were moving until curtailment of expenses made necessary the reduction of the office forces.

It has been our hope that the members of the Presiding Bishopric have the necessary assistants and so organize their work as to be relieved of the immediate performance of a multitude of detail incident to the work of the department and which has been constantly increasing, so that they might, among other things, more fully undertake the work outlined in the Doctrine and Covenants, particularly section 128, and decide upon some general principles and methods of administration that must first be agreed upon before many of the vexing incidental matters can be properly settled.

Should the conference desire information regarding any phase of the work of this department not herein reported, or more complete detail regarding any matter, in order to determine its action, we shall be happy to furnish the same.

GATHERING

The gathering is on and will continue. The work of the bishopric in connection therewith can be greatly assisted by a closer observation of the law by those desiring to locate in Zion or one of her stakes. Those already located within the borders could contribute to the welfare of the church by referring to the bishopric the inquiries concerning Zion and her stakes, coming to them from the scattered membership, rather than try to advise such members as to the course to pursue.

The heavy responsibilities the gathering imposes we sense and desire to fully discharge. To properly do so we feel keenly the need of a special endowment commensurate with the demand, yet in conclusion we are constrained to reiterate the counsel of the Lord:

"Let your gathering not be in haste. . . . Have all things prepared."

No strange occult force will operate in a twinkling of an eye to transform present human hearts and minds, and social and industrial organizations into a condition where the Saints will be of one heart and one mind and dwell in righteousness with no poor among them. It can only be accomplished by operation of the principles of the law of the celestial kingdom.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Report of the Auditor

The report of the auditing of the Bishop's books on February 28, 1922, has already been reported in the *Saints' Herald* for August 23. Though it is included in the report to General Conference, we do not here repeat, but refer our readers to the original publication. The supplemental report of the auditor to this conference follows:

President F. M. Smith, and the General Conference; Greetings: Since my appointment to the office of General Church Auditor in May of this year I have tried to discharge the duties of that office to the advantage of the church by preparing accurate accounting data and endeavoring to bring the church financial records to a point where they will at all times represent the true financial condition.

We have found it necessary to make an examination of the records of all church institutions and departments for a period of from two to four years. In some instances we have been compelled to confine our work to balance sheet audits in order to report at this conference. The work should be continued, however, until detailed audits have been made in all departments.

Examinations have been made of the following: Presiding Bishopric, four stake organizations, Sunday School Association, Religio Association, two United Order of Enoch organizations, one cemetery organization, one storehouse, one publishing house, one college, three homes for children and aged, one sanitarium, one laundry company, two reunion committee treasurers' reports.

In addition we have secured information from all industrial concerns in which the church is interested, either of itself or through its organizations, and have prepared statements for your information.

The records of some of the church departments and organizations have been found badly disorganized; others were far from ideal conditions; and most, if not all, were out of agreement so far as dealings with each other were concerned.

With the report we now submit the records have been reconciled as between all departments and organizations, and the combined report represents the true financial condition of the church as we have found it.

Some departments have published reports before auditing, and we offer the following comments upon them as published:

Independence Sanitarium

The report published in the *Herald* under date of September 13, 1922, is approximately correct. Minor adjustments have been necessary in our examination affecting the operating cost and the values of accounts receivable, etc. These adjustments are being given effect in the business of the present year.

Graceland College

We have been compelled to confine ourselves to a balance sheet audit of the records of the college. Minor adjustments are necessary and will be made during this business year. Further work is contemplated in order to satisfactorily record several financial items.

Presiding Bishopric

Records of the Presiding Bishopric have, at times during the past three or four years, been badly confused; and it has been difficult for the presiding Bishop to prepare statements therefrom that would be accurate in every detail. For this reason the reports that have been published by the bishopric should be considered as what the books indicate rather than *absolutely correct* statements. In our several examinations at the office of the bishopric we have attempted to adjust all items incorrectly stated and place upon the books all omitted transactions that have come to our attention. In this we have had the hearty support and assistance of the Presiding Bishopric.

There are many adjustments to be placed upon the records at this time—the report of the bishopric we submit gives effect to these adjustments.

Reports not published in the *Herald* but included in the conference reports as printed, of which we have made examinations, are as follows: Herald Publishing House, General Sunday School Association. As printed they represent the true financial condition as found by us.

Reports of organizations other than those mentioned are presented with this report. We do not feel that other comment is necessary upon our part, but should further information be desired by the conference we shall be pleased to furnish such as we have at hand. Adjustments that have been found necessary, which have not been made upon the records of the several organizations, will be made during the current year.

We suggest to the conference that adequate and competent supervision of all accounting matters be continued for a help to the various departments—for proper control and reconciliation between departments, and preparation of information that may be desired by the conference and church executives.

Respectfully,
A. H. KNOWLTON.

INDEPENDENCE, MISSOURI, September 29.

Report of Publicity Department

President Frederick M. Smith; Dear Brother Smith: The Publicity Department has now been in operation a little over two years and a half. During that time a continuous effort has been made to build up a church-wide publicity organization to include a regularly authorized local publicity agent in each branch of the church. As yet this organization is by no means complete; however, there are about three hundred branches that have recognized the importance of advertising to the extent of appointing a local publicity agent and the list is constantly growing.

The main office devotes considerable time trying to build up interest in church advertising among the branches and also in helping to improve the class of advertising done. In addition to this all tracts and literature required by the missionaries or inquirers are supplied from this office and charged against the publicity budget. In this way the distri-

bution of our church literature is systematized and properly recorded and followed up.

The office endeavors to correct any misrepresentations that occur in the press, but tries particularly to forestall such misrepresentations by properly informing and making friends of the newspaper men wherever possible. The necessity of such acquaintance is also urged upon all local publicity agents, and their reports indicate some splendid results from the acquaintances they make. There is little disposition on the part of any newspaper or magazine to misrepresent our church, as we have a standing in almost all circles that insures us courtesy and fair treatment. Of course there are a few professional "Mormon baiters" who make their living out of stories—slander which they rehash and sell to the more gullible elements of the public. But they are beyond reach and are of little influence anyway.

As much as possible the publicity work is along constructive and positive lines, and only in case of urgency does the department spend money or effort in the negative.

As is shown by the bishop's report, the Publicity Department tried to help in the curtailing of expenditures during the financial depression this year. Of an allowed budget of \$8,000, less than \$4,000 was used. With your consent the general publicity agent took a five months leave of absence this spring and summer (without pay of course), and while the work of necessity was slowed up during this time, newspaper acquaintances were made all over the United States and those acquaintances can undoubtedly be turned to good account.

There is no department of the church that does not need publicity. If funds are available this work should be extended and made a more effective ally of our church endeavor. In religion as in business the old saying applies, "It pays to advertise."

September 25, 1922.

Sincerely,

ARTHUR E. MCKIM.

Report of Department of Statistics

During the year 1920 there were 3,827 new baptisms recorded. Besides these there was a gain of 1,361 names obtained in checking up with branches. Nearly all the latter were baptisms not hitherto reported to this office. This shows a total gain of 5,188. Against this gain we had losses as follows: Deaths, 1,630; expelled, 106; carried to unknown, 2,232—a total loss of 4,068, leaving a net gain for the year of 1,120.

During the year 1921, 5,511 new baptisms were recorded; also an additional gain of 1,190 baptisms not hitherto reported—a total gain of 6,701. Losses for the year: Deaths, 2,088; expelled, 202; carried to unknown account, 2,290; corrections (duplicate entries, etc.), 496, making a total of 5,071.

While 1921 thus gave us the greatest number of new baptisms we have recorded in any one year, yet the losses reduced our net gain to 1,630.

The above figures revealed very heavy losses due to the fact in checking with branches the names of many who are dead were found to be still on record. Also during 1920 and 1921 we carried to the unknown account 4,622. Of course this makes a big cut in the net gain. In the past years no provision was made of thus clearing the branch record of the names of people who for years had been lost to the branch. Even yet many branches are carrying names of people whose whereabouts have been unknown to them for years. Under the present plan branches are permitted to transfer such names in the regular manner to the unknown account, this department retaining the items of membership but deducting the number thereof from the total enrollment. In this way a branch clerk is enabled to have, at all times, a clear record relieved of all "lost" members. If something like this had been done previously, the last two years would not have been checked with such heavy losses. If the above unknown were still counted in our net enrollment to December 31, 1921, would read 100,018 instead of 95,496.

For the first six months of 1922 we have recorded 1,490 new baptisms and restored and added old baptisms, 209—a total gain of 1,699. During the same period we have sustained losses of 3,052, a net loss of 1,353, bringing our net enrollment on June 30, 1922, to 94,143. Or if those carried to the unknown were still counted in, our net enrollment would be 100,864.

Owing to the fact that an attempt is being made in all

foreign missions to check up the records, this department has not yet been supplied with reports therefrom. In a letter from Brother G. H. Parker, who is serving as recorder of the Australasian Mission, we are advised that their mission shows a net enrollment of 2,093, this being about 600 in excess of the enrollment in that mission as shown by the general records. In determining our present net enrollment, however, we have made no allowance for these 600 additional names, and when the checking up with that mission is completed they will be entered up in the regular way. We expect heavy losses from the European countries when our check is completed. Indications are that 1922 will show about 3,000 new baptisms at the close of the year, as we have already entered 2,421 by August 31.

During 1920-1921, 36 new branch organizations and 28 disorganizations were reported, a net gain of 8. We have a total of 671 branches in the United States and Canada; 74 districts, and 5 stakes. Besides these groups we have many names enrolled in unorganized fields who come under the immediate supervision of the Presiding Patriarch's office.

It is now almost three years since a change was made in the method of gathering and entering data constituting general and local membership records, and so far as we have been advised the present plan is giving universal satisfaction. Difficulties that have been encountered in the transition have been largely overcome and to-day, thanks to the earnest, patient workers serving as branch and district secretaries, we are in check with practically all branches in the United States and Canada, also including Hawaii.

Just as our report is placed in the hands of the printer a report reaches us from Brother J. W. Foster, recorder for the British Mission. He sends us a list of 2,000 known members in that mission and advises us that a list of the names of those whose whereabouts are unknown will follow in a short time. Receipt of the latter will enable us to make a complete check with that mission. Communications from recorders in all the missions indicate that they are hard at work in their determination to make a complete and accurate inventory of the church membership there.

There are a few things which should be clearly understood which have grown out of the changes in the plan of recording. The cost of all forms now used for maintaining both general and local records is charged to this department. In turn we send annual statements of maintenance and supplies to the various branches, districts, and stakes. To these statements most groups have cheerfully responded with remittances. We hold the expense of maintaining general church records should be met from the general church funds. The expense of meeting local records should be met by the local groups. All baptismal, blessing, and ordination certificates formerly issued by various persons are now prepared and sent from this office. For each new name enrolled with any branch, the branch clerk receives a sheet, ready to file in his binder; and to complete the work we prepare the gain and loss sheets, which sheets reveal at a glance net enrollment of the branches.

From the above it will be seen that this department not only prepares the general record but the local records as well, and while we have undertaken clerical work for both general and local (preparing certificates as above mentioned and mailing out all supplies from this department) while yet checking the records with the branch clerks, we have been gradually reducing the amount of help until at present there are only three persons employed in this office.

Finally, may we venture an opinion that notwithstanding so much has been undertaken and accomplished, we feel we are not functioning as a *real* Department of Statistics yet. We believe this department can and will be of much greater service to the church by relieving some other departments of work that properly belongs here, and to this end we are endeavoring to arrange the work.

September 12, 1922.

FRANK A. RUSSELL.

In an announcement, President Elbert A. Smith read: "All autoists are requested to park their cars one way so as to make room for all."

"So if any of you have your car parked headed both ways, don't do it," suggested President Smith.

Report of Women's Department

REPORT OF AUDENTIA ANDERSON

To the Presidency: The year 1921 seems to have been marked with a period of fairly satisfactory progress for the Women's Department throughout the church.

THE MAY INSTITUTE

Perhaps the most outstanding feature of the year's work was the holding in May of an Institute for Women's Department workers, at Independence. That this most successful undertaking was not available to every organizer, field worker, and local leader in our department is a matter of regret, for we feel that the impetus given to, the broadened understanding of, and larger and better equipment provided for those who did attend can hardly be estimated in words.

STUDY COURSES

A steady effort has been made by the executive to provide suitable study material for the Women's Department circles. Having to consider the fact that the average woman in her home is not a student, has gotten out of the habit of concentrated and directed reading, and that much that is offered in textbooks is too technical to attract her attention, an attempt has been made to select some simple texts and cover them with question outlines which will help the inexperienced teacher to arouse and hold the interest of her women.

We feel encouraged over the result of this attempt, for we have ready or in the hands of the printers, several such courses, covering the following texts:

Psychology. The Mind and Its Education, by Betts.

Parents' and Teachers' Problems. Child Study and Child Training, by Forbush.

Mothercraft. The Mothercraft Manual, by Read.

Sociology. Sociology and Modern Social Problems, by Ellwood.

A Study of Civics. The New Civics, by Ashley.

In preparation we have the following:

Mothercraft for Girls, on the same Mothercraft text by Read.

Elementary Biology. Plant and Animal Children, by Torelle.

Child Nature. A Study of Child Nature, by Harrison.

Child Development. The Individual in the Making, by Kirkpatrick.

Our Food and the Body leaflet course has been revised, and is ready for distribution. The other, Training in Relief and Service, is still in leaflet form.

OTHER EDUCATIONAL MATERIAL

Playlets, presenting some phases of our work in drama form, have been prepared.

HOME AND CHILD WELFARE BUREAU

Sister Lydia Wight, who has supervised this bureau for several years, felt under the necessity of relinquishing the responsibility.

SOCIAL SERVICE BUREAU

This bureau has been without a supervisor since November, 1920. What studies have been carried on under this head, have been supervised by the executive. Outlines in sociology, with occasional editorials and other articles in the column.

YOUNG WOMEN'S BUREAU

Sister Mary Steele, who consented in September, 1920, to supervise this bureau, came actively in charge about the first of last year. This position carries with it the editorship of the Parthenon, the young women's department in *Autumn Leaves*. This work Sister Steele has carried forward most acceptably, coming out in November with an all-girls' number, for which many extra copies were sold through the activities of the girls themselves.

In midsummer, Sister Steele relinquished her secular position for the purpose of devoting all her time to the Women's Department work. For this the executive were to reimburse her with a living wage. This relation began in August, but early in October, owing to the widening of the field of Sister Steele's opportunity and her desire for greater preparation for her work, she went to Graceland College, where she is striving to qualify and at the same time keeping up her work as supervisor of the bureau, editor of the Parthenon, and general superintendent of girls for the Religio.

MISCELLANEOUS STUDY BUREAU

Sister Lucie Sears has supervised this bureau. She has also given excellent service as organizer for the Massachusetts District.

SOCIAL PURITY

Training must, of necessity, for the present take the form of reading courses. Sister Krahl, our supervisor, has spent much time since her appointment, in examining the varied literature extant and available. In addition, she has been taking a correspondence course in the subject, from the International Purity Association.

A joint council with Sister Krahl, and Doctor Harrington of the Health Department, in September, resulted in a partial crystallization of our plans. Doctor Harrington stated at that time that the part of the social purity program for the year 1920-21 which was, according to our agreement in the summer and fall of 1920, to have been put across by him, had not been accomplished. This was the selection of Government pamphlets suitable to be placed in the hands of every young man in the church, and the work of so placing them.

The present program of the social purity division is as follows:

1. The appointment, after careful and discriminating choice, of one man and one woman instructor in every district or stake.

2. These instructors to prepare for service by taking a normal training course in social purity, outlined and approved by the Women's Department and the Health Department. This course is being most carefully prepared by our supervisor, and will be made adaptable for the use of not only the instructors mentioned, but monitors of Orioles, leaders of Temple Builders, Scoutmasters, Sunday school and Religio teachers, parents, and others who may wish to obtain a scientific background for safely guiding young people in the vital matters of sex and personal purity.

3. Assist the instructors to secure educational slides, films, charts, exhibits, lectures, etc., for use in districts and stakes.

4. Urge the establishment of libraries containing the best texts, to be made available for use in district or branch.

5. Urge all possible cooperation with the recreational department of the church, in pushing the work of wholesome physical activities for young people.

6. Prepare some material for use at district conferences, reunions, etc. For the immediate future along this line, Doctor Harrington is to prepare an article or paper intended for men and boys, and Sister Krahl is to prepare a similar one for women and girls, and together they are to select a set of slides or a chart exhibit suitable for mixed audiences at such gatherings. These were promised for the reunions of 1921.

7. Select a reading course for the boys and girls of the church. Formulate a "pledge" of purity for their adoption after such a course shall have been completed and a satisfactory examination passed.

8. Select a course of study or reading to be recommended to the women's classes.

9. Special work presented at next General Conference.

HEALTH

This division was intended to form a passageway or agency through which some phases of the work of the Health Department of the church could be put over to the women. Sister Laura Mann was appointed supervisor, and combining with this position her duties as nursing director to the church, was carefully planning and organizing her responsibilities. A room in the Women's Building was fitted up for her classes, and here she had her desk and supplies with which to care for the correspondence which resulted. Health records of children, taken by the cradle roll workers throughout the church, came under her examination, and wherever she perceived any indication of abnormality she would write the parents, giving the advice needed, inclosing instructive pamphlets, and placing herself and, through her, the Health Department at the service of the family, so far as could be accomplished through correspondence.

This splendid work was interrupted in June by the news that the appropriations made for the Health Department of the church would not longer provide for her temporal care, and she was under the necessity of seeking remunerative employment elsewhere. Her first plan was to work professionally for two weeks each month, thereby earning enough

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to keep her for the next two, which she planned to set aside for this health work. Then came the request that she assume the position of superintendent of nurses at the Sanitarium, which in her consecration she could not refuse, but which has absorbed every moment of time and ounce of strength since July 1. It was with a heavy heart she closed the door of her little office, and boxed her supplies.

In October, Sister Sarah Rodgers Chapman was appointed as assistant to Sister Mann, since which time, in spite of illness both of self and family, she has managed to keep the correspondence incident to our health work up to date. She plans getting in contact with the special work for children over in Kansas City, and we feel sure once the handicaps are overcome, this phase of our work will gradually rise above its period of inception and slow development, and come to be a real factor for good in the interests of our people.

CITIZENSHIP

Early in the year, Sister Dora Young was appointed supervisor of a citizenship division.

CRADLE ROLL

Sister Anne Roberts, general superintendent of the Cradle Roll, came into the work in January of 1921. About that time, too, she concerned herself in the work of stimulating an interest in milk and hot lunches for undernourished children at school. Through her efforts and those of Sister Glines, principal of Columbian School, and the women of various Zionie groups, there was brought about a gratifying gain in weight for many children. This fall, similar work was to have been undertaken there by the Parent-Teacher Association.

Sister Roberts, too, circulated a petition sent to Senator Reed in the interests of the Sheppard-Towner Bill, getting over eight hundred signers. She assisted at the May institute, in exhibits, errands, etc. Gave one public address at that time. Has taken several subjects in the Mothercraft Normal Training Course in the Institute of Arts and Sciences; written a few short articles for publication and was chairman of a "mothers' library" committee, through whose efforts fifty books for mothers were placed in the library.

BIRTH REGISTRATION

Sister Rogene B. Smith, birth registrar, reports a summary of work done by her since her appointment to office as follows:

"As birth registrar for the Women's Department, I submit the following report of work done during my term of office, from April, 1920, to October, 1921:

"About 650 registrations of births.

"About 650 registration certificates filled out and mailed to cradle roll workers.

"About 100 communications written and posted."

Owing to Sister Smith's removal to Denver, she resigned in the fall, and was succeeded by Sister Stella Chapman, who is also acting as assistant to the general cradle roll superintendent. She reports:

"I have registered 347 babies since I was appointed, up to which time 769 had been registered, making a total of 1,116."

HOME DEPARTMENT

Sister Nellie Sampson has acted as general superintendent of this division, since early in the year. She has labored under trying conditions of health and other personal affairs.

LIBRARIAN

Sister Viola Short, general librarian and chairman of Zionie Women's Department Library Commission, reports 103 volumes in the library, twenty-four of which belong to the general executive. An effort will be made from time to time to add new books, and to induce a more general use of those available to the local people.

STAKE WORK

Holden.—Sister Ross reports a gain of three local organizations in her district since last report, making 11 at present. Total membership 217, of which 18 are Orioles and 36 Temple Builders. Three hundred and eighty-three meetings were held, the entire membership engaging in study. Fifteen lectures during the year covered such subjects as health, foods, child welfare, and social purity. She has organized a local in every branch in her stake, though all did not report. They have collected and distributed over five hundred garments, some new and some made over. Also quite a quantity

of fruit, jellies, and vegetables were given where needed. Some sewing was done for the Old Folks' Home—4 dozen napkins, 2 dozen dresser scarfs, and \$20 towards trays and equipment for the sick ward having been donated.

Kansas City.—Sister Sandy reports a most active organization in her stake. Eleven locals, with a total membership of 440, of which 85 are Orioles and 115 Temple Builders. Two hundred and fourteen members are engaged in study, the subjects covering a wide range, prominent in popularity being Bible research and Book of Mormon. Twelve lectures during the year treated the following topics: Mental hygiene, vocational training, citizenship, child welfare, character building, education, work of women, Women's Department, and social service.

In March, also, a resolution and preambles were presented to the Presidency and Bishopric, asking consideration of the need in Zion for a trained social worker.

That month, too, an arrangement was made with the Herald Publishing House, by which all publications of the department will be sold by that company, the present stock, such as Oriole, Temple Builders, and Centennial Year Books, to be handled on a percentage basis. This has most materially lightened the work of our general office.

In April it was decided to recognize with a special recommendation, those women and girls in Graceland who take Oriole and Temple Builder work in their recreational leadership course.

In September two new phases were introduced into the cradle roll work, viz, an attempt to bring mothers to a realization of the value of milk in the diet of growing children, and the necessity for careful supervision of health of pre-school children.

Resolution and preambles concerning the Children's Home were presented to the First Presidency that month also. These look to an organization designated to place the home more securely upon the basis of a home-finding institution, and of proper supervision after placement.

Other things (done at September-October session) were:

1. Social purity work outlined.
2. Historical collection, and biographies of women, under way.
3. Mary Steele sent to Graceland for further preparation for service.

4. Committee appointed to prepare Zionie Year Book, which materialized in December.

5. Reunion work for 1922 outlined:

6. Zionie Library Commission established: Mrs. M. T. Short, chairman; Mrs. E. Short, Mrs. William Cowan, Mrs. Cox, and Mrs. Pointer, members. In November Mrs. Cox resigned, and Bertha Hulmes was chosen in her place.

7. Annual dues of ten cents per capita for Women's Department members were abolished, and semiannual free-will offerings substituted.

8. Zionie program outlined.

9. Standard of excellence adopted.

In November circular letters addressed to newly baptized women and girls presenting what the department had to offer them, were prepared by Sisters Madison and Steele. Oriole Book was ordered reprinted, as well as other pamphlets of instruction to locals, etc.

In December, a special meeting to consider finance was held with committee from the Presidency, Bishopric, and Twelve. As a result, the office was transferred from the Women's Building to that of the general church office, thus releasing the former building for rental.

Outlines for study on Mothercraft, Psychology, sociology, and Parents' and Teachers' Problems were all prepared before the close of the year.

AUDENTIA ANDERSON, for the Executive.

East Jordan, Michigan

The two-day meeting held at East Jordan, September 23 and 24, opened under very favorable conditions with a spiritual social service at 9 o'clock in charge of E. N. Burt and Leonard Dudley.

The speakers throughout the meetings were N. A. Harper, Elder Dudley, David Holley, R. D. Davis, James Davis, E. N. Burt, Allen Schreur, and Arthur E. Stark.

The Saints very kindly provided meals at Elder Hector McKinnon's restaurant.

There was a young people's prayer service at seven o'clock in which the older Saints were invited to attend and the invitation was appreciated by those who could meet with the young.

There was a general prayer service at nine o'clock in which about one hundred twenty-five were present. A collection of \$16 was taken at the close to help bear the expenses of Elder E. N. Burt to General Conference.

The music for the meetings was furnished by members of the Northern Michigan District orchestra: Sister Nina Harper, violin; Opal Harper, flute; Alta Harper, cornet; Bessie Harper, orchestra bells; Gladys McKinnon and Irene Washburn, piano; leader, Arthur Starks.

All were, as usual, loath to separate again, but were all the more desirous of making the coming year the best ever. So with many warm and hearty handshakes and wishes for success in both temporal and spiritual matters, we departed till we could meet again in similar gatherings in the spring.

PRESS COMMITTEE.

"I wouldn't have been here at all, but my wife drove me eight hundred miles to this conference," explained one brother. Our sympathies are with the wife, especially if she did it with a Ford.

The sequence of ideas expressed in the songs of the Sunday school convention were significant of the spirit of the meeting. Opening with "Earnest workers for the Master," that earnestness was seen upon the faces of those assembled, as well as strongly marked upon the leaders. "He leadeth me" was the next song prayer before beginning action. After the business session, which was considered a big step of progress by those vastly interested in religious education moving harmoniously with the present policy of the church, the song, "Onward, Christian soldiers," was well chosen.

MISCELLANEOUS

Patroness's Bazaar

The Patroness Society, organized in the interests of Graceland College, announce a bazaar for Armistice Day, November 11. Aprons, towels, pillow cases, etc., are solicited, donations to be sent to Mrs. Charles E. France, Lamoni, Iowa, by November 1.

Here is an excellent opportunity for service from parties interested, and especially from such as desire to help this worthy institution, and who cannot do so otherwise. The college is doing a mighty work in the lives of our young people. Let us one and all show our appreciation by our good works towards its further success. THE COMMITTEE.

Conference Notices

Eastern Maine, at Jonesport, November 4 and 5. At 2.30 p. m., election of officers. Send all reports to Charles F. Cummings, West Jonesport, Maine. We trust all branches and isolated members will endeavor to be present. W. E. Rogers, president.

Kewanee, at Kewanee, Illinois, Saturday, October 21, 1922. District officers and heads of departments, as well as each president, are requested to submit a written report of labors done since the last conference held in June. Branch presidents report to the district president. Other reports should be sent to the district secretary at an early date. All reports should close September 30 and April 30, thus making them uniform in time covered. Those expecting to attend will notify Edward Jones, 926 West Vine Street, Kewanee, Illinois, so that preparation may be made. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois. George Sackfield, president, Matherville, Illinois.

Requests for Prayers

Sister Rachel Knox, of Columbus, Ohio, requests the prayers of the Saints that she may be healed. This sister is suffering from rheumatism.

Home-coming Day at Bevier, Missouri

Sunday, October 22, will be observed as Home-coming Day at Bevier. Arrangements are being made to take care of the physical needs of all visitors. Elder A. M. Baker, the new missionary in charge of the Northeastern Missouri District, will be present, and will begin a series of meetings to last several weeks. Saints throughout the district are invited. J. L. Williams, branch clerk.

Our Departed Ones

MIFFLIN.—Minnis Miffin was born September 15, 1868, at Tilbury, East Kent County, Ontario, Canada. Married Annie Bryden, in March, 1891. Baptized on June 12, 1894. Ordained elder, October 14, 1901. Died at Windsor, September 22. His wife preceded him about a year ago. Leaves five children. He has been one of the branch presidency for years and was held in high esteem.

GOODE.—Charles Frederick, youngest son of John and Elisheba Goode, was born July 3, 1862, at Chagrin Falls, Ohio. Moved to Tabor, Iowa, in 1867, where he made his home until 1908 when he moved to Lamoni. Married Nancy Troth, December 25, 1890. Baptized about thirty years ago. Died at his home in Lamoni, September 30, 1922. Leaves wife, two sons, two daughters, two brothers, and other relatives.

BOE.—Mable Irene, daughter of Gilbert and Olive Boe, was born March 14, 1915, at Senlac, Saskatchewan. Died at Deacon Hospital, Glasgow, Montana, June 9, 1922. Leaves father, mother, two brothers, and four sisters. Funeral from the Saints' church, in charge of Elder D. Chase. Sermon by James C. Page.

KENT.—Erma Christena Kent, daughter of Mr. and Mrs. Samuel Kent, living at Hinsdale, Montana, was born November 16, 1910. Died September 13, 1922. Funeral from Methodist church at Hinsdale, Montana, conducted by James C. Page. The school was dismissed for the funeral of this child.

HERRON.—Margaret Isabelle McKee was born in Platte County, Missouri, near Leavenworth, August 8, 1850. Married John McDonald Herron and moved to Jefferson County, Kansas, about thirty years ago. The latter part of her life was spent in greater Kansas City. Baptized July 2, 1902. Died at the home of her daughter, Mrs. T. C. Halliday, September 27. Her husband preceded her sixteen years ago. Of their fourteen children, nine grandchildren, and one great-grandson, the following survive: three sons, five daughters, Mrs. F. C. DuRoy, Mrs. L. W. Hayes, J. C. Herron, T. A. Herron, Mrs. T. C. Halliday, Mrs. G. T. Mansfield, Mrs. J. P. Haskin, and D. F. Herron, six grandchildren, and one great-grandson. Funeral from the Stone Church, Independence, Missouri, in charge of J. F. Curtis and H. O. Smith. Interment in Mound Grove Cemetery.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Independence, Missouri, October 18, 1922

Number 42

Report of the President to Conference

*History of official acts the past two years,
with some recommendations.*

The Presidency

So far as the individual members of the Presidency are concerned, their work has been largely office routine and traveling in the interests of the work in its various aspects, reports of which have usually appeared in the church papers. There has been necessity for considerable traveling, the demand for which is much more acute than some people realize. The President of the church desires to express his appreciation of the able and loyal support of his counselor, Brother Elbert A. Smith.

The Presiding Bishopric

The relations existing between the Presidency and the Presiding Bishopric have been about the same as in the past and we have been in frequent conference when the two leading men of the two quorums were in Independence together, though frequency of travel on the part of both has lessened the number of conferences which were desirable. The activities of the Bishopric are set out in detail in the report submitted by the Presiding Bishop, a careful reading of which the Presidency urges. Under the heading, "Auditorium," the Bishop makes report of the condition of the fund which has been raised and at the close states that "the Presiding Bishopric are still of the opinion that the construction of the auditorium should be further postponed." In this matter, the opinions of the President of the church and the Presiding Bishop do not run parallel, for the President is still convinced that a mistake will be made if further delay is encouraged or advised.

Touching the question of the Sanitarium, it will be noted from the Bishop's report that the extension of the institution as authorized by previous conference has also been delayed by "the present financial condition." The Presidency is disposed to regret this delay, for the demands upon this institution which indicate the necessity for expansion are becoming more pressing.

Transportation Manager

The work of handling the details of railway traffic grew to such proportions that the Presidency desired to relieve themselves therefrom, and on his expressed willingness to accept the appointment, we appointed Brother Granville S. Trowbridge as traffic manager for the church. The Presidency is very much pleased to have an experienced railroad man to handle these transportation matters, and we urge that particularly the members of the ministry having occasion to handle transportation matters do so in connection with this department, for it will be of advantage to us to have all transportation matters handled through the one bureau. His report to us shows in figures that his work in handling applications of our representatives for special concessions has resulted in a marked saving as well as advantage to the church.

We append hereto his report submitted to us under date of September 16:

"By way of report for the Transportation Department from its establishment on February 8, 1922, to date, we advise that we have employed such of our time as was available from other duties in handling requests for information from our membership with regard to transportation matters. Inquiries with regard to freight transportation have not been numerous and I feel sure that this is a field in which we might be of assistance to our members who are buying freight transportation, particularly those who do not feel able to maintain a traffic manager. We could, perhaps, offer valuable advice in the disposition of transportation difficulties in the way of freight rate adjustments, if we were advised with regard to these difficulties. In the matter of passenger transportation we have promptly handled all applications which have reached us for clergy permits and also made ourselves useful whenever opportunity was offered in purchasing tickets and securing the best routes and rates for those making extended trips. The railroads east of the Illinois-Indiana State line and north of the Ohio River, and most of the roads east of the Mississippi and south of the Ohio have been unwilling to grant us any courtesy. We may have better success with them another year, as they had already fixed up their ministerial lists prior to the establishment of the Transportation Department. The western roads have most of them been fairly liberal. We have also secured agency for steamship tickets on the Scandinavian-American line and have taken orders for six tickets for our missionaries to foreign lands at a marked saving to the church."

Departments

The activities of the various departments of the church are set out in the reports of the heads of these departments as they will be found in the published conference reports. We feel sure that a better day is dawning for the departments, inasmuch as there is becoming a stronger concerted activity among them which is being worked out by meetings of the department heads with the Presidency as opportunity permits, and these meetings, we hope, will be much more frequent in the future than in the past.

For the superintendent of the Sunday School Department, the Presidency appointed A. Max Carmichael; for superintendent of Department of Women, Mrs. Dora Glines; for superintendent of Religio, T. W. Williams.

Transfer of Church Headquarters

Conference having authorized the transfer of the headquarters, the Presidency and Bishopric took steps to make the transfer, and the details of this have been reported to a large extent in the report of the Board of Publication and also in the Bishop's report, to which we refer attention.

Quorum of Twelve

The members of the Quorum of Twelve have reported more or less regularly and with considerable frequency to the Presidency as their work progressed. The brothers of the

Twelve have responded cheerfully to the assignments made by the Presidency in an endeavor to carry out their work in the spirit of the agreement which was reached some three years ago. Several times since last General Conference the Presidency has called the Twelve to Independence for council meetings with the Presidency and Bishopric. Much of the results of the work of these councils has appeared in print, in the form of letters, notices, etc. The longest of these strenuous councils was held in the spring of 1922. The individual members have reported to the Presidency their activities, and from these reports we glean the following:

Gomer T. Griffiths, president of the quorum, has labored diligently in his office, visiting many districts and branches in an earnest endeavor to encourage the Saints. He finds an unfortunate lethargy towards spiritual things in many places and expresses his opinion as to the great need for high priests and evangelical ministers to build up and revivify the local work. For a while his work was supervisory of the activities of the workers among the Indians, and as such he traveled among the Indians of Oklahoma, New York, and Nebraska. He expresses himself as having enjoyed his labors with his fellow workers and is anxious still to do all he can.

Paul M. Hanson, in company with Brother John W. Rushton, in the year 1920 spent most of his time laboring in the interests of the work in Australia and New Zealand. In the early part of 1921, Brother Hanson was at work with a committee on preparing a new edition of the Inspired Version of the Bible, and in addition to having charge of the office work of the Twelve in recent months he has visited a number of district conferences, reunions, etc., his labors taking him to Canada as well as to many of the States of the Union.

John W. Rushton, in company with Brother Hanson, spent the most of the year, 1920, in Australia and New Zealand in the interests of the work there, and since his return has labored under the direction of the Presidency, having preached and lectured in attempting to do his best for the good of the cause, but having kept no account of the statistics. His labors have called upon him to travel extensively throughout the States and Canada, as well as Australia and New Zealand.

James A. Gillen reports that following the conference of 1920 his work carried him into various parts of the country, such as Iowa, Nebraska, Colorado, Montana, California, Washington, Michigan, and Canada. In January, 1921, in company with Brother Charles Fry, he left for New York City, where he joined Brothers Bishop and Sorden and Mrs. Sorden to sail for England. From then until the summer of 1922 he labored industriously and assiduously in the difficult mission of the British Isles. He has reported regularly and in detail on the conditions as he found them with such recommendations as he chose to make to the Presidency. Since his return to America he has been responding to calls for help here.

U. W. Greene, following the conference of 1920, with Brother Myron A. McConley, had charge of the work of the office of the Twelve, and since giving up that he has been giving his attention to the work among the Indians, where he has labored assiduously. In this capacity he has been called upon to visit Michigan, Ontario, Oklahoma, Nebraska, etc. Beside this Indian work he has, as have a number of others of the Twelve, given attention to the adjustment of difficulties in various places in the interests of harmony. He has reported in detail to the Presidency with regard to the work among the Indians, and he is alert to the necessity for a more intelligent and persistent application of effort to the peculiar work among this people. This report he made be-

fore his recent severe illness which has, of course, totally incapacitated him for work for the present.

Myron A. McConley was for a time associated with Brother Greene in the office work of the Twelve, but on request of the Presidency he, in company with Brother J. W. Davis and wife, went to Australia and took charge of the work there. He has been very industrious and has reported at length and in detail on the condition of practically every branch in Australia, which he has visited personally. He is still there and active in the interests of the cause.

J. F. Curtis has labored in many parts of the country, cheerfully responding to every call made upon him by the Presidency to go anywhere needed and undertake the tasks of adjustment, etc. Besides this he has given a great deal of attention to meeting in debate opponents of the work.

R. C. Russell has reported in detail upon his work, which has been largely confined to the provinces of Quebec and Ontario in Canada, though he has visited some of the reunions and district conferences as the Presidency has called upon him to do. He reports having been able to organize some new branches in this new ground, but expresses his appreciation of the difficulty of the work there and gives suggestions in regard to the training of those who might be called upon to labor under similar conditions. For the opening up of the work in the Province of Quebec he suggests that two or more young men able to speak the French language be given a tenting outfit and a vehicle to carry it from place to place. He expresses his appreciation of the congenial relations which have existed between him and the brothers of the missionary force.

Thomas W. Williams during the year 1920, and the first half of 1921, accompanied the President of the church on a tour of inspection among the churches of Great Britain, Europe, and Palestine, and from June, 1921, to March, 1922, he was engaged in assisting Brother Gillen in the supervision of the work in the British Isles Mission. Since March, 1922, he has labored in various parts of the United States as demands for his work indicated. He states that the reunions attended were of a high order and very successful and that the people generally seem ready for a general step forward, and he expects they will respond to a call to move to higher ground. In addition to his activities as apostle, he has given attention to the work of the Religio Department, of which he is superintendent.

William M. Aylor presented his resignation to the Presidency in the fall of 1921, which was accepted, and notice thereof published in the *Saints' Herald* as follows:

"This is to notify the church at large that William M. Aylor has filed with the Presidency his resignation as an apostle and member of the Quorum of Twelve. After due consultation with members of the Quorum of Twelve, the resignation has been accepted."—*Saints' Herald*, October 18, 1921.

C. A. Butterworth, because of ill health, has been released by the Presidency from active work, but he has continued to manifest a deep interest in the welfare of the church.

The Auditor

It became apparent to the Presidency that Brother R. B. Trowbridge should be released as church auditor, but we decided not to take the step before laying the matter before the joint council. This was done last spring, and after Brother Trowbridge was given opportunity to be heard as extensively as he might desire, not only before the joint council, but the High Council as well, his release was effected, and the Presidency has appointed Brother A. H. Knowlton to serve in that capacity. Brother Knowlton has done splendid work in giving us an audit of the various church business offices, and his

report and comment on the affairs of the Bishop's office will be found in another place.

Local Work

The Presidency has through regularly received reports endeavored to keep in touch with the developments of the local work in various parts of the world, and by the reports from the district presidents we have kept in touch with these conditions. Everywhere it is apparent that more workers are needed, and there should be some effort made to arouse a greater interest on the part of the priesthood throughout the church in pastoral and local work, as well as in missionary efforts carried on by the local men.

Graphic Arts Bureau

The Presidency desires to call attention to the work of the Graphic Arts Bureau, which has grown quietly to astonishing proportions, and its utility to the general cause is apparent to all those in touch with it. We feel that it has demonstrated its usefulness in the work of the church representatives to justify giving it substantial support. So far, the bureau has been carried by its friends. Concerning the work of the bureau and as an indication of its growing field, we append hereto a document submitted to us on September 30 by Albert Knowlton, the secretary:

INDEPENDENCE, MISSOURI, September 30, 1922.

"MR. F. M. SMITH;

"Dear Brother: In line with our verbal conversation a short time ago I wish to give you a brief resume of our work with the Graphic Arts Bureau and the needs of the same as I see them.

"Since the last General Conference we have secured a number of slides and negatives, mostly by gift, from those interested in the line of work we had undertaken.

"These slides were grouped in sets upon one subject as much as it was possible. Of course it has been impossible for us to use all the slides we have received because of the wide range of subjects.

"We have completed about twenty sets of slides, however, and have used them since completed.

"We did not anticipate the demand for slides by the church missionaries and societies that we have had, and it is needless for me to say we have been unable to satisfy the demand with our small number; however, we have kept them on the go and made good use of what we have had.

"I cannot say just how many times they have been used, but you may know that they have been used to the limit by the fact that we have had certain sets of slides billed for two months in advance.

"The work of the Graphic Arts Bureau has been confined almost entirely to the slide work during the last two years.

"In addition to furnishing the few sets of slides we have, I have loaned and sold to those who have requested them, odd slides for the completion of the slide sets of which they are owners.

"The desire for slides is not confined to this country. We have sent a number of sets to Canada and we have inquiries at the present time from England, Australia, and Canada.

"From my experience with the effort along this line during the two years I would feel like recommending to the conference that action of some sort be taken to supply the constant demand for slides and photos, particularly along church lines.

"I feel that there are good opportunities for the use of slides and I know that many of the missionaries know it to be a fact. I might mention the fact that during the efforts being made in Jackson County of late by Brother J. W. A. Bailey and others, they have constantly used slides, and

Brother Bailey tells me he has a good crowd when they are used.

"The fact that the story that is being told can also be visualized in the mind of the hearer is always much more interesting than being left to draw conclusions of their own.

"I think the conference should be urged to take measures for the extension of this work and its upkeep.

"I thank you for the assistance and valuable contributions to the bureau during the past two years.

"Sincerely,

"ALBERT KNOWLTON."

The Stakes

The work in all of the stakes seems to be progressing well, though the indications are that there will be necessity for reorganization of the work in one or perhaps more of these local organizations. It is pleasing to note the activities of some of the stake bishops, particularly in their earnest endeavor to promote our social reforms. And why not? Should not the stakes be leaders in moving out into the fields of the social reforms we as a church stand for?

Sunday School Superintendent

In the month of July, 1921, Brother Gomer R. Wells presented his resignation as superintendent of the Sunday School Department, and after having given the matter prayerful and careful consideration, the Presidency appointed Brother A. Max Carmichael to fill the vacancy. The work that Brother Carmichael has done in reorganizing the Sunday school will be found indicated in Brother Carmichael's report, to which attention is invited. We are in full accord with his efforts to promote the department of religious education.

Standing High Council

It will be remembered that the General Conference of 1920 approved the recommendation of the Presidency touching the reorganization of the Independence Stake and the Standing High Council of the church. Owing to the press of many things, no immediate action was taken in this connection, and during the balance of the year of 1920 and 1921 the old council continued to function as best it could, by substituting for members not available for service. However, acting under the authority of the General Conference, on February 15, 1922, the resignation of members who for various reasons found it impracticable to respond to the demands of the High Council work was accepted, and the Presidency called the council together with a view to reorganizing. Of the old council there were found five in position to continue their service to the church in this capacity, namely: Joseph A. Tanner, Samuel Twombly, Richard J. Lambert, Walter W. Smith, and George H. Hulmes. These were retained as members of the new council, and the Presidency, after careful and prayerful consideration of the matter presented the names of J. A. Becker, J. M. Cockerton, J. F. Garver, R. V. Hopkins, M. H. Siegfried, I. A. Smith, and N. Carmichael to fill the vacancies existing in the council. These brothers indicated their willingness to accept, and on February 19, 1922, before an assembly of the priesthood of Zion the reorganization of the council as above set forth was approved and the new members set apart by ordination to this office. The Presidency, therefore, presents this statement to the General Conference in the nature of a report for the approval or disapproval of the conference as the case may be.

Graceland College

The work of the college has been fully reported in the report made to the trustees by the college authorities and by them submitted to the Presidency and which will be found in

the printed reports. We ask a careful reading of this report, for the Presidency feels that we cannot too heartily commend this institution as one of the powerful agents for the work of advancement of the church. In reading the report we suggest that you note particularly the statement concerning the urgent demand for a gymnasium and their request for a \$15,000 appropriation to build this gymnasium now. The President very heartily approves and recommends the approval of this expenditure. In this connection it will be well to report on the matter of a college building, which by the General Conference was approved and referred to the Presidency and Bishopric with power to act. The reading public of the church has been well informed on the accomplishment of this object, as the building has been erected and is being utilized and is proving of great benefit to the work of that institution.

The financial status of the college is also submitted in the report of the trustees. In this connection it is well for the Presidency to mention once more the question of the Religious Education Department. We cannot but feel that this department is bound to be of great service to the church, and yet it has not been developed to the extent that we should like to see it. The activities of this department have been quite extensively reported at different times in the church papers, but one aspect of it we wish to call attention to.

It will be recalled that in the early part of the year, 1922, the Presidency made a call for applicants for this course on the part of those who were willing to devote themselves to preparation for activity in the church, in missionary or local work. In addition to the published report, we addressed a letter to various men throughout the church asking for the submission of names of candidates who in their opinion would be good timber for this course. At the request of the President, President George N. Briggs has summarized the result of this published notice and the individual letters in a letter addressed to the Presidency, dated July 22, 1922. This report of the president of the college reflects a situation in the church that the Presidency does not like to see. In our opinion, the response should have been far greater than that which was had, and we are wondering what are the causes underlying. President Briggs's summarized report follows:

"PRESIDENT F. M. SMITH,

"Dear Brother: In conformity with your request I herewith make report of the matter of the replies from your letter dated April 18, 1922, and sent to the men of the church in a position to assist in the very important matter of bringing to the attention of the qualified young people of the church the matter of preparation for church work.

"Under date of April 18, 1922, you wrote as follows:

"Dear Brother: No doubt you have already noted the call for applications for the Religious Education Class of next year, published in the *Herald* under date of January 18, 1922. We are anxious to make the training in that department the most profitable possible. To do this we must have not only an efficient institution, but the best student material we can secure.

"We are aware that many of our most promising men and women are reluctant to place their applications for this training, due to a sense of modesty on their part. If in your field (district or branch) there are those who in your opinion should have this training, but who are reluctant in handing in their application, will you kindly furnish the First Presidency a list of their names?

"Very sincerely yours,

"THE FIRST PRESIDENCY."

"The following brothers responded to that request, submitting from one to seven names each for consideration by

the Presidency for preparation for this most important piece of work: J. H. Beaudin, Providence Bay, Ontario; Alma Campbell, McGregor, Michigan; W. S. Shea, DuBois, Pennsylvania; D. L. Allen, Deer Lodge, Montana; E. C. Kibby, Perry, Iowa; E. K. Evans, Grand Rapids, Michigan; D. J. Williams, Burlington, Iowa; D. W. Metz, Saint Marys, Ohio; Ralph Murdock, Rich Hill, Missouri; W. S. Macrae, Warrensburg, Missouri; E. J. Giles, Chariton, Iowa; J. F. Garver, Lamoni, Iowa; R. S. Salyards, Saint Joseph, Missouri; T. C. Kelley, Independence, Missouri; Joseph H. Reed; A. B. Phillips, Independence, Missouri; Warren McElwain, Lansford, North Dakota; John T. Scannell, Durango, Colorado; Archibald Begg, Vinal Haven, Maine; Wesley W. Richards, Davenport, Iowa.

"Trusting the information contained in this report will meet your requirements,

"Very truly yours,

"G. N. BRIGGS."

[At this point President F. M. Smith stated this is a partial report to the conference, but presented nothing further at the time.—EDITORS.]

Early Zion

Early in the spring of the year the Independence Religious Dramatic Club was formed and plans laid to present a pageant at the reunion. When the reunion was postponed the presentation was arranged for General Conference. A rather elaborate plot was outlined concerning the early settlement of Independence, the coming of the first branch, the warfare between selfishness and service, and the inspiration of truth.

In the early summer Sister Vida E. Smith came to Independence and those interested quite gladly turned over to her the drafting of the actual pageant which was presented at the General Conference tabernacle on Saturday evening, October 7.

The story concerns a branch coming from the East to Independence, a prayer meeting en route, the settlement in Zion. The stage setting was very good and the costuming was rather remarkable. Reginald Smith, the youngest son of our late president, Joseph Smith, and the grandson of Joseph the Martyr, took that part. The music was arranged by Joseph H. Anthony, of Lamoni, with strains from old church hymns running through the score expressing the spirit of those early days. It was rendered by the enlarged Auditorium Orchestra and was quite a remarkable presentation in every way and illustrates how dramatic talent may well be turned to represent history worth remembering and spiritual idealism instead of the usual poor melodrama so often selected by dramatic clubs.

Not a Monarchical Government

In the weekly *HERALD* for October 11 in the statement of the conference minutes there appears a somewhat serious error. A statement is made that Elder A. H. Christensen argued for a monarchical form of government. We already have one or two inquiries in the matter and it is only fair to Elder Christensen and the church to add that what he argued was that he had been among a people who believed in a patriarchal form of government with a chief. Administration in the church, he argued, belonged to the chief executive, the prophet, seer, and revelator to the church. Our form of government is patriarchal or kingly in that it is the kingdom of God, the kingdom of heaven. Our form of government places the lawmaking powers in heaven, the law of God being manifested to the church through his prophet.

He also expressed a fear in transferring these prerogatives of the prophet to a democratic administration, for a purely democratic government would not be the kingdom of our God and his Christ. In this he also quoted Doctrine and Covenants 100: 4.

Because of some possible misunderstanding Bishop McGuire, who followed him, at once took up this point on behalf of the church. He urged that if one thing is well settled in this church it is that we stand for common consent. Men of God were inspired to write the Constitution of the United States which establishes a democratic or republican form of government; at least one in which the rights of the people are fully protected and recognized. He added that no revelation becomes a rule of action until passed by the quorums and the body; that it is ill-advised to consider a communication, because it is submitted that it is therefore a communication from God. Nothing is done in vain, and the provision that the revelation be reviewed by the quorums and by the conference is because there is a reason for it.

It will be seen from this that a very different construction is placed upon Brother Christensen's remarks; also that any possible misunderstanding with regard to the position of the church was at once made clear by the statement of Bishop McGuire.

The above is taken entirely from our notes made at the time and should have been included in the earlier statement.

Conference Business Sessions

Tuesday, October 10

When the conference met at 2.15 the document submitted by the President on the previous Monday as a revelation to the church was made the principal order of the day. President E. A. Smith first reported for the Presidency and expressed his willingness to work with and accept the men named, and that he had evidence of the call of two of these men and on behalf of the Presidency accepted the document. The Twelve reported as follows:

"Whereas, after prayerful and earnest consideration of the document presented to the General Conference October 2, by President Frederick M. Smith, there appears to be a disparity between the status and functions of the Quorum of Twelve as stated in the aforesaid document and the status and functions of the Quorum of Twelve as found in the Book of Doctrine and Covenants, as per the following citations:

"Sections 104: 12, 13; 105: 12; 120: 3, 4; 122: 6, 7, 9, 10, 11, 13, and 14; and as interpreted by the First Presidency, accepted by the Twelve and Presiding Bishopric and afterwards approved by the General Conference and included in the Book of Doctrine and Covenants, section 123: 23, therefore,

"Be it resolved, That under these circumstances we regretfully decline to accept the communication of President Frederick M. Smith presented to the General Conference October 2, as a revelation from God.

"This action was unanimous."

The Seventy also reported that in joint session the following resolution was adopted by a vote of 41 to 25:

"Resolved, That after due consideration of the paper placed before the conference and quorums of the church by President Smith, whereby certain changes of the personnel of leading quorums are to be authorized if said document shall be indorsed by the quorums and by the church,

"And after careful consideration of the unusual circumstances involved in the presentation of said paper, and in the absence of sufficient apparent reasons supporting the wis-

dom of such changes at this time, and under prevailing conditions;

"And in consideration of the utter lack of convincing spiritual witness and testimony that said paper represents the will and voice of the Lord in this matter, we hereby report that we cannot accept it as such."

Several of the Seventy submitted a report setting forth the views of the minority and signed by twelve of them to the following effect:

"Whereas, when the document from President Smith was presented to the Quorum of Seventy there was presented a document from the Quorum of Twelve asking us to defer action on the document from the President of the church until action could be had on their document:

"Again on October 9 the Quorum of Seventy were discussing the document from the President; the Quorum of Twelve again asked the Quorum of Seventy to defer action until an invitation could be extended to the President to meet with the Quorum of Twelve and Seventy in Joint Council to discuss our problems. The President of the church courteously declined to meet with us, but the Twelve and Seventy met in Joint Council. The Twelve proceeded to explain the matter from their viewpoint. We respectfully present as a minority report of the action of the Seventy the following:

"We verily believe the document presented by the President is a revelation from God to the church and should be approved and adopted as such."

The Order of Bishops voted to adopt.

The Order of Evangelists voted to accept the document for what it purports to be.

The High Priests had reported under date of October 4 that their vote to adopt was 55 to 13.

The Elders reported adoption by a vote of 115 for and 48 against, with 14 not voting.

The Aaronic priesthood reported adoption by a vote of 46 to 41 with 9 not voting.

There was considerable discussion over the report of the minority views of a portion of the Seventy, and various motions were made. But a substitute was offered by President E. A. Smith to adopt the document.

President E. A. Smith stated that on account of the strain of the conference he did not feel able to preside, so called to the chair Elder J. A. Tanner. In answer to inquiry statement was made that the bishops had inquired of the chair whether the resubmission or return of the document to the quorums on October 6 was a resubmission for reconsideration by the quorums, which would permit them to vote separately and was advised that it was. It will be noted that the patriarchs likewise took separate action, but the High Priests' Quorum did not again discuss, but left it rest upon their earlier action.

The balance of the session was taken by discussion by Elder Daniel Macgregor, of the Seventy, at considerable length reviewing recent historical events and considering the details of the document. Shortly prior to adjournment Elder Walter W. Smith secured the floor, which he surrendered at 5 p. m. to permit adjournment. Elder Smith spoke very strongly in favor of the adoption of the document as a revelation. He placed great stress on the presumption of its authenticity, that it came through the proper channel, and argued the justification of the manner of its presentation and its details. The conference adjourned until 10 a. m. the following morning. This automatically cancelled the two items already on the program for that morning—the sermon by G. R. Kuykendall in the tabernacle and Audentia Anderson in the Stone Church at 10.45. Arrangements, however, were made for Elder Kuykendall to deliver his sermon on Thursday evening.

Wednesday, October 11

A short prayer meeting was called at 9 a. m. for thirty minutes of prayer.

Apostle James A. Gillen was suddenly overcome with a nervous collapse and was taken by two of his associates to a neighboring house and thence home. He was able to return for a short time to the afternoon session. Report also came that Elder U. W. Greene had materially improved from his long illness with malaria.

At the opening of the session on Tuesday the credentials committee reported additional items to their original report to the conference. These items were referred back to them, so delegates could make correction. To-day it was returned to the conference and it was found included some names as delegates who had been put on the list through some unusual legislation in one of the districts. Though some confusion resulted, the report of the committee subject to correction was adopted by a vote of 236 to 57. This was then followed by a motion to remove the names placed on the list, who were not chosen as alternates to the delegates present. After a short discussion this motion obtained.

Elder W. W. Smith was then granted the floor to continue his discussion in favor of the adoption of the document submitted. His arguments were extensive, though he had stated when he arose on Tuesday that he would speak briefly. It was now that he spoke at length, reviewing the document in its presentation in detail and referring back to church history, giving many quotations and citations. At 11.45 he yielded the floor, which was secured by Elder John W. Rushton, who still held the floor when adjournment was taken for noon.

The afternoon session, as had the morning session, continued with J. A. Tanner in the chair. Prayer was offered by Bishop J. A. Becker, after which John W. Rushton continued his speech and concluded with a motion to refer the whole matter to the Presidency, Twelve, and Seventy. The motion was entertained and the floor secured by Elder J. F. Curtis, who stated he was in favor of the motion to refer. The chair was asked to rule whether or not the adoption of a motion of reference would be final and that no report to the body would be necessary. The chairman said that was not his understanding, but that they would report back. In this Elder Curtis, who had momentarily yielded the floor to allow this ruling to be made, concurred.

Elder L. G. Holloway, of the Seventy, stated that quorum action was desirable, but urged that it should be to individual quorums rather than to a joint session.

President E. A. Smith then arose as a matter of personal privilege to state the reasons that President F. M. Smith had declined to accept a previous invitation of the Twelve and Seventy to meet with them. The invitations were read by him. He then stated orally that in a conversation with the President on the preceding day President F. M. Smith had stated there were two reasons for not accepting: first, he did not care to plead for the document, but was content to let it stand or fall on its merits; second, that the character of the statements from the two quorums to him indicated that they believed him responsible for the state of disorder prevailing.

Elder C. E. Wight, of the Lamoni Stake Presidency, argued against referring and was followed by Elder F. F. Wipper, of the Seventy, who argued for reference to the quorums. Elder Lonzo Jones, of Graceland College, was opposed to referring. The vote was then taken and resulted in 336 for and 198 against, thus adopting the motion of reference. The conference adjourned at 4 p. m. to meet on Thursday at 2 p. m.

Thursday, October 12

The opening of this session found President F. M. Smith in the chair for the first time since Wednesday, October 4. After the reading of the minutes and a few items of business a report was presented as follows:

"October 12, 1922.

"To the General Conference: In response to action of the General Conference on yesterday, referring matter before the conference to the Presidency, Twelve, and Seventy, we desire to report that the Presidency met with the Twelve and Seventy at 10 a. m., to-day, continuing in session for about an hour. President F. M. Smith presided over the meeting. Questions were asked of the President and answers given; some legislation was attempted, but no progress was made, and the meeting adjourned without any action being taken.

"ELBERT A. SMITH,

"For the Presidency."

President F. M. Smith ruled that this brought the matter before the body as it existed before it was sent on yesterday to the quorums.

Then he proceeded to make a few brief statements on the subject. He said some questions had arisen as to the use of the word *inspiration* as used in the document. Acting as the president and sustained as the prophet of the church, he sought to be open to the direction of God, and acting upon what he believed to be inspiration from this source, had presented to the church the document before them.

He believed that after ten days of deliberation the conference ought to be ready to vote and decide the issue. In fact, he hoped that a time for taking the vote would now be set.

A motion was without debate carried to take the vote at 4 p. m. to-day.

Speeches were by vote limited to ten minutes.

Elder George Harrington, of the high priests, spoke against adoption of the document as a revelation.

Elder J. F. Curtis, of the Twelve, spoke against adoption.

Elder Cyril E. Wight, high priest, was the next speaker, in favor of adoption.

Elder T. W. Williams, of the Twelve, seeking to eliminate all reference to personality and to express his desire in a vote according to his conscience, felt that he could not accept the document.

Elder George F. Barraclough, of the high priests, was in favor of adoption.

Elder E. E. Long, of the Seven Presidents of Seventy, spoke against adoption.

Elder Lonzo Jones, of Graceland, followed, being in favor of adoption.

Elder F. F. Wipper, of the Seventy, was opposed to adoption.

Elder Charles F. Putnam, of the elders, a missionary, wanted more light but evidently would not vote against adoption.

Bishop J. A. Koehler, of the high priests, was ready to vote for adoption.

Bishop B. R. McGuire, presiding bishop of the church, was the next speaker. He said he was not as yet in a position to vote for acceptance.

Elder M. A. Etzenhouser, of the high priests, secured the floor at 3.58 p. m. and was favorable to adoption.

The motion was made that when the vote was taken it be by ballot.

Another motion was that a yea and nay vote be taken. This, it was ruled, means a delegate vote.

A rising vote was taken resulting in 265 for and 228 against, thus requiring the yea and nay vote.

The conference adjourned 45 minutes, that the vote might be taken by the delegations.

Reassembling at 5 p. m. the vote was taken by delegations, and then the ex officio vote followed, giving a total vote of 656 for, and 452 against.

At the close of the session yesterday, Apostle Gomer T. Griffiths asked for a few minutes to say a parting word ere he left for his home, where his wife lingers in illness between life and death. He told the audience he had always stood for common consent and still stood for it. He was not going home dejected, but with full faith and confidence in the triumph of the cause. His apostleship, he insisted, had not been taken from him, but the right to officiate in it was abrogated by the action of the conference. He wished the Saints all success and felt relieved that he might now go to his suffering wife in peace. It was his desire to be enrolled on the records of the High Priests' Quorum and hoped ever to be true to his trust.

President Elbert A. Smith said about the best way the audience could express the universal appreciation felt concerning the honorable life and work of the brother was to sing, "God be with you till we meet again." This was done and a benediction offered by Elder Walter W. Smith.

Friday, October 13

At the opening of the morning business session at 10 a. m. with President F. M. Smith in charge, President E. A. Smith arose to make a few remarks concerning the situation. He was followed by John W. Rushton and then briefly by President F. M. Smith. This followed immediately after the opening exercises and the speeches are here set forth as reported:

Statement of President Elbert A. Smith

It might seem presumptuous for me as a counselor to advise the people when the President of the church is here and in his place. It might seem presumptuous for me to presume to advise him publicly before the people. If so, I will take my rebuke in the time of its administration.

What I have to say I say from a feeling of compulsion. I feel I would say it if it were the last thing I did on earth. And if it would accomplish the results that I desire I would be willing that it should be the last thing I did on earth.

I believe it to be one of the duties of the Presidency to unify the high priesthood. We are presidents of the high priesthood first and, in a way, because of that, of the church. I say I believe it to be one of our duties to unify the high priesthood. We have not yet succeeded in doing that. Perhaps we are not good at unifying. Perhaps you are hard to unify. Perhaps both are true. But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work.

I believe that our division has been due to several factors, two of which I will mention. One is the thousand never-resting, poison-dripping tongues of rumor. I have found rumor to be a liar. I do not believe any rumor any more until I go directly to the one affected and find out his version of the story before I believe it or tell it. But rumor has been busy on both sides.

I think perhaps another factor is misunderstanding and a misapprehension. I know that the President who sits here in his chair has a side to his character that some of you have never seen. I cannot say where the fault is. Perhaps some have been too busy thinking and speaking about his failings, which he admits he has, and have never or seldom paused at any time to think or speak about his virtues. It may be that he has kept that side concealed from you and has drawn himself into himself and isolated himself from you and shown you only the austere side of his nature. But when

he came into the stand Sunday morning as I was to preach to this audience and offered a childlike and humble prayer for me, he did something for me that he could not have done by compulsion in a thousand years. I wish that he could in some way make every one of you feel that he is back of you and praying for you as he did me, and that he could take you all into a heart of love as big as you all admit his intelligence to be.

It may be true also that you have some traits that President Smith has not clearly perceived. It may be that some have worked from ulterior motives, but I believe the majority of the priesthood to be clean and honorable men. I know that some of the men who voted against that revelation went through hell before they reached their decision. You can see it in their faces. They acted from conscience. Such men are too valuable to lose.

My plea is that the President and the priesthood will unite to forget and forgive all past wounds. If there is any one sentence in this document that we can all say is from God it is that closing sentence, "Let contention cease." And there is nothing in scripture, neither decalogue nor beatitude more true, more beautiful, than that statement that no man can assist in this work except he be humble and full of love, having faith, hope, and charity.

I long to see the day when our President will stand up as our prophet, embracing in his love and leadership all the priesthood, when all will be rallied around him in one solid phalanx. If I do not see that day before I die, I will die a disappointed man. Perhaps I am overanxious. I am willing to fight the world, but I cannot fight my church. There is no place in this church for party government. The Presidency must be the Presidency of all the priesthood. I hope we can find the basis of common action and go forward, and find it speedily. If I have been overanxious, forgive me.

Statement of John W. Rushton

The events of the recent days, as intimated by our much-esteemed brother who preceded me, certainly have left marks upon some of us which probably never will be erased. It has been my intention to take advantage of the first opportunity which should present itself to ask the privilege of making some remarks upon this matter, for much against my inclination and my usual disposition I have been crowded into a public position which has been very distasteful to myself; for those who know me best will admit easily, I believe, that this sort of experience is one that I do not like.

I went into the ministry of this church when I was seventeen years of age, being ordained to the office of priest under the direction of the late Brother James W. Gillen. I labored as a local man until I was twenty-six years of age, devoting all my spare time and spare money to the distribution of tracts, preaching on the streets, and filling appointments under the rota plan of the Manchester District, doing all I could for the building up of what I believed then and still believe to be the kingdom of God.

When twenty-six years of age I left my newly married wife and a young child of nine months and went up into Scotland, where no one looked upon me with favor.

When I was twenty-eight years of age I was called into the apostolic quorum. I was young and inexperienced, perhaps as young as any of the men mentioned in this document. I have done my best. I never shirked my duty. I never said No, when asked by the Presidency to go anywhere. My wife never sent for me to come home under any circumstances and some were very pressing.

To stand, therefore, in this congregation as we have had to do recently and take the position which has been taken is not a matter of choice. It is not a matter of selfish desire

for publicity. It is a matter of conscience, of the deepest kind. But the battle is over. This people has spoken. *Vox populi, vox Dei* is the essential principle of our parliamentary rule of the government of common consent.

So far as I am concerned, and I speak for the brethren of the Quorum of Twelve, I am sure, I have no disposition to resign, even though that has been intimated and circulated as suggested in our brother's speech. We shall play the game according to the rules of Christian ethics, and continue to do our best for the advancement of this work as long as God and the people may wish us so to serve. Whatever ability, whatever talent, whatever gift or experience we may have gotten and have in our keeping, shall be consecrated to the kingdom of God, because this is bigger than life.

I want to say so far as the men who are coming into the quorum are concerned, not one word has been raised in criticism against any one of them by the men of the quorum. They shall be welcomed and received by us without any hesitation, with a heart of love and with the fullest confidence. The best we have will be at their disposal if they may wish to draw upon it for their good or the good of the work. We shall unite with them with a spirit of love and union and confidence and freedom, and hope that the high traditions of the apostolic quorum may be maintained in the days and years which are yet to come.

It is only natural that we feel deeply grieved and touched with emotion that sometimes unsteadies the train of thought and probably makes logic and grammar almost worthless, but these men who leave us, one of them at least, has been a father to me. I met him first when I was a boy, and he has advised and counseled me and has been one of the best friends I have had in this church. The other men have grown up to be friends to us. Men cannot live together and work together and play together without becoming very deeply attached to each other, and as the places of these men are left vacant and the consciousness of their work only lingers with the memory of their names, I hope you will believe us when I tell you that we feel lonely, and their going out is a loss to us that will take a long time to overcome. I want you to believe if you will that in spite of all the ebbing and flowing of the tides of battle, now that the conference has spoken and approved, and I am glad it has, of the document presented to us by the President of the church, so far as we of the quorum who yet remain are concerned, we pledge the loyalty and support of the quorum to the program that is being put forth by the church to the upbuilding of the kingdom of God.

Statement of President Frederick M. Smith

I do not wish to bear a testimony. All I have got to say is that I have fought a battle with myself and as a result of that battle I find my harness settling back into place. I am on the job. I hope you know what that means. It has been a battle for me. The introduction of these speeches at this time has been quite unexpected to me. I am glad they were made. I appreciate the expressions of loyalty that come from both sides. Without some such assurance or expression of loyalty, it would have been a difficult task to take up the arduous proposition of carrying on the work with a divided priesthood. I shall do my part. I trust that the Lord will help. I hope we are through the surf, but I do not imagine that we are on entirely smooth waters yet. But if we are united I have no doubt about the ultimate outcome. The ship of Zion will go into smooth waters.

Returning to the business of the conference, a report of Richard B. Trowbridge, who was sustained as church auditor at the last General Conference but who was released by action of the Joint Council early in the present year, was re-

ferred to as being on the table. The question was raised, whether or not it should be read to the assembly. A motion was made to refer to the Joint Council. To this there was some debate and Elder Daniel Macgregor offered as a substitute that it be referred to a committee of three to be appointed by the chair. This carried and President Smith referred it to Daniel Macgregor with power to choose the other two members of the committee. Elder Macgregor chose Nelson Wilson and Charles Putnam.

The President then proceeded to read his message to the conference, which includes a history of his work and his relation to the quorums and their activities. He stated at the close that this was a partial report. We print in this issue all that was presented to the conference.

A report from the Twelve concurring in the ordination of the following as evangelical ministers was read: A. R. Manchester, Akron, Ohio; John F. Martin, Kirtland, Ohio; A. E. Stone, Buffalo, New York; John Suttill, Providence, Rhode Island. These were approved separately by the conference.

The Presidency recommended the ordination of Gomer T. Griffiths as evangelical minister and the assembly concurred unanimously.

A resolution prevailed that the document accepted as a revelation be printed in the Doctrine and Covenants, and that the ordination of the brothers named be provided for. This prevailed.

Statements from the brothers affected by the changes in the quorums were heard.

Brother Clyde F. Ellis was not present, being in the Society several, but Brother H. W. Savage testified of having felt several years ago that this was the proper place for Brother Ellis.

Elders J. F. Garver, D. T. Williams, Frank H. Edwards, Edmund J. Gleazer, Roy S. Budd, called to be apostles, all spoke fervently and to accept the call.

Elder Floyd M. McDowell, called to the Presidency, also expressed willingness to accept.

At the beginning of the second business session of to-day the President stated that it seemed wise to attend to the ordinations provided for, while the spirit of good fellowship engendered by the morning service continued so strongly.

The brothers named, present at the conference, were invited to the platform and ordained as follows:

Elder Floyd M. McDowell, to the First Presidency and office of counselor to the President of the church, by Frederick M. Smith and T. W. Williams.

Elder Frank Henry Edwards to office of apostle, by Elbert A. Smith and J. F. Curtis.

Elder John F. Garver to office of apostle by T. W. Williams and F. M. Smith.

Edmund J. Gleazer to office of apostle by J. F. Curtis and Elbert A. Smith.

Daniel T. Williams to office of apostle by F. M. Smith and T. W. Williams.

Roy S. Budd to office of apostle by Elbert A. Smith and J. F. Curtis.

The service was rendered effective by the singing of "My times are in thy hands," and "Be with me, Lord, where'er I go."

Brothers A. R. Manchester, John F. Martin, and A. E. Stone, indorsed for ordination as evangelical ministers, each expressed willingness to serve. Brother Suttill was not present.

A. E. Stone was ordained by John W. Rushton and Paul M. Hanson.

John F. Martin, by Paul M. Hanson and John W. Rushton.

(Continued on page 987.)

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What the Church Needs Most

The speaker prefaced his remarks by reading a portion of Paul's admonition to the saints, as given in the second chapter of Philippians:

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye may be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves," etc.

"It is stated," the speaker began, "that Mozart brought angels down from heaven, and that Beethoven lifted men up. Jesus Christ came to do both. He came to bring God down to the consciousness of men and to lift men up by communion with God. That is the purpose of religion, to do this, and that is the sole duty of the church, and it comprehends our entire mission to bring God into conscious fellowship with man, and to lift man to communion with God."

Enlarging upon his theme, the speaker expressed the thought that any need which the church might have was also a need of humanity, "and the need of humanity," he said, "is the need of the church. The need of the church is so inseparable from the need of humanity, that they must be considered together, and any church which isolates itself from the great need of humanity is not functioning as Christ would have it function. Our concern must be for the whole of humanity, not for a part."

He declared that as a church we have been and are to-day too provincial, and that one of the great needs of the church is a bigger heart for man and a greater love for humanity. "God's offering to us," he said, "was not because of our worthiness, but because of our need. God's love was not merited by man. It was not what man had done that made God love him; it was because God wanted him to have what he needed." As God's attitude towards us, so should be our attitude towards others. The need of any man shall be a command to the church to give to that man that which is necessary to his larger life.

He said that Zion should be big and comprehensive. "I want nothing to do with your Zion," he said, "if it does not have within its purpose that every man under the blue sky shall be welcome to come within and that our lives may be given to make it possible for them to come."

Further, the speaker stated that "this church, if it is to function as God wants it to function, must be an international church. It must be a church so big that it can take within itself all the elements of the world that seek to bring God down to the consciousness of man and man into communion with God."

"The church which cannot visualize in their relationship as men and women the divine element of love which God intends they should have, cannot preach Jesus Christ to the world."

Among his concluding remarks were these: "We need more of God and less of man. Jesus Christ must be enthroned in the hearts of men. We need more love. We need more of fellowship." Expressing the thought that each of us should be in touch and communion with God ourselves, we should be in that relationship with him that he could reveal his will to us, he concluded with this statement: "If we do not have a revelation of God in our souls, we can never understand the revelations of God through his prophet."

"What is sauce for the apostolic goose ought also be sauce for the presidential gander," observed Elbert A. Smith, replying to some propositions presented by the Twelve.

Application of Words of Jesus to Practical Human Needs

Long before the opening hour the tabernacle was crowded. Many remained in their seats from Sunday school. The service was in charge of C. Edward Miller and President Frederick M. Smith, the latter of whom offered a very feeling opening prayer.

President Elbert A. Smith declared he would like to change his theme from that announced, "The two great commandments," to a discussion of the application of the words of Jesus Christ to our practical human needs. He introduced the figure of the man from the carpenter shop with the smell of shavings on him, who gave such wonderful teachings that he stands out alone in human history. Travelers to the West see the mountains a long way ahead and look back upon them from a long distance. So Calvary stands out on the plane of human history and divides it.

He therefore attempts to rediscover himself in Jesus Christ instead of trying to conform himself to Jesus. We try to distort his teaching and his thought to our own mode. That is very different from growing up into Christ Jesus and his likeness. Stanley found in Africa a black people who thought the Devil was white and that Stanley was the Devil; while we think of Satan as a pronounced brunette. We always make the Devil the opposite to ourselves. The Germans represent Christ with German features, the Scandinavians with fair hair and blue eyes, the Italians paint him in Italian type, and one Negro painter painted him as a Negro.

The first great thought of Jesus at twelve years of age was, "Know ye not that I must be about my Father's business?" He spent the years in preparation, chose and realized so early his life vocation, and that life was not to be for him a picnic. He started in on his preparation—a lesson for the young people, and all older people that are not yet ready for the work the Lord wants them to do. He increased daily in stature, wisdom, and favor with God and man. We may be a peculiar people, but want to be so in our righteousness.

Hanging on the cross his words were, "Father, forgive them; they know not what they do." When we think of that great forgiveness there is nothing in our life that we cannot forgive.

Between these two great sayings there were many other sayings of great importance, "but only one more will I quote this morning." In answer to the lawyer's question he gave the two great commandments: "Love God and love man." If we could apply that we would have a revolution of peace. Too many societies take the latter and omit the first; too many religions take the first and omit the latter. The first is essential for religion and man is essentially religious. It is because of this devotion and love that our missionaries leave their families and wives and go to the ends of the earth, but if our missionary work hinges on this first command, our local and Zion work hinges on "Thou shalt love thy neighbor." This is not merely sitting down to nurse a warm feeling in the heart but to practice right living with our fellow men.

This sermon was reported in full, hence we have made only a brief summary for the present. It was delivered with great feeling and as a basis of the work of the church, the practical application of the teachings of Jesus to our everyday life.

Nearly all, if not all, the departmental lectures at the Stone Church are being reported by stenographers, for publication and distribution later.

Financial Problems of the Church

Following a half hour of music by the choir under the direction of H. C. Burgess, Bishop James F. Keir discussed very fluently the financial problems of the church. He had before him a chart covering receipts and disbursements month by month for the past three years, ending June 30, 1922. The chart indicated the accumulated receipts since the first of July in each year, likewise the accumulated expenditures. The line of receipts was month by month above the line of expenditures for the fiscal year 1919-1920, but for the succeeding two years expenditures exceeded receipts. The chart was continued to cover the first three months of the current year, July, August, and September, and showed a continuation of the excess of expenditures over receipts.

This is one of the many charts of the Bishop's office. Another shows the receipts and disbursements month by month in the actual amount. The above chart shows the total since the beginning of the fiscal year.

Another chart used by him was a barrel showing the leakage through wasteful expenditure by church members in various ways, so that the money which should come in as tithing was greatly reduced. That is, when money is spent for personal pleasure and deducted before the tithing is paid, it correspondingly reduces the amount of tithing.

A third chart showed how each dollar was expended for the last fiscal year, 1921-1922. It indicated that over 64 per cent was spent for missionary work, elders' families, elders' expenses, and foreign missions. For aid a little over five per cent was advanced for direct aid to the family and a slightly larger amount as aid to those in the various homes of the church. The total amounted to about 10.8 per cent. The amount expended for education included that sent to Graceland College and that expended for the support of members of the class in religious education. Over five per cent was spent directly in education; a little over one per cent for the class in religious education. Administration expense was also set out: clerk hire, general expense of office buildings, general church expense and stake expense. This was the fourth division, and the fifth division was miscellany, including interest and other incidental charges.

He urged very strongly a compliance with the law, and with the love of God in our hearts these problems will be resolved and the church adequately supported.

Bishop Keir gave us to understand that the trouble is not that we are not able to meet the financial demands just now, but that our attitude is not right. If we get the right attitude towards God, we will be able to do all that is demanded. Large number of men present.

Fair Play

Since we stated in the SAINTS' HERALD of September 13 that we were sending the copy to the publishers of *Our Hope* with a request that they publish at least the letter of Mr. Stevens, it is only fair to them and our readers to now state that in the issue of October 4, 1922, they advise us that they have published that portion of Mr. Stevens' letter which appears on page 869 of the HERALD, omitting, however, the third paragraph. Of the balance of the letter they published only the first two or three lines to complete the paragraph at the head of page 870. They follow it, however, with a brief editorial note in which they express a desire to avoid any further controversy, but deem it only fair to give Mr. Stevens' account. They also state that they have a signed statement by all of the town officers of Jonesport that they had not been approached by anyone to close the debate.

Sanitarium Items

The following patients entered the Sanitarium for the week ending October 7: A. D. Harbison, Belton, Missouri; Mrs. W. H. Fox, Kansas City, Kansas; Mrs. Ellis Phillips, Grain Valley, Missouri; Mrs. J. M. Hughes, Rosalie, Nebraska; Mrs. Presto H. Oldham, Hickman Mills, Missouri; Mrs. George W. Fleming, Hardtner, Kansas; Mrs. Joseph H. Anthony, Lamoni, Iowa; and the following from Independence: Master Donald Eugene Bullard, Winnie Wakefield, Miss Florence Montague, Mrs. Mary Lucy Woodford, Anna Virginia Garrett, Isabelle Garrett, Master Edwin H. Garrett, and Mrs. Albert Marks. X-ray patients: Mrs. D. T. Williams, Lamoni, Iowa; Mrs. T. Ellison, Syracuse, Kansas; Jesse Robert, Tracy, Iowa; D. K. Frappier, Flint, Michigan; and Florence Montague, Mrs. V. P. Weir, and Master Henry Heiszler, of Independence.

Passing of the Religio

Because all the ranks of the priesthood were in session at the opening of the Religio convention, few people, mostly women, attended "the obsequies of the Religio" as some facetiously refer to the event.

As a matter of fact, Superintendent T. W. Williams stated at the outset that the heads of the Sunday school, Women's Department, and Religio had in conference with the president of the church agreed that if the Sunday school and Women's Department consented to recognize their absorption into the church, the Religio would do likewise.

The two first mentioned had so agreed, so Brother Williams ruled that the session was no longer a separate organization, but that its business would hereafter be done on the floor of the conference.

The treasurer's report, which had been delayed, would go to the conference.

The reports of the officers, as printed with those submitted to the conference, were called to the attention of the audience.

Superintendent Williams recommended that the Religio fund for loaning money to students to Graceland be discontinued and the fund turned over to the Bishop for disposal or administration.

He reported that many had been seriously discourteous; almost, if not quite, to the extent of dishonesty in their attitude after being benefited by the fund.

The balance of the time of the session was used by the chairman in explaining the present new situation.

It seemed to afford comfort to the audience to realize that there was implicit agreement among the leaders in our departments as to plans and methods.

His outline agreed definitely with that of A. Max Carmichael and Sister Glines, as presented at previous gatherings.

"One big report for everything, and it going to church headquarters" was encouraging. We hope it will not be too big, if one comes our way!

The new plan seems to be to bring about a situation in the districts and locals whereby no department will even try to function without the others.

After considerable time was used by the chairman he allowed general remarks from the floor. The few who spoke ranged from those who opposed to those who had faith in the new situation, even with reservations.

A motion was offered and entertained by the chairman, to concur in the departmental changes suggested, and request the church to relieve the one appointed to have charge of

other responsibilities so he can devote full time to the work of the Religio. It prevailed by a large vote.

Superintendent Williams said a new plan of financing would likely be announced so all communities could be assured of a basis upon which to support the movement.

Howard W. Harder, secretary of the Religio, acted as secretary of the organization.

R. A. Lloyd, treasurer, was present, and on the stand with the other officers.

Youth's Part in Reconstruction

"There will be no safe to-morrow without properly taught children," declared F. M. McDowell in his Sunday evening lecture, "and our homes must be made safe for children."

Brother McDowell has been accused of being a hobbyist over youth's problems, but he retorts that he would rather be a hobbyist on that subject than on "The lost tribes of Israel." That unless we awoke to our duty to our youth there would be some more lost tribes of Israel.

"Let no man despise thy youth," was a text read to lay a foundation so far as scriptural basis was concerned, but in life itself he found many texts in prevailing conditions.

Going back into ancient history he found all sorts of cruel customs prevailing regarding children, yet considering our superior advantages in these latter days believed we were often as shortsighted regarding our children.

As a Nation we spend almost as much for schools as for cigars; as a people we are prone to groan over our school taxes, when it is the real basis for better conditions in the next generation. If we insisted on lower and even no school taxes, we ought to be like the squirrels, maturing in a few weeks and requiring only a few leaves for a home.

Yet so long as we are human and have human needs for education and progress, we must face the problem of what we shall do for our young people. The meanings of youth are twofold, he insisted: An absolute necessity of education and a capacity for such education.

He closed with a plea for social purity, clear ideas of what is right and wrong, based on the results later as well as now.

Conference of Lambda Delta Sigma

According to previous announcement, the first conference of Lambda Delta Sigma was held at the library building at 4.30 Saturday afternoon. George N. Briggs, president of Graceland College, was chosen as chairman of the meeting, and J. A. Gunsolley, business manager and instructor of commercial subjects at the college, was chosen as temporary secretary.

President Briggs stated that this was not a fraternity, but a society. It would not take the form of the fraternities. Its purpose is to encourage education among our young people. Its members consist of faculty members of our college, college graduates, and those who have had at least one year's work in college and have completed the same acceptably. Only a limited percentage of those with one year's college work are admitted. Provision is made for alumni chapters; college graduates of other institutions than Graceland are admitted; also provision is made for the selection of honorary members who are not college graduates, but have done notable work in study or research.

President Briggs stated that in 1920 a committee was appointed by President F. M. Smith to take this matter into consideration. This committee was composed of F. M. McDowell, W. W. Smith, A. M. Carmichael, J. A. Gunsolley, C. E. Irwin, and G. N. Briggs. They held their first meeting

in December of that year, formulated the constitution the following spring, but did not finally get it into shape until November, 1921. This constitution, however, was presented subject to the action of the conference.

After careful consideration the constitution was adopted. Attention was called to the provision that those joining the chapters should pledge themselves to uphold the purposes of the society and the church for whose benefit it was organized. The construction of these words was left without motion to the executive council, consisting of the officers and one representative of each chapter. Many planned a liberal constitution. The officers selected for the next two years were: President, G. N. Briggs; secretary, C. E. Irwin; treasurer, J. A. Gunsolley.

A formal ballot was then taken on honorary members with the understanding that five would be elected on the succeeding formal ballot. Quite a number were nominated, but on the formal ballot the following were chosen: Elbert A. Smith, John W. Rushton, T. W. Williams, Marietta M. Walker, and Audentia Anderson.

Some Aspects of Social Service

Sister M. A. Etzenhouser had a good audience for her lecture on "Social service," at 10.45 Thursday. She has specialized on the subject for some time and is so enthusiastic over what we may do and ought to do in this field that her enthusiasm is contagious.

Known far and wide as a competent field worker in the interests of the departments she has always many old friends in her audiences, who share with her the vision of getting the very best expression from every person.

Always in her late studies in Salt Lake City and Saint Louis, she has kept a mental eye on the needs of the people of Independence and this church. She is making it her duty to show those who would know about social work, that there is a wrong way and a right aspect of social helping.

The wrong way gives out alms without attempting to correct the need, thus keeping the pauper always a pauper. Giving out money without investigating the cause of its need becomes a curse to the one to be helped. Dependency is a symptom, like a headache, that needs a cure, therefore we must know the cause. We will have as many beggars as we are willing to pay for. At the present rate, the time will come when it will take one half the people of the world to keep the other dependent half.

The right way is well expressed upon a certain corner stone in Saint Louis; "Social service is love working with discernment; and self help is the only help." There is no useless thing in the world. Weeds are but plants, out of place. People out of place become unhappy and dependent. The man of artistic temperament pounding on heels in the shoe store eventually becomes a mental wreck. Fifty per cent of the people in hospitals for the insane need never have gone there. And not only the dependent, but also the rich and cultured have difficulties that need social correction. Help people by teaching them to understand and to help themselves.

It is to be hoped that she and others vitally interested in this important new work may secure enough support to allow a demonstration in our midst.

Her classes each morning during the conference, held at the Stone Church from 8.30 to 9.30, consider details of the problem.

How can we spread that Graceland spirit, and attract our young people there? Watch for the "Graceland Record."

New Ideals of the Departments

"Begin where you are and put into effect new ideas and better methods only so far and so fast as the leaders and community are ready for them," was the basis of the message of A. Max Carmichael, representing the departments at a round table session Monday night.

There was comfort for all in the ideas proposed by Brother Carmichael, who by agreement among the heads of the departments is to have charge of the coordination features of the new situation.

The communities which want to go on in the "old way," considering it the better way, are bidden Godspeed and given all the latitude they wish. The communities which feel they have gone further and are ready for better methods to attain better results are encouraged to do so and will be advised how to make the most of the divine urge which actuates them.

The situation among the locals was almost the exclusive topic of the evening, and many questions in addition to the remarks of the speaker brought out the points involved.

While it is true that so far as the general leadership of the departments is concerned there has been effected a complete merging of the departments with the church, this step was not urged upon locals and districts. As an ideal it was presented as desirable, but the final step was not to be taken without the concurrence of both district and general officers.

Brother Carmichael presented five forms of organization under which branches and communities of Saints might operate. The first, where the departments consider themselves as separate departments, each a law unto itself, with no coordination in effect, is the old basis. Much good has come from the work of the Saints on this basis and until a better vision is had, let the good work go on about as it has gone. And don't take the next step forward without concurrence of the district officers of department and church, was the advice of the superintendent. But if any local wants to forge ahead it may do so without regard to the others in the district, provided the district's officers concur.

He outlined altogether five forms of management, each a step forward as he believed, till finally the schools might hope to come to the fifth plan, which is being tried out in Lamoni, where departmental lines are obliterated altogether and the work done on a new classification of age rather than as we do now.

These steps are each characterized by a greater degree of cooperation and understanding of the ends to be attained. The details are not bewildering, nor are the lines between the various plans drawn hard, or distinctly.

"If to make the changes desired causes disturbance, wait till you can do it without the disturbance," was insisted upon again and again.

Brother Carmichael promised to write out the suggestions in full for the *HERALD*, and to keep district officers informed as to the details of the various new plans.

There was a persistent demand for some sort of by-laws for governing local conditions and the superintendent admitted that he might be compelled to write out something of the sort, but hoped it might not be required. He preferred greatly to allow each local to proceed on the best general plans of conducting a Sunday school rather than to seek definite rules that are sure to impede progress. The use of some good book on management of a Sunday school, such as Ferguson's *How to Run a Little Sunday School*, was recommended.

While little was said about Religio work, the speaker urged that there be no conflict between the Sunday school and Religio. Study the Bible in Religio if desired and the Book

of Mormon in Sunday school, or take up special problems such as the women's work offers in either.

The outlook for better results than ever in departmental work is excellent. The small group is free to proceed to better ways as well as the larger one, and is limited only by its ideals.

Details, such as reports, are yet to be announced, but whatever forms are made up will likely be different than those now in use, and the sort of information sought in the reports will be of a changed character.

All problems in coordination of the departments on the new basis are to be referred to Brother Carmichael, who should be addressed at Lamoni, Iowa.

Music in Religious Education

"Infidelity has no hymnology," read H. C. Burgess in his lecture Tuesday morning on music in religious education.

All nature has musical moods and expression and even of man's artificialities their pitches were explained. For instance Brother Burgess tried out the noise of a street car one morning and found its dominant tone was the key of F.

Music is the cause and foundation of all creation; nothing can exist or be, without harmony, was another quotation. Even the sand on a plate will, if vibrated by a violin bow, arrange itself in symmetrical forms, we were assured, and thus we may have a key to the creative process.

As to music in religious education, beginning with the home, we have a responsibility as teachers in this field.

That children are healed by music is attested by those who write about this subject.

"Does jazz music cure?" asked Brother Pitt from the audience. "No; it is but rhythmic noise," read Brother Burgess, "affecting the body but leaving the spirit unmoved."

The effect of good music was illustrated by reference to Saul who was soothed by David's harmonies.

"I believe the day is coming when we shall have to preach the gospel by music and its agencies," declared the speaker.

"One trouble with us is that we do not have real music in our homes. Of course we have some of the popular type, and even 'jazz,' but we have gone too far from the old custom of family singing of the good old music that uplifts and gives us religious culture," appealed Brother Burgess in a plea for the best to supplant much we now have and call music.

"Music develops the highest form of team work. If we had more of it we should not have the discord that prevails now. We haven't the habit of singing together. If we could, we would work together more and thus gain ground.

"Food, shelter, clothing, and music," are indispensables in our life. Just to come to service and have a song or two is not sufficient. We must be filled with music. 'The righteous shall come to Zion, singing,' and 'He shall teach them a new song,' we read from the Scriptures. When Christ comes we are going to sing.

"Moses, Christ, and Paul all used music in their work," said the speaker, reading various passages to prove his point, and succeeding in convincing his audience.

"Music was formerly considered a mere pastime, but now schools and universities are giving credit for work in music. Our class in religious education at Graceland College now has it as a part of the course.

"What are you going to do about it when you go home? Are you going to help make it a real factor in our homes and our services? Give music the place it deserves in our service and do not make it an excuse for conversing. Until we get to the time when we can give proper reverence to

this part of our service we will never progress towards Zion, no matter what the quorums do.

"We need more workers in the musical line—more missionaries who have the vision and equipment to prepare the soil for the preached word."

As a Man Thinketh

In the absence of H. W. Savage, who was detained probably by quorum work, Elder Orman Salisbury, of Council Bluffs, was the speaker at 10.45 a. m., Tuesday, in the tabernacle.

He selected for his text the 7th verse of the 23d chapter of Proverbs, "As he thinketh in his heart so is he," following with the statement that a man is largely what he wants to be, and largely what he wills to be.

The sermon was of a practical nature, involving five special points; viz, our purpose in life, preparation for life, our vision of life, the possibilities of life, and character.

"If we shall accomplish anything worth while," he said, "we must have a definite purpose. A great many people to-day in our country are not moving with a definite purpose. They are on the way, but they never arrive. More than ninety per cent of the young men and women come to school, not with the idea of how well they may become prepared while they are there; but two things they always ask, How long will it take? and, How much will it cost? Now a thing worth while, takes time. If we see a man or woman in the future who is worth while, we will see now a boy or girl with a definite aim or purpose in life.

Just being good was not sufficient, but we should be good for something. It is not so much how many hours we put in that is worth while, but how much we can put in that is of service to humanity. Religion, in the highest sense of the word, is not a question of how much we can get at church, but how much can we put in that will be of value to others. As a general rule we ask the question, How much are we going to get out of it? He mentioned the fact that men of the past, who had accomplished anything in life, had had a definite purpose.

Of the second step, preparation, he spoke of the preparation of Abraham Lincoln, of the preparation of Joseph and Hyrum Smith, and of the years in which Christ studied and prepared himself before he entered upon his work in the ministry, and how because of this preparation and study of nature he could speak to the fishermen in language they understood, likening the kingdom of heaven to a net cast into the sea. To the herdsman he spoke of his sheep, and to the farmer he likened the kingdom to a man who went out into the field to sow seed.

Of the third step he said we ought to have a broader vision, mentioning the names of those who had accomplished a great work under difficulty and handicap, such as Booker T. Washington, Helen Keller, etc., and asked if there were many who could say they had been handicapped as were they.

He spoke of the great possibilities of life which are within everyone's reach; and lastly, of character. If our purpose of life and our vision of life be not backed by a genuine character, we can never hope to attain true success; and men and women are not to be measured in the old way, by the amount of dollars and cents they accumulate, but what they have done for humanity; what they have done to bring honor and glory to God and service to man.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

Priesthood Prayer Service Sunday

An hour of prayer and testimony, led by President Frederick M. Smith in a movingly devoted invocation, was spent by the priesthood at the Stone Church Sunday afternoon from 4.30 to 5.30.

About half the time was spent in prayer and the balance given over to testimony. A gentle, helpful influence was present, and the session had a beneficent influence on the

The Morning Prayer Service

Elder F. G. Pitt is one of the important factors in these services, leading the songs and participating in the service in general.

Elder R. V. Hopkins at the opening suggested that in times of distress we have known prayer as the solace. In extremity we reach out our hands to God, and he does not fail us. Brothers and sisters have not understood, but God does.

If we think such an hour is here now, we are where we ought to be; in the house of the Lord. This is the hour of peace; an hour we all love.

"To your tents, O Israel," is worthy of repetition here and now.

"I love this church above everything else in the world," said he, "and that you are here to-day evidences your belief in similar sentiments.

"As compared with all else in the world, this church stands out above all. The work will not go down to oblivion. This is the hour of refuge; the hour of prayer. This is the tent of Israel, where we pray. Let us forget all personal interests and unite as never before in behalf of the sufferings of the body, that suspicion and distrust may depart and peace and unity prevail. So long as we do not have the latter, we cannot be as a city set on a hill and Zion cannot arise and shine."

Prayers for the Saints were desired. A considerable geographical area was covered in the addresses of the names sent in.

Elder J. A. Tanner desired that at least fifteen minutes be spent in prayer. Because of the inconvenience of kneeling, with seats close and shavings on the floor, the Saints were as usual allowed to stand when offering prayer.

Eight persons, two sisters and six men, arose at the beginning, and one of the sisters led. Elder F. A. McWethy, of Holden, followed. Others, including Elder Leonard S. Rhodes, of Boise, Idaho, continued in fervent invocation.

The subjects of the pleadings with God were principally the immediate problems before the conference.

The testimonies were led by Sister Abbie Horton, a faithful veteran of Independence, whose voice is strong enough to be heard by all, and whose ideas are always wholesome and clearly expressed. She concluded with a testimony.

Elder I. M. Smith, of Warrensburg, urged that the love of God was the basis for all our needs, immediate and remote. "Let us make a special effort to overcome; let us get down on our knees in humility, in behalf of the church.

A brother eighty-five years of age, with fifty-six years of experience in the church, related several collateral evidences he had received, such as angel visits, and even had conversed with the enemy of mankind and thus came to know of his purposes.

Brother J. F. Weston, with over fifty years' experience, expressed faith in finding the silver lining in the cloud. In a manifestation of the Spirit through him he imparted hope to the Saints in that God is at the head of the church.

The meeting was a spiritual, helpful one, contributing to both the emotional and intellectual sides of the natures of those present. An hour is too short a time for so many people.

Bishop McGuire at Conference Sacramental Service

I am sure that I can say with God's people this morning that I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation.

My experience as a member and an officer of this church whensoever the power of the gospel of Jesus Christ has found recourse in all that I have sought to do and can testify to, has been unto salvation. And I am sure that the Saints of God this morning bear me witness that in their lives the gospel has been the power of God unto salvation.

We are met here in this conference not as individuals, but as a church, that we may the better cooperate, that we may the better individually and collectively demonstrate to the world that the gospel is the power of God unto salvation. We all, in our life's experience, have trials and tribulations. There is no one of us that is free from trial. There is no one of us that does not at some time in his experience have, as we are wont to say with reference to the church, the dark and cloudy day. But I am sure, and you will agree with me, that so far as we are able to square our thought, so far as we are able to square our life, that so far as we are able to give expression to the various activities of life to the plan as outlined and demonstrated by our Lord and Master, we are assured that the gospel is the power of God unto salvation. I believe, this morning, that this audience demonstrates that there is with the church the power of God. And in all the times of my experience as an individual, as an official in this church, to square my life according to the law of the gospel of Jesus Christ, I feel that it is necessary.

We are come together here to-day as a praying people. We are come together here with the sincere desire that we may be attuned to God; that the love with which he loved us may be in our hearts; that the love will prompt us to do those things that will bring peace on earth and good will to man. I wish this morning to rededicate my life to the service of God, and wish to say that so far as I am able to do, by the help of your prayers, I may be a blessing to mankind, and to the glory of God.

Our Task in Zion Building

We must have the land to have Zion was a basic idea in M. A. Etzenhouser's lecture Thursday morning. "And we must have workers and those who can direct. Many of our own projects here and elsewhere have failed from lack of managerial ability.

"This is a problem for the men. What are you doing now to become good managers and directors?"

The speaker pointed out that the vast business built up by Henry Ford has been on his own capital. So not all business is dependent on outside money.

The subject of capital was divided under two heads: Producers and consumers.

The producer's type of capital is exemplified by that which we as stewards turn into the hands of the Bishop. Stewardships are both individual and collective. The latter would be found in management of the Sanitarium, the former in the management of a farm.

Distribution includes use of consumer's capital, we were told. For instance, in Doctrine and Covenants 42:9 we are told that those who have need may be supplied. Distribution also includes inheritance, dispensing with insurance, rent, interest, etc.

The present basis is that the "boss" gets twice as much as the laborer, because the presumption is that he is worth twice as much. One idea is that sacrifice is the basis of remuneration. But the Lord's plan is that needs and just wants shall be supplied.

Our needs are those things which will enable us to develop to our utmost capacity, whether they be pianos, dollars, clothing, or anything of the sort, which minister to our capacity. One's capacity may or may not be limited, but no matter where he stands, his needs should be considered. The discovery of capacity is an important item. If they do not get all that assists them to function to the fullest their needs are not supplied.

"Dollars drop out and equality or basis of needs is what we seek."

Poverty was discussed at length. That there is no place for poverty in our lives was the argument. "No one can do his best, can worship God to the fullest, when he is in want. 'There shall be no poor in Zion.' Standards differ, it is true. Our poorest likely dress better than Adam. Those without stoves are poor, yet kings in years ago had no stoves. So it is a relative term. My definition is that the poor are those who live below the standard of their community. No one can say just what that standard shall be. But in Zion no one is to be below that standard," declared the speaker.

Why some live below the standards now was explained: Lack of judgment (according to a statement of Solomon's); lack of intelligence; lack of education (which is more than book learning) in the affairs of life; etc. But most of all, lack of judgment.

Those who come to Zion should see to it that the coming generation are well trained and prepared to meet the demands of the home and community life. The brunt of household economy falls on the shoulders of the housewife, whose duty it is to know relative values. For instance, does one know whether it pays to buy a five-cent bar of soap or a ten-cent bar? Is the latter twice as much in size? Should one buy bread or bacon, milk or beefsteak. As to who should manage these affairs depends on who of family has best managerial ability, but it should not be evaded by the wife.

If we can get our boys and girls to see these things and be able to practice them, in one generation we shall have solved most of our problems. No need to wait till one gets to Zion to begin on this. Make contributions daily towards this solution, "so we shall not fail in our task of bringing about Zion."

The Music Department

In Zion all musical work is organized under one general director, and all work harmoniously to secure the best musical results.

We have given separate consideration to different features of music at the conference and mentioned occasionally the special numbers at the various services; but the music department as a whole deserves our consideration as a church.

The old plan has been that each department has made its own musical arrangements. The church chorister has had nothing to do with the Sunday school chorister or organist nor with the Religio musical direction or programs. The same is true for the other departments.

Also under the old arrangement, while we had a number of individual choirs scattered through the country in local churches, we had no general organization. The splendid results secured under the able leadership of Albert N. Hoxie in the general choir movement can be seen by all. It has resulted in better music at General Conference, and the presentation of an oratorio at several General Conferences in order. It has set forth better musical ideals and has encouraged musical preparation, especially among the young people.

Its attention has then been turned to congregational sing-

ing or community singing, and splendid work has been done not only by some like Brother Hoxie, in the war camps, but also in community singing as organized in Saint Louis, by E. C. Bell, and the singing at the young people's meetings in which excellent work has been done by Harold C. Burgess in the Middle West.

The present officers of the department are Albert N. Hoxie, general director; Paul N. Craig, assistant general director; A. H. Mills, general secretary; Harold C. Burgess, general manager. Brother Burgess was appointed to this latter position at the close of the conference of 1920, and arranged to give up his other work and devote his whole time to the musical interests of the church. But after the change had been made, it was found that owing to the financial stringency, the church was hardly in a position to undertake this additional financial responsibility, even though very small. Brother Burgess therefore secured regular employment in Kansas City, but continued to give what time he could to the musical interests of the church.

Very shortly after locating at Independence Brother Burgess was appointed musical director in Zion. This brings in a second and very important phase. The first stage of the movement had been to organize the choirs and choruses throughout the country and to do something on behalf of community singing. Thus at last General Conference the community sings were a big feature of the musical program.

It is only fair to add that Arthur H. Mills has taken considerable interest in the development of church orchestras throughout the church; that he has traveled on behalf of the musical interests; has urged better music and tried to secure better balance in our church orchestras. Owing to the financial stringency he also has found it necessary to secure other employment, but is still devoting his time to the teaching of music and the musical interests in Independence.

In the meantime, Robert T. Cooper has persistently labored since coming to Independence to build up an adequate orchestra, and since 1920 with the definite objective in view of providing an auditorium orchestra. This orchestra has developed to the point that they are able to give programs of a very high order and to handle classical music acceptably. As we have previously set forth, they played several times at the International Sunday School Convention, and are rapidly developing to be one of the best orchestras in this part of the country.

At the same time Roy Turner has labored earnestly the past year for the creation of a brass band, and his efforts have been decidedly successful. There are a few members of the orchestra who also are in the band, but on the whole it is a new and separate organization and has developed far beyond the usual small band, even though in its infancy.

The organization of the musical forces of Zion has now entered into the still stronger phase that all of the music of all the churches in Zion is under the general direction of the musical director in Zion. This includes all the Sunday schools and Religios, as well as the branch music and choirs. It includes the orchestra and band music; in fact, all church musical interests. This is quite in accordance with the plan of coordination as suggested by the former department heads and as presented by A. Max Carmichael at the Stone Church on Monday evening, the 9th.

This does not at all mean that one man does the whole work; that would be quite out of the question. There are separate choristers in each branch; there are separate choristers in the departments; but it does mean that the whole work is organized, so as to secure the best results and all act under one general head and also work harmoniously.

The conference music is based on this preparatory work by the Independence department of music. The orchestra

and band were readily expanded to give visiting players an opportunity to take part in the larger musical unit. But the nucleus has been and is the faithful work done by the Independence choir, orchestra, and band.

This music is arranged not only for special programs, but also to take their proper share in the conference program, especially in the half hour of introductory music. The congregational singing, the choir work, the band and orchestra work, have all been planned beforehand as parts of the general whole by the director of musical interests in Zion, and all work together for the best interests of the whole church in musical work.

Motion Pictures Teach Health Lessons

One of the features of the conference program was an illustrated lecture by Doctor R. L. Russell, of the United States Public Health Service, given at the Stone Church Wednesday evening.

The first part of the evening was the showing of four reels of motion pictures on "How life begins," the audience being general. The latter part of the meeting was to men and boys, and consisted of two reels with lecture on venereal diseases.

During the war the Government discovered that many who should have been fit physically were unfit to serve their country because of the great prevalence of venereal diseases.

"The first duty of a nation is to protect the health of its citizens," was the basis of the doctor's lecture, which is available to all communities and should be of much value in the effort towards moral cleanliness.

"And we are not relying upon mere knowledge to maintain a high grade of morality, but hope that in addition to a correct knowledge and an adequate vocabulary, our people will have a strong moral conviction that will hold them to the right."

According to the lecturer's statements some of the social diseases so freely discussed nowadays and which have been in existence for many centuries, have not been understood until within the past quarter of a century, when the germs were isolated and the course of the diseases better understood.

The reels on how life begins were mostly photographs showing the development of the lower forms of life, the growth of the germ in eggs, etc. The pictures were, many of them, secured by much patient effort through the microscopic process. The growth of a plan requiring months was shown in a few seconds, while animated drawings showed very graphically the processes taking place under the camera's eye.

These films were taken in 1916 and are getting worn, which detracts from their effectiveness, yet they are still very educational and should be an aid in establishing a right understanding of the terrible social diseases which are too often considered lightly and as of little consequence.

Holden Home

The Journal of the Constitutional Convention of Missouri for August 29, 1922, pages 33 and 34, contains the statement in the speech of Joseph B. Shannon concerning the Holden Home, as was referred to in the *Herald* for September 27, page 904. The extract there printed is nearly verbatim.

In Testimony and Song

One of the songs for the opening of the prayer service Thursday morning, chosen by the director of music, Brother Harold Burgess, was, "My God, how wonderful thou art." The line in the last verse, "No earthly father loves like thee," united the song and the opening remarks of Brother R. V. Hopkins, who took for his theme, "Our sonship with God—our relationship as God's children."

The prayers following were earnest and asked God's help in the solving of the problems before us.

Testimonies were had from Saints of Kirtland, Northwestern Kansas, Oklahoma, and California.

Brother Koshiway, our Lamanite brother from Oklahoma, testified that the voice of the latter-day work sounded familiar to the ears of the Indians. He said they realized the love of the Saints for them, and that the brothers and sisters from whom he came in Oklahoma had told him if he had a chance to speak to ask the Saints at conference to pray for them. The truth of this work was prophesied to him at the Redrock reunion, at which time he was not a member of this church. He mentioned the visits of President F. M. Smith to his people and how Brother Smith had promised to help them. The word, "Help," he said, goes a long way with his people.

Several mentioned how they had been cradled in the faith. Among their testimonies were heard such sentences as these:

"The older folks endeared themselves into my life during the prayer services of my childhood."

"The gospel kept my feet safe while in the slippery paths of youth."

"If the young of our church ever do more than our fathers have, we will have to put forth a greater effort than we have yet."

"I hope the young and middle aged will be able to carry on the work our fathers started."

These two quotations were gleaned from other testimonies:

"In all things which present themselves in life, we know we have a God whom we can trust."

"I want to radiate this gospel in my life."

The Winners

Elder George W. Wixom spoke in the tent at the eleven o'clock hour on Thursday morning, reading a portion of the third chapter of First Peter; from the eighth to the sixteenth verse, beginning as follows:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile," etc.

He also read the thirteenth verse of the third chapter of Proverbs, "Happy is the man that findeth wisdom, and the man that getteth understanding," and 1 Corinthians 9:24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." In connection with these he read the first verse of the twelfth chapter of Hebrews: "Wherefore, seeing ye also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us."

The speaker touched upon the thought of the gospel of Christ as a means of development, as an opportunity for us

to become full grown, to grow, to develop, and to unfold, and as the only school whereby we can make the full development. And in the Christian race we are admonished to lay aside every weight, and the sin which doth so easily beset us.

He spoke of his own experience in training for foot races, where the contestants had during the training carried weights upon their feet; but that when it came to the final test they laid aside all their weights, that they might do their very best. He told of one who, while ahead and running in a race, looked back with a triumphant smile at the one behind, only to find that one eight or nine inches behind him and quickly speeding up and ahead of him. "And so," he said, "while we are looking around we may lose out. It is absolutely necessary for our success, if we are to be winners in this race, that we lay aside every weight, and that we keep our eyes glued on the goal."

We want to be among the winners, he said, yet we may sometimes mistake the losers for the winners, referring to several instances in the scripture, one of them being of the rich man and Lazarus, and of the reversal of their conditions at the end of this life.

Near the close of his discourse the speaker read the following poem by Jennie L. Holland and entitled:

"The Winners

"Keep striving! The winners are those who have striven
And fought for the prize that no idler has won.
To the hand of the steadfast, alone it is given,
And before it is gained there is work to be done.

"Keep climbing! The earnest and steadfast have scaled
The heights where the path was rough to the feet,
But the faint-hearted faltered and faltering failed
And sank by the wayside in helpless defeat.

"Keep hoping! The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toiler who climbs
To the heights overlooking landscape and sea.

"Keep onward! Right on till the prize is attained—
Front the future with courage, and obstacles fall.
By those and those only the victory is gained
Who keep faith in themselves and God above all."

Christmas Offering

Three fourths of the year 1922 has passed and we are facing the last quarter in which special attention is given by many to the Christmas offering. Up to two years ago the Christmas offering was used to reduce the church debt. Two years ago it was transferred for the purchase of land. In May, 1921, the Order of Bishops voted that the Christmas offering for that year should be used to help establish homes for the poor missionaries.

But the attention of our readers is respectfully called to the action of the Joint Council last spring at which it resolved that the Christmas offering for the present year, 1922, should go to the benefit of foreign mission work. The larger this fund is made the greater will be the opportunity to open up the foreign missionary work of the church. It is time we were giving serious consideration to this privilege of assisting to send the gospel abroad through all the world.

CONFERENCE BUSINESS SESSIONS

(Continued from page 978.)

A. R. Manchester, by John W. Rushton and Paul M. Hanson.

Brothers Stone and Manchester are elderly men, while Brother Martin looks young and is thirty-two years of age.

At 3.05 the President stated that he considered it wise to adjourn at that time. He wished to call a meeting of the Presidency to formulate further program for the conference, as the published program had expired.

It was suggested that the Twelve ought to meet at once and reorganize fully and prepare for further work.

And there were items before the other quorums that should be finished there and presented to the conference.

The session adjourned till 2 p. m. on the morrow.

The weather had moderated considerably and there was much demand for more ventilation in the tabernacle.

The Quorum of Twelve met on Friday afternoon, the 13th, shortly after the adjournment of the business session of the conference, to reorganize. They did so by choosing James A. Gillen as president, as indicated in the message submitted to the body by President F. M. Smith, and elected F. Henry Edwards as secretary.

The present membership of this quorum consists of John W. Rushton, who at the age of twenty-eight was called to the apostleship by the revelation of 1902 together with four others, one of whom, F. A. Smith, is now the Presiding Patriarch of the church, being so called in 1913. One, F. M. Sheehy, was released in 1920; two, U. W. Greene and C. A. Butterworth, are released at this conference. By this same revelation President F. M. Smith was first called to the First Presidency, so that the term of office of these men in the leading quorums of the church has been identical in time. Elder Rushton has been for many years the secretary of the quorum and is at present the senior member of that body.

J. F. Curtis was ordained an apostle in April, 1909, together with R. C. Russell, who is at this time released from quorum responsibility. Brothers Rushton and Curtis are the only members of the present quorum who have been members for more than ten years.

By the revelation of 1913 James A. Gillen, Paul M. Hanson, William Aylor, and James E. Kelley were called. James E. Kelley has passed on to his reward. William Aylor has resigned. The first two continue as members of the quorum. The first, James A. Gillen, who is the senior in years, is chosen as president of the quorum.

Two members, T. W. Williams, who has spent the greater portion of his apostolate in Europe, and M. A. McConley, who is now in Australia, were called in 1920.

The remaining six members were presented at this conference and five of them were ordained. Brother Clyde F. Ellis was not ordained, since he is in the South Sea Islands. The five who are present are: John F. Garver, D. T. Williams, F. Henry Edwards, E. J. Gleazer, and Roy S. Budd.

Saturday, October 14

With the newly ordained members of the Presidency and Twelve in their places on the platform, the business session opened to-day with President F. M. Smith in the chair.

The time limit for new business was set by motion and vote at 4 p. m. to-day.

A suggestion for adoption of resolutions of sympathy, active and otherwise, regarding the Near East Relief, was referred to a committee composed of B. R. McGuire, I. A. Smith, and J. A. Tanner.

The High Priests' Quorum reported that Elder Charles Fry had resigned as counselor to the president, and Elder Roy V. Hopkins had been chosen to take his place and the

choice ratified by the quorum. The report suggested they were ready to have the ordination provided for. This was concurred in by the conference.

The Quorum of Twelve reported that the selection of James A. Gillen as president of the quorum had been concurred in by them and that on the resignation of John W. Rushton as secretary, Frank H. Edwards was elected secretary of the quorum.

The Aaronic priesthood in mass session at the conference sent in a petition asking that the Aaronic priesthood be given voice and vote in the sessions of the conference. The President questioned whether this could be done without proper notice, since it required a revision of the rules of representation. He further was not favorable because this order of priesthood could be given full rights as delegates.

The petition was referred to the committee having under preparation a new book on church procedure.

The Order of Evangelists reported three sessions with the high priests and four separately. Nine members are present at the conference.

The trustees of Graceland College reported that to succeed J. W. Wight, deceased, C. E. Wight had been chosen. The concurrence of the conference was asked and granted.

The terms of T. A. Hougas and C. B. Woodstock expired at this time and Floyd M. McDowell and A. Max Carmichael were elected to succeed them. Other nominees were: George W. Blair and Charles E. Irwin.

A verbal report of the committee to consider a report from the ex-auditor was to the effect that it should not be read. A motion to refer to the Presidency for disposition prevailed.

The time of the next conference was raised. The following dates were proposed in various motions, amendments, and substitutes:

October 1, 1923.

October 1, 1924.

April 6, 1923.

By a vote of 127 to 258, the date of October 1, 1924, was defeated. The April 6, 1923, date got one vote.

The date of October 1, 1923, was almost unanimously decided on, and the rule for biennial conferences rescinded.

Elder C. B. Hartshorn was elected to succeed Mark H. Seigfried, resigned, as member of the Children's Home Board. The Women's Department nominated Doctor G. L. Harrington as member to succeed Callie B. Stebbins, and he was elected. A. J. Yarrington, Minnie B. Nicholson, and Ida Monroe were elected on the board.

The recommendation in the report of the Board of Trustees of the Children's Home for a vocational school for children was referred to the Presiding Bishopric with power to act.

Boundary lines committee sessions are held occasionally to allow those interested to meet with them.

Early adjournment was had to allow the quorums to consider matters before them.

Saturday evening there was held a Graceland program in the upper auditorium of the Stone Church and a stereopticon lecture on New Zealand by H. W. Savage in the lower auditorium.

Sunday, October 15

Sunday school was held as usual in the tabernacle, with the Beginner Department in the lower auditorium and the Pre-Beginner Department in the kindergarten building. At 11 a. m. President F. M. McDowell spoke. At 2.30 p. m. Apostle John F. Garver preached, and at 8 p. m. Apostle Roy S. Budd. At 4.30 a one-hour prayer meeting of the priesthood was held.

Monday, October 16

The business session, as well as all other sessions, was held in the Stone Church, as the tabernacle is being taken down. A number have returned to their homes, so there was ample room on the main floor for all delegates and ex officios. The gallery was crowded with visitors and space was made for many of them on the lower floor.

The session opened with President F. M. Smith in the chair. The committee on resolutions for the Near East Relief reported favorably on the document. The resolution recites the status of the nations in the Near East and presents sympathetic report. The report was unanimously adopted by the body.

A resolution was presented requesting the church historian to revise the book of Conference Resolutions and bring it to date, including the resolutions of this General Conference, and present it for publication as soon as possible. The church secretary reported that he had twice completed a revision, including one at the close of the last General Conference, and had turned it over for publication, but it has somehow become lost.

Discussion followed on what the word *revision* meant. It was suggested that it included the omission of all motions which had been rescinded or repealed and also of obsolete motions.

It was urged, however, in reply by the church historian, that he did not so interpret and he suggested the word *compilation* as better than *revision*. A motion was made to add the church secretary; another that a committee of five be appointed to consider the book, bring it to date, and bring to the conference the result of their labors. This latter proposition prevailed.

A resolution followed to indicate the personnel of the committee. It was moved that this consist of the church historian, church secretary, and one each from the First Presidency, Twelve, and Seventy, these three quorums each to choose one from its membership.

Another motion offered as a substitute, was that the President appoint the committee of five.

Doubt still prevailed as to the character and importance of the task. Some contended that it was only a clerical task, others that it was an important assignment.

The motion prevailed that the five as indicated be the historian and secretary, and one each from the three quorums named. The time for report of the committee was interpreted through discussion and vote to be at the next conference.

Members of the credentials committee moved a resolution that the selection of alternates by districts and stakes be discontinued.

A substitute was offered by the church historian that districts and stakes may choose as many alternates as delegates, and that the alternates may be placed on the delegate list in place of absentees in the order of their appearance in the alternate list.

The church historian argued for his motion, the substitute, also the church secretary for his, the original motion.

These resolutions grew out of considerable misunderstanding and difficulty in the "see-sawing" between delegations and alternates. There is no rule, says the church secretary, providing for alternates, but it is merely a custom that has grown up. Some of the districts have sought to have committees of officers select delegates on the ground, but this has been disapproved by the conference.

The chairman ruled that the substitute was out of order, seeking to revise the rules of representation.

The vote resulted in the passage of the resolution discontinuing the appointment of alternates.

A motion was offered that a committee of three be appointed to report rules of representation on the basis of the document submitted by President Joseph Smith (1881). (See Doctrine and Covenants 125: 7.)

Church Secretary Salyards recited the history of the present rules of representation and again stated that our ex officio list was getting too large. As now observed, Independence and near-by stakes will always have a large ex officio delegation, while distant places will have but few.

The motion prevailed, and the President was asked to appoint committee, but he declined.

A motion was offered that the committee be composed of one from the Presidency, one of Bishopric, and one of the Twelve, each to make their own selection, which was adopted.

The balance of the session will be discussed in next week's issue.

Graceland College

To the First Presidency: The attached reports of the president and business manager of Graceland College were at a formal meeting of the Board of Trustees of the college, held at Lamoni, Iowa, March 6, 1922, adopted, and made the report of the board to the First Presidency.

Respectfully submitted,
J. F. GARVER.

Secretary of the Board.

LAMONI, IOWA, March 6, 1922.

PRESIDENT'S REPORT

To the Board of Trustees: We have just passed the middle milestone of the college year 1921-1922.

From every possible viewpoint it has been a most remarkable year. Plans for expansion long contemplated have been put into execution with most gratifying results. The spirit of the teaching force is better than it has ever been since the connection of the undersigned with the institution. The students have been earnest, devoted, and almost without exception worthy of the fine opportunity the church has given them. The friends of the institution, alumni, ex-students, and others interested in all the forward looking efforts of the church are numerous and have assisted in many ways in furthering all her worthy purposes. The year has been marked, not with any momentous happening or definitive act, but rather by the consciousness that the organization of the college on its present basis has been substantially completed; that it is now fully conscious of its mission, and is ready to enter more fully upon a new period of scholarship and service in the full light of the greater needs of the church.

Our organization as a junior college is now, for the first time, completed.

With the offering this year of complete junior college courses we fully meet all proper requirements on the part of undergraduate students for preparation for advanced courses in the university, as well as in the way of preparation for admission to professional schools. This is indicated by the following courses offered:

Liberal arts	Pre-law
Teachers course	Pre-dental
Public speaking	Engineering
Commerce	Public school music
Home economics	Secretarial course
Pre-medical	

We are now fully standardized and officially accredited by the following:

The Intercollegiate Standing Committee of Iowa.

The North Central Association of Colleges.

The American Association of Junior Colleges.

Recognition by the first of these gives us official standing in our own State. The second gives us official standing in the association governing accrediting in the eighteen States of the North Central Territory. The third gives us national standing. We are thus fully organized and our mission as a junior college is fully laid out for us.

Any further development will depend upon the future, but you may be assured that not only the administration and the faculty are fully alive to those possibilities, but the

student body and the alumni are continuously more insistent in the direction of extended opportunity for further study and preparation in our own church college. Their demands must be met and at no distant date.

Enrollment

The enrollment in the Collegiate Department is slightly in excess of that of a year ago, while the enrollment in the academy is slightly less than last year. This is also true in the Religious Education and the Studio Departments. The total enrollment is twenty-two students less this year than last at this time of the year.

Taking into consideration the financial and industrial condition existing throughout the country, this enrollment shows the increasing interest with which higher education is being received by the young people of the church. There is no question but that with a return to normal financial conditions the enrollment will be beyond that of any previous year in the history of the institution. For this increased enrollment and increased demand adequate preparation must be made.

Gymnasium

I feel that I would be remiss in my duty if I did not invite attention to our great need for adequate quarters in which to carry on our program of physical education. I know of no better way to present the situation than to quote from my report to you a year ago:

"If the recent war demonstrated one thing more than any other, it is the necessity for some form of definite, systematic physical training for the youth of our land. With one third of our young men between the ages of twenty-one and thirty physically defective, and a large percentage of that defectiveness preventable and curable, it behooves those responsible for the education of our youth to include as one of the requirements of a well rounded out curriculum a thorough course in physical education, which will prevent a large percentage of our physical incapacity. To meet this need Graceland must have at the earliest date possible a large, well constructed, and adequate gymnasium. The longer this crying need is postponed the further away will be the day when we are prepared adequately to meet the minimum requirements of our young men and women."

I may add that there was introduced into the Iowa State Legislature this year a bill providing for compulsory physical training in all public and private schools in the State. The bill did not pass this session. Similar legislation has already been enacted in twenty-three States and there is no question on the part of educators generally that it will soon become a law in Iowa.

Physical training is recognized by all as being such an important part of the equipment of a well educated young man or woman that it can only be a question of a short time until we must make more adequate provision for this phase of our educational program. In view of the provision for temporary dormitory quarters for our young men and women it will not be necessary to ask that provision be made for new dormitory quarters for next year. It is, therefore, recommended that a request for \$15,000 be made for the construction of one wing of our much needed gymnasium. Plans have been perfected by the church architect for this improvement, and by the expenditure of this small sum at this time it will put us in shape not only to meet our immediate needs along this line, but will anticipate the requirements of the State Legislature, so that when the physical training law is enacted we will be in a position to meet it. The plans for the gymnasium are so drawn that this first unit will be a part of the general gymnasium building and can be added to without changing or modifying in any way the first structure. It will in no wise be a temporary structure, but a part of the permanent building plan. It is urgently recommended that provision be made for the appropriation at the earliest possible date.

Such a building, in addition to meeting our needs in the way of physical education, will provide us with an assembly hall where we can more fully enter upon a program of assistance to the community in an educational way. We frequently have entertainments and educational programs in the chapel attended by a thousand people, which means that the program must be repeated two or three times in order to meet the demand.

State Teachers Certificates

Graduates from our Teachers Course, which is on a full collegiate basis, continue to enjoy official recognition by the

State of Iowa in the granting of State Teachers Certificates by the State Department of Public Instruction. As pointed out before, this recognition is of very great value to us in view of the reciprocal relations existing between many of the States by virtue of which Iowa certificates are recognized throughout the Union.

Department of Religious Education

The third year since the organization of this department has convinced the general church officials, as well as the administration of the college, that the object of the course cannot be met by a one year course as at present conducted. In the call of the President of the church for enrollment for next year's class it is pointed out that it is expected to make the course two years in length beginning in the fall of the present year. As purposed the course will be about as follows:

First year	
English	4 hours
Logic	3 hours 1st semester
Ethics	3 hours 2nd semester
Psychology	3 hours
Economics	3 hours
Religious History	3 hours
	16 hours
Second year	
Bible	3 hours
Argumentation and Debate	2 hours
Philosophy (including special lectures and church procedure)	3 hours
Education	5 hours
Sociology	3 hours
	16 hours

BUDGET 1921-22

Items	Budget Allowed	Used July to December	Balance Needed	Total	Over Budget	Under Budget
Allowance-Faculty	\$30,000.00	\$13,791.67	\$14,608.33	\$28,400.00		\$1,600.00
Extension Department	1,000.00	322.00	646.67	968.67		31.33
Heating plant, fuel, labor	5,000.00	2,860.77	3,000.00	5,860.77	\$860.77	
Insurance	1,200.00	1,070.72		1,070.72		129.28
Library upkeep	900.00	585.85	540.00	1,125.85	225.85	
Library accessions	150.00	133.76	16.24	150.00		
Advertising, catalog, etc.	450.00	334.82	50.00	384.82		65.18
Office help	1,200.00	481.49	400.00	881.49		318.51
Light and water (does not include Herald Hall)	1,200.00	515.08	620.00	1,135.08		64.92
General expense	500.00	461.71	38.29	500.00		
Repair and upkeep, improvements	3,400.00	2,768.94	675.00	3,438.94	43.94	
Notes payable, purchase of farm land	5,300.00	5,300.00		5,300.00		
Land contract, purchase Carpenter lots	700.00	41.94		41.94		658.06
Purchase of lots, college plat	500.00					500.00
Students in training	2,000.00	1,510.00	400.00	1,910.00		90.00
Water system	1,500.00	15.00		15.00		1,485.00
Laboratory equipment, physics, chemistry, biology	1,000.00					1,000.00
Total	\$56,000.00	\$29,693.70	\$20,994.53	\$50,688.23	\$630.56	\$5,942.83
Estimated Receipts						
Received July to December		\$20,459.72	\$ 5,400.00	\$25,459.72		\$9,540.28
Estimated Receipts for Balance of year		\$1,440.70		\$1,440.70	\$440.70	
Total		\$21,500.42	\$ 5,400.00	\$26,900.42	\$440.70	\$9,540.28

Note 1. In the second year women will be permitted to elect the following special courses:

- Home Economics, in place of Philosophy.
- Story-telling, in place of Argumentation and Debate.

Note 2. Special lectures in connection with the course in Philosophy will include:

- Doctrinal lectures; departmental lectures; music lectures; health lectures; church procedure.

The Future

As a distinguished university President once said, "Self-satisfaction is never becoming, least of all in an institution which is so conscious of its own inadequacies and imperfections, whose ideals are so high and whose opportunities are so many and so boundless," and yet with the continued support of the student body, the faculty, the Board of Trustees, and the church generally, the possibilities for the future are beyond measure. The evidence of past years justifies the hope that Graceland will continue to enjoy that support, and with it we look forward to more nearly meeting the demands upon us in the future than we have been able to do in the past.

Respectfully submitted,
G. N. BRIGGS, President.

REPORT OF J. A. GUNSOLLEY, TREASURER

July 1 to December 31, 1921

1. The following graph will set out quite clearly relations of expenditures to the budget allowed. The amount required to complete fiscal year is estimated, and in some items may be quite different from actual requirements, since contingencies cannot be accurately forecasted, such as weather and epidemics, and some other things. A constant effort has been made, however, to be as accurate and conservative as possible.

ASSETS AND LIABILITIES

Assets	
Accounts receivable, general ledger	\$ 8,606.45
Cash	758.27
Coliseum stock	1,100.00
Farm cash	144.97
Herbarium	320.00
L. D. S. Pin Fund	30.47
Museum	1,267.24
Scholarships	10,918.21
Sociology laboratory fund75
Student ledger	10,620.43
War Savings Stamps	59.50
Notes receivable	3,048.09
Current inventories	35,598.15
Real Estate	160,103.90
Total assets	\$232,577.43
LIABILITIES	
Accounts payable	\$ 6,799.82
Miscellaneous creditors	798.78
Auditorium fund	62.50
Business finance fund20
Commercial law fund	3.75
Ella Baird trust fund	550.00
Industrial deposits	20.00
Memorial fund	88.81
1922 memorial fund	3.30
Nellie Martin's music class	47.87
Psychology laboratory fund	208.04
Sunday school fund	118.20
Notes payable	5,901.25
Mrs. Pearl Greenwood	\$1,000.00
Melissa Campbell	1,351.25
Hopkins Lumber Co.	250.00
Lamoni Order of Enoch ..	1,800.00
G. N. Briggs	1,500.00
Total liabilities	\$14,602.52
Net Worth June 30, 1921	\$209,114.00
Net Gain 1921-22	8,860.91
Present Net Worth	217,974.91
	\$232,577.43

31. The \$1,600 balance under the appropriation is due to the fact that one less faculty member was provided than was expected when the budget was made up.

3. Extension Department: A small balance here under the budget allowance is shown. Part time by a regular faculty member takes care of this department.

4. Heating Plant: This is the first winter we have heated the new building, and though the winter has been mild, a conservative estimate shows the item overdrawing the budget in the amount shown.

5. Insurance: All our insurance has been readjusted, and as much of it as possible put under the co-insurance basis, with most of the policies maturing about the same time or as nearly so as practicable. This not only means that the amount expended is below the allowance, but that we shall have practically no additional insurance premiums to pay for the next four or five years.

6. Library Upkeep: We have tried to keep within the appropriation, but two things have made it seem impracticable to do so. First the removal of the library from the Herald Building, and readjustment of the library as a consequence, with the removal and readjustment of the material of the museum to the new building in order to place them in position to be more useful and more presentable, occasioned a considerable outlay. Second; so much time has been required of the library custodian that extra help had to be supplied. We are, therefore, overdrawing this account.

7. Library Accessions: This account does not actually represent the accessions, for the reasons that many books are charged to psychology laboratory fund and other funds, provided for by fees charged of students, and the books are not charged to the library.

8. Advertising: The advertising space used in the church periodicals has not cost us anything. The amount, therefore, largely represents cost of issuing the annual catalog number of the *Graceland Record*. There are a number of smaller incidental items, leaving a margin.

9. Office Help: The balance under the budget here represents economy. Some work hitherto done in the office proper has been otherwise provided for, which lessened the amount of extra help that would have been required, making possible the balance shown.

10. Light and Water: These figures do not include Herald Hall, since that arrangement did not enter into consideration in making up the budget. It should be self-paying at any rate.

11. General Expense: Postage, stationery, and office supplies are included under this head, and break about even.

12. Repairs, Upkeep, and Improvements: The same explanation for overdrawing may be made here as in the case of heating plant. Providing necessary toilet and lavatory facilities for the new building called for more supplies; and the additional help for taking proper care of the new building, plants, and grounds, exceeded our guess. The account does not include charges made at Herald Hall, nor the upkeep of that place.

13. Notes Payable: The one note with interest given for the purchase of the Bierlein Tract has been paid.

14. Land Contract: Only the interest on the contract for the Oscar Carpenter lots has been paid.

15. Students in Training: This is slightly under the allowance.

16. Water System: Some prospecting has been done to discover the fact of water supply, amounting to about \$15.00.

17. Laboratory Equipment: None of this particular appropriation has been expended, as college physics is not offered this year.

18. Income and Outlay: The total expenditures falls under the budget allowance \$5,311.77, while the total income falls short of the estimated income \$9,099.58, increasing the deficit to be supplied \$3,787.81.

19. BUDGET FOR 1922-23

Allowances for faculty	\$27,000.00
Extension department	1,000.00
Heating plant, fuel, labor, etc.	5,500.00
Insurance	200.00
Library upkeep and care	1,150.00
Library accessions	150.00
Advertising, catalog, etc.	450.00
Office help	1,000.00
Light and water	1,200.00
General expense	500.00
Repairs, upkeep, and improvements	3,400.00

2. Allowances: A balance of \$1,600 under the amount appropriated is shown. All of October, 25% of November, and 50% of December allowances were paid up to December

Notes payable	4,650.00
Land contract (Carpenter lots)	700.00
Students in training	2,000.00
Water system	1,500.00
Labratory equipment	1,000.00
Total	\$51,400.00
Estimated Income	
Tuition	\$30,000.00
Offerings	1,400.00
Total	\$31,400.00
Deficit to be supplied by the church	\$20,000.00

20. Allowances: In view of the financial depression we had hoped to make a larger reduction in our budget from that of last year than we found could well be done when we came to consider it item by item. There was a material change in the basis of the personal budgets last year from that of former years, it being felt that they should be put upon a basis that would admit of some saving each year towards providing a home. By setting that feature partially to one side for the coming year, since very few of those serving the church are enabled to save much, if anything, a reduction of ten per cent has been made.

21. Heating Plant: It has developed that the item for heating plant was too low, showing an excess over the amount asked for, of \$360.77. We are asking for an increase of \$500, which will provide for some necessary repairs, such as renewal of grates.

22. Insurance: We shall have two or three policies of insurance expiring during the year, the premiums for which will cost approximately \$200.

23. Library Care and Upkeep: The library has served to a much better advantage this year than any previous year; and this has been made possible by providing a little extra help in the way of assistance to the librarian, making it possible to keep the library open and accessible to students more hours each week. We are asking for \$250 additional on this item.

24. Office Help: On the item of office help we have reduced the amount to \$1,000.

25. Repairs, Upkeep, and Improvements: This is the same as last year. The care incident to the new building and enlarged lawn adds more than was estimated for the present year, hence the amount runs over \$43.94, but the work in that line we think can be kept within the amount asked for next year.

26. Notes Payable: Notes have been issued during this fiscal year to the amount of \$4,651.25 to time of compiling this report. This amount may be increased by further borrowing before June 30.

27. Land Contract: A year ago a contract was entered into with Brother O. W. Carpenter, of Madison, Wisconsin, for the purchase of six lots joining college land for \$700, payable July 1, 1921. Only the interest on this has been paid. We are including in the budget the purchase price.

28. Students in Training: For students in training the amount is thought to be sufficient to provide for those with whom arrangements have been made, being the same amount as last year.

29. Water System: The college has been considerably embarrassed of late, as it was in the winter of 1919, by a shortage in the public water supply. In our budget of 1921-22 we asked for \$1,500 for the installation of a private water system. Owing to a lack of available funds nothing has been done further than to prospect a little for a source of water supply. We shall be forced soon to provide for this necessity, as the supply from the town is not or is uncertain, but is unfit for drinking, and much of the time unfit for cooking. We are continuing the same item, hoping conditions the coming year will justify this much needed improvement.

30. Laboratory Equipment: The thousand dollars appropriated for laboratory equipment has not been spent, as we did not offer college physics this year; but it will be needed next year; so the item is continued the same.

31. Total Budget: The total budget is \$4,600 less than last year, and the estimated income is also less than last year the same amount, leaving the deficit, or the amount to be appropriated, \$20,000.

32. Commissary: The commissary department showed a substantial gain for the year 1920-21. The venture of an additional boarding place at Herald Hall has not proved so successful as hoped, for the reason that the enrollment is

less than last year, instead of more. The slight running behind of the new venture will be more than met by the gain in the old, so that on the commissary as a whole a safe margin will be realized.

33. Farm: The farm situation is substantially as last year. The account for the year 1920-21 shows quite a heavy loss, as was common to practically all farms; but the year ending June 30, 1922, will in all probability make a better showing.

34. Old College Building: The old college building was repaired only sufficiently to make it water tight. Just as soon as funds can be had, more improvement should be made to preserve the property, though the condition of the building is not real bad.

35. New Building: Trouble has been encountered in three regards. The radiator valves first installed proved unsatisfactory, and the third set have now been put in, with assurance from the manufacturers that these will be all right, or, at least, they will make them right.

The electric wiring proved to be quite faulty. The contractor has attempted to remedy the condition, but it is not wholly satisfactory yet.

Two leaks in main steam pipes developed, one of which has been repaired; but the other, which is beneath the basement concrete floor, and the extent of it not now known, will have to be repaired during the coming vacation.

36. Herald Hall: This building has been housing about twenty boys, and has afforded adequate relief from the difficulty in not being able to furnish living accommodations for the number of men desiring it, under college supervision.

37. Cottages: Arborvilla has been used this year as a detention home for students afflicted with contagious diseases. In this capacity it has served us well, in view of the serious epidemic of scarlet fever and diphtheria in the fall months, and a number of cases developing through the winter.

Sunnymeade continues to be the home of the superintendent of buildings and grounds, and accommodates from four to six students in addition.

38. Dormitories: With Herald Hall added to our dormitory facilities, Patroness Hall and the Farm House have not been occupied to their capacity. With a return towards normalcy, probably every room will be in demand the coming year. The rooms in the new building have proved to be very acceptable, with a slight readjustment of some radiators. While the fact of having dormitory rooms and classrooms in the same building is by no means ideal, yet the situation is much improved by their use.

39. Conclusion: In spite of the industrial and financial depression and the attendant hardships and inconveniences accompanying, we have only words of praise for the splendid spirit of cooperation and devotion exhibited by all associated in the work of the institution, and are confirmed in our most sanguine hopes of an ultimate and glorious triumph of the cause we are laboring to promote.

J. A. GUNSOLLEY.

The Sanitarium

Since the change in the personnel of the Board of Trustees of the Sanitarium, which change made it an ex officio one, the activities of the institution have gone on much as before, with such changes as were made necessary by the conditions. There have been frequent meetings of the board, though not regular ones. Doctor Harrington has continued as physician in charge.

The expansions of the institution approved by the General Conference have not been had, because of financial conditions, but the necessity for a psychiatric ward has indicated that at least a portion of the present building should be devoted to this work, and the slight necessary changes are being made in this direction.

The vacancy caused by the resignation of Miss Mann as superintendent of nurses was temporarily filled by the appointment of Miss Paxton. Miss Gertrude Copeland, of Philadelphia, now superintendent of a hospital at Reading, Pennsylvania, has consented to undertake the management of the Sanitarium, to begin her work January 1, 1923. She anticipated taking up her work with pleasure, having expressed herself, after a thorough examination and inspection of the Sanitarium as greatly pleased with the equipment and the possibility of a great work to be done by the institution.

Report of the Nurses' Training School, the statistical report of the Sanitarium's activities, and the financial report, follow:

To the Board of Trustees; Brethren: I take pleasure in submitting to you the report of the training school for nurses of the Independence Sanitarium beginning July, 1920, ending July 1, 1922.

Number of nurses July 1, 1920	22
Number of nurses entered	5
Number of nurses dismissed	0
Number of nurses resigned	5
Number graduated May 31, 1920	7
Number of subjects taught	27
Number of class periods	116

The class work for the junior class was taken at the Junior College at Kansas City, Missouri. We feel grateful to those who so ably helped us carry on this part of the work. We also wish to express our appreciation for the building of the sleeping porch at the Nurses' Home, which has added so much to the comfort there.

Number of students in school July 1, 1921, (including two who were in as attendants)	18
Number finished since graduation	6
Number entered since	15
Number dismissed	2
Number resigned	5
Number pupils in school July 1, 1922	20
Number in 1922 class	4
Number in next year's graduating class	6
Number in next year's intermediate class	11
Number next year's junior pupils, in July 1, 1922	2
Number of subjects taught	46
Number of class periods	459

As all of our class work was taken care of at the hospital, we indeed feel grateful to those who so ably carried on this part of the work; also our management who have so faithfully cooperated with us. We feel that our school is on a progressive basis, and all are endeavoring to do their part.

Our hospital affiliates with Children's Mercy Hospital, of Kansas City, Missouri, for four months, as well as with the Junior College for twenty weeks, during the first or probationary period.

The different departments of practical experience are as follows:

- Probationer's work.
- General medical nursing.
- General surgical nursing.
- General obstetrical nursing.
- Infants' care and nursing.
- General nursing in emergency and fracture cases.
- Drug room and laboratory experience.
- Operating room and delivery room experience.
- Diet kitchen.
- Head nurse on floor and executive nursing.
- Night duty nursing.
- Pediatrics or nursing of sick children (received during the four months affiliation at Mercy Hospital).

Some contagious experience, as typhoid, pneumonia, venereal, erysipelas, etc.

I feel the board is interested in the training school with us, and I am anxious that you should know the inside of the work here, therefore I should be pleased to give you any necessary information regarding the school.

Sincerely,
 ELIZABETH J. PAXTON, R. N.,
 Principal of Training School.

STATISTICAL STATEMENT

July 1, 1921, to June 30, 1922

Number of patients in hospital July 1, 1921	30
Number of patients admitted during year	1,132
Total number of patients during year	1,162
Number discharged during year	1,136
Remaining in Sanitarium June 30, 1922	26
Number of days treatment of patients	9,699
Daily average number of patients in Sanitarium	26
Number of L. D. S.	645
Number of nonmembers	517
Number of minor operations	255
Number of major operations	187
Number of operations successful	423
Number of deaths during year	37
Number of L. D. S. doctors	8
Number of nonmember doctors	12
Cost of maintenance per patient per day	\$4.98
Death rate for year, 3 per cent of all patients admitted.	

GENERAL TRIAL BALANCE

June 30, 1922

Accounts payable		\$ 5,256.51
Accounts receivable	\$ 9,312.80	
A. O. Y. P. Z. deposits		25.00
Jackson County Bank	2,569.75	
Buildings	45,609.02	
Cash	38.81	
Drugs and dressings	1,042.07	
Dry goods	3,029.40	
Furniture and Fixtures:		
Hospital	5,037.00	
Laboratory	1,139.04	
Operating room	814.56	
O. B. Room	114.40	
Nurses' Home	1,721.28	
Dining room and kitchen	1,143.02	
Laundry	777.42	
X-ray	1,842.83	
Insurance	271.46	
Prepaid Interest	135.44	
Indep. Drug Co. Interest 49%	4,992.12	
Library Fund		66.27
Live stock:		
Cows	373.00	
Chickens	65.00	
Miss McKee	24.00	
Notes payable		9,600.00
Notes receivable	174.76	
Notes receivable	968.90	
Present worth		73,773.80
Real estate	7,924.44	
W. C. Smith	100.00	
Stewards' Department, Groceries	228.03	
Tag-Day Fund		771.93
X-ray Account, stock	44.96	
	\$89,493.51	\$89,493.51

CONDENSED FINANCIAL STATEMENT

June 30, 1922

Assets			
Cash	\$ 2,608.56		
Accounts receivable	9,436.80		
Notes receivable	1,143.66		
Merchandise	4,344.46	\$17,533.48	
Live stock	438.00		
Investments			
49% interest Independence			
Drug Co.	4,992.12		
Buildings—less depreciation	45,609.02		
Furniture and fixtures—less depreciation	12,589.55		
Real estate	7,924.44		
Deferred charges	406.90	\$71,960.03	\$89,493.51
Liabilities			
Accounts payable	\$ 5,281.51		
Notes payable	9,600.00	\$14,881.51	
Tag day fund unexpended.....	771.93		
Library fund unexpended.....	66.27	838.20	
Present worth	73,773.80	73,773.80	\$89,493.51

PROFIT AND LOSS STATEMENT

July 1, 1921, to June 30, 1922

Administration expense	\$ 4,725.32
Boiler room	1,323.65
Fuel	1,821.73
Freight and dray	38.89
Gas	803.72
Housekeeping labor	3,307.65
Ice	475.50
Insurance	199.32
Interest	360.00
Laundry	3,694.74
Light	800.92
Medical office	324.47
Professional care of patients	1,032.11
Repair and maintenance	1,125.65
Reserve for bad debts	2,322.83
Rates to poor	323.59
Rates to alumni	65.76

Rates to doctors	71.80	
Rates to nurses	1,265.43	
Rates to other help	575.92	
Stewards' department, labor	3,326.35	
Stewards' department, groceries	7,822.21	
Training school salaries	5,655.67	
Training school maintenance	1,666.03	
Water	356.06	
Depreciation	4,635.96	
Adjustments	110.05	
Donations	\$ 1,615.50	
Electric fans	26.65	
Garden	238.70	
Laboratory	2,481.53	
O. B. Room	417.89	
Operating room	4,223.89	
Rooms: Private	16,456.10	
Wards	9,916.13	
Nursery	637.93	
Steward's department sales	2,123.93	
X-ray department	1,860.26	
Adjustments	74.03	
Live stock: Hogs	7.15	
Chickens, inventory	46.56	
Cows, inventory	237.49	
Drugs and dressings	710.86	
Dry goods	2,468.61	
Donation—General church treasury (cash and rents)	7,204.12	
Gain for year	\$2,516.10	
	\$50,747.43	\$50,747.43

For the Board of Trustees,
FREDERICK M. SMITH, President.

En Route to Australia

We are at sea aboard the R. M. S. *Tahiti*. Wife and I as anticipated left San Francisco on the above ship Friday, September 8. A number of the San Francisco and Oakland Saints were at the wharf to see us away. We were really sorry that we were leaving America, but glad we were starting back to see loved ones in Australia.

San Francisco had had lovely weather for several days prior to our departure, hence I had been expecting a pleasant trip. It is usually rough both in approaching and leaving Frisco, as it is any other port. Anyone who has traveled the sea knows that the roughest water is in the vicinity of land. This time, however, it was otherwise. The ocean had the placidity of a mill pond and has remained the same until yesterday when the breeze freshened and our ship began to pitch. Nevertheless, there was no lessening of the social spirit, for a dance that had been planned for the evening came off despite the ship's motion and some seasickness among the lady passengers.

Nothing of a social nature was attempted until after Sunday, the 10th, when a committee was selected and activities began. A small paper, called *The Bulletin*, is printed on board the ship, which publishes news of all that happens. The writer was on a social committee.

Monday night the 11th there was an initial concert, more or less informal, in which I gave a reading. Tuesday night impromptu speeches were given. The speaker did not know his subject until he drew it from a hat which was passed to him just before his effort. The time was restricted to three minutes. My subject was, "Divorce." I was really pleased with my theme. In addition to being suitable to my profession it gave me an opportunity to present the views of the church, although my talk was entirely nonsectarian. My remarks briefly were that divorce is due to the social spirit which prevents the formation of true friendships, which spirit has in the numerous divorce laws received legal sanction, and will continue to afflict the world in proportion to the increase in fickleness among the people, hence will render society more and more unstable; and that the stability of

THE SAINTS' HERALD

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

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the home, the church, the nation, and civilization, depends upon the union for life of one man with one woman in holy wedlock.

A great many good things were said in the various speeches. Some of course admitted of humorous treatment and were so handled, while others were suitable to sober discussion and were so regarded. A prize was awarded the best speech. The preference of the crowd was determined by the applause. All received some approval but the attitude of the audience was finally determined in relation to three: these were mine, a speech on "America" by a Scotchman, a Mr. Cameron, and one entitled "Our ship," by a Mrs. Madden. I stood a good chance of winning, but the decision finally went to Mr. Cameron. This I did not regret for I like the subject, and besides, it was well handled both humorously and seriously. Some thought Mr. Cameron was an amateur speaker, but I did not think so. We learned later that he had stood for election in the House of Commons. The next night, Wednesday, he acted as an auctioneer in selling articles to raise money for our social activities. The occasion was a great treat. Scotch humor! Don't talk about a Scotchman not having humor!

To-night we are having a rest, but during the day, and every day, such things as quoits, deck billiards, etc., are going on continually. To-morrow night we will have a mock trial. May conduct a service Sunday. Last Sunday I did not, although I attended one conducted by the captain. Because we were not entered as passengers until the day before sailing, our names were not on the printed list, hence it was not known that I am a minister. This week the captain has sent me word to conduct the service for next Sunday.

We are traveling two days ahead of time, hence will arrive at all ports that much early. Expect to arrive at Papeete Monday, the 18th.

In gospel bonds,

September 15, 1922.

ALMA C. BARMORE.

P. S.—Since writing the foregoing a mock trial, involving a breach of promise case, was held on Saturday night, the 16th, and on Sunday, the 17th, I conducted a service at 11 a. m., in the first-class music room and at 8 p. m. on the second-class deck.

A. C. B.

Songs by President F. M. Smith

At the morning preaching hour at the tabernacle on Sunday morning (15th) the following songs were sung by a mixed quartet.

The words were written by President Frederick M. Smith. Their history is simple. As he listened to the music from the phonograph in his home one day he pondered over the problems before the church. He considered how in common with the rest of humanity some of his most cherished plans seemed to be blocked, yet that only cowards give up because they are down. His resolution inspired a spirit of reverence to God, from whom real power comes. His musings grew into words, which were adapted by Helen Silsbee Smith to the tunes being played from the record at the time. The selections were from a double Brunswick record, one side having on it the song, "Dreamy moments," the other "Beautiful dreams."

An Invocation

(Words by Frederick M. Smith, adapted to "Dreamy moments," by Helen Silsbee Smith.)

Send, O Lord, thy holy Spirit,
Courage, hope, and comfort bring;
Give us strength to do thy bidding,
Tune our hearts thy praise to sing.

Chorus:

Come, oh come, sweet Comforter,
Tune our hearts to sing;
Come, oh come, sweet Comforter,
Tune our hearts to sing;
Come, oh come, sweet Comforter,
We would our saintly tribute bring.

In thy service pain is pleasure,
Give us grace all ills to bear;
Help us each to know his brother,
And his heavy, heavy burdens share.

Chorus:

We, thy children, worship humbly,
To our souls sweet solace send;
On the upward road of service,
Give us strength unto, unto the end.

Chorus:

Onward to Zion

(Words by Frederick M. Smith. Adapted to "Beautiful dreams," by Helen Silsbee Smith.)

Onward to Zion, faithful and strong,
Zion the beautiful beckons us on;
Onward and upward battle along,
Zion the beautiful beckons us on.
Onward to Zion, to Christ we belong;
With service the watchword, we fight against wrong;
Onward to Zion, march on with the song,
Zion the beautiful beckons us on;
Zion the beautiful beckons us on.

We have the promise that Jesus will come;
Zion the beautiful beckons us on;
Let us be faithful, His will be done,
Zion the beautiful beckons us on.
Jesus the Savior meeting the throng!
Oh, may his coming be not delayed long!
To God be the glory, to him lift the song,
Zion the beautiful beckons us on;
Zion the beautiful beckons us on.

MISCELLANEOUS

Conference Notices

Western Maine, at Little Deer Isle, November 11 and 12. Come and help to make it a good time. A. Begg, president.

Eastern Montana, at Fairview, November 4 and 5, conference and Sunday school convention. Those who have reports to render and have not already given it their attention, please do so as soon as possible. We have reason to look forward to two days of successful services. We hope that all Saints will endeavor to be in attendance and add each their mite of service. Earl Wilcox, secretary, Glasgow, Montana.

Convention Notices

Kirtland, with the Barberton Branch in Ohio, October 28 and 29, Sunday school, Religio, and Women's Departments. First meeting on Saturday at 10 a. m. Joseph Biggs, superintendent.

Conference Minutes

FREMONT.—At Glenwood, September 9, convened at 10 o'clock with N. L. Mortimore in charge. A. M. Chase was chosen to assist in presiding. Branches reporting: Glenwood, 83; Shenandoah, 116; Hamburg, 24. Ministry reporting were A. M. Chase, N. L. Mortimore, H. M. Liles, M. W. Gaylord, J. W. Dunegan, William Kuykendall, F. B. Knight, G. Fred Skank, and B. S. Lambkin. N. L. Mortimore resigned as district president. Resignation accepted. A. M. Chase was elected. N. L. Mortimore and H. N. Pierce were chosen as associates. District budget report was read: receipts for tent fund, \$33.69; paid A. M. Chase, \$25; receipts for Sunday school fund, \$15.22; paid Sister Jessie Vance, \$5; receipts for Religio fund: \$4. Those elected for delegates to General Conference were M. W. Gaylord, A. M. Chase, Mrs. A. M. Chase, Mrs. N. L. Mortimore, Mrs. N. E. Vance, and B. S. Lambkin. The alternates were N. L. Mortimore, H. N. Pierce, J. T. Ettleman, and E. E. Barber. Both lists were empowered to cast a majority and minority vote in case of division. Motion to take up a collection for tent work carried. Preaching at 8 o'clock by A. M. Chase, prayer meeting Sunday morning at 8.30, Sunday school at 9.45, preaching at 11 by H. N. Pierce, and priesthood meeting at 2 o'clock. Maggie Watkins, secretary pro tem.

Our Departed Ones

MCPEAK.—Anna Ellen Simon was born April 16, 1874, at Fulton, Iowa. Married Guy McPeak, November 15, 1893. Baptized November 23, 1913. Died at Maquoketa, Iowa, September 16, 1922. Sermon by John Heide. Interment in Esgate Cemetery. Leaves husband and two daughters, Ella and Carrie. One infant child preceded her.

HAWKINS.—Henry Hawkins was born September 18, 1837, in Lancashire, England. Married Sarah Hawkins December 25, 1859. After her death he married Mary Dobie, August 8, 1907. Died at his home in DeKalb County, Missouri, near Pleasant Grove church, August 23, 1922. Leaves wife, eight of his twelve children, twenty-three grandchildren, and two great-grandchildren. Funeral from the home. Sermon by D. E. Powell. Interment in Mount Carmel Cemetery, Gower, Missouri.

McGRAW.—Sterling Price McGraw was born at Fredwell, Arkansas, November 20, 1862. Moved to Oklahoma in 1896, to Kansas City in 1911, and to Independence in 1914. Married Minnie O. Bucks, March 20, 1896. Baptized in 1905. Ordained a priest in July of 1906. Survived by one sister, Susan Ford, of Kansas City. Died in an automobile accident September 8, 1922. Funeral services from the home, sermon by J. W. Peterson. Interment in Mound Grove Cemetery. Leaves wife and four daughters.

WILSON.—Rachael Wilson was born in Jackson County, Missouri, April 7, 1840. Married David Wilson in 1858. Moved to Nebraska in 1865. Her husband died in November of 1907. Baptized in 1881. Died at the home of her son-in-law, Richard Preston, in Fairbury, Nebraska, September 6, 1922. Leaves three daughters and one son. Another son died at the age of sixteen. Sermon by Samuel Broliar.

WOODSTOCK.—Harriett Marion Edwards was born at Utica, New York, March 16, 1844. Came to Wisconsin with her parents in 1845 and settled in Albion. Married Willard Woodstock, April 21, 1864. Baptized many years ago. Died at the home of her daughter, Effie Field, in Janesville, Wisconsin, August 20, 1922. Funeral services were conducted from the home of her daughter. Sermon by Charles H. Burr, assisted by Irving Lenox. Interment in Janesville Cemetery. Leaves five sons and one daughter. Two daughters died in infancy.

HOLMES.—William Landlant Holmes, oldest son of Simon and Emma Holmes, was born May 4, 1853, at Ashby-de-la-Gouch, Leicestershire, England. Baptized June 16, 1878. Married Emma Titterton, February 1, 1881. Ordained teacher, May 23, 1883. Died August 23, 1922. Funeral from Saints' chapel at Clay Cross. Sermon by Charles Cousins, assisted by E. Wragg and Joseph Holmes. Edward Priestnall officiated at the grave on behalf of the Order of Good Templars. Leaves wife, four daughters, one son, four brothers, and one sister.

HAMANN.—William Hamann was born at Ludwigschloss, Germany, February 19, 1841. Baptized November 22, 1880. In 1872 he married Margetha Sipke who died some years later. Married again July 13, 1906. Died August 15, 1922. Four of his six children, an aged wife, seventeen grandchildren, and one great-grandchild survive. Funeral in charge of T. T. Hinderks. Sermon by Elder S. Twombly.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

among you have
cubines he shall
ob 2: 36.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, authorized July 21, 1921, and accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

Volume 69

Independence, Missouri, October 25, 1922

Number 43

Addresses at Conference

The following short addresses were made by leading men of the church at the opening and closing sessions.

President F. M. Smith, preceding the reading of his document, October 2, 1922

It is well to note that we assemble once more in General Conference after the longest interim between conferences which has been experienced by the Reorganized Church, and we meet under conditions which perhaps are, to use a trite expression, peculiar, and which have not been paralleled in the history of the Reorganization, at least not so far as my knowledge of its activities is concerned.

The general conditions existing in the world, while to some extent perhaps more promising than they were when we met two and one half years ago, are far from reassuring. There are clouds upon the horizon that indicate very clearly that peace has not yet been established upon the face of the earth. When that peace will come, of course remains for God in his mercy and justice to determine.

So far as we as a people are concerned, in speaking to you yesterday afternoon I expressed the sentiment of my heart when I said that I feel this conference marks at least some sort of a crisis in the history of the church. I have no doubt that the church will go onward—I could have no doubt from my experiences in the church, both as a member and as an officer. But that our sailing will be entirely smooth I do have doubts. That we will have storms to pass through, that we may have storms in this conference, is not at all unlikely. There undoubtedly will be some wounds received; but if we approach the work of this conference with the firm determination that all our individual efforts will be to conserve the interests of the church, and if in our discussions and in our debates we can each presume that the other fellow is acting from the basis of the same honest convictions and interest in the church's welfare as we would like to have attach to our own expressions and activities, I feel sure we will have made a long step towards an adjustment of the difficulties which might exist.

I feel impelled to place before you this afternoon a document which will effect changes in the leading quorums of the church. It has been one of the most difficult tasks that I have had to perform in the church to present that document to you this afternoon. But from a sense of duty I have been impelled, and because it has been my duty I act.

[Here followed a reading of the document.]

In presenting this document to you, as I said a while ago, it has required the courage of a consciousness of duty. I believe there has been given to me opportunity to envisage the work of this church, which lies immediately before it, which demands a consecration and devotion to service which has not been equalled in the past. If as a united body, and particularly as a united priesthood, we can enter upon the large and broad missionary effort which this church should

produce, it will become apparent, in my opinion, before the passing of even many weeks, that we have started upon a campaign that will carry this church to the front at a pace which will gladden the hearts of those who have longed to see the hastening time fully ushered in.

The missionary effort which was agreed upon by the Joint Council last spring in my opinion is one of the largest things ever undertaken by the church, and to the accomplishment of this we must devote our energies. Once we launch ourselves upon the prosecution of a missionary campaign, then our own little internal difficulties will melt as the snow before a summer's sun and we will have peace, we will have prosperity, we will have the encouragement that comes from a conscientious discharge of duty.

I leave the matter in your hands. It is for you to decide what shall be done. As I stated a while ago, I suggest that the conference disassemble and that this be further considered in committee capacity, as our quorums really constitute.

*Floyd McDowell at the Close of Conference,
October 18, 1922*

There are a few phases of our work that are of particular interest to me, and I think under the circumstances during the years that are just ahead of us they will be of increasing interest.

I think that we may all go home feeling that we have seen some motions passed that we are agreed to; and I am sure that all of us can go home saying we have seen some pass that we are not agreed to. I am sure also, from the expressions that have come so many times from the floor, that whether we have agreed or disagreed there is but one thing for us to do, and that is to submit to the will of the majority and go ahead. I am sure that we are, all of us, each in his own place, going to do the very best work we can. I want to pledge my strength and my energy to do everything I can in the best way I know how this year in the interests of this church and the interest of this cause. If I can do anything that will be of assistance to the membership of this church in lines that I have the opportunity of being informed in, I am at your service, no matter how much time or how much energy it takes.

I want to remind this audience that one of the chief functions of this church is the establishment of a social order in which men can live in peace and harmony with their fellows. We do have the function of proclaiming the gospel of Christ in this world. We likewise, too, have the function of building a new social order. Without taking time to prove it, I am going to ask you to accept the rather dogmatic statement that the pages of history point towards the need of a solution of this problem, and that the call of this church in this latter day is that we shall solve this problem which the world has not been able to solve. I suggested Sunday morning one of the things that is going to be absolutely essential in the solving of this problem, and that is the presence in the soul of every Latter Day Saint of the Spirit of

God. I want to reiterate that statement. I care not how many degrees a person may have, how much schooling he may have had, or how much wealth, fame, or power he may have, we shall never accomplish this work until as a church we learn what it is to have the abiding influence of God's Holy Spirit in our souls, guiding and directing us and pointing us to the ways of truth.

I do want to add this one suggestion. We may find ourselves always behind, as has been already stated on the floor, if we do not watch out. For nearly one century now our church has claimed before the world to have the key to the social problem, and yet we find ourselves behind. To-day, if we want to find the best clear-cut statement of our belief in regard to Christianity as applied to our social problems of today, we are under the necessity of going to the books of the world to find that statement. I wonder if I am presuming too much to kindly ask and urge that our church members and our missionary force read at least one good book dealing with our social problems and their solution. I am prepared at a moment's notice to give you a list of twenty books along this line that no Latter Day Saint can afford to miss reading. Candidly you cannot afford to be uninformed with what the men are saying in the sociological and economic realm. Within the last ten years we have seen a new note in our sociology books. We are coming now to recognize the importance of religion as a means of solving the world problem. I do not think you dare go out into the world and represent a church that for a whole century has claimed to have the keys to the solution, without being familiar with those books.

One of the things I regret most about this conference is not the division or the discussion, because I think we are healing the breach and are going out with a fine spirit; but, candidly and sincerely, my Saints, my heart bleeds to know that we have been here for eighteen days and few of us have had time or opportunity for constructive study and constructive discussion. I say with all my heart that I hope the time will come when our conferences, a good share of the time at least, will be devoted to studying constructively the social needs of the world. I want to offer my services to anyone who will write me for suggestion of some book along this line. We need some constructive study. We need the vision which those men are giving us. We need their scientific sociology along with our Christianity and the Spirit of God, if we ever solve this problem. Without vision the people perish. And frankly, I believe that a great many Latter Day Saints are absolutely lacking when it comes to this social vision. I have stood before our people at reunions year after year and have done my best to try to explain these social problems and to show our relation to them as a church, only to have a suggestion come that it was a fine effort, but there wasn't much religion in it.

I want to offer to you what services I may be able to render in this way and to repeat my suggestion in which I am sure that the other members of the Presidency are agreed, that you do during this next year read at least one book along these lines in addition to your other studies.

May God give us strength to do our tasks during the coming year. May he give us strength to teach an affirmative gospel. May he give us a vision of the importance of the other fellow's work. May it be possible for us to say that, whether in the office or in school or in the missionary field or on the farm, we can work with God in this place, and that talent must find its legitimate expression in service to humanity.

May God help us to this end is my prayer.

(List of books and prices will follow next week.—EDITORS).

Patriarch Frederick A. Smith, at the close of Conference, October 18, 1922

(Transcript not read or corrected by the speaker, as he is out of the city.)

I have been asked to say a few words. Our conference is coming to a close. I do not suppose there is anyone who has realized all that he had hoped to realize out of this time, and possibly all of us will have to recognize that there has not been accomplished as much as we would like to have accomplished. But I want to call your attention to one thought: The Master has made the statement in one of the revelations that we could discuss these questions here on the conference floor and in our quorums, and when we have decided what we are going to do, we should go out into the field and leave our differences here as much as we possibly can.

I think if we really have the work at heart we will recognize the importance of the statement made by the Apostle Paul, that we must walk by faith. We cannot always see the end from the beginning, nor can we see or understand always the motives and the purposes that may actuate individuals. And I hope it will not be said at the next conference that discrimination has been made anywhere because of opposition to positions taken by individuals in their conference work. God has stated that we should work together as much as we can without friction.

Now, while we may not see alike, we may not grasp all the problems just the same, we may not see the importance of our brother's work as much as we do our own sometimes, let us be kind enough and considerate enough to perform our work with the proper spirit and recognize our brother in the position in which he may be called to work, so that the work of God may not suffer unjustly because of failure upon our part.

I admonish you, therefore, to go out with the purpose and the object of doing everything you can for the upbuilding of the church and that you study hard to bring about the conditions that God has said should come. Let us do our work here so far as opposition is concerned, and if there are those things that are not satisfactory, wait until the proper time comes, and at the proper place let us seek to adjust them at the next conference.

This last year has been one of rumors. I never heard so many in my life as I have heard this last year. If there were grounds for some, any amount of them were not true. How they started or where they started I do not know, but it is a fact that they did start. Now let us move out, and, as the Master has said, let us seek to work together. We have done what we undertook to do so far as we could as a conference.

Whatever differences there may be, let us hold them in kindness and cheerfulness so far as we can and move out and do the best we can under the conditions. There will be difficulties. There will be trials, and we must expect some of these things or else our prophecies are a failure; but let us seek to qualify ourselves by faith in God, faith in His work that shall justify us as servants of God and manifest to the world that whatever we have done we can at least be men, and Christians at that.

I pray that God may bless you, and as you go out into your fields that he may send the Spirit before you, that the angels of God may open the way and go before you, and that as you offer your souls and energies in the work that has been assigned, the Spirit of God may speak peace and comfort to you and encourage you and comfort you and strengthen you

in the work that now lies before us. May his blessing and peace attend us.

*Elbert A. Smith, at the Close of Conference,
October 18, 1922*

I once heard a story about a colored soldier, who had gone through the war safely and who shortly after the close of the war found himself with our boys in Germany. He went to his captain and said, "Captain, I want to go home. I only enlisted for the war and the war is over. I want to go home." The captain replied, "Rastus, you didn't enlist for the war, but the *duration* of the war. The war is over, but the duration has only just begun."

Our war is over, but what we are going to do in the next year remains to be seen. I believe that one test of manhood is not to be all right when everything is going all right, but in times of stress and conflict to maintain an even temper, to retain faith in God and his religion, and charity for those who may differ from us in opinion.

During the past summer, as I have told the priesthood here in the prayer meeting, I passed through a sort of Gethsemane. Recognizing conditions in the church and sensing that which was approaching, many an hour I wrestled in prayer in my closet, and many an hour on the mountain top when I was west at the reunion I agonized in spirit beyond anything ever before in my life. I found peace finally in the thought that I would seek to know God's will. I would leave my mind open and proceed in harmony with my best judgment and leave the matter with him, whether I should stand or fall, praying that I might avoid making disastrous mistakes that might rebound to the injury of the church. And I feel to thank him for his sustaining grace.

My faith in the outcome of this work and in the fundamental principles has not been diminished in the least. I have not lost my love for the brethren nor my confidence in them. I unite with the Presiding Patriarch in pleading with you that during the coming year our work shall be affirmative and constructive. Let us not have one negative man in the field. Let every man be a man who goes out to affirm and sustain and conform to the will of the majority, which is as near as we can get to common consent. I do not think that you can find any place in the field where, during the past year, I have undermined any of the Twelve or of the Seventy or of the Bishopric. I want to feel that no one has undermined me, but that we can feel that we are all for each and each for all, and that when we find Saints that are disturbed we shall strengthen them.

I agree with what Bishop Keir said this morning, that we ought to go out teaching the law of tithing; that we ought by no means to tell any family that they ought not to pay tithing, any more than we should tell some one that he ought not to be baptized. When I get where I cannot teach tithing I cannot teach baptism. Let us go out affirmatively and make the best of the situation, and have trust and confidence that we can be much more successful than we thought we could be a few days ago.

I invoke God's blessing to be upon every missionary, every bishop, every pastor. There is no use of any one department disparaging the labors of any other. Let no seventy underestimate and belittle the work of the pastor in caring for the flock, and let no pastor speak lightly of the work of a seventy in going out to preach the gospel. Honoring each other as men of God, let us go forward and sustain each other. This will be my advice and my prayer.

President Frederick M. Smith, at the Close of Conference, October 18, 1922

Surely you cannot accuse me of having taken up very much of your time in speaking during the conference, this conference, and if I use a handful of words this afternoon to express a few of my sentiments, perhaps I may be forgiven.

I am reminded that it is said that the suffering and the sacrifices of the past are as naught, for he who endureth to the end shall be saved. I am not going to recount what I have suffered. I am not going to tell how nearly flat I was. I hope I am on my feet. I hope those feet are on the upward road. I can assure you that I felt the harness settling back with a great deal of reluctance. I had really hoped that I might be freed. For when I measure my natural endowments and the little equipment and enhancement of those natural endowments my strenuous preparation has resulted in, and put them alongside the tasks that you have asked me to bear, the load seems impossible, and I am conscious that the work that is put upon me to accomplish cannot be done, unless I at once have your support and that of the Lord.

My face is towards the future. My hopes in the accomplishment of the goal of the church are not so bright as they were, but perhaps with the passing of the clouds the sun may shine on that goal once more. I frankly confess that my zeal has been greatly dampened, but even that may be warmed up. But if it be warmed up it will be necessary for me to feel that I have the united support of the ministry of this church. I plead for it. I think I am entitled to it. I have confessed my inability, my natural ability. I have expressed my dependence upon God and your support, and that, it seems to me, presages that I plead for your prayers and your spiritual support.

Perhaps further words are unnecessary. The work of this church is the greatest thing in my life. It has had my best services in the past; it will have them in the future as long as those services are acceptable to the people and can be utilized, and may God add his blessing.

Talk by Bishop B. R. McGuire, at the Close of Conference, October 18, 1922

During the noon recess a brother told me there was a little group of brethren standing in front of the church after adjournment of the morning session; that he stepped up to them and inquired if they had paid their fire insurance. One of them asked him what he meant. He retorted by quoting Doctrine and Covenants 64:5, "Verily it is the day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned [at his coming]."

I do not think that it is necessary for us to emphasize the penalties that our heavenly Father will impose in the event that we fail to respond to the temporal law. I feel assured that as we go out from this conference we will do so with a deeper appreciation of the gospel of Jesus Christ and a finer sense of the responsibility that rests upon us as members of this church, and that we shall strive in every way to contribute our part to the establishment of the kingdom of God. If it shall be that our part is the payment of tithing or the contributing of an offering, it will be given with the same desire to advance the cause as is the work performed by the ministry.

Within the last three months it has come to the ears of your speaker that it had been said because of his condition of health and the onerous burdens of his office he expected to

hand in his resignation at this conference. Never at any time has it even entered my thoughts to lay upon the table my resignation, and I wish at this time forever to put a quietus upon such a rumor. When I accepted this office at the behest of the Spirit of God, supported by the confidence of the Saints, I came here to do the bidding of God and his church, and I have not and I do not wish at this time to relinquish the trust imposed upon me. I wish to assure you that so far as we are physically capable of doing, so far as it may be pleasing to our heavenly Father to the extent that we are sustained by your confidence and prayers and by his Spirit to supplement our efforts, supported with the necessary funds, you may count upon us to do the very best we know how for the advancement and the upbuilding of the kingdom of God.

So far as we can, and it is our most sincere desire so to do, we expect to support the church, we expect to support the officers, and we expect to try to inspire the spirit of faith, to radiate the sunshine referred to by one of my confreres this morning. If we have the faith, if we have the confidence we should in this work, the clouds under which we have been deliberating will be dissipated and the means will be in the coffers of the church to prosecute the work. I have said before from this stand, and I wish to reiterate that no matter what volume of funds there may be in the coffers of the church, this work cannot advance any faster and to any greater extent than our possibilities are expanded by the Spirit of Jesus Christ. I feel that the success of our work must be predicated upon faith, hope and charity, as stated by the prophet of latter days, Doctrine and Covenants, 11: 4.

I pledge you that in whatsoever I shall be called upon to do, I shall try to temper my counsel, I shall try to direct my work by this Spirit. I believe that this work will advance, the church membership will be blessed, and that God will be honored and glorified.

Benediction at the Close of Conference by President Elbert A. Smith

Looking to thee, Almighty God of love, we desire once more before we separate to approach thy throne of grace. We thank thee that out of the darkness and turmoil and tribulation we have come into a degree of light, and we pray that the light may grow brighter and brighter and be with us during the coming year.

Bless those who go out as missionaries, whether they shall go abroad or into the fields of this land. Keep them and sustain them, we pray. Be with them in every time of need. Supply them with means and grace and with the power to present the word. Be with their families, whom also we commend to thy care. Be with and bless the pastors who shall feed the flock. Sustain them and make them wise in their office and calling. Be with the Bishopric as they gather and disburse the finances. Bless them in that work. Be with the President of the church. Sustain him, we pray, and give him favor with the people, that the priesthood may come to his support and that he may take them into his confidence, that altogether we may learn to labor, as becometh children of God.

Be with us, we pray, during the year and open up for us our fields of labor. Sustain us by thy grace and bring us together again under more auspicious and pleasant circumstances, that thy people may move upward to the great culmination of this work. Abide with us, we ask in Jesus' name. Amen.

"One great refuge that we have in the dark hours of life is the hour of prayer."

Speeches of Acceptance

Statement by Elder Floyd M. McDowell Accepting Call to the First Presidency

Is it too much to ask your prayers and faith that I might be able to say that which my heart desires to say? I may have to tell a different story than the brethren that have just spoken, but in that story I shall put my whole heart and before God I shall tell the truth. A few days ago I was approached by a brother who asked me rather abruptly, I thought, "Have you had any special evidence as to your call?" I said, "No, I have nothing special." There was no chance for conversation and I fear that he may have misunderstood my answer. My answer shall have to be told in a longer story than in the words *yes* or *no*.

My earliest recollections are of a praying, sacrificing, and God-fearing mother and a missionary father. I shall never forget the keen satisfaction I had as a boy in unbuckling the straps from my father's satchel and playing horse with that satchel, or playing it was an engine, with a row of chairs to constitute the train and I the engineer. I can see and feel now just how it felt and just how it looked to see my father coming up over the hill from the town not far distant, carrying his heavy satchels through the snow.

At the early age of fourteen I had to leave home if I went to school at all, and had it not been for a mother who was willing to give all her life that I might have that chance; had it not been for a mother who did not hesitate to go into the field or barn or garden and toil, early and late; had it not been for a mother who did not hesitate to give all she had, even food and clothing, I could not have secured this schooling. Many a time as we sat down to a meal she said, Children, I am not hungry. You eat. If there is anything left I may eat." We know now that she went without many a time. That mother, when I was fourteen years old took me to town and walked the streets of that city until she found a place where I could have a chance to work for my room and board. She tackled the thing that could not be done, and did it. Week after week I stayed there. When I went home I would say to mother, "Read me something. I don't want to go to sleep because the time is so short that I have before I have to go back again to the disagreeable work." Week after week I went back with her blessing, and her last dollar in my pocket, and her prayer to back me up. For seven years I earned all my board and room in school. I tackled every job imaginable, under some of the most disagreeable circumstances, and would never have finished high school had it not been for the prayers of my mother.

On four successive occasions in my life opportunities have opened to me that I did not understand. My prayer has always been that I might be directed; or, to use my actual words, my prayer has been that the pathway might be opened up before me that I might move in the right direction. On four successive occasions in life thus far that exact thing has happened. Each of these came as a distinct surprise. Yet in each instance I moved in with the prayer of faith and with the prayer of my mother ringing in my ears, and in each instance has the assurance of God come to me with all the power it can bring that I did the right thing.

My life is known to many of the young people of this church. I have no apologies to offer, because my conscience is clear. I have done that which I believed best. Long ago I answered the problem of consecration of my all to the service of this church, and when there came the time when a mother's influence was not so far-reaching, I was so fortunate as to find a companion who was willing to sacrifice with me. And in the spirit of the missionary we lived in rooms hardly fit to live it, while I completed that education.

I am as sure as I am that I stand here that every day I spent in school is in accordance with the will of God. If anything can bring assurance, I know that. I am also sure that the power which comes from training can be used for evil, and the criminal who is trained can be a worse criminal for his training. However, I am also sure that God placed a talent in our souls; that he expects us to cultivate that talent and train it to the utmost; and finally, that he expects us to say, Here am I, Lord; use me. Every bit of talent I have must go into the same crucible as every bit of wealth anyone else has for the good of the cause on earth.

That is all the special evidence I have had. I know that every hour I have spent in study is the will of God. I know that he wants me to use that talent in his service. If it is the will of this church to use it in the position to which I am now called I shall use it to the best of my ability. I have gone through a crucible in the last two weeks, and if you place yourself in my position I am sure you will feel it is true. With my brethren, I have spent sleepless hours on the bed, tossing about and thinking. Just why a voice could not have spoken to me I do not know. My experience leads me to feel justified in saying that the only thing I can say is that I will move forward, and if my experience means anything there will come to me the assurance that my move is right.

I have had the assurance that the time would come when I would leave the college and spend my time in the interests of the young people and in teaching them. God has given me, I believe, without any conceit on my part, the ability to teach. There is nothing that I desire to do more than to teach, and there are people in this audience in whose eyes I have seen tears as I have taught in the classroom exactly as I have in the prayer meeting. I want to teach this people. I want to be a teacher, and the first law of teaching is to be humble and to get on to the level of those you would teach. If I can follow the example of the blessed Master, and help this people to understand and vision the great mission of this church; if I can have my office accessible and my ear open to the voices of every young person in this church, be they ever so small and untrained, I want that office and ear open. I want every one of them to write me personal letters about their trials and their problems.

May I have your prayers as I move in? not knowing, but believing that if I do as I have done before, God will bless me.

In 1914, when I went to Worcester, my mother was much concerned about that move. She did not want me to go at first, but she afterwards wrote me this, "I have had a personage visit me in my room. It is his will that you should go on. The time will come when you will occupy in the highest councils of the church." That mother wrote me just this week and said that she was not at all surprised and that the vision to her had been literally fulfilled. That is her testimony. May I have your prayers of faith and confidence as I shall move in and give my best? I thank you.

Statement of Elder F. Henry Edwards, Accepting Call to the Quorum of Twelve

When I was about three days old there were certain spiritual manifestations given to my parents which made them realize that the time would come when I would occupy in this position to which I am now called. As a young boy I grew up with the idea that sometime I would serve this church and God as a missionary. As soon as I was old enough and the call came I accepted the responsibility as a priest, and either just before that time or just after that time, when I was about eighteen years of age I, too, received definite knowledge for myself that the time would come when

I should be called upon to accept this responsibility. That evidence came repeatedly.

When I left home my father, who is something of a visionary man, told me that he expected I would come back home holding some other office. I thought it would be some years before I was called to this position. I thought, therefore, that I would go back home as a seventy. I knew from the experiences that came to me last year in college that something would happen in this conference that would affect my life, and so I thought probably I would be ordained into the Seventy. I thought that until six weeks ago, or about the sixteenth of August, and then in the Mansion House at Nauvoo I received the evidence that satisfied me that this was the time when I should be called on to accept this responsibility.

So far as I am concerned I would have preferred that it should come later. The first feeling I had was one of repulsion. I did not want to accept the responsibility because it seemed to me that many of the precious things of youth would have to be given up. I thought I could serve just as well possibly as a seventy as I could in this connection, but as I thought of it there came the increased conviction that it was the will of God that I accept now.

I am willing to accept this responsibility. I recognize that the call to the priesthood is the biggest call that can come to me. I said years ago that all I had and all I hoped to be was at the service of God and of this church. I could make no further consecration than that. I have given all that I have to give. If you wish and if God wishes that this I have given and that which I want to give shall be used here, I am glad it shall be so done.

Statement of Elder Daniel T. Williams, Accepting Call to the Quorum of Twelve

For the last eight years I have given my life to the missionary work of this church. I have found no place to turn back. All of us have found strenuous times. All of us have had our trials and our troubles and our temptations, and yet we have all had the gracious manifestations of the Spirit of the Almighty to us, and we have been blessed by him in our labors. To most of us, at least, I presume to all of us, God has given the testimony that this in which we have engaged is the work of himself and his Son.

God, too, has given to me some testimonies, and one of those testimonies I want to call to your attention this morning. I still have a desire to give my full, unlimited, and unreserved service to this people. In the past God has told me that some day I would stand in the place in which I am standing now. This came to me nine years ago. I was laboring then in the office of priest in the Ottumwa, Iowa, Branch. I remember that I went to the place of meeting one Sunday evening. It was my part to speak to the people of God. I had chosen a subject that was hard for me to speak upon, because I knew it would come in conflict with the ideas of some of my elders, and especially so with my father, who was a priest in the church, and previous to the time of my being selected to the office of the presidency of the branch he had labored in that place. I am sorry to say it, but it is true, that at that time my father was a user of tobacco. I am glad to add that since that time he has ceased that habit. When I went to preach this Sunday night the subject which I had chosen, and I believe under the inspiration of almighty God, was the question of temperance, the latter half of my subject dealing with the question of tobacco. My father was present. Many of my elders were present, and as a young man just starting in my ministry I felt it was a hard position for me to be placed in. Yet I determined that I would do my best, and when the latter half

of my subject was reached the Spirit of God came down upon me like a mantle from on high. I was enfolded in that sweet and holy influence, which many of you have often felt. After that sermon was preached my father came up and shook hands with me and said, "My boy, that was certainly fine."

I went home after the service. I went to my rest, and the voice of God as audibly, speaking to my spiritual ear, as I am speaking to you to-day, told me of my future work in just these words, "You are called to be an apostle." I saw nothing; I had no dream; I had no vision; I heard no other words; but I did have that testimony, and that testimony I give to you to-day for what it may be worth to you.

I am glad to serve this people and serve my God, and if I can serve in this place better than any other, though the trial be great and though the burden be heavy, I will thank God that I have the disposition to so serve.

Statement of Elder E. J. Gleazer, Accepting Call to the Quorum of Twelve

(The transcript of this statement was not seen by Brother Gleazer, as he left for home Sunday.)

In a marvelous way I have been made to understand that from my cradle practically to the present time the Almighty has been directing my life. Through the leadings of his Spirit I came in contact with this marvelous work and a wonder, the only representative of my family at that particular time. At the age of twenty-one I was called upon to devote my entire time to the missionary work. I had a clear evidence from God at that particular time that it was his call and not a call from man. I had been just recently married and weighed the matter pro and con. I decided that there was but one course to pursue, and that was to heed the voice of Jehovah. The Lord promised me at that time that he would be with me and bless me. I realized my inability to do the work that I was requested to do, and I stand before you to-day to say that God Almighty blessed me and assisted me in that work. When called to the office of seventy I also counted the cost, but that same Spirit which had been with me in sunshine and under the clouds was still with me and I decided to go forward.

When this call came I cannot say that it was a great surprise to me. I was surprised that it came so soon. I sense keenly my youth and my lack of preparation to carry on the momentous tasks that are before me. I feel to-day that as I have been touched by His Spirit I am willing to go forward at the request of this people. All I ask is that I might have your prayers that I may be able to do this work; that I may be able to consecrate myself entirely to the task that is before me.

Statement of Elder Roy S. Budd, Accepting Call to the Quorum of Twelve

When I was only a lad of three years of age Brother R. T. Walters, now occupying as a seventy, was doing missionary work in our locality, staying with my parents. I remember him stating to my parents that he expected some day I would take up missionary work and become a minister for Christ. Small as I was, that made an impression upon my mind, and all through my boyhood days I had a desire to be a minister for Christ. Many times I have in my play gathered my younger brothers and sisters about me, and some of the older ones, and have stood before them and asked them to listen as I preached to them.

When I was eight years of age, the day that I became eight years of age, I was baptized into the church by Brother F. C. Keck, now deceased. In the afternoon prayer service

after my confirmation I prayed earnestly to God that he might give me a testimony of this great work, and he did. He gave me the testimony that the work was true and that Joseph Smith was a prophet of God. That testimony has never left me to this day. The morning after my baptism on Sunday my father sent me, early in the morning, just at the break of day, that I might bring the horses from the pasture. We were living on the farm. And as I passed along an old stone wall near a very large stone where I had played many times before with my brothers and sisters, the Spirit of God rested upon me and I knelt in my boyish way and poured out my soul to God, and there I promised my God that if he would bless me and protect me, that when I grew to be a man I would go forth into the world and represent his cause. God has always been true to me. It is true that I have had my trials and sometimes I have failed in my promises to him, but he has always remained with me.

While only a young man I was ordained to the office of priest and occupied as priest of the branch in my home town. In the month of July in the year 1913 Brother Amos T. Higdon, who was laboring in the Clinton District as a missionary, invited me to go with him and hold a meeting in Butler, Missouri. I did. Brother Higdon, a very humble man at that time and I know him to be the same yet, gave me some very timely counsel, and every morning we would take a walk to a cornfield and there we would offer prayer.

In July, I believe it was the twenty-first day of July, without request from me, Brother John W. Rushton, then missionary in charge in that part of the world, sent me a letter giving to me a district appointment. Immediately after reading the letter I went with Brother Higdon to our accustomed place in the cornfield to pray, and as he prayed I took the letter from my pocket and laid it down on the ground and placed my knee upon it, and as Brother Higdon prayed the angels of God seemed to hover about us and God said to me, "You shall occupy in the Quorum of Twelve with John W. Rushton." That has been in my mind since that time. In the year 1914 I was sent on a mission to British Columbia, Canada. Before I went to Canada I was keeping company with the young lady who is my wife now. We were engaged. I told her my life work would be in the missionary field, for sooner or later I would occupy in the Quorum of Twelve. So this message, my brothers and sisters, is no surprise to me. It is in harmony with the voice of the Spirit of God to me all during my eight years of missionary work.

Three weeks ago on Wednesday evening, the Lord gave to me a manifestation of his Spirit, and when I arose the next morning I told my companion that I would be called into the Quorum of Twelve. I believe I fully comprehend and I believe I keenly sense the burden and responsibility thus thrust upon me, and regardless of the fact that my weakness and inability rises before me as a mighty mountain, after prayerful and careful consideration I am prepared to say to you this morning, I am willing to abide your decision and endeavor to acquit myself as a minister for Christ, with a keen desire to stand for the right as God gives me to see the right.

Statement of Elder J. F. Garver, Accepting Call to the Quorum of Twelve

When on the 26th day of September, 1897, I was baptized a member of the church. In answer to my fervent prayer to know whether or not Jesus Christ was the Son of God and my Savior, the Father on that day by the testimony of his Spirit made me to know this same Jesus was indeed the

(Continued on page 1014.)

The Apocalyptic Paradox

Sermon by Apostle John W. Rushton

(Sunday, October 1, 1922, 8 p. m., at Conference Tent.)

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me; Weep not, behold: the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

So read the first ten verses of the fifth chapter of the book of Revelation.

I feel sure that most of us would experience the same kind of a shock which came upon the man of vision were we commanded to look for a lion and on looking for the lion should discover a lamb, as though slain from the foundation of the world. All nations and all peoples have taken to themselves some sort of a symbol, and this symbol is supposed to be characteristic of the virtues which either were possessed by the people or to which they aspired. Our own Nation, as you may know, has taken the eagle with outstretched wings and tense talons screeching in strident voice challenge and triumph to the whole world. Russia has taken for its symbol the bear and growls most furiously. India has for its symbol the ponderous elephant. Germany, the double-headed raven, and the British people have the rampant lion, whose tail is extremely sensitive, so that the faintest whisper of encroachment arouses the antagonistic spirit, and roars of resentment echo around the world.

Sometimes these virtues and national emotions and characteristics are typified in the form of the flag. The one under which I have the privilege to stand this night is one of these rich in such symbolism. One of the most significant features of the flags of the universe seems to be the fact that all of those nations interested in the development of humanity's welfare have taken for their colors the red, white, and blue. It is true that these colors may be distributed in different designs and a variety of devices, but the energizing spirit of the whole is characterized by those features of which these colors have, from time immemorial, been representative.

The red stands for that courage which plows its way through oceans of blood, the earnest quest for victory and achievement in the purpose to which the heart is set; and the white stands as the badge of honor and of that untainted purity for which and with which only a resistless courage is a fit companion; and the blue always has been the symbol of immortal truth. In our respective countries, whether it shall be the vast Republic of the United States or the chivalrous France or the infinitesimal speck of nationalism which we

know as Great Britain, the heart of every man pulses with pride, that the nation stands most gloriously and invincibly for the courage that is allied with honor and the courage and honor that may be desirable for everything which is immortally true.

Shall we, therefore, expect that the kingdom of God will not have its symbol? Shall we believe that the kingdom of God shall be denied an emblem befitting the qualities which should characterize the qualities of that kingdom? No! the kingdom of God possesses the symbol and the kingdom of God has its emblem. The symbol is not the rampant lion, neither of Judah, nor of Scotland, nor of the British Empire; it is not the screeching eagle, with the soaring wing and challenging talon; it is not the onward march of the ponderous, gigantic elephant, trampling everything down in its resistless course; it is not the manifestation of any of the majestic, brutish forces representative of the animalistic world. True, it is one of the animals of the animal kingdom, but it is the animal forevermore identified with innocence and sacrifice, and with a power to express itself only in the shedding of blood for the remission of the sins of the people. This it is which is in the very center of the throne of God instead of the rampant lion which was expected by the man who stood in apocalyptic vision. His vision was denied and as he looked in response to the call: I looked and in the midst of the throne and the four and twenty elders, I saw the lamb, the slain lamb, the lamb slain from the foundation of the world. In the midst of the throne and the four and twenty elders in the midst of the center of divine rule. The rule of which the choir sang to-night in that matchless "Gloria." In the midst of the ecclesiastical authority, in the midst of the impaneled and embellished priesthood of God. I looked and in the midst of the throne was the symbol of the regnant power of God. This was the Lamb of God slain from the foundation of the world. That is the paradox. The apocalyptic paradox means God's contradiction of human expectations. Just as nature is all the time engaged in the marvelous and miraculous changes and contradiction of human desires for the thing which we expect shall be impressive and majestic beyond the power of human language to describe, and it fades into nothingness. And that which is insignificant and infinitesimally small, despised, rejected, neglected, and insulted, forevermore is the germ of that which is immortal and triumphant.

The voice of inspiration bids one look for the lion of Judah; we look and behold the "Lamb slain from the foundation of the world." Here is the symbol of the kingdom of God. Our emblem; a field of crimson and athwart the field of crimson, the ugly, black symbol of shame, of crime, and of human degradation, the cross. Foolishness to the man who rejects the message of the cross, but to those who know the saving grace of God, it is forevermore the power of God unto salvation.

Once more, we look for the lion and we find the lamb. We expect to hear the fanfare of victorious trumpeting and we hear the bleatings of the victims. Once more we look for the panoplied soldier who is of invincible crusaders, and we see the little children in whose innocent helplessness the destiny of our race is embraced. For "the little child" and all that childhood means to the race—leads us.

We are representing the kingdom of God. Our symbol is the Lamb slain from the foundation of the world. Our emblem is the Flag whose field is red as blood, relieved only by the shadow of the cross, the emblem of voluntarily accepted shame by him who suffered for the sins and redemption of the people.

Do you observe the introduction to this strange and dramatic paradox? "I beheld the book written on every page

within and on the back without and sealed with seven seals.' Says John, I asked, Is there no one can read the book? No one can break the seal? Is there no one who can decipher the mystery, interpret the hand of destiny? From the great mass of assembled humanity nothing was heard but the sign of defeat. No triumphant note of affirmative acceptance of the challenge. Defeat and silence pervaded until some one suggested the Son of Man can read the book or break the seal or interpret.

It is a very adventurous thing for a novice of a preacher to do, but with all due respect to the ability of my brothers and to the ability of the connoisseurs of preaching, which this congregation unquestionably has, I ask of you to accept my suggested interpretation of "the book." I say that the book is the Book of Life and possibly the seven seals are the seven ages of man, and only out of all the great and heroic names recorded in the pages of history, the Son of Man, the Man of Sorrows acquainted with grief, the man whose very name was a shame and a disgrace to his nation, the man who without any endeavor of soldiery or militarism or any self-assertion, made the whole world his debtor, and for two thousand years his gracious presence has been the vital essence of civilization's progress. He is the One to break the seals and interpret the mission and the message of life. In the book of God which he has given into nature's keeping, in the book of life which he has given into humanity's keeping, the same message of God has been interpreted and revealed and applied by the Son of Man in terms of sacrificial service, in all the gracious and dramatic display of his self-effacement as a Lamb slain from the foundation of the world.

May I pause long enough to commune with you as I would commune with myself? May I put my question to you with reverence and with hesitation and yet with an earnest desire that it shall be considered at this juncture? Can the church of God, can the kingdom of God, of our Lord Christ, ever hope to succeed if it shall repudiate the qualities by which the Master and Leader, the Redeemer and the glorified one of humanity secured his success? Shall we hope to win our victory if we spurn the bleating lamb and insist upon the roaring lion of Judah? Can there be any substitute? Consider for a moment, if you will, all of the ways in which God has been approaching human consciousness. I care not whether you go back to the beginning of God's attempt to reach the souls and the intelligence of our race, if you shall consider the first of the great Hebrew prophets. One who as teacher and liberator and politician and statesman, gave the foundation of the will of God as the basis and salvation of the state. I refer to Moses. What was his attitude? What was the spirit and what was the force of his great life? True it is that when we first meet him he is the little babe hidden by the mother and cared for by his sister, discovered by a princess of the house of Pharaoh and trained in all the mysteries and education of the people with whom he lived.

God never at any time repudiated an intellectual force, as a reinforcement of his own purposes. While it is true that God has accomplished wonders through inspired ignorance, who will say that inspired intelligence will not take us still further in the achievement of the purposes of God.

But I want to state that God takes this man Moses and with the hereditary influence of national life, with advantages and disqualifications he picks this man who when you meet him under conditions of indignation aroused, and in fury of temper which belches forth, as a tidal wave of sympathy which breaks every bound of ethical and cultural law in defense of a victim of brutality. He smites down the cruel persecutor of one of his race. Was that enough? No! it is not enough that there shall be the rescue of one of the victims of an industrial system which fattens itself upon the

life and soul of the multitude. It is not enough that there shall be one dramatic episode in which one man shall be rescued, but what is wanted is the triumphant knowledge of God's will and truth that shall smash to pieces a system that authorized such a thing. I say that what God wants is the gigantic and irresistible and all-pervading manhood in the leadership of the hosts of men who will speak the word and raise the forces which will break into pieces a power and system which can condone, excuse, or authorize such a thing as the sacrifice of one individual for the enrichment of the group in a material sense. That is the wolfish spirit. That is the spirit of tooth and claw, red in the blood of victims. That is the spirit of the law of the survival of the fittest. That is the dynamic of brutality, but it is not the spirit and essence of the altruistic law of Jesus Christ.

Take, if you will, the golden-tongued Isaiah, whose molten eloquence has run over every century and generation until we lave our souls in the bounteous steam of pristine power, and what was the burden of that message. It was the passionate cry of a tortured soul who resisted the encroachments of a conscienceless priesthood, of a bitter and tyrannous rule which selfishly sought to build itself up upon the sorrows, the pains, and the perpetual funeral procession of the mass. Take, if you will, all of those great men who in the evangelism of the Christian church have made names for themselves which come down to us as sweet smelling odors. I remember one distinctly now. This man was the author of a creed, one of the greatest credos the Christian church ever had, and sometimes in our lack of patience we have spoken disrespectfully of that creed, and yet in the creed of Saint Athanasius in the language which expresses the soul's hunger. Who was Saint Athanasius? Well, he was a little fellow, of small stature, and ungainly in his appearance, not pleasing to look upon, red hair, stubbly and unruly. His face was pock-marked. His voice was raucous, but he had the love of God in his heart and he went forth establishing the evangelism for which he is characteristic, a foundation which has withstood the test of time for these many centuries to this very hour. Not many years ago it was my privilege in Saint Louis to be invited to a very large assembly to hear one of the greatest humorists and one of the most noted philosophers in America. I went with great expectations as to the influence and personality of this man. Imagine, therefore, my surprise, when as the guest of a friend I went into the Jefferson Hotel, and as I walked through the lobby to sit at a dining table I passed by a very tall and handsome lady, to whom I was attracted, and hanging on to her arm was a little bit of misshapen humanity which moved along most painfully and slowly, with the aid of a heavy stick and holding on to this lady's arm with his other hand; but I noticed that the waiter moved very deferentially to this pair and showed them to their table and helped the little gentleman into his seat. And when I attended the lecture, imagine my surprise when I was introduced to this misshapen man as Marshall P. Wilder, one of the great humorists and most philosophical writers of his day. I looked for a lion and I found a lamb.

In walking along the streets of New York up Broadway amid the surging torrents and tides of restless humanity one night I actually bumped into a little wisp of a man, anything but handsome, a head three times too big for his body in size. People might push him and jostle him, sneer at him or ignore him everywhere, and yet Charles Proteus Steinmetz is the giant in the electrical world to-day, whose word is as authoritative in that science as is the word of a prophet in religion. Once again we look for a lion and we find a lamb. I mention these illustrations to show you how natural it is for us in the paradoxical movements of God and nature to have great expectations aroused and find after all that

the saving grace is in the insignificant and unobserved. Isn't that true theologically? Consider fully the central truth of our religion, the doctrine of atonement. And what is that? Not the doctrine of substitution, which is an outrage against the human sense of ethics and the human understanding of justice, but I refer to the atonement in terms of identification. He who was rich became poor. He who knew no sin was made sin. That we who are poor might be made the riches of God and the righteousness of God. That is the spirit of atonement. The lamblike sacrifice that hesitates not to give its all that it may breathe the breath of life into the faltering, hesitant, deformed, broken, and ignored humanity for healing and life. That is the spirit and dynamic principle of the kingdom of God.

Can you, therefore, interpret the meaning of the Lord Christ's words to us when he said, "He that would be greatest among you, let him become the least"? Can you wonder that Bishop Moule, Bishop of Durham, while a student in Oxford, once became oppressed by the heartless tortures and scarifications to which he was subjected, pleaded with God to give him a message, and opening his New Testament he found these words, "And Simeon of Cyrene, being found, was made to carry his cross." The marks we have upon our bodies today, my dear friends, are not always the marks of bearing the cross, but the marks of our wearing anxiety and the attempt to dodge the responsibility of Christian life. The results of self-centeredness. So in all of the ways in which the grace of God touches the lives of men and women we find that our real joy, our real victory, our real spiritual triumph is in the very thing we spurned as drudgeries and objected to as impositions, and wished to dodge under every circumstance and condition. Isn't that our trouble? "Come unto me all ye that are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart."

I would like to pause there and ask you to note while I tell you about Aristotle. Aristotle is probably the most intellectual Greek who ever gave humanity a message of truth. He was much more settled in his reasoning than Plato. Aristotle places the crown of human character, which his philosophy was intended to form, in two qualities, magnificence and high-mindedness. The first means lavish expenditures, exhibition of material wealth, and the second means self-conscious merit. The lion, the roaring of the king of the forest, the resistless power of animalism, all the glorious championing of those forces which make for human heroism, this is the end of life for the Greek. Aristotle says, Look for the lion, and he expects you to find the lion; but Jesus Christ says, Whosoever will follow me, let him take up his cross and sacrifice mother and brother and sister and wife and children and home; let him be loyal to me. Christ says, Look for the lion of Judah, but when you found it, he is the Lamb slain from the foundation of the world, in the midst of the throne of God.

Consider, if you will, the approach of the Apostle Paul to the Corinthian people. Those people who were a sort of national and intellectual hybrid between the Romans and the Grecians, all the time hungry for novelties, all the time wondering what to-morrow would bring forth, interested in unraveling the mysteries, and hungry for strange doctrines of the future, and Paul converted a great number of them. What happened? They were looking for the lion. I am of Paul; I, of Apollos; I, of Peter; and I, of Christ. And when they heard the bleating of the sheep they felt they had been imposed upon and fraudulently led into shambles when they believed they were being led into the regions of the great leonine king of the forest.

When I joined this church I quite expected my troubles

were over. I thought every one of my friends would congratulate me upon my spiritual inheritance. Instead of that, they sneered at me. They insulted me and said, "Go to; don't come and tell that stuff to me." I don't say it flippantly, I say it truthfully—when the call of God comes, we feel that "Wo is me, if I preach not the gospel"; and, if I refuse to become the servant of the Spirit I would lose everything which life holds worth receiving. Is not that the testimony which the brethren spoke of this morning? We look for the lionlike rule and we find the sacrificial enterprises of the Lamb slain from the foundation of the world.

I don't wonder that Tennyson very beautifully said, "I am always amazed, when I read in the New Testament, at the splendor of Christ's purity and holiness; but above all things at his infinite pity."

My dear friends, I want to say that the kingdom of God must have for its insignia, the Lamb slain from the foundation of the world; for its emblem, the blood red flag upon which the shadow of the cross shall never be lifted; in that cross we shall find the iridescent crown. If this church is going to succeed, it must succeed first, because it is an evangelical church. It is a church which knows the power and the grace of the Lord Jesus Christ. It is the church which understands the vocabulary of the divine. It is a church which understands the joy of service, which glories in surrender to redeeming servitude. It must understand the law of faith in which we are made free only to become the slave of love. It must understand that "the soul of all improvement is the improvement of the soul." If our church is going to succeed in its economic and social vision and translate from the ethereal realms, the dreams of the seer and of the prophet the matchless thing presented to us this afternoon, it must be done only in the spirit of the sacrificed lamb of God. Oh, I wish we could see it. Perhaps you think that this sort of thing has no application to the science of economics and sociology, but I would like to say to you here, this interpretation of the apocalyptic vision has its principles in economics, politics, and sociology, just through such means as those whose names we honor in this our own land. I refer to William James and Josiah Royce. I refer to Ruskin, Hobson, and Tawney, of Great Britain; to Eucken, of Germany; and Bergson, of France; Maeterlinck, of Belgium. I refer to every man that writes upon these problems in the spirit of profound reverence, with the understanding of the historical background and such a work as "The acquisitive society," by this Tawney to whom I referred, in which he says that the redemption of our race as a societal structure depends upon the abandonment of personal rights and the glory of sacrificing ourselves in social functions for the good of the whole. That is stewardship. We have a great program. We have a great and glorious future. May I say to you that the prophecy of to-morrow is found in the history of yesterday? Whatever we may read in the history of our past, becomes the raw material of the future achievements. If we have based our hopes and expectations upon the lionlike zeal of assertiveness and associated with human progress in so many ways, we are banking and investing our hope upon a losing cause; but if we shall accept the Christ, and taking up our cross and following him even though it shall put upon us the shadow of shame and the burden of loss, we shall win.

In this spirit of social functioning for the glory of God and welfare of the whole, there is a foundation for success which will stand as Gibraltar against the rising tides and bursting billows of every racial struggle. The symbol of this kingdom is not the lion and all that the lion represents; it is not the screeching eagle, soaring through the cerulean

blue; it is not the ponderous elephant, nor is it the tortuous serpent nor any one of the members of our great manageries; but, as the lamb without blemish, the lamb helpless and victimized, always for the good of the people.

Let us weary not; let us not become discouraged; let us not reject our high and holy calling in any petty spirit of personal striving for ascendancy, for the lamblike qualities throughout the history of our race have always been the preserving and saving power which is guiding our affairs.

Now, I want to say as I leave you, that if we shall consider this instead of allowing our minds to run in riotous imaginings on all sorts of things as to the outcome of the days before us, I believe that this church will come out of the crucible stronger and holier and sweeter and nobler than in its history. What we want is devotion to God and to God's service in the spirit of the lamb, for the good of our fellows and the glory of God in alignment with Jesus Christ our Lord.

Conference Business Sessions

Monday, October 16

Several resolutions from the Seventies were read. The following was moved for adoption:

"Resolved, That it is the sense and understanding of the three Quorums of Seventy in council assembled that any communication coming to the church in the nature of a revelation should be presented to the several quorums of the church prior to its presentation to the general body."

The President (as the adoption of the first resolution was proposed) arose as a matter of personal privilege to say that it was evidently personal to him. He questioned the right of this conference to so direct. He then retired from the assembly, yielding the chair to President Elbert A. Smith.

Elder Daniel Macgregor argued for the resolution as one of its movers. He quoted from the Abstract of Evidence wherein Joseph Smith made statements regarding submission of revelations to the quorums.

Church Historian Walter W. Smith argued at length in opposition to adoption of the resolution. He said its proposal was not based on the history of the past and that we should not restrict the prerogatives of the prophet of the church.

Six men wanted the floor at one time, following a speech by A. B. Phillips, who believed there was a misunderstanding of terms and that a revelation might be read to conference before being submitted to the quorums, which would not violate the spirit of the rule.

Elder Salyards read from Doctrine and Covenants 125:1 on the subject.

Elder T. W. Williams believed the matter should be settled now and forever. He spoke vigorously and at length and hoped we might adopt something of the nature, whether it be this or something else.

Elder A. H. Christensen believed that the submission of the resolution now with the delegations depleted, was unfair. He did believe the resolution was relevant, therefore he was not in favor.

As one man, half a dozen called on "Mr. Chairman!" to recognize them, but though it seemed like a tie, Apostle Garver was thought to be a second or so ahead and was given the floor. He was opposed to the resolution.

At 4.20 Elder Garver yielded the floor for adjournment. Next session was announced for 10 a. m. Tuesday.

Tuesday, October 17

After the opening exercises and reading of the minutes President E. A. Smith stated that unless overruled he would order read the report of R. B. Trowbridge, the auditor sus-

tained at last General Conference. He stated this action was taken because two of the committee to whom it was referred had stated their desire that it be so read. The letter or report recited that a detailed report had been prepared in pencil form and would cover perhaps 250 pages. A request was made for provision for it to be typewritten or printed. President Smith then reviewed the history of the appointment of Brother Trowbridge as auditor, that he had been appointed by the Presidency and was released by the same authority, but only after approval by the Joint Council of the Presidency and Twelve; that A. H. Knowlton had then been appointed and was the present church auditor.

Elder J. F. Garver, who yielded the floor for adjournment last evening, was given the floor and continued his discussion in opposition to adoption of the resolution from the Seventies.

Each time there was a lull that seemed to indicate the conclusion of his speech, many persons sought the floor.

At the conclusion of his remarks Bishop Ellis Short secured the floor and moved to lay on the table. The vote resulted in 185 for and 95 against thus tabling the resolution.

The following resolution was moved and adopted without debate, a motion on the previous question eliminating discussion.

"The Order of Bishops submits for your action the following resolution: Excepting emergency expenditures, which may be approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, in no case shall the amount allowed to any general church officer's or conference appointee's family exceed \$1,800, and the amount for personal and traveling expenses \$1,800. The foregoing was adopted by the order by unanimous vote, all voting."

Another resolution was hastened to vote by similar procedure. It was to interpret the resolution to the effect that the provisions would continue in effect till set aside by the General Conference.

The following from Order of Bishops was moved:

"The Order of Bishops submits the following recommendation: Whereas, during the past twenty-seven months there has been a deficit in the operating expenses of the church of \$269,327.52, we recommend that the building of the auditorium be postponed until after the next General Conference. This was passed by unanimous vote of the order."

It was also hastened to vote and adopted.

The audience seems anxious to get through with the business before the conference.

Another resolution was presented from Order of Bishops:

"The following is presented for your action after passing the order by unanimous vote: The Order of Bishops recommend that Graceland College be authorized to raise the necessary funds for the erection of gymnasium, estimated to cost \$15,000, by subscriptions from the alumni and friends of the college."

The resolution was laid on the table after two speeches. One was by a member of the college board who said there was no disposition to more than lay the matter before the conference as one of the needs of the college. Another was by a missionary who thought any effort to raise this amount now would be very unwise.

Speeches were limited to fifteen minutes for the day. The following resolution was presented from the Seventies:

"Resolved, That we approve the findings and recommendations of the Joint Council in the Warren E. Peak case; that the silence imposed be lifted; and that his right to represent the church should be restored."

Adoption was moved and discussed by Daniel Macgregor and J. A. Koehler, for and against adoption.

Ere finishing his speech Bishop Koehler offered a substitute, as follows:

"That this matter be referred to the High Council for adjudication, and with the request that some other than the President of the church preside over the council."

With Apostle J. F. Curtis on the floor adjournment was had at twelve till two o'clock.

President Floyd M. McDowell was in charge at the opening of the business session at 2 p. m.

Apostle J. F. Curtis used his fifteen minutes to support the resolution proposing to restore the ministerial rights of Warren E. Peak. Being a member of the joint council, he reviewed in detail the history of the council's part in the case.

This case was referred to in one of the propositions submitted by the Twelve to the conference in one of its early sessions.

Elder Walter W. Smith was the next speaker. As a witness in the investigation made by the council committee, he reviewed more details of the case and argued that it should not have been reviewed by that committee. He preferred to have the matter referred to a court for adjudication.

Apostle J. W. Rushton followed in defense of the action and decision of Twelve and supported the resolution to restore on the grounds that the matter was purely one of administration and so presented and held for over three years.

Previous question being ordered by vote, the substitute was defeated and the resolution adopted by a large majority, thus directing return of license to Elder Peak.

President Elbert A. Smith spoke on a matter of personal privilege. He sought to correct allusions to an article from him published in the priesthood paper, *One*. This article, in the issue of April, 1921, sought to explain conference action on matters of silence.

Apostle T. W. Williams spoke as a matter of personal privilege, on the subject.

The following was moved, and by motion on previous question hastened to vote without debate. It was adopted almost unanimously:

"Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis is increased missionary activity, we therefore

"Resolved, That all proposed projects involving the expenditure of church finances be postponed for another year and that the missionary arm of the church be immediately returned to appointment and activity to the extent of the financial possibilities of the church. Be it further

"Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of sections 114 and 122: 5, of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference or indorsed by the council of Presidency, Presiding Bishops, and the Quorum of Twelve, be strictly prohibited."

The following from the Presidency, Twelve, and Bishopric, dated May, 1922, was read and by motion action postponed till next conference.

Publication in the church papers was desired, so all the ministry could consider.

"We recognize that God always manifests his will in an orderly way, and his Spirit operates in harmony therewith; therefore in the matter of calling men to the ministry the law as found in Doctrine and Covenants 125: 14 should be observed:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation:

They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless those directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers, and if they do not, they cannot expect the riches of gifts and the blessings of direction."

"In harmony with the foregoing, manifestations for which inspiration is alleged calling men to the ministry, should come through the officers named therein. However, should anyone other than the officials named presume to suggest the call of any to the ministry, the district or branch should not carry into effect until indorsement has been expressed by the administrative officers referred to above.

"In organized districts, no one shall be ordained to the office of elder, without the voice of the district or General Conference be had ordering such ordination. Ordinations to the Aaronic priesthood need only the approval of the branch or district conference. In cases of emergency all ordinations in the interim between the conference should be referred to the office of the First Presidency for disposition."

The boundary lines committee reported as follows and the report was adopted:

"We recommend that the boundary between Eastern and Western Colorado be the eastern boundary lines of the following counties: Routt, Eagle, Lake, Chaffee, Saguache, Alamosa, Costilla.

"We further recommend that the boundary lines of the Utah District remain as at present constituted."

The High Priests' Quorum recommended that the following be ordained high priests: A. R. White, Kansas City, Missouri; Henry Castings, Des Moines, Iowa; W. J. Brewer, Independence, Missouri.

The two first named were not present, but their qualifications were vouched for by others present. Brother Brewer was present and stated willingness to accept. All were indorsed by the conference.

The following report was made by the Bible Normal Book committee:

LAMONI, IOWA, February 1, 1921.

"To the First Presidency; Greeting: As your committee, the first of the year reminds us that an annual report should be made, even though it be prior to the meeting of General Conference.

"The situation concerning manuscripts before the committee has not materially changed since our last report. The Sunday school consulting board, under the advice and direction of the Sunday school executive council is making a survey of all of our religious educational work, having in view the purpose to place the Sunday school *Quarterly* work on a better basis; to provide adult quarterlies, including work in teacher training. Having in view the best good of the work of the church as a whole, it seems to your committee that it would be preferable that the whole matter of religious education be considered by the same committee or board; that the work could be more efficiently handled as a unit than piecemeal.

"We therefore very respectfully tender our resignation with the suggestion that the work be placed with the consulting board of the Sunday school, with the approval of the church, or that a committee or board be appointed by the church to have supervision of all the work in religious education previously undertaken in the Sunday school, Zion's Religio-Literary Society, and in teacher training; probably also at least a consideration of such work in religious education offered in a formal way by the church.

"It would seem for the best good of the work that we therefore respectfully tender our resignation.

"Most respectfully submitted,

"S. A. BURGESS,

"For the Committee."

The report was approved and the resignation of the committee accepted.

The following was moved and postponed by vote till next conference:

"That it be the sense of this body that inasmuch as the Book of Covenants provides that the First Presidency be the teachers of the revelations already received by the church, and that it be the will of this body that as an advisory board over all religious education, that the First Presidency act as this board."

The matter of committee on Book of Mormon archæology and maps was raised, and a motion offered that the committee appointed by the President several years ago be sustained and that the committee report to the next conference.

Discussion indicated that there is an insistent demand for some decision on this subject. Reliability of the old maps and possibility of acceptance of new ones proposed by Brother L. E. Hills was discussed briefly.

The matter was laid on the table by motion and vote.

The committee on Inspired Translation was asked to report the status of their work. Brother A. B. Phillips, secretary of the committee, made a verbal report, explaining that the combined index of over six thousand topics and work of verification is proceeding. As to when it will be completed it was not easy to make any predictions. It is proposed to use with the book about one hundred pages of Bible helps such as are found in teachers' Bibles.

A resolution was offered as follows:

"Resolved, That it is the sense of this body that the Seventies be represented in the joint council."

Because of its importance, by a vote of 182 to 90 action was deferred one year.

The committee on administration to sick reported that 155 had been administered to.

Announcements included sermon in the church by Elder C. Edward Miller and an illustrated lecture at the Church of Christ building by Elder Charles Putnam.

Wednesday, October 18

With President Frederick M. Smith in the chair at 10 a. m., the business session opened with prayer by Presiding Patriarch Frederick A. Smith, who with forward-looking vision plead with God to help the church make the coming year the best possible for the church. Presidents E. A. Smith and F. M. McDowell were associated with F. M. Smith in presiding.

After the reading of the minutes a motion was offered to limit speeches to ten minutes, and this prevailed.

Church Historian Walter W. Smith asked for and was granted as a matter of personal privilege, opportunity to explain in behalf of the office of historian. He discussed his allusions to statements of Orson Hyde in the trial of Sidney Rigdon at Nauvoo in September, 1844. He had been asked if he cared to disparage the work of his predecessors in using these statements. He believed it proper for them to quote this man against the position of the Utah people since he was their witness.

The statement purports to quote Joseph Smith the Martyr as offering a safeguard in the matter of revelations that were submitted to quorums and "struck a snag."

The First Quorum of Seventy reported three sessions as a quorum, sixteen joint sessions with the Second and Third Quorums. Forty-two of the brethren were present at the

conference of the sixty-one members enrolled. Two members are on foreign missions, Jacob Halb in Switzerland and Clyde F. Ellis in the Society Islands.

The Third Seventy reported two regular sessions and seventeen joint sessions. Ten of the brethren reported.

The joint council of Seventies reported that they had selected Elder E. E. Long as their member on the committee on compilation of conference resolutions.

The First Presidency nominated Floyd M. McDowell from their quorum on the same committee.

The Quorum of Twelve reported having unanimously voted to recommend Robert C. Russell and Ulysses W. Greene for ordination as evangelical ministers. It was presented without comment by the Presidency, because of having had no special leadings in this direction, but were willing to have the conference so act if they desired. There was ample work for them whether they had thus been called or not. Apostle Paul M. Hanson stated for the Twelve that they had felt the call was of God, and the proceeding was both regular and wise.

Brother Russell made a feeling response to the call, and in excellent spirit accepted the responsibility. He had been over twenty years in the ministry and hoped to continue faithful to the end, doing all he could to further the work he loves above all. The conference voted heartily to approve the ordination.

Elder Greene, not present on account of illness, was personally recommended by Apostle Rushton and President Elbert A. Smith as a strong, clean, wholesome man, who always had the respect and love of the Saints. The ordination was approved. Brother Greene has been in the Quorum of Twelve nearly twenty-one years. He has been home for a number of weeks suffering from malaria contracted in his mission work in the South.

A detailed report of the United Order of Enoch was read and spread on the minutes.

The Seven Presidents of Seventy recommended the following for ordination to office of seventy: Guy P. Leavitt, Orval L. Thompson, William I. Fligg, Abel Hall, Otis L. D'Arcy, Roscoe Davey, H. E. Winegar, Eli Bronson, Charles F. Putnam. Brothers Leavitt, Thompson, Hall, and D'Arcy were not present but were recommended by acquaintances among the ministry. The others were present and in addition to personal acceptance were indorsed by various ones of those present.

The following resolution was moved by E. E. Long and E. A. Curtis:

"Whereas, the Government of the United States provides that 'all men shall be free and equal,' and

"Whereas, there are 300,000 American Indians who are denied their God-given right by the Indian Bureau, therefore

"Be it Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled, hereby declare that we favor the abolition of the Indian Bureau to the intent that the Indians may develop their potential usefulness and in common with the rest of us enjoy the liberty guaranteed by our flag."

With the statement that there were many angles to the proposition which could not well be explored here, Apostle Hanson moved to refer the resolution to the Joint Council, for report in one year.

Elder Long defended his resolution, hoping no delay would be tolerated.

Elder Walter W. Smith was in favor of reference.

Sister William Madison, whose husband is an Indian, spoke for reference, so we could give intelligent consideration to the whole matter.

The previous question was ordered.

The motion of reference to Joint Council prevailed.

The following was presented by the Order of Bishops and its adoption moved:

"The Order of Bishops by unanimous vote recommends that the expenditures of the conference year be reduced to correspond with the receipts, and to provide for this, that a committee of three be authorized to work out the details. This committee shall be composed of one member of the First Presidency, one of the Quorum of Twelve, and one of the Presiding Bishopric, to be chosen by each quorum respectively."

Bishop McGuire, in answer to a question as to the intent of the resolution, said that in view of our monthly deficit of ten thousand dollars for the past twenty-seven months, it is high time we agreed to curtail expenditures of all departments sufficient to conform to our income.

Elder Lee Quick argued that we ought to refer this sort of problem to the bishops, whose duty it is to handle such matters.

Elder Daniel Macgregor was in favor of the Presiding Bishopric handling the problem as the properly constituted body to whom such responsibility should be intrusted.

Elder C. E. Guinand was in accord with the suggestion of the Order of Bishops but thought there ought to be fewer local men working, with the church paying them family allowances.

Bishop J. F. Keir explained the reason for the resolution and had much confidence in the ability of the Saints to raise necessary funds for church needs.

The previous question was ordered, to shut off debate, and the resolution was adopted by large vote.

The session adjourned at 12 to meet again at 2 p. m.

"Call me forth to active service," was the musical invocation at the beginning of the 2 p. m. session, led by Frank A. Russell, followed by prayer by Patriarch Frederick G. Pitt.

President Frederick M. Smith was in charge, assisted by Elbert A. Smith and Floyd M. McDowell.

The secretaries of the conference throughout have been Church Secretary R. S. Salyards and Guy P. Fairbanks.

The Order of Bishops sent in the following recommendation:

"That we report with favor upon the request of the Sunday school for the use of its funds towards printing of textbooks."

The recommendation was adopted without opposition.

Another recommendation was that the Christmas offerings from January 1, 1922, to the end of 1923, become part of the church funds. This was adopted without debate.

The Order of Bishops further reported that they had been in frequent session during the conference. On October 6 they had met with the President to consider stewardship procedure, but because of lack of time were not ready to make recommendation.

High Priests' Quorum reported 265 members, 29 of these being bishops and 23 evangelists. The 213 others are engaged in various lines of activity; 152 of these have reported. Each year the quorum issues an annual with considerable data about the quorum and articles of general interest.

The Second Quorum of Seventy reported 49 members.

The recommendation that Elder A. E. Stoff be ordained a high priest was approved.

The nominations for heads of departments were made by the Presidency as follows, and conference concurred:

A. Max Carmichael, superintendent of Sunday school; T. W. Williams, Superintendent of Religio; Dora P. Glines, Superintendent of Women's Department.

The personnel of the Standing High Council as approved by the Presidency was approved by motion and vote.

The President ruled that he saw no reason why one could

not hold office in both the High Council and the Quorum of Twelve. If any specific disqualification arose, temporary substitution could be made.

The petition of the Massachusetts District to allow a change of name to the Southern New England District was granted by vote.

The recommendation from Kirtland District for early action on stewardships was referred to the Presiding Bishopric.

Two resolutions on tobacco, seeking to legislate as to ordinations and standing of those using it, were laid on the table without discussion on the basis that the propositions were already covered by the three standard books of the church.

The changes previously made in names of districts in England were concurred in.

A motion to take from the table the item on silencing of the ministry in the document from the Quorum of Twelve submitted early in the conference was defeated by a vote of 146 to 98.

The sustaining of various officers and quorums was taken up, and the following named and voted on:

First Presidency.

Quorum of Twelve.

Presidents of Seventy and Quorums of Seventy.

Presiding Bishopric.

Order of Bishops.

Order of Evangelists.

Eldership.

Aaronic priesthood.

Board of Publication.

The various departments, such as Sunday school, Religio, Women's Department, Health Department, Publicity Department, were sustained in one motion.

The various church officers such as historian, auditor, architect, physician, etc., were also sustained in a blanket motion.

There were no changes suggested for the Board of Publication by the Presiding Bishopric. At present it is composed of Benjamin R. McGuire, A. Carmichael, F. B. Blair, R. J. Lambert, and Arthur E. McKim.

President Floyd M. McDowell made a few remarks just prior to adjournment on the social problem before the church. He urged that we acquire more and more the attitude of appreciation and interest in the social problem which the world has not solved. It was urged that the Saints read during the coming year at least one late book on the subject and to consider him at the service of the people in this line.

Presiding Patriarch Frederick A. Smith also offered some fatherly advice as to the attitude the Saints should have during the coming year. The year just past had been one of rumor and disquiet, but he hoped we might now be able to unify our ideals and methods and feelings to the glory of the cause.

Letters from the Quorum of Twelve, intended to become individual letters to the retiring members of the Twelve, were reported as being written by the quorum as now constituted. The one to Gomer T. Griffiths was read by John W. Rushton.

President Elbert A. Smith made a few remarks. He told of the Negro who reported to his captain that he had enlisted for the duration of the war; the war was over and he wanted to go home. The captain retorted. "'Rastus, you 'listed for the duration of the war. The war is over, but the duration has just begun."

Brother Elbert said that the past year had been one of Gethsemane to him. He had prayed earnestly that he might have light and guidance, but was impelled to say that he would be content to have daily guidance.

He agreed with previous statements of Bishop Keir that

we ought to go out preaching tithing as well as baptism. No one should disparage the work of the other.

Bishop B. R. McGuire made a few remarks on tithing. The brother pleaded that rumor be not listened to. For instance, he was reported to have been a very sick man during the summer and ready to resign. He wished forever to lay at rest any such rumor. At no time had he considered resigning, but ever since coming to the work he was now doing had intended to stay with it, doing his best to advance the kingdom of God.

So far as possible, within his power he expected to support the church officers, his associates in the kingdom of God. No matter what the volume of funds in the coffers of the church, the work cannot advance any faster than our possibilities are advanced by the Spirit of Jesus Christ. We proceed on the basis of faith, hope, and charity.

President Frederick M. Smith made some personal remarks ere closing, saying that he needed not recount his trials in the recent situation, nor how reluctantly he felt the harness settling on him again. The work before the church, he felt, could not be done except by a united ministry. He desired the prayers and spiritual support of all the ministry. The work of the church, he said, is the greatest thing in his life and he hoped it would continue to be.

Church Statistician Frank A. Russell urged special attention to the matters of reports on matters of ordinations, marriages, baptisms, etc., to be reported to his office.

Ministerial appointments, the President said, will stand as they now exist till such time as the appointing quorums can consider them, when the persons involved will be notified and publication made.

The conference adjourned at 3.40 p. m. to meet in Independence, Missouri, October 1, 1923.

Board of Publication

To the President and General Conference; Greeting: Report of the Board of Publication is submitted herewith:

Since the last General Conference the publishing interests of the church have passed through a period fraught with difficulties. The paper market has been somewhat easier than it was during the actual war period, but prices and qualities have neither one as yet returned to the pre-war basis, although the war time difficulties of securing sufficient stock for our needs have been eliminated. The paper market at present is showing an upward tendency, but we are inclined to the opinion that this will not last for an extended period, but only until the labor and railroad situations become normal, which may, however, be several months.

In accordance with the action of the General Conference, arrangements were made and carried out under the immediate supervision of G. S. Trowbridge, manager of the Herald Publishing House, for the removal of the plant of the Herald Publishing House from Lamoni, Iowa, to Independence, Missouri. This removal was accomplished without any delay in the publication of the regular periodicals. A portion of the machinery, which could be spared without closing down the plant, was first dismantled, beginning May 2, 1921, and removed to Independence, where it was placed in its new position in the plant which had been made ready. When it was re-erected and ready for use, on the 16th of May, 1921, the basis of operations was changed to Independence, using the Ensign plant and the portion of the Herald plant which had been moved, to get out the papers until the remainder of the plant at Lamoni could be taken down and moved, which was accomplished in one week, though it took an additional week to get it all in running order in Independence, and it was several weeks before all was completely straightened out. As soon as the last lot of machinery from Lamoni was ready for operation, the machinery from the Ensign plant, which it was planned to use in the amalgamated plant, was removed to the new location. There were a total of eleven carloads of freight to be moved from Lamoni, and the total cost of the amalgamation was \$30,185.26, consisting of the following items:

COST OF MOVING HERALD PUBLISHING HOUSE FROM LAMONI AND REMODELING BUILDING AT INDEPENDENCE

<i>Nature of charges and account to which charged.</i>	Amount
Real Estate—Remodeling building at Independence	\$24,560.93
Wages—Extra labor	1,079.63
Loss and Gain—Boxing and lumber for moving	235.64
Changes in machinery and equipment incident to removal	1,649.35
Freight and Drayage—Transportation charges from Lamoni, etc.	2,416.45
Sundries—Miscellaneous items	204.26
Deposits—New meters	39.00
	<hr/>
	\$30,185.26

Following is a financial statement of the Herald Publishing House as of June 30, 1922:

BALANCE SHEET Assets

Current:

Cash on hand and in banks	\$ 393.30	
Liberty Bonds	600.00	
Notes receivable	\$25,785.83	
Less reserve for uncollectible	716.90	25,068.93

Accounts receivable

Merchandise, outside accounts	\$ 5,799.12	
Merchandise, sundry church societies, etc.	410.75	
Merchandise, agents' accounts	2,262.71	
Church inter-departmental	16,743.37	
	<hr/>	
	\$25,215.95	
Less reserve for bad debts	1,233.43	\$23,982.52

Merchandise:

Finished	\$19,074.01	
Incomplete	15,138.27	
In process	3,432.07	
	<hr/>	
	\$37,644.35	
Supplies (raw materials)	3,828.00	\$41,427.35
Revision Committee expense		2,066.66
Deposits—public service		89.00
		<hr/>
		\$93,672.76

Fixed:

Real estate at cost	\$43,623.16	
Appraisal appreciation	6,376.84	\$50,000.00
Furniture, fixtures, and equipment	} Old Book Value } \$39,472.70	
Machinery		
Tools, effects, and power wiring		
Type metal, cuts, etc.		
Appraisal Appreciation	20,362.10	\$59,834.80
		<hr/>
		\$109,834.80

Accruals:

Deferred Charges:		
Expense inventories	\$437.25	
Unexpired insurance	915.16	
Interest receivable		\$1,352.41
		<hr/>
		\$1,352.41

Total Assets

\$206,217.52

Liabilities

Current:

Notes payable		
Banks	\$ 3,500.00	
Others	3,099.00	
	<hr/>	
	\$ 6,597.00	
Accounts payable:		
Unexpired subscriptions	\$17,593.53	
Guarantee deposits	251.60	
Refund account	201.15	
Royalties	42.50	

Merchandise accounts	73.93	
Free subscription fund	7.70	
Church inter-departmental ac- counts	10,519.59	\$28,690.00
		<u>\$35,287.00</u>
Accruals: For interest payable		10.79
Reserves		
For taxes		1,011.40
Present Worth:		
Balance as adjusted June 30, 1921....		\$165,262.10
Add real estate, appreciation		
June 30, 1922	\$ 6,376.84	
Add machinery, furniture, fix- tures, type, tools, appreciation		
June 30, 1922	20,362.10	26,738.94
		<u>\$192,001.04</u>
Deduct:		
Operating loss June 30, 1922 (See Profit and Loss State- ment below)	\$ 4,499.18	
Adjustment of unearned subscrip- tion (See Profit and Loss Statement below)	17,593.53	\$22,092.71
Net worth June 30, 1922.....		<u>\$169,908.33</u>
Total liabilities		\$206,217.52
Net worth June 30, 1922		\$169,908.33
Net Worth June 30, 1919 (last report)		
Herald Publishing House	\$114,694.66	
Ensign Publishing House	14,196.86	\$128,891.52
Net gain July 1, 1919, to June 30, 1922		\$ 41,016.81

It will be noticed that the above statement shows a net gain since last report of \$41,016.81. Attention is called, however, to the fact that the statement shows an appreciation of real estate of \$6,376.84 and of machinery, etc., of \$20,362.10, making a total appreciation of assets of \$26,738.94, and leaving a net increase in present worth, in addition to appreciation, of \$14,277.87. The appreciation of the value of the real estate and machinery, etc., results from appraisal made by the Topping Valuation Company, of Kansas City, who appraised the plant and machinery on June 30, 1922, for insurance purposes.

While the above statement shows an increase in present worth for the three-year period since last report, the profit and loss account for the year ending June 30, 1922, which is shown below, indicates a net loss in operation for the year of \$4,499.18. This is occasioned through a falling off in the sales of books, merchandise, and periodicals. The sales of books and merchandise for the twelve months ending June 30, 1922, amounted to \$25,947.78, while for the previous twelve months the sales of the same commodities amounted to \$55,845.29, a falling off of \$29,897.51. The sales of our regular periodicals for the last fiscal year amounted to \$30,742.81, as against a sale for the preceding year of \$35,562.47—a falling off of \$4,819.66, which would have been largely profit, as additional copies after the first five thousand are much cheaper. This item alone, if the subscriptions had held up, would have nearly overcome the loss for the year. During the last fiscal year the amalgamated printing plant did \$30,577.00 worth of commercial job printing, while the combined commercial work of the Herald and Ensign during the previous year amounted to \$26,871.51, showing an increase for the last fiscal year, in commercial work, of \$3,705.49.

From this it is apparent that the loss in revenue for the last year is due to the failure of the Saints to keep up their subscriptions to the periodicals and to buy our church books and literature. Unless we can in some way increase our subscription lists and sales of books, or make up this loss in volume by additional commercial work, we are bound to continue to operate at a loss.

We shall make another earnest effort immediately to encourage an increase in the subscription lists and in the reading of our good literature, and solicit the hearty cooperation of the Saints in this respect, as well as by affording the publishing house an opportunity to supply all of the printing needs of our members and friends.

PROFIT AND LOSS ACCOUNT FOR THE YEAR ENDING JUNE 30, 1922

Sales: Subscriptions received (actual cash paid in advance, etc.)		
Herald	\$10,573.55	
Ensign	5,522.73	
Stepping Stones	6,668.27	
Autumn Leaves	4,630.74	
Hope	2,412.81	
Priesthood Journal	434.40	
Journal of History	403.40	
Sanhedden's Banner	47.01	
Actual Sales—Commercial Printing	30,577.00	
Actual Sales—Merchandise	25,947.78	
		<u>\$87,267.59</u>

Add:		
Other income	\$1,901.27	
Interest earned	97.03	
Notes payable charged off	104.00	
Advertising	80.26	
Cash averages	60.38	
Paper sales	30.00	
Rents received (Lamoni office rents)	5.25	\$2,278.19
Gross income		<u>\$89,545.78</u>

Deduct:		
Cost of sales (including selling expense):		
Salaries and wages (editorial, mechanical, etc.)	\$48,086.82	
Supplies (raw materials)	18,744.95	
Sundries (oils, laundry, water, packing, etc.)	3,372.18	
Postage	3,476.07	
Light, heat, and power	2,151.02	
Freight and express	1,016.30	
Discounts given agents and others	963.69	
Advertising	237.74	
Royalties	59.14	\$78,107.91

Deduct:		
General expense:		
Salaries (general office and management)	\$ 9,647.88	
Bad accounts	2,334.08	
Taxes	1,229.11	
Ground rent on leased property	810.00	
Postage	700.00	
Repairs	569.63	
Telephone	238.00	
Accounting installation	140.16	
Interest paid	107.76	
Insurance	146.88	
Lost packages (in shipment) ..	8.00	
Miscellaneous items	5.55	\$15,937.05
Gross operating expenses	\$94,044.96	
Net operating loss	4,499.18	

STANDARD PUBLISHING HOUSE

Report of Standard Publishing House, of Australia, at the close of the fiscal year, June 30, 1922, is as follows:

Dear Brother: I have pleasure in reporting to you that I have completed the audit of the books and vouchers of the Standard Publishing House for the year ended June 30, 1922, and have found everything in order. The books have been well kept and the internal check provided by the system of accounting in operation shows that accuracy has been secured.

The inventory of plant is shown at present value, though the cost of the equipment was less than the amount shown. Some two years ago the plant was written up to present value in order to provide for fire risks. The difference between the total value of plant shown and the reserve for depreciation plus the general or capital reserve.

I have also written up the private ledger and prepared the final accounts for the year, which are appended to this report. These accounts have been prepared on similar lines to those which have been submitted to the mission conference in past years, and comprise the following:

(1) Trading Account, showing the amount of the sales and the gross profit resulting from both manufacturing and trading.

(2) Profit and Loss Account, showing the expense of conducting the business, and the net profit which resulted.

(3) Profit and Loss Appropriation Account, showing the apportionment of the profits to Sinking Fund for Extensions and Capital Account.

(4) Balance Sheet, showing the assets and liabilities as at June 30, 1922, and the capital invested at that date.

Trading Results: The results of the trading for the year was a net profit of \$778.75, being 6.1 per cent on sales and 9 per cent on the capital invested in the business. This shows a falling off in net profit of 4.5 per cent. An analysis of the figures on a percentage basis shows that this has been due to increase of manufacturing costs. Though the house traded against a falling market all the year round it is a matter for congratulation that the cost of goods sold and materials used showed an advantage of 1.1 per cent over the figures for the previous year. Wages increased by 2.1 per cent, outside work increased by 2 per cent, and linotype composition, which is done outside the business, increased by 1.7 per cent, showing a net increase on manufacturing of 5 per cent.

Probable cause of increased costs: The probable cause of the increased manufacturing costs are:

(1) A shortening of the working week by four hours.

(2) My withdrawal from the management has caused Brother Swain to spend a portion of his time in management which has kept him from productive work.

(3) The amount of work done outside the office increased to the extent already outlined, but had this work been done inside the office it could not have been done at the price paid, as we should have had to compete with handwork against machinery.

(4) The linotyping composition, which is also done outside the business, has also increased as previously stated. Much work set by hand when Brother Swain was not the manager has had to be sent to the trade linotypers this year and we find that on small work their charges exceed the cost of hand setting.

(5) The loss on the publication of the *Gospel Standard* was greater this year than hitherto. I have said "publication," but I mean production. By the way, if it would be possible for us to have a good linotype machine installed, suitable for doing jobbing as well as book and newspaper work, it would be a great advantage to the office and would reduce the cost of linotype composition. This cannot be done, however, without assistance from America.
Loss on Standard Production:

As the object of running the printing department is to provide for the publication of our tracts and the *Gospel Standard*, it is not a cause for alarm that we lose money on the *Standard*. It is doing good work for the church, both among members and nonmembers, and the resultant loss may be charged to propaganda.

Apportionment of Profits:

The sum of \$222.50 has been allocated to the sinking fund for extensions, and \$556.25 to the capital account. Our present premises and plant are rapidly becoming inadequate to the needs of our publishing interests and for this reason a sum is set apart from the profits each year and invested outside of the business, in readily resalable securities.

In conclusion I wish to say that the office is being conducted in an efficient manner. We have no person who attends to nothing but management, for the volume of business is far too small to justify the employment of such person. Brother Swain is the working manager. Sister Blanche Flood is the secretary and attends to all office concerns. The two work well together. All matters regarding finance are referred to me, and where necessary, to the Board of Publication (Australian). It is probable that I may be required to work so far away from the office at times that it may not be possible for me to continue as auditor, but in such a case a public accountant can be employed to do the work at a small cost. This is the common practice with small firms such as ours in this city. If possible, in the event of my having to relinquish the position, we shall arrange for the audit to be done by a member of the church who is employed in an accountant's office.

BALANCE SHEET, JUNE 30, 1922.

Assets	
Cash:	\$ 2,287.75
At Bank of New South Wales	\$ 730.25
At Government Savings Bank	1,557.50
Sinking Fund Investments:	1,112.50
Accounts Receivable:	2,916.66
In sales ledger	\$2,631.90
In Standard ledger	246.99
In private ledger	31.15
Prepayments	174.61
	\$3,084.65
Less doubtful debts reserve	167.99
Stock:	\$2,954.10
Work in progress:	1,110.90
Lino Metal Stores	32.75
Herald Periodicals Suspense Account	48.76
Typewriters:	\$178.00
Less depreciation, 10 per cent	17.80
Furnishings	31.44
Furniture:	\$316.51
Less depreciation, 10 per cent	31.65
Buildings:	\$1,345.68
Less depreciation, 2½ per cent	33.73
Plant and Machinery:	\$6,557.46
Less depreciation reserve	792.27
	18,017.06
Liabilities	
Accounts Payable: *	\$ 4,921.56
In bought ledger	\$4,616.91
In sales ledger	254.05
In private ledger	12.60
In Standard ledger	38.00
Notes Payable	601.95
Sinking Fund for Extension	1,112.50
Miscellaneous Trust Receipts	24.85
Capital Reserve	2,194.85
Capital: Balance June 30, 1921	\$8,605.60
Add proportion of net profit allocated for the period ended June 30, 1921, as per profit and loss account	556.25
	9,161.85
	\$18,017.06

* Amount due Herald Publishing House is \$4,693.59.

Profit and Loss Account for Year Ended June 30, 1922.

Gross profit from sales	\$3,015.82
Rebates on paper purchases	14.98
Linotype metal bought and sold	109.06
Discounts received	121.69
	\$3,261.55
Deduct:	
Advertising	\$ 82.36
Bad debts	122.15
Commissions	5.34
Discounts allowed	7.50
Depreciation	93.50
Freight and cartage outwards	224.02
Fire insurance	100.51
General expenses	292.49
Interest	50.38
Printing and stationery	59.31
Postage and Telegrams	157.15
Rates and taxes	37.51
Salaries	1,077.68
Telephone charges	66.93
Traveling expenses	90.93
Wrapping materials	15.04
	\$2,482.80
Net profit to appropriation account	\$ 778.75

Profit and Loss Appropriation Account

Transferred from profit and loss account	\$778.75	
To sinking fund for extensions	\$222.50	
To capital account	556.25	\$778.75
		\$778.75

W. J. HAWORTH, Auditor.

The above report has been compiled from the report of the manager of the Herald Publishing House to the Board of Publication, which has been audited and found correct by the General Church Auditor, Mr. A. H. Knowlton, and from the report of the manager and auditor of the Standard Publishing House, of Australia.

BENJAMIN R. MCGUIRE,
Chairman of the Board of Publication.

INDEPENDENCE, MISSOURI, September 19, 1922.

Children's Home

For two years ending June 30, 1922

To the General Conference; Greeting: In addition to the regular quarterly meetings the board has held twelve called meetings since the date of our last report.

The board as now constituted is: Bishop A. Carmichael, president; Jay W. Barr, Minnie B. Nicholson, Martha A. Young, A. J. Yarrington, treasurer; and Callie B. Stebbins, secretary.

The members whose terms expired in 1921 were Mark H. Siegfried and Callie B. Stebbins. These the board by vote retained, to hold over until their successors could be elected by the conference. But in April, 1922, Brother Mark H. Siegfried resigned. At the conference of October, 1922, there will be these two vacancies to fill, in addition to those occurring by the expiration of terms of office in 1922; the members held over from April of this year being A. J. Yarrington, Minnie B. Nicholson, and Jay W. Barr.

During the period covered by this report thirty children were received at the home, six of these having been returned after placement. Twenty-two were placed in homes and twenty-one were returned to friends. One was committed to the Iowa State Industrial Home for girls.

Thirteen children are now in the care of the home, one, a baby, being boarded outside of the home.

Most of the applications of those who desire to take children from the home are for children under two years of age. The youngest child for adoption at present in the home is six years old. The others range from eight to fifteen years. Homes are needed for these.

A segregation cottage has been provided which is a great safeguard for the health of the children.

They have been in school quite regularly and their standing has compared favorably with that of other children.

Marked improvement has taken place in the home grounds. A large playground has been laid out and attractively surrounded with shrubs and plants. The equipment is simple and additions to it would be most acceptable.

With the advice of a landscape gardener many growing things have been disposed about the place in a way to add greatly to its beauty, and the interest of the children has been enlisted to aid in keeping in order.

A fine spirit of cooperation between the management and helpers has borne fruit in homelike and helpful conditions for the children, with the natural response thereto.

Much credit is due the superintendent, Miss Zilpha Monroe, for improved conditions in general.

Respectfully submitted,
CALLIE B. STEBBINS, Secretary.

Approved by the Board.

SUPPLEMENTARY REPORT

To the First Presidency; Dear Brethren: The following supplementary report with recommendation is submitted in the hope that it may be added to our annual report to go before the conference.

We desire to present to you the problem of teen age children, concerning whom the home finds itself in much perplexity.

The age limit for holding children at the home is sixteen years, as defined by the law of Iowa. Application is fre-

quently made to the home for admission of children thirteen or fourteen years of age. We have found it difficult to secure homes for such as these because the majority of people prefer younger children. We hesitate to receive them at the home, since the time we could hold them there would be too short either for the correction of undesirable habits or the formation of desirable ones. Then, too, as they enter this unsettled age they yield less readily to the regulations of the home and their influence is detrimental to the younger children.

What can be done for needy children of this age and for those a little older who are practically alone in the world?

Of the thirteen children now in the home, four will reach the age of sixteen within the next twelve months. Going from the care of the home, they will be responsible to no one. At this critical time they will be thrown upon their own resources without restraint or guidance.

We suggest that a vocational school might meet the need of these and others of this age who may never have sought admission to the home. The State is equipped to care for delinquent children. The need seems greater for these normal ones, that they may by interesting work and companionship be held over to a more reliable age; in the meantime earning their way by the work provided for them.

Separate homes for the boys and the girls would be needed.

We recommend that some such provision, even though on a very small scale, be made in the near future.

CALLIE B. STEBBINS,
Secretary Board of Trustees.

Secretary

To the First Presidency and the General Conference:

The work of this department includes keeping and publishing of minutes and records, general correspondence, preparation of literary matter, proof reading, etc. Correspondence increases with the growth of the church, which necessitates imparting information concerning its history, doctrine, and general policy. We furnish general information to missionaries, local ministers, and members of the laity. The general public, through publishers, organizations, and other channels also continues increasing manifestation of interest in the church and its faith, if we are to judge by the number of inquiries asking for definite information. The practice of applying to us direct for reliable official statements of fact is gratifying; it evidences the growth of a more liberal and considerate spirit. It is apparent that the establishment and growth of our local congregations, in urban and suburban communities, with the record of Christian citizenship being made by our people, is giving to the church the best advertising possible. It is clearly the very best we can furnish. It has a deeper meaning than mere statistical information, valuable as that is conceded to be. Requests for matter for publication have come also from foreign publishers.

Minutes and Records.—The published minutes and records report our work in general. The following in addition is presented:

Appointments of 1920: The General Conference of 1920 made the following general missionary, and local appointments: Of the First Presidency 2, Quorum of Twelve 11, patriarchs 13, Presiding Bishopric 3, bishops 3, secretary and assistant 2, physician 1, architect 1, recorder 1, publicity agent 1, stake officers 17, missionaries 120, local ministers 44, superannuated 4; a total of 226.

The Post-conference Council added to this list: Missionaries 54, local ministers 16, bishops 1, unordained women 75; which, plus conference appointees, made a total of 301.

Missionaries 2, evangelists 1, superannuated 1—a total of General authorities made other appointments during the period dating from May, 1920, to January 31, 1921, as follows: Missionaries 45, local ministers 14, bishops 3, unordained women missionaries 10; total 72: a grand total of all appointments, 373. Of this number 10 were released, 67 were transferred.

Changes in Appointments, 1922.—On February 15, 1922, because of financial conditions, the following changes in appointments were reported: Voluntary resignations 4, released 21; total 25.

New List of Appointments, May, 1922.—Under continuing financial stringency, the Joint Council of Presidency, Twelve, and Bishopric met in the spring of 1922 and revised the late

list of appointments, with the following result, as published in the *Saints' Herald*, May 31, 1922. (This list does not include general and stake officers named in the first list; it includes a few minor changes to September 6, 1922. Missionaries 74, supervisors of mission work 48, local ministers 36, bishops 2, evangelists 2, unordained women missionaries 15, superannuated 8; total 192, which plus 43 standing general appointees gives a total of 235. From May 31 to September 6, 1922, one appointed was referred, 4 were released, 1 transferred, and 1 granted leave of absence.

Business Deferred or Referred.—Minutes of 1915, page 2057; Atonement question from Eastern Colorado District: Referred to Presidency, Twelve, and Seventy. Minutes of 1916, page 2246; Committee on Rules of Order and Debate.

1. Routine Business, etc.—Reports of general officers, quorums, boards, committees, departments, organizations, etc., including: The First Presidency, Quorum of Twelve, Presidents and Quorums of Seventy, Presiding Bishopric, Order of Bishops, Order of Evangelists, General High Council, Quorum of High Priests, Mass Quorum of Elders, (Quorum of Elders and quorums of Aaronic priesthood report to their several stake or district conferences); Architect, Auditor, Chorister, Historian, Physician, Recorder or Department of Statistics, Secretary, Board of Publication, Librarian, Order of Enoch, Children's Home, Graceland College Trustees, Sanitarium Trustees, Bureau of Graphic Arts, Latter Day Saints Sales Association, Sunday School, Religio, and Women's Department.

Standing Committees.—On Bible Normal Book; Joint Committee on Church of Christ; on General Conference credentials, appointed by the Presidency; on memorial to Joseph and Hyrum Smith; on revision of Rules of Order and Debate; on Saints' Homes, Lamoni, Iowa, and Holden, Missouri.

2. Election of Trustees: Of Children's Home, Graceland College, Sanitarium.

3. Time Limit on New Business.

4. Time of Adjournment.

5. Sustaining of officials, boards, committees, orders, organizations, etc.

6. Appointments of Ministers.

Personnel of Boards, Officers, Standing Committees, etc.

Memorial to Martyrs: B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert. Bible Normal Book: S. A. Burgess, J. A. Gunsolley, F. M. McDowell. Board of Trustees for Children's Home: A. Carmichael, Jay W. Barr, M. H. Siegfried, A. J. Yarrington, M. B. Nicholson, Martha A. Young, C. B. Stebbins—last three nominated by Women's Department. Board of Publication: A. Carmichael, F. B. Blair, A. E. McKim, R. J. Lambert, B. R. McGuire. Delegate Credentials: Appointed by First Presidency. Church of Christ: B. R. McGuire, I. A. Smith, E. L. Kelley, W. W. Smith, M. H. Siegfried, F. M. Sheehy. Graceland College Trustees: George N. Briggs, J. F. Garver, W. E. Hayer, A. Carmichael, J. W. Wight (deceased), T. A. Hougas, C. B. Woodstock. Revision of Book of Rules: F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas. Subcommittee: F. M. Smith, S. A. Burgess, C. O. Leeka (deceased).

R. S. SALYARDS, *Church Secretary*.

September 15, 1922.

A Summary of Other Reports

The General Conference which closed the afternoon of October 18 was the longest that has ever been held in the church, so far as we have been able to ascertain. The next longest was held in 1900, when the conference continued until April 21, or sixteen days. But there was no conference in 1899. The conference this year continued for eighteen days but was held after two and a half years.

We are trying to give the most important news in the weekly SAINTS' HERALD, probably about half of that which appeared in the *Daily*. This will give some duplication to subscribers of the *Daily*, but the weekly has always given the news of the conference. We have published practically all of the reports in the *Daily*, but as to those not published in the weekly edition we submit herewith a brief summary.

The Sunday School Department

A. Max Carmichael as superintendent reported the resignation of Gomer R. Wells, and his own appointment in the summer of 1921, to take effect that fall. Sister Blanche Edwards, of Birmingham, England, was then appointed as first assistant. A. W. Smith resigned in the spring of 1922. F. M. McDowell succeeded him, as second assistant. E. D. Moore as general secretary has had charge of the publishing of the quarterlies and oversight of the work of promoting visual education in the Sunday school by getting pictures, slides, and the like for use. He has also had supervision of the securing of dramatic material for use in the local churches. Miss Marcella Schenck has assisted in this work.

Miss Nellie Anderson as historian reports the history of the department completed to date.

Mrs. Anna De Jong Smith reports 21 new organized classes since last report. The organized class movement should be pushed in its larger aspects, including the cooperative participation of a church group in the maintenance of the church and in the reconstruction of the community and the world in the accomplishment of our Zionie projects.

Bishop M. H. Siegfried continued as treasurer and shows receipts for the year ending June 30, 1920, of \$5,721.10; expenditures \$5,217.02; net income, \$504.08. For the year ending June 30, 1921, receipts were \$11,594.53; expenditures of printing, \$7,091.88; department expense, \$3,052.49; net income, \$1,450.16. For the year ending June 30, 1922, receipts from quarterlies, \$15,463.05; expense of printing, \$10,321.34; profit on publication, \$5,141.71; department expense, \$1,783.61; net income, \$3,368.10. This last includes a return of a loan of \$10.00. Present worth, \$12,305.82.

The balance of the report considers the Sunday school problem in religious education, the necessity for a revision of the curriculum. Mrs. R. S. Salyards has handled the quarterly work, making only necessary corrections in the *Beginner*, *Primary*, *Junior*, and *Intermediate Quarterlies*. She has completely rewritten the *Senior Quarterly*, beginning with January, 1922, to March, 1923. S. A. Burgess has acted by appointment of the consulting board as revising committee. The work of this department has already been discussed in previous articles, and something of the outlook for religious education.

The Religio Department

The superintendent was away from America for the greater part of the past two years and a half. Howard W. Harder assumed much of the work of the office in addition to his regular duties as stenographer to the Presidency. F. M. McDowell has supervised the work of the Boy Scouts and prepared lessons for the *Senior Religio Quarterly*. R. A. Lloyd has cared for the work of the treasurer with credit. Sister Vida E. Smith acted as editor of the *Religio Department of Autumn Leaves* until June, 1922. She also edited the *Junior Religio Quarterly*. Miss Mary Steele, who was appointed as superintendent of the girls in 1921, found it necessary to resign her position last summer and Miss Addie Belle Chappell has been appointed. The department stands ready to blend its efforts with the other departments.

Historian and Library

The historian's office and library have been removed from Lamoni to Independence, Missouri. The office work has been conducted with as little expense as possible. Heman Hale Smith left the office in the fall of 1921 to devote himself to educational work and further study and research. He has given considerable time to the preparation of the manuscript for the fifth volume of the church's history. This has

been done with only a nominal cost to the office. This volume is designed to cover from the close of the fourth volume in 1890 to the death of President Joseph Smith in 1914. The historian's office, in collaboration with A. E. McKim of the Publicity Department, is preparing a shorter history of the latter-day work, which they hope soon to present to the public. The work on the *Journal of History* has continued and some corrections have been made in books, encyclopedias, periodicals, and materials supplied for the Government reports on religious bodies.

There are three cases of curios and a considerable number of manuscripts, letters, diaries, and journals which are stored for safety in the vault. This includes the original manuscript of the Book of Mormon, the manuscript of the Holy Scriptures, the Inspired Version, a few pages of the manuscripts of the earlier revelations, and a collection of autographed original copies of the revelations given to the Reorganized Church.

Pursuing the policy of consolidation, the historian's library has been accessioned with the general church library and the library in Zion. There have been added 2,979 volumes which, with the original Independence stake library, now makes a total of 6,871 books, besides pamphlets and leaflets.

Separate department libraries are maintained—Sunday school, women's, and musical section, archæology and ethnology. Sister Viola V. Short has acted as assistant church librarian and supervised this work.

The greater part of the general church library which was located at Lamoni was consolidated with the Graceland College library at the time of removal. Miss Lyda Elefson has acted as assistant church librarian and has supervised the work of the library at Graceland College.

President F. M. Smith has made a very large donation of books which has greatly assisted the library. Paul M. Hanson has also made material donations, and Charles Smurthwaite has donated 368 volumes, mostly scientific works.

Publicity Department

This department has been in existence a little over two and a half years and has made a continuous effort to build up a church-wide organization to include a regularly authorized agent in each branch. This work is by no means complete, but about three hundred branches have recognized the importance of advertising to the extent of appointing a local publicity agent, and the list is growing. The main office devotes considerable time to building up interest in church advertising in the branches to improve the class of advertising, to supply tracts and literature for the missionaries and inquirers. This latter work is charged against the Publicity Department's budget and the distribution of our church literature is systematized, recorded, and followed up.

The office tries to correct misrepresentations in the press, but particularly tries to forestall by properly informing and making friends of the newspaper men. The necessity of such use is urged upon local publicity agents, and some splendid results of such use have been made. There is little disposition on the part of any newspaper or magazine to misrepresent and we have a standing that assures us courtesy and as a rule fair treatment. There are a few professional "Mormon baiters" who make their living out of stories which they rehash and sell to the more gullible element of the public. But they are of little influence.

The Publicity Department has rigidly curtailed its expenditures, hence has used less than half of its budget of \$8,000 last year, and the general publicity agent took a five-month leave of absence without pay. The office work was necessarily slowed up but desirable newspaper acquaintances

were made all over the United States. All departments of the church need advertising.

Church Architect

Since January 1 the church architect has given his time almost entirely to private work, in order to relieve the church of the expense of his office. He has continually studied, however, types of church edifices, and approves a simple design. As to the auditorium building, his plans are made, so far as they can be completed prior to the securing and setting aside of a proper tract of land. Saturday afternoons and evenings he has worked in the office, keeping up inquiries as they came in.

As a member of the city council of Independence he is interested in zoning and also in the street department. He has also visited the state highway commission.

Health Department

After last General Conference earnest work was undertaken in a constructive health program with two nurses in Independence, one at Graceland College, and one in Lamoni working in connection with the old folks' homes and the children's home; one at Holden, Missouri, including the Holden Home. The program called for mental and physical examination of children and adults at the various institutions mentioned, and health service in the home. It was expected that the examinations in the clinics would be followed by work in the homes. This work continued some months, but owing to the church finances the nurses were released. One nurse and one physician attended several reunions in 1921, held clinics, and made a health survey. A number of public lectures have been given, especially at the Stone Church, but also at other points. Miss Ethel Hanson went as a public health nurse to the South Sea Islands and has now returned. Preschool age clinics have been held in Independence under the direction of Sister Walter Smith.

Doctor Harrington recommends that an ideal health program should be established in some central place, and that we there work out a real constructive health program, and from this nucleus, as finances and workers permit, extend the work to the church as a whole. We should work heartily in touch with the health movements of the respective cities and in local districts with the district nurse where such a one is subject to call.

Programs for Reunions

These programs were published in full in the *HERALD* for April 19 and May 3, 1922.

The Church of Christ

The committee reported continued friendly relations with all interested and anxious for the redemption of Zion.

Australian Mission

A mission conference was held December 24-28, 1921, which reported a falling off in receipts of tithes and offerings. The progress in the work of normal study and history is good. Splendid spiritual services were held, especially the sacrament service, with two baptisms and with splendid addresses by Elder M. A. McConley of the Quorum of Twelve, who is the mission president. The work undertaken was largely that of an institute, with sermons and lectures covering the various fields of department and general church interest. The conference also went on record in opposition to the liquor regulations existing in Australia and also against the lotteries and other gambling as being in violation of the gospel.

An Ordination Meeting

At 4.15 p. m. following the adjournment of the conference, an ordination meeting was held at the Stone Church in Independence.

The meeting was in charge of Apostle J. A. Gillen, and those whose ordination had been provided for were set apart at this time.

The officiators were John W. Rushton, J. F. Curtis, J. A. Gillen, Roy S. Budd, D. T. Williams, J. F. Garver, T. W. Williams, and F. Henry Edwards.

Prayer was offered by Elder J. F. Garver.

Elder Robert C. Russell, of Windsor, Ontario, was ordained an evangelist or patriarch by J. W. Rushton and J. F. Curtis.

Elder Arthur E. Stoff, of Pittsburg, Kansas, was ordained a high priest by J. A. Gillen and Roy S. Budd.

Elder Eli Bronson, of Spokane, Washington, was ordained a seventy by D. T. Williams and J. F. Curtis.

Elder W. J. Brewer, of Independence, was ordained a high priest by Roy S. Budd and J. A. Gillen.

Elder William I. Fligg, of Independence, was ordained a seventy by J. F. Curtis and D. T. Williams.

Elder Roscoe Davey, of Boise, Idaho, was ordained a seventy by T. W. Williams and F. Henry Edwards.

Elder Charles F. Putnam, of Woodbine, Iowa, was ordained a seventy by J. F. Garver and John W. Rushton.

Elder H. E. Winegar, of Lamoni, Iowa, was ordained a seventy by F. Henry Edwards and T. W. Williams.

SPEECHES OF ACCEPTANCE

(Continued from page 1000.)

Christ and the Savior of all men. This testimony has been unwavering from that day to this.

When in the General Conference of 1913 the document was being read recommending certain men for the Quorum of Twelve and the reader spoke the words to the effect that there were others in the body who by the witness of the Spirit that Jesus is the Christ were qualified to function in this office, the Lord by the selfsame Spirit said to me, "Thou art one of these men." In response to this admonition, I went to work that very day, and have not ceased in my endeavor otherwise to qualify for this office.

This witness was repeated to me from time to time; and again for the last time, when three weeks ago Sunday morning, in a meeting at Lamoni, the Spirit of God came to ask me the question, "Will you move now to this office?"

Conditions I will not here name were and are such I felt and still feel the call could not have come at a time more difficult for me and mine. I prayed God the matter might rest for a time. The question was repeated, and when I hesitated, again persisted, upon which I finally answered, "Yes, Lord, I will move now." I did not at the time know the conditions under which I would be required to move. I, however, unreservedly gave this my pledge to God, and as I have kept other pledges made him in the past, I want to keep this one.

The church being so disposed, I am then ready to move in and occupy; and so far as I may endeavor, the work shall have the best I can give, little though it may be. And I shall trust God and the people that my part shall be a success.

Brother Theodore Smith, Saint Cloud, Florida, writes expressing his appreciation for the *HERALD* and *Conference Dailies* and wishes that he could have attended conference. He bears testimony that he received healing through administration, after eight years of suffering, when Bishop Keir was in Florida last winter.

New British Isles Districts

As stated in the *Daily Herald* for October 18, the districts in the British Isles Mission were changed by President F. M. Smith and T. W. Williams as announced in the *HERALD* for September 15, 1920. This, however, was not the action adopted by General Conference but instead the following action adopted by the Joint Council March 14, 1922, and approved without reading by General Conference October 18, 1922. The report of the committee to the Joint Council which was so adopted as now governing the boundary lines of these districts is as follows:

"We your committee appointed to consider the boundary lines of the districts of England and Wales, herewith report as follows:

"We recommend to the Joint Council that the existing names of the districts in England and Wales shall be canceled and hereafter be known as follows: Northern District, Midland District, Southern District, and the District of Wales.

"The Northern District shall include the following counties: Northumberland, Durham, Yorkshire, Cheshire, Lancashire, Westmorland, and Cumberland. The southern boundary line, running from west to east as follows: The southern boundary line to the county of Cheshire and the county of York from the River Dee to the Humber.

"The Midland District shall include the following counties: Lincoln, Rutland, Leicester, Warrick, Worcester, Hereford, Nottingham, Derby, Stafford, and Shropshire. The northern boundary line being the southern boundary line of the above Northern District. The southern boundary line extending from The Wash in the east coast, following the southern boundary line to the counties of Lincoln, Rutland, Leicester, Warrick, Worcester, and Hereford. The western boundary line extending along the western boundary lines of counties of Hereford and Shropshire.

"The Southern District shall include all the counties south of the southern boundary of the above Midland District.

"The District of Wales shall include all the counties of the principality of Wales. The eastern boundary running from north to south, being the western boundaries of the following counties: Chester, Shropshire, Hereford, and Gloucester."

The Spirit of the Missionary

During the General Conference we met a young man from the religious education class of Graceland College and asked him if he were again in Graceland this year, to which he made reply, "No, I am going on a mission," and named a foreign country. He continued, "I am the only one of my family in the church. They consider me in a way the black sheep, but they do not oppose my going."

Conditions are very bad in the country to which he expects to go. The young man is noted for his fastidiousness, his love of things that are refined, the care he uses in his personal appearance, his love of the esthetic, but he added that though he was advised that conditions were awful, "I have never starved to death yet and will get along if the food is only clean. I guess that God is big enough to feed me and take care of me and I probably will get over some of my particularities. I expect to adapt myself to conditions as I find them and to work with the people. That is the only way that we can go ahead."

Here is a young man going alone on a foreign mission, without the moral support of his family. He goes believing that he will not be able to secure the food he wants, that he will have difficulty in clothing himself, let alone to preserve his fastidious neatness. He goes with an intellectual doubt as

to when he will eat and how much, but with faith in God that he is able to take care of him; and he is glad to go in the service of humanity and the Church of Jesus Christ and is willing to sacrifice the things he likes for that which he loves, the work of God.

S. A. B.

The Indian Meeting

The Society of American Indians met in Kansas City, October 17 to 20, not as previously announced, in November. This permitted of one of their sessions being held in the Stone Church at the close of General Conference.

A motion was made on the last day of conference favoring the desire of the Indians to have the Indian Bureau abolished. The meeting Wednesday evening, the 18th, in good part referred to this.

Doctor Montezuma has spent over forty years trying to secure the freedom of the Indians. Mr. Thomas Sloan, the president of the Society of American Indians and a lawyer of Washington, District of Columbia, has always a long story of abuses to relate, such as an irrigating system for 35,000 acres of Indian land, paid for and working satisfactorily, was destroyed, and a new system put in at such a cost that when the Indians get their land they will own nothing, for the indebtedness will equal the value of the land.

However, the objection is not alone to such serious abuses, but to the system which tends to pauperize the Indians. Practically all careful students admit that many of the Indians are not now able to care for themselves, but it is objected that the present system will never develop such ability. Those who are not able to care for their own property could readily have a curator appointed by the county probate court or could be permitted to nominate with the approval of the court.

The American Indians served earnestly in the World War, sent over many thousands, did their share with the Liberty Loan Bonds, and ask only that they be recognized as citizens of the United States.

Home Decorations

[Sister Charlotte Dryden has been preparing these articles for the various women's meetings throughout the church. She writes that she has been forced to neglect them all summer but will now send six more, including this one, for the year's work. The bulletins are listed for study and reference.—EDITORS.]

Pictures for the Home

The attention of the public nowadays is directed towards increasing the attractiveness of our homes. A much greater emphasis is given to proper combinations of colors, artistic arrangement, and correct styles.

In the investigation of many homes, we find too many pictures, and too few that are worthy. Cheap art, magazine covers, and gaudy frames characterize the average home.

Prices of good copies of pictures are now very reasonable, and accessible to practically everyone. We should study pictures, question those who have knowledge of the best art, and educate ourselves to better things. We can no more expect to become experts in this line without development, or education, than we can in any other line.

Our pleasure in good pictures may be mental—as in the painting of Jules Breton's "Song of the lark." The thought suggested pleases our minds. In others, as in Jean Carot's "Dance of the nymphs," we have an appeal to the esthetic sense through the rhythmic lines of figures in the painting. Others appeal to us through beautiful and harmonious combinations of color, as in Maxfield Parrish's "Garden of Allah."

In choosing such pictures one should keep the color scheme of the room in harmony with the picture.

A house should not be furnished with pictures, even of the best art, without considering the individuality of the home and its occupants. One should, however, avoid the sad, gloomy, or tragic, as well as the weak and foolish. Those with too much action grow tiresome, if one must view them day by day, or in a sick room, where the invalid needs relaxation and quiet.

Pictures used in the common living room should have a common interest to all members of the family. In chambers, or private rooms, one may choose those signifying the individual taste. Children should have those expressing activity, child interest, and beauty.

The picture, as well as its frame, should be an artistic part of the wall; it should also be of a shape and size that harmonizes with the wall space where it hangs. One should also consider the furniture beneath the picture. It is hard to fit a round or oval picture into any space. A large picture in a small space, or in a space of different proportions than the picture, gives a disproportionate and heavy effect.

"The function of the frame is to hold the picture in place, demark it slightly from the wall on which it is hung, relate it to the wall, and make easy the transition from it to the picture," says Frank Parsons in his book on Interior Decoration. And he goes on to state that any frame which calls too much attention to itself, or seems out of harmony in color or width, shows bad taste on the part of the one choosing it. Gilt frames are, as a rule, bad. Wood tinted to harmonize with the colors in the picture and also with the walls is good. In general the color should be as dark as the middle tone of the picture. The width of frame is governed not only by the size of the picture, but by the kind of scene. For instance, a storm at sea would demand a heavier frame than a picture of a quiet landscape.

If a picture be incorrectly hung, it detracts much from its effect. "Blind" hanging, or the two-wire method may be used. In "blind" hanging a wire is stretched loosely across the back of the picture, from the wire screws, and after locating the height of the picture, which should be about eye-level—or five feet and three inches—drive a small nail or picture brad into the wall where the wire comes. In using this method no wires show, and if one wishes to change the location of the picture the removal of the brad leaves practically no mar on the wall.

If hanging pictures with the two-wire method, use two picture hooks on the picture molding, and run the wire from one hook down through one of the screw eyes on the picture, across through the other screw eye, and on up to the other picture hook. This allows the picture to be easily adjusted, and is more pleasing than the triangle formed by the wires as pictures are usually hung.

The Japanese people display only one picture at a time in a room, regardless of what they may possess. It is the center of attraction until a change is desired, then another is used. A good picture has a message for us, but when many are used it is like a host of people all speaking at once.

If several small pictures are to be hung, those of similar thought, shape, and size should be agreeably grouped, for if placed alone they give a lost appearance. Family portraits should never be used for decorations.

Bulletins and Books on Decoration

Pictures for the Home, Bulletin Department of Extension Service, Ames, Iowa. Free. Send to any State department. Interior Decoration, Frank Parsons (in libraries).

"God never fails us, if we reach out our hand in faith in the hour of extremity."

LETTERS AND NEWS

Kansas City Stake News

Those of conference appointment occupying in the stake recently were Evan A. Davis and E. A. and J. D. Curtis at the Northeastern Mission.

A series of meetings commencing September 17 and closing the 27th by E. A. and T. W. Curtis at Northeastern Mission, resulted in prejudice being removed, a better understanding of our work by the people, and one baptism. At the same place an ice cream social was held which netted them \$22.00 for the building fund.

A very beautiful wedding occurred at five o'clock, when Sister Tyra Lloyd, one of our best workers, was united in marriage with Mr. Fred Lucking at Central, Elder T. J. Elliott officiating. They will be at home November 10, at 3629 Brooklyn Avenue, after a trip in the South, including Galveston.

Next Sunday at the Second Church at 2 p. m. will occur the annual home-coming to which all the former members and friends are invited. At 7:45, Apostle Paul M. Hanson is to give a stereopticon lecture. F. M. Sheehy was the speaker Sunday, October 15, at 11 o'clock; and on October 22, Jesse W. Paxton occupied at 11:00 and E. A. Davis at 7:45.

Sunday was rally day at Central. The eleven o'clock service was in charge of the junior department of the Sunday school. Owing to rainy weather the attendance was not up to expectations, though the program rendered was splendid.

At 7:45 a program was given by members of the student body in the interests of Graceland College.

Patriarch Ammon White was the speaker, morning and evening, at Grandview. They have the basement walls finished on their new building and are to continue now with the superstructure.

The lull which lasted during the General Conference period is giving way to activity all along the line, including the classes conducted by the Women's Department.

Independence

A great calm seems to have settled over Zion. Following the longest General Conference on record, the Saints seem service-weary and worn. Yet on Sunday, following a down-pour till nine o'clock, the preaching services were well attended. The Sunday schools fell off about half on account of the rain.

The preaching appointments were mostly filled by visiting brethren. Elders P. R. Burton and D. T. Williams occupied at the Stone Church, morning and evening. Elders F. M. Cooper and Hubert Case at Second Independence; Elders F. Henry Edwards and P. R. Burton at Enoch Hill; Elders H. E. Winegar and W. I. Fligg at Englewood; Elders Francis Smith and C. Edward Miller at Liberty Street.

The Quorum of Twelve have been in session each day following the conference with nine of the quorum present. Elder Gleazer, who is taking some work at Harvard, returned early to Boston.

President Frederick M. Smith left for California on the 21st, where his family resides. His eldest daughter, Alice Myrmda, is taking a course in journalism at Leland Stanford University.

Elder Walter W. Smith was in Lees Summit over Sunday and at 11:00 a. m. preached the sermon at the church opening at that place. The Saints have outgrown their old building and have now a fine large chapel bought at very favorable

terms from the Methodists. Though the rain interfered, a good attendance was had all day. In the afternoon a prayer meeting was held, with Elders C. J. Hunt, Glaud R. Kuykendall, and I. M. Ross in charge.

Promotions in the Sunday schools in Zion which were to have occurred on October 1 are being planned for the near future.

The newly-created Social Service Bureau, with headquarters at Room 26, Battery Block, Independence, and managed by Brother and Sister M. A. Etzenhouser, is beginning a campaign for the collection of used clothing. This week homes are being called by telephone to secure permission to place bags for the collection of such clothing, shoes, etc., as are outgrown and replaced. The bureau will arrange for necessary repairing and place on sale at low prices for the needy and destitute.

The following patients entered the Sanitarium for the week ending October 21: Mrs. Helen Clifford, Lamoni, Iowa; Miss Elsie Lewis, Oak Grove, Missouri; J. L. Butterworth, Dow City, Iowa; Mrs. Samuel Clark, Toronto, Ontario, Canada; Mrs. Margaret Appleman, Portland, Oregon; F. J. Wilson, Buckner, Missouri; Mrs. Charles F. Biggerstaff, Coffeyville, Kansas; R. D. Frappier, Flint, Michigan; Mrs. William Armbruster, Holden, Missouri; and the following from Independence: Mrs. Minnie Kaylor, J. E. Webb, Mrs. W. H. Mannering, Ed Beets, B. O. Chapman, Mrs. M. F. Gowell, and Mrs. Ruth Fusselman and Baby Fusselman. X-ray patients: Mrs. George Fleming, Hardtner, Kansas; Leon Burdick, Willoughby, Ohio; Mrs. Samuel Clark, Toronto, Ontario, Canada; Mrs. B. F. Standefer, Dallas, Texas; Mrs. Margaret Appleman, Portland, Oregon; Mrs. J. D. Stead, Lamoni, Iowa; and Mrs. W. H. Mannering and C. E. Kirby, of Independence.

"If we do not see the fruits of the Spirit manifested in our lives, then we know that we are not of God."

Thrift Talks

"Give us a living wage; we'd be glad to save if we could," is a common chorus to-day as it has been for hundreds of years.

Yet a study of the problem, a fair investigation of what actually happens, shows that men who will not save (*postpone present enjoyment for future gain*) the nickels and pennies would not count it "worth while" to save dollars, had they the chance. Go to the richest self-made man in your town and ask him, "How did you get your start?" Nine chances out of ten he will recite a story of privation and maybe suffering in early married life to get the first thousand dollars.

Saving is largely a question of attitude. People who think they would save what they do not get, while counting as too trivial the small amounts that could be laid away now, are fooling themselves. Jesus said: "For whomsoever hath, to him shall be given; and whomsoever hath not, from him shall be taken even that which he seemeth to have." (Luke 8:18.) Thrift creates tithing.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

MISCELLANEOUS

Notice

Elder A. E. Stone having been ordained evangelical minister by order of the late General Conference, has tendered to the First Presidency his resignation as president of the New York District, and the Presidency has appointed Elder P. L. Weegar president pro tem, subject to ratification by the next conference of the New York District.

THE FIRST PRESIDENCY.

Pastoral Notices

To the Branch Presidents and Saints of Seattle and British Columbia District: Having been elected as vice president of the district at the August reunion, and as Brother J. M. Terry, district president, has removed to Zion, we are informed by him that according to word received by him from the First Presidency, the duties of the district presidency devolve upon us automatically.

Therefore we take this means to notify all the branch presidents of the district that we are ready to serve them in every way possible, and that we hope to receive a report from each of them for the six months ending December 31, 1922, in time for us to complete our report to the February conference.

We have changed our address to 2901 Twenty-first Street, Everett, Washington. G. R. BRUNDAGE.

Conference Notices

Lamoni Stake Saints are called to meet in conference at Lamoni, Iowa, Friday, November 3, at 7.30 p. m., to continue over Sunday the 5th. Departmental institute work Friday evening. Business session Saturday morning at 10.30, at which time one will be nominated to succeed J. F. Garver as president of the stake, incident to his appointment and ordination at the late General Conference as one of the Quorum of Twelve. Helen R. Bootman, stake secretary.

Kentucky and Tennessee, at High Hill Branch, November 3 to 5. Sunday school convention on November 3. J. R. McClain, president.

Spring River, at Pittsburg, Kansas, November 10 and 11. John C. Virgin, secretary.

Clinton, at the Veve Chapel, November 3 to 5. Those who anticipate attending should notify William H. Lowe, Eldorado Springs. Dederick is the nearest railway station. The first meeting will be at 9.30 a. m. on Friday. H. E. Moler, president.

Northern Wisconsin, at Frankfort Branch, Porcupine, Wisconsin, October 27 to 29. Please send all reports to Mrs. Mary Mair, in care of S. E. Livingston, Arkansas, Wisconsin. E. J. Lenox, president.

Holden Stake, at Warrensburg, Missouri, November 10 at 7.45, continuing over Sunday the 12th. D. J. Krahl, stake president.

Little Sioux District quarterly conference. On account of the General Conference, the regular October conference was postponed until November 11 and 12. Moorhead, Iowa. Ada S. Putnam, secretary.

Detroit, at Flint, Michigan, November 11 and 12. J. Stanley Parrish, secretary, 5145 Brooklyn Avenue, Detroit, Michigan.

Addresses

John W. Rushton, 1239 Lodi Place, Los Angeles, California, phone Hollywood 8844.

Conference Minutes

NORTHWESTERN OHIO.—At Bradner, September 15 to 17. Conference convened on the 15th and most of the day was spent in Sunday school work. E. L. Ulrich was elected superintendent and under his direction the Sunday school should make much progress. A very good

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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program was rendered Friday evening, with many nonmembers present who expressed their appreciation. Saturday was devoted to district business with Brother Griffiths in charge. J. M. Hardin was sustained president and William Kimble, secretary. It was voted by a large majority to devote three days to our conference in the future, as this one has proved a great success. We were greatly benefited by sermons from Brother Clark, of Columbus, Ohio; Brother Griffiths and Brother Fred Simpkins, of Michigan. Sunday was devoted to social service with the Spirit of the Lord present in abundance. Next conference will be held at Saint Marys, Ohio, next September, date to be appointed later. The work of this district is growing steadily and with faithful effort will continue to do so. Harold H. Harms, Evert L. Ulrich, press committee.

Our Departed Ones

DEIBOLD.—Anna Elizabeth Deibold was born March 26, 1844, at East Troy, Wisconsin. Baptized July 10, 1888. Died at her home in Seneca, Illinois, September 29, 1922. Is survived by her husband. Funeral from the home. Sermon by Charles H. Burr.

WARD.—Hugh Ward, fourth son of Brother and Sister William Ward, of Toronto, Ontario, was born August 23, 1901. Died after a lingering illness, June 12, 1922. He was an attendant at Graceland in 1920. Funeral services in charge of T. W. Williams. Interment in Prospect Cemetery.

JONES.—William Thomas Jones was born at Lagonda, Chariton County, Missouri, October 5, 1860. Married Susa Howard, June 28, 1905. Baptized September 12, 1910. Died August 31, 1922. Leaves mother, wife, four sons, a daughter, eleven grandchildren, one great-grandchild, two sisters, and five brothers. Funeral from Christian church. Sermon by W. B. Richards.

GLADWIN.—Walter Scott Gladwin was born October 30, 1839. Baptized when about twenty-seven years old, ordained an elder a few years later. Moved to La Conner, Washington, over twenty years ago, opened up the work in that place, and he and his wife kept the work going as long as they were able. His wife preceded him some two years ago. Died September 17, 1922. Leaves three sons, two daughters, fifteen grandchildren, and six great-grandchildren.

BROLLIAR.—Lavaine, infant daughter of Mr. and Mrs. Maynard C. Brolliar, of Placerville, Colorado. Died at Saint Luke's Hospital, Montrose, Colorado, September 30, 1922. Interment at Grandview Cemetery, Fort Collins, Colorado. Funeral sermon by K. G. Brolliar.

SAPPENFIELD.—Ida May Sappenfield, wife of Charles E. Sappenfield, was born at Georgetown, Indiana, August 13, 1858. Married December 24, 1882. Baptized June 10, 1888. Died October 6, 1922, at Independence, Missouri. Leaves husband, one daughter, one son, four sisters, one brother, and one granddaughter. One son preceded her. Funeral in charge of G. W. Jenkins. Sermon by W. W. Smith. Interment in Mound Grove Cemetery.

BRYANT.—Sarah Jane Boyle was born in Ohio, December 25, 1845. Baptized at Buffalo Prairie, Illinois, when about twenty-four years of age. Born on the day we observe as the birthday of our Savior, she devoted her life, after his example, to serving others, sharing with them the rich spiritual experiences with which her seventy-six years were replete, and pointing them to the more abundant life. At the time of her departure she was leader of a women's Bible study class, who, though not of her faith, express great respect and deep love for her. She leaves one brother and two sisters.

BRYANT.—Ezra T. Bryant was born near Indianapolis, Indiana, April 8, 1847. At an early age he united with the church and was an elder for over forty-five years. He was always a very devoted worker for the cause of truth. Even in late years, when handicapped by the infirmities of age, he spared no effort to advance the interests of the church. Brother and Sister Bryant were married May 1, 1870. Of five children born to them, one daughter, Mrs. E. C. Machlan, of Ottawa, Kansas, survives. United in the service of their Maker for over fifty-two years, it seems fitting that they should be laid to rest together. They sustained injuries in an auto accident September 8, from which Sister Bryant died within an hour, and Brother Bryant, without regaining consciousness, passed away September 11. Double funeral service at Ottawa, September 12, in charge of James A. Thomas.

A Little Talk With Your Publisher

WE ARE fully in accord with the proposition herewith made by our advertising department. Very naturally it is a mutual affair—one in which we can both profit.

If we could conduct all the Saints through our plant and show them the equipment we have, all necessary to issue our church publications expeditiously, some would be amazed at the extensiveness of the business. We have a complete modern shop for a wide variety of printing and bookbinding.

Yet these machines and type and tables and desks, etc., are not ours. They are yours.

They are here to serve you. But the machines and the men ought to be kept busy. In the odd half hours and hours between periodicals, books, and office printing, we can do your work.

Your local group may issue a periodical or annual of some kind. We can handle this sort of work exceptionally well and assure entire satisfaction.

We can not only do it quickly and economically but correctly. For instance, we have proof readers whose sole business is to correct all sorts of errors. In a few minutes your job is scrutinized as carefully as though it were a reference work.

You need our facilities. We need your job work, little or big. Whether you have or have not patronized us before, let us submit estimates.

Do You Use Printer's Ink?

YOUR FARM ought to have a name. At the front gate a good sign should proclaim to all who pass that yours is a distinctive place, worthy of a name.

But the name ought to stand for quality and service. Whether you sell thoroughbred cattle, or hogs, or chickens, pedigreed seed corn or potatoes, berries or fruit, honey or sorghum, the name with yours ought to be a guarantee.

However, where the gatepost sign sells a dollar's worth of products for the specialist (and farm specialists are making the money), your letter head and effective advertising inclosures ought to sell five dollars' worth.

We not only offer you attractive rates on printing of this kind, but in addition will help you without charge to plan your printing so it will get most results for the least expenditure.

Stores, garages, shops, contractors—in fact, all sorts of business—will find our printing department specially equipped for all kinds of work, from the simplest to the most complex. We have stock cuts for many lines of business, especially poultry.

Write us for suggestions on how to make printer's ink work for you. Tell us all about your situation, and our advertising department will give you expert advice, without charge, for the good of the Zionie cause.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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Independence, Missouri, November 1, 1922

Number 44

EDITORIAL

A Brief Summary of the Conference

The most important business of the recent General Conference was the communication presented on October 2 pursuant to which Floyd M. McDowell was ordained as one of the First Presidency and a counselor to President Frederick M. Smith, and John F. Garver, Daniel T. Williams, F. Henry Edwards, Edmund J. Gleazer, Roy S. Budd were ordained to the Quorum of Twelve, and James A. Gillen as president of the Twelve. Clyde F. Ellis, who was also called to the Quorum of Twelve, will be ordained later.

There were also several who were called as patriarchs, others to the Quorum of High Priests, and to the Quorum of Seventy, and R. V. Hopkins was ordained as counselor to President J. A. Tanner of the Quorum of High Priests.

The seventies urged the reaffirmation of General Conference Resolutions 230 and 231, which provide that the Twelve and Seventy are to be first sent and first supported from the church funds. This includes the support of their families.

The seventies also presented a resolution providing for the discontinuance of all projects during the conference year and the concentration of the church funds in the missionary work of the church.

The Order of Bishops recommended that, except emergency expenditures which may be approved by the Joint Council of Presidency, Twelve, and Bishopric, in no case shall the amount allowed to church appointees' families exceed \$1,800, and the amount for personal traveling expenses exceed \$1,800. This was interpreted by the Presiding Bishop as applying to the balance of the fiscal year, but was then construed by the conference that it would continue in effect until set aside by the General Conference.

The Order of Bishops recommended that expenditures for the conference year be reduced to correspond with the receipts and that a committee of three, one from the First Presidency, one from the Quorum of Twelve, and one from the Presiding Bishopric, be chosen to work out the details.

The Order of Bishops also recommended that on account of the deficit in operating receipts amounting to approximately \$10,000 a month for the past twenty-seven months, that the building of the auditorium be postponed until next General Conference.

They also recommended that Graceland College be authorized to raise the necessary funds, \$15,000, for a gymnasium by subscriptions from alumni and friends of the college, but this resolution was laid on the table.

The Seventy also pledged their support to the Twelve in an endeavor to carry out the spirit of sections 114 and 122:5 of the Doctrine and Covenants, and that the expenditure of money in any form not authorized by the General Conference or indorsed by the council of Presidency, Twelve, and Presiding Bishopric be strictly prohibited.

All these financial resolutions except that with regard to Graceland College were adopted by the conference.

The conference set the date of the next meeting for October 1, 1923. The Quorum of Twelve elected F. Henry Edwards as secretary.

The conference approved the finding and recommendation of the joint council in the Warren E. Peak case, that the silence imposed should be lifted and that the right to represent the church should be restored.

A resolution was adopted favoring Near East Relief.

The church historian, the church secretary, one each from the Presidency, Twelve, and Seventy, were chosen to consider the book of Conference Resolutions and bring it to date, reporting to the next General Conference the results of their labor. A motion obtained that selection of alternates by districts and stakes be discontinued.

A committee of three was appointed, one from the Presidency, one from the Bishopric, and one from the Twelve, these bodies to make their own selection, to consider the rules of representation and report to the next General Conference.

A motion that it is the sense and understanding of the three Quorums of Seventy in council assembled that any communication coming to the church in the nature of a revelation should be presented to the

several quorums of the church prior to its presentation to the general body was laid on the table.

A recommendation from the joint council of Presidency, Twelve, and Bishopric concerning the calling of men to the priesthood in branches, districts, and stakes was deferred until next General Conference, with the provision that it be published in the SAINTS' HERALD and *Priesthood Journal*.

The boundary line between Eastern and Western Colorado Districts was changed.

The boundary lines of the Utah District remain as at present.

The Massachusetts District changed its name to the Southern New England District.

The England and Wales Districts were changed to Northern and Midland and Southern Districts, and the Wales District.

The matter of the Department of Religious Education and a board to supervise publication of books in religious education was deferred until next General Conference.

The committee on Book of Mormon Archaeology maps and the committee on the Inspired Version reported progress and will probably be able to report by next General Conference.

A resolution that the Seventies be represented in the joint council was deferred one year.

A resolution that we favor the abolition of the Indian Bureau, so that the Indians may develop their potential usefulness, was referred to the joint council for report in one year.

The Sunday school was granted privilege to use its funds towards printing of textbooks in religious education.

The Christmas offering from January 1, 1922, to the end of 1923 was made a part of the general church fund.

The Standing High Council was approved as previously appointed.

S. A. B.

Local Missionary Work

Opportunities are great for missionary work by local men.

The church is confronted with a grave need for an increased force of missionaries throughout the world. One way that this can be accomplished is for the local priesthood wherever possible to take charge of the work and release a General Conference appointee to go abroad and to devote his time to doing missionary work, where they have not had opportunity to hear the true gospel of Jesus Christ and the New Testament church as restored.

Unfortunately in many cases, as we know, an effort is made to secure a local pastor, then he is not

supported by the local priesthood. They take a semi-vacation. Much of the work can be well handled by the local priesthood if they energetically desire to do all that is possible in fulfilling the duty of their office and calling. This requires the service of every deacon, every teacher, every priest, and every elder or man holding the Melchisedec priesthood.

In many instances the Aaronic priesthood is busy, but the Melchisedec priesthood considers that only the president of the branch should be energetically at work. This, of course, is an erroneous assumption. If it is a hastening time, it is a time when every man should be willing to thrust in his sickle and reap.

This local work in the branches may not be as glorious as missionary work, but the real work of the church can rarely be adequately reported, and the ministry to the Saints to feed and edify the body of Christ is as essential as is the missionary work to outsiders.

We have a great number of men holding various offices in the priesthood. How great would be the work accomplished if each man were doing all that lies in his power! How many to-day are doing a third or a fourth of their utmost capacity for service?

Again, there is missionary work to be done at home as well as abroad, whether it be in the large cities or in the country districts. There are opportunities, especially during the months when the roads are good in the country, for opening up new missions in various small towns. This is a work which should be particularly undertaken by the local eldership, with the assistance of the Aaronic priesthood so far as they may, after attending to branch duties.

If the whole priesthood of each branch were thoroughly organized and every man assigned his particular duty, and each man then sought to magnify his calling to do more than he is asked, and should study earnestly and considerately how he can organize the work under his direction for better results, how much, indeed, could and would be accomplished from each of our branches as a nucleus!

There are these two great opportunities before the local ministry, especially: first, to release the hands of men who are able to give their whole time to the work of the church by taking care of the local branch work wherever that is at all possible; second, on Sundays and evenings to arrange for missionary work away from the home branch, on the part especially of the eldership and others whose services can be spared, in order that the branch becomes itself a center of missionary activity.

This local missionary work can be supported by the young people and others in the distribution and

collection of tracts. It is a work for the whole church that he who is warned should warn his neighbor. The field lies ripe to harvest. Why do we stand idle?
S. A. B.

A Look Forward

The late General Conference presents much of an encouraging nature, and some are already suggesting that we may in the future look back to it as one of the greatest that we have ever held.

The class work undertaken each week day morning at 8.30 was of high grade and has been splendidly commented upon by those who were privileged to attend. The educational features were also carried out in the morning and evening lectures at the Stone Church. Abundant opportunity was therefore offered of an educational nature for all who chose to profit thereby.

We recognize the splendid service that has been rendered by the retiring members of the Quorum of Twelve. They have traveled widely and have labored earnestly for the good of the cause. But the work of the quorum being primarily a missionary one, it is not surprising that men younger in years should be chosen to take up and carry on the responsibility, and to carry the gospel of the kingdom into the remote corners of the earth.

The spirit of the men released deserves our very highest commendation. Brother Russell, in accepting his call as patriarch, and Brother Griffiths, as he left for his home, voiced the spirit that they have expressed all the way through. At no time did they raise the slightest objection to their release, but expressed continuously their willingness and intention to labor and continue to pray and work for the cause of the church wherever the church wished them, and wherever they could labor to the best advantage. Elder U. W. Greene was too ill to attend and Elder C. A. Butterworth is in Australia. We do not doubt but that they will share the like spirit.

Some commented on the fact of the unity and the loyalty and devoted purpose of the men as expressed on Friday, the 13th. But perhaps the more striking factor is that these men of the minority at no time offered anything else than their best devotion to the church, and at no time did they express or hold any such idea as resigning or trying to secure a factionalism. At no time was their spirit one of, "I must have my way or I will quit." Their plea was for certain principles, and these principles were in the end recognized much farther than they had hoped for in the beginning. Their very earnestness and what they considered the cause of truth still holds them most loyal, not only to the work of God and his church, but also to their brethren and associates.

If any received a different impression, that is unfortunate, but it does not change the facts. And this fact gives us the greater confidence for the solidarity and success of our work, that we have not a few, but many men of strong caliber, who, while they may at times differ greatly, still are capable of a great reconciliation and a great work of cooperation and reconstruction.

It is true that there were not many spiritual manifestations in the prayer meetings, but those who can sense the undercurrent know that men were praying as they had not prayed before, earnestly and sincerely. It was a time of deep, silent prayer for direction by the Spirit of God.

The sermons were all of a very high order. When one considers the strain under which these men were laboring, the spiritual and intellectual power of their efforts becomes the more surprising.

Humility was shown also in splendid degree by the new men and by the leading officials of the church. We have published a number of these statements, which show their individual expressions of faith, and their determination to work together as fully as is possible.

We have stated elsewhere the action of the conference on finances. There seemed to be nearly a unanimity of opinion, and certainly a decided effort to reduce expenditures to a minimum and to do everything possible to create and build up confidence, and give the church the assurance that the funds contributed will be carefully administered. This is one of the striking and outstanding features of the conference. It does not bespeak an unwillingness to go forward, but a determination to take an accounting and to make our financial structure safe before we proceed.

S. A. B.

The Forum

The reason for its existence and the basis for assignment of articles to it.

The Forum is a department established in the HERALD in the first place for the discussion of social and economic questions, on which opinions differ so widely. But it was made broad enough to include all mooted or controverted questions.

Some have written and have demanded that articles be printed there because of an erroneous idea of a free press. A free press does not mean that everything offered must be published, regardless of its literary quality or value. That would be literally impossible. There must be editorial responsibility, but the criterion is never whether the editors personally agree with the viewpoint of the writer. Many things have been published in The Forum with which we do agree; articles have been pub-

lished elsewhere with which we do not agree. Nor have these questions necessarily been determined by the church. Articles have been excluded from The Forum on the ground that they were not sufficiently well written.

The manner of treatment has much to do with the place where an article is used. If it is controversial, or the subject is inherently controversial, it is usually placed in The Forum. But that does not mean that the editors agree with everything that appears elsewhere in the HERALD, for that certainly is not the case. The criterion is whether an article is sufficiently well written and discusses a subject of general interest. Some articles to which individuals may take exception in some phases have appeared elsewhere, because the fundamental concept or manner of treatment is not essentially controversial.

We have doubted at times the advisability of so many departments. The HERALD should be a representative organ for the whole church and should discuss fairly the questions of general church interest, both pro and con. In many instances people have objected because the opposite side was not published when we have not received any manuscript discussing the opposite side. The editors have been strongly tempted many times to prepare such articles themselves, but considered it wiser as a rule to refrain from so doing. It should be and is open to all on a basis of literary merit and value, and general interest of subject matter. S. A. B.

Church Offerings

In view of the economic conditions prevailing, it is of interest to note the amount contributed by various denominations for all purposes. The average as given by the yearbook of the churches for all denominations, totaling a membership of over 46,000,000, is \$10.50 per member.

The Seventh-day Adventists, with 100,673 members, donates over \$6,400,000, an average of \$63 per member. The Baptist churches averaged \$8 per member, but this included the more than 3,000,000 colored people. The Northern Baptists, white, show an average of about \$16 per member and the Southern \$11 per member. The various societies of Friends (117,239) show an average donation of about \$12.50; the Lutherans, \$14; the Mennonites, \$14; the Methodists, white, about \$19; the Presbyterians of all kinds, an average of \$24. But the Northern Presbyterians averaged \$28, the Southern, \$30. The Unitarians, with a membership of 103,936, average about \$15. The Mennonites have a membership of 91,282, yet show a total donation of \$1,339,000. As compared with this, our own church showed for the year 1921 a membership of 95,713 and a to-

tal amount of less than \$594,000, an average of a little over \$6 per member.

The Seventh-day Adventists practice tithing on the basis of one tenth of the gross income, but these various figures show what can be done and is being done by others.

We are, of course, not certainly advised as to the basis on which these figures are made. It is quite possible that they may include pastoral fees. In fact, the amount asked for is the total amount raised for all purposes. If so, it would seem that the amount contributed by this church, including special funds—Christmas offering, Auditorium, etc.—the amount contributed to local church work, would have greatly exceeded the sum of \$600,000.

Most churches have suffered the last year or so from the economic conditions in the world, but some have arisen in faith and sacrificed more than ever before. And many of them show but a comparatively small decrease in the contributions per member. S. A. B.

Books Suggested by President McDowell

In a speech at General Conference, published last week, President McDowell urged the reading of late books on sociology. On request, he names the following as especially worthy.

- The Social Problem, Ellwood, \$2.10.
- The Reconstruction of Religion, Ellwood, \$2.35.
- Social Psychology, Ellwood.
- Sociology and Modern Social Problems, Ellwood, \$1.50.
- The Social Gospel and the New Era, Barker, \$1.60.
- Sociology; Its Development and Application, Dealey, \$3.10.
- Sociology and Social Progress, Carver, \$4.10.
- Applied Sociology, Fairchild, \$2.35.
- The Family in Its Sociological Aspects, Desley, \$1.10.
- Democracy in Education, Hart, \$2.35.
- The Soul of Democracy, Griggs, \$1.60.
- Causes and Cure for the Social Unrest, Finney.
- The Psychology of Social Reconstruction, Patrick, \$1.60.
- Social Religion, Nearing, \$1.85.
- Christianizing the Social Order, Rauschenbusch, \$2.35.
- The Social Principles of Jesus, Rauschenbusch, \$1.25.
- Christianizing Community Life, Ward-Edwards, \$1.25.
- The Heart of the Christian Message, Barton, \$1.60.
- The New State, Follett, \$3.60.

Provisional homes were found for four of the children from the Children's Home last week. Bishop Yarrington and Miss Zilpha Monroe accompanied them to Independence. The children and homes are as follows: Christina McBain goes to her grandmother at Fresno, California; Javonna Pierson to Traverse City, Michigan; Isabelle Staggey to Independence and Elbert Rush to Troy, Kansas. The family at the home is growing quite small rapidly, but arrangements are being made for others who are waiting to take their places.—*Lamoni Chronicle*.

ORIGINAL ARTICLES

Does the Church Function Efficiently?

Sermon by Elder Leonard S. Rhodes, at
Spokane, Washington, Sunday, April 23,
1922.

A colored parson had just finished his sermon in which he had emphasized the fact that the gospel is free to all, and the plate was being passed for the collection when a brother in the audience spoke up, "Say, Bre'r, Ah thought you said de gospel am free."

"Deed Ah did, Bre'r Jones, but yo all has to pay for de pipin' ob it."

My sermon this morning is free; but if we put it into practice we shall be obliged to pay for the "practicin'." It will cost real money and much persistent effort, but it will be an investment that will pay rich dividends in souls saved; yes, and in temporal riches, too.

There is a continent of undiscovered possibilities in every individual and in every institution which, when found, broadens and builds us spiritually, mentally, physically, and financially, and makes of us the embodiment of success. This church has not yet found itself, has not yet wakened, but it must and will; and when it does we may look for the gospel to go forth in power to the nations.

"Does the church function efficiently?" is a question you have a right to ask—which you *should* ask; and to which I shall attempt an answer this morning. But before I go into the subject I shall read two texts, one found in Matthew 16:30, Inspired Translation, and the other in Timothy 2:15:

For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

It will not do violence to the texts to paraphrase them thus: "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every church according to its works." Do you believe he will? In the past he has rewarded the nations according to their works, as Egypt, Babylon, and Rome. Then why not the churches—the Catholic, Methodist, Mormon, and every other church? Do you believe they will be punished for the martyrs they have made, or rewarded for the good they have done? Do you believe we shall be rewarded for the good we have done as a church? Oh, certainly! But have we any sins of omission or commission to account for? Are we willing to see and admit and correct them? Be that as it may, I believe we shall be rewarded as a church, as well as

individually, according to our works, and the works we do not accomplish we may expect to receive no reward for.

Will our second text express a truth if rendered thus: "Study to show thyself approved unto God, an institution that needeth not to be ashamed, rightly presenting and applying the word of truth." Need we be ashamed? Are we presenting the "word of truth" by successful and result-getting methods? Are we getting a maximum of results for the effort expended? Are we utilizing the truth to the best advantage? It is ours. It is free. But it is worse than wasted if we do not put it to proper use, even though it may cost us something to do so.

A Business Man Seeks Salvation

Now let us imagine a case—a perfectly logical one. Suppose a business man, a sinner, wants salvation. He is seeking it. In this respect the story would be unusual because, like specialties which are always seeking the customer and are seldom sought by the customer, so it is with salvation. Far more often do we find salvation seeking the sinner than the sinner seeking salvation. But this business man feels the need of salvation and he is searching for it. Mind you, he is not a drunkard, a libertine, a gambler, a man with a criminal record. But he is intelligent, well dressed, successful in a business way, and has a winning personality. He feels a conviction of sin; that he is beneath the standard of holiness; and his soul hungers and thirsts after righteousness. "What must I do to be saved?" he is praying. He is logical enough to know that inside the folds of some church is his best chance for full and complete salvation, with less danger of falling from grace. What church shall he join?

Every Latter Day Saint author would of course in some way bring him into contact with the everlasting gospel and have him investigate it. And for the purpose of this discourse we are going to follow the beaten path and have our prospective convert do the same. But let us bear in mind that he is a business man—a hard-headed business man, looking for results. He cares little for theories, less for dogmas, and despises excuses—it is salvation he is after. Can the gospel and church service we offer save him to the uttermost? Can it make him a through-and-through Christian with the least wasted effort and risk? We may contend with our competitor churches as to who should have him. Doctrine may be debated and mud thrown. But to him his salvation is preeminent. He has a soul to save. We have but a convert to make, a new member to baptize. But his rights to salvation must remain unchallenged by any other consideration.

The Reorganized Church Investigated

But to proceed, his attention has been directed to the claims of the Reorganized Church of Jesus Christ of Latter Day Saints. He finds it scriptural in doctrine and biblical in church organization. But does he end the search and embrace our faith with joy? Does he remark that at last he has found the pearl of great price? Not yet! His investigation has not gone far enough. To be sure, he is happy and hopeful, but what more does he demand? *Results!* Results mean more to him than anything else. He wants salvation—not victory in debate, private or public, but to be saved. “But, Brother Rhodes,” some one urges, “our gifts, doctrine, and organization are Christ-given; does it not follow without question that we should and do obtain superior results?” Let us withhold the answer to this question until we learn what our prospective convert learns by his investigation and comparison of us with other denominations.

Investigation and Contrasts

Last Sunday he attended one of the so-called orthodox churches. A quiet orderliness and dignity pervaded the service that impressed him. There was little or no talking and none above a whisper. A soft light came through the stained glass windows, upon every one of which was a picture and atmosphere of Bible times. Sweet notes began coming from the organ, and presently those of the choir quietly took their places. One part of the service blended harmoniously into another. Spiritual anthems prepared him for the sermon that followed. The minister has been schooled in the art of public speaking, and while some may call it “flowery,” his points were well made and not soon forgotten—he did not serve a big “meal,” spiritually, but it was easily assimilated. He knew when to quit and did. Our visitor felt impelled to worship, for surely God was there.

To-day he attends the Latter Day Saints' service. There is a noisy, confusing hum of voices as he enters to find himself a seat. I was going to say, “Babel of voices,” but that might offend. Truly we are a sociable people, and God grant that we may ever be, but we are not reverent (in actions at least), and there is little of dignity to the service. Finally, there is a peal from the organ or a call to order by the one presiding, and then a rush for seats in the pews and choir. Perhaps the organist or chorister must be looked up and tactfully urged to take his place. I have had to do that when presiding. After the two or three opening hymns, and prayer, the pastor, a local minister, or perhaps a missionary preaches the word. He prides himself in his ability and courage to call a spade a spade. He unflinch-

ingly points out the defects and failings of the competitor churches in faith, doctrine, and practice—quotes some obsolete book on their belief in hell or some other monstrous doctrine. He does not know that *it is a law of the human mind that it cannot be antagonized and influenced at the same time*; but our visitor has friends and relatives in these other churches. He leaves with a headache because the deacon became so wrapped in the sermon that he forgot the ventilation and fire.

During the week he chances to be at one of the homes of the Saints where the priests are to call. He has learned of and appreciates the wisdom of this provision in the church law, and when they call he of course expects something uplifting. But fearing the “outsider” might not understand, they dispense with their prayer and exhortation and make it an informal call. Or perhaps they evade a legitimate question, ride a hobby, or stay till the family is on edge to be about other duties.

Our prospective convert is a manager of men—of salesmen. He well knows that where a group of men are concerned the science of success demands that they and their work be planned and directed; that “pep” meetings and conventions must be frequently called to arouse and enthuse them and call out the best that is in them; that they themselves must plan their work and work their plan; that bulletins filled with live, snappy suggestions, and accounts of good and unusual work accomplished must be circulated among them, all to the one end that success be overtaken. That he may intelligently do his part and help them overcome difficulties and their own weaknesses, he requires a detailed daily report from each man under him. He knows, too, how prone men are to lose time; not just a little time, but many hours, that soon amount to days and weeks, without their having the slightest idea how much they are actually wasting. In the light of all this knowledge and experience he observes our missionary. The latter appears to have no definite schedule, except to preach in the evenings during a series; he knows little or nothing of how to do effective house-to-house work; no records are kept of what little he does do; if he studies, it is not well directed; he attends no missionaries' meetings, nor does he receive bulletins of any kind to stimulate and encourage him; he is left to work out his own problems, to get discouraged or enthusiastic as the mood may strike him; the direction of the supervisor amounts to little more than telling him where to go, or of a call to preach or debate; the weekly report does not call for any definite information and often gets little or none, it goes not to the supervisor there to be summarized and forwarded to headquarters as it should, but direct to the First Presidency;

and finally much time is wasted, not indolently, but because of a lack of systematic direction. *And all this time souls are being lost because the message of salvation does not reach them.*

Please remember that I am not charging that all of these conditions are true all the time in all the branches and of all the church representatives. But all of them are true some of the time, and some of them are true all of the time in most if not all of the branches and regarding many of the church representatives.

The Laggard

Further investigation reveals that an enormous amount in sermons, tracts, and money is spent to average one convert. We may object, but it is nevertheless proper to measure the success of our missionary and revival efforts by the number of converts we make and keep. Isn't that what we are working for? Is it not true that we make every church program second to the missionary program—the business of making converts? Again I remind you that our prospective convert, having found a people scriptural in organization and doctrine, is looking for results. *Will he find them?* Or will excuses be substituted? Will he be apologetically informed that the world is growing so wicked that it does not want truth and righteousness, and that we must expect to play a losing game? I plead with you, let us no longer insult the faith, hope, and intelligence of millions of God-fearing people the world over by such an assertion. Nor let us too hastily claim superiority of quality, even, for our brand of Christianity. Loyalty to our faith does not demand blindness, but rather a serious comparison of efforts and results. In spite of the fact that our organization was perfected and designed by Christ especially for missionary work, we are far outdistanced by several churches. The Christian or Campbellite Church, founded by Alexander Campbell a few years before ours was organized, has now over one million, two hundred thousand members. The Christian Science Church, founded by Mary Baker Eddy about 1866, has over a million members (1901 figures). Even our own church in the first fourteen years of its existence enrolled at least 150,000, while the Reorganized Church has been seventy years enrolling less than 100,000. Apparently we are the laggard church.

Will the Gospel Save the Church?

Our business man "seeker" has found the pearl of great price. But will he be able to recognize it amid all the rubbish and refuse? He has found the "body of Christ" striving to heal others, yet unaware that it, too, needs healing. The First Presidency has

made efforts to remedy the condition, but well meaning Saints have resisted them, fearing innovations, worldliness, or apostasy. They argue that the gospel is unchangeable; that the law of the Lord is perfect; that Jesus Christ is the same yesterday, to-day, and forever. All of which we concede—and now let us state it in a concise, definite manner: *The gospel knows nothing of self-evolution; it needs no change, revision, or improvement; and is therefore the perfect, everlasting, and unchangeable law of Christ for the redemption of man. Therefore man by its power will be changed, revised, and improved by a process of evolution, mental and spiritual, until he shall be perfected and saved individually, as a church, and as a race.* Does the gospel save? Will it save the church, or only individuals in the church? Can we as a church analyze our condition from the findings we make? Certainly the gospel of Christ is not at fault, but the church as a body of imperfect men and women may be. Let us, therefore, prove all things and hold fast that which is good. Twice I have preached a sermon entitled

"The Church Best Fitted to Save"

As evidence that the Reorganized Church is the church best fitted to save, I set forth the fact that its doctrines or principles, gifts, and plan of organization are in exact harmony with those set forth by Christ in the New Testament. From this I reasoned that we must indeed be the church best fitted to bring salvation to humanity since all acknowledged the infinite wisdom of Christ as compared to the founders of man-organized churches.

The position has seemed logical, but I have lost confidence in it. There was one disturbing element that I had overlooked and that was the human element. Unless this element functions properly, it will not matter what kind of an organization or doctrine is back of it. I would rather belong to a man-made organization that has adopted some of the teachings of Christ and which is functioning at a maximum of efficiency than to belong to a Christ-made organization that has almost ceased to function at all. Wouldn't you?

Let us make some comparisons. The Mormons, for instance, have an organization very similar to ours; they teach the six principles and claim the gifts. But do we admit that they produce the same brand and quality of Christianity? No, indeed! We charge that at certain times in their history certain men and quorums did not function properly, and as a result they lost some of their fitness and efficiency as a church. Or let us consider the Salvation Army. Their organization no more resembles Christ's than a battlefield reminds us of the millennium. Nevertheless they are going into the brothels, gambling

and vice dens and hell holes, into the highways and byways of the earth, among the downcast, and bringing salvation (in some degree at least; see Doctrine and Covenants 76,) to those who respond to their ministrations. How many have we saved from such lives? bringing them up, as it were, from that lowly, unlovely kingdom of the telestial? Not many, I regret to confess. Do you suppose many of our self-righteous members would sit beside or recognize these lost or unfortunate ones from that great telestial underworld? Not much! We draw our righteous robes tightly about us lest they become contaminated, and pass by on the other side. Before we exultantly spread our beautiful peacock feathers, let us inspect our ugly feet of clay for a while. Let me ask you again, Is this church functioning at a maximum of efficiency? It is not creeds, titles, doctrines that count, but *results*.

By Our Authority

"But," some one argues, "we alone of all the churches have authority to baptize, administer the ordinances, and direct the church." True, but authority without results is an empty show, a display of titles. Authority does not spell efficiency. Nor is it a magic wand, the touch of which brings mysterious or miraculous results. It is results, not rights, that command respect. But our members do not show as much respect for our God-given authority as do the members of other churches for their man-authorized ministers. Neither do I blame them. Until we are trained for effective work, skilled in the art and ability of influencing the human mind, getting action where formerly we got assent, thereby making our services centers for the imparting of spiritual truth and knowledge that will be applied, instead of social gatherings only, we must not expect the fuller respect and confidence enjoyed by the trained ministers of other churches. The conferring of authority is but the conferring of an opportunity to enter a wider field of usefulness, an injunction to qualify by continuous study, the offering of a reward according to the results obtained.

An Uneducated Ministry

We have boasted that our ministry is uneducated, theologically at least. But why boast about it? Surely the results have been disappointing enough! I am not criticizing individuals, but our mistaken system. All honor and praise to the men who have worked faithfully against this handicap; they have done well and nobly. But the fact remains that we have been far outdistanced by those churches that have trained their ministers. Of course most of our local men are spare time men, earning their living outside of the ministry. We have asked men who

are tired and spent from the day's toil to do the biggest things God ever asked at the hand of man, thinking to save a few dollars in allowance money. We need vigorous as well as trained men. But let us bear in mind that the things that we really need and are worth while we pay for, whether we get them or not.

But a few of our local men are said to be getting their just wants and needs from the church. Are they? Indeed they are *not!* They needed preparation and training, but they have not obtained them. They have wanted to acquire some modern aids and books enjoyed by ministers of other churches, but they have had to forego these things because we have supposed we could get something without paying for it. We have interpreted the law of "just wants and needs" as a chance to "save money"—we really mean a chance to "withhold our offerings"—when in reality it was intended to prompt us to greater service and liberality. We have been penny wise and pound foolish. We have thought in terms of scrimping, meagerness, and we have reaped the reward of an untrained ministry, a membership poor in this world's goods, and a church functioning at low ebb. "As a man thinketh in his heart so is he."

Is the World Growing Worse?

We are solemnly and repeatedly informed that the world is growing worse. "The Bible says so and it must be true." The world cares little for Christianity in general and much less for the true gospel, we are told. Are you sure of that? Read the texts on which you base that doctrine again, and study them. Even if the world *is* growing worse, our preaching it from the pulpit is a mistake. It is pessimism with all its mischievous, harmful, stupefying results. It is a spiritual soothing syrup that puts us to sleep and slows down action. It makes us morbid and suspicious of the world. It deprives us of courage, makes slackers of us, and suggests failure as our goal. Did you ever notice how on the night before election the opposing political leaders each predict success for their cause? They suggest victory to their supporters to spur them on to one last effort. But we administer chloroform to our followers by suggesting victory for the Devil—failure for us. However, this doctrine supplies us with a good excuse for failing to make converts and Christians—and Brother Bronson assures us that back of every excuse is a falsehood.

I am convinced that our view of this doctrine or prophecy is wrong. If the world is growing worse the fault lies with us and the Christian churches in general. The world buys automobiles, insurance, cash registers, aeroplanes, and ten thousand other

useful things, but it will not buy religion that saves! No; it does not *buy* any of these things; they are specialties that constantly seek the customer, and are seldom sought by the customer. Likewise salvation must seek the sinner, for the sinner seldom seeks salvation. If the world is growing worse it is because there are too many foolish virgins among the wise; it is because too many watchmen are fallen asleep; it is because the children of this world are wiser in their generation than are the children of light; it is because we have failed to warn our neighbors; it is because we have not been wise servants, if we are harmless as doves.

The world may be growing worse, nevertheless it is *yearning, hungering, bleeding, dying for salvation*. But with stammering lips, impotent arms, and trembling knees we have failed to respond. The great field is white unto the harvest—and we are unprepared. How hardly shall we be rewarded for the works we do not do. Let us, then, find a way over, under, around, or through every obstacle. Every church shall be rewarded according to its works, not its excuses; then let us quit making them and *get results*.

"Salesmen Wanted: Ministers Preferred"

Did you ever see that kind of an advertisement? I never have. But ministers, and especially our ministers, ought to be so well trained that every sales manager would consider he had won a prize in every minister he could employ. But what are the facts? J. S. Knox, an expert business man and teacher of salesmanship, informs us that one of the great insurance companies places ministers at the bottom of the list as possible successes in selling insurance—not at the bottom of the successful list, but at the bottom of the doubtful list. Think of it! Costly experience, not prejudice, forced them to do that. And ministers ought to be at the top. Do not suppose that selling insurance is "different"; it is not. In both cases a service, a form of salvation is offered the prospect. In both cases the prospect must be influenced to think as we think, feel as we feel, and act as we would have him act. F. H. Luhman, general sales manager for the North Ridge Brush Company, teaches that it requires ten years for one to develop into a real salesman, yet we put our elders, priests, teachers, and deacons, our salesmen of salvation, forward with little or no special training or preparation and expect inspiration to do it all. The province of inspiration, or "liberty," as we call it, in preaching and teaching is to elevate the message to spiritual planes; to illuminate the mind regarding the subject, and enthuse the speaker, giving the power of conviction and faith to his message. That inspiration is not to teach us

the science and art of influencing the public mind is evident from the fact that so many spiritual ministers transgress the laws of this science with consequent scarcity of favorable results. The fact that there are no books, tracts, or sermons claiming to be written by inspiration and teaching salesmanship is full proof that such is not the work of inspiration. Rather has inspiration enjoined us to reason it out in our minds, to study all good books, and to study to show thyself approved unto God, workmen that needeth not to be ashamed; and when we put these teachings to fullest use our ministers will not be classed as near failures, but we shall read in the want ad columns: "Salesmen wanted: L. D. S. ministers preferred."

Result-getting Methods

Failure is the result of ignorance. If our methods are forty-nine per cent right and fifty-one per cent wrong they lead to failure. Fifty-five per cent correct methods may bring a limited success, but we deserve nothing less than 98 per cent correct methods and the resultant full measure of success. Success is just as easy to attain as failure, once we have learned how to apply the laws of success. Why not study, learn, and apply them? Our creed is "All truth." Not that we have all the truth, but that we are seeking "All truth"; not alone in doctrine, but also in the best methods of spreading and continuing it. A few of our ministers have achieved success in their calling, but with their passing went the knowledge they had gained and used—no effort apparently has been made to conserve and use that knowledge. This is unfortunate. Their helpful experiences and result-getting methods should be constantly collected, classified, and forwarded to all the ministry; or at least made available to them. We should not stop here, but search among business men and other churches in our quest for the truth and the best methods of spreading it. We shall need to abandon nothing that is good, but rather to prove all things and hold fast that which is good.

Furthermore, every ordained minister in the church should be taught to apply the most successful and result-getting methods that can be used in his office work and calling. This should include knowledge of salesmanship, which means the ability to cause others to think as we think, feel as we feel, and act as we would have them act. "Scientific salesmanship," according to J. S. Knox, "is not a veneer, an outside polish. It consists in developing the man, physically, mentally, and spiritually, and in teaching him to harness these wonderful forces of his." If scientific salesmen, who are the ambassadors of commerce, seek to develop themselves mentally and spiritually, is it not of far greater impor-

tance that the ambassadors of Christ develop themselves in like manner? Or can we get along without this development and save the expense? It is a truth that the things we really need and ought to have we pay for, whether we get them or not. Ours is indeed the highest priced religion on earth, but as in commerce so in religion, both the world and the church are willing to pay for the best since the best costs the least in the end. Ours is not a cheap, untrained-minister religion; then let us not continue to cheapen it by price-cutting methods. The National Cash Register salesmen are the best trained salesmen in the world, and they get results. Let us make our ministers the best trained ministers in the world, and with the best gospel on earth the glad tidings should spread quickly to all people.

"Twenty Thousand Converts"

President Smith's slogan, "Twenty thousand converts," is a fine start in the right direction, but it needs skillful organization and thorough preparation to bring it about. Merely announcing it to the conference and through the church papers is not sufficient. A program for making twenty thousand converts in a year should be, and would be, backed up by the entire church as one. On this point it appears that in theory we are organically one church, but in some respects at least we are congregationally inclined; that is, we are too loosely bound together as congregations. We are a confederacy, not a union; we are the churches, not the church. We need church machinery set in motion that will cause us to function as one.

For a practical suggestion on this point, suppose each district and branch be given a quota of converts to make and the general church officers organize to help them reach it. It would be an excellent plan for the general officers of the church to map out a program of missionary meetings to be held wherever possible throughout the entire church. What a lot of unity, enthusiasm, and spirituality it would generate! To secure the best results, only the best trained speakers should be selected, with the meetings assigned to each speaker arranged in geographical order. It might be practical, occasionally at least, for every speaker to use the same subject, on the same evening, just as was done during the wonderful Zion Builder Series.

Missionaries not qualifying as trained speakers would be willing to sacrifice personal importance for the success of the effort. Those skilled in tracting and personal interviews should train the others for this work. Some of them could be sent in advance to prepare the way for each effort, by preaching, organizing and conducting daily prayer meetings, engaging meeting places when necessary, and super-

vising the advertising programs. They would not do all the work, of course, but would train the local workers along the same lines they themselves had been trained, especially in tracting and advertising. Activity generates enthusiasm.

The Publicity Department should be working full blast in fine harmony with the national campaign. Bulletins should be sent out almost daily with suggestions, reports of results, experiences, number of baptisms, etc. Perhaps access to the secular press could be more readily obtained with free publicity and paid advertising when a national effort is being made, than when there are fifty disjointed efforts going on. The wonderful radio, too, might be called into service. The more completely organized and planned such an effort would be, the proportionately less expensive it would be, and the more productive of results. Are we ready, Saints, to step forward as one in a grand effort to make twenty thousand, yes, fifty thousand converts in one year? It can be done; it will be done.

Aiding the Local Ministry

But why fifty thousand converts without a competent, active, well-trained, and well-organized local ministry to care for them? If the missionaries and their work need special attention, and they do, the local ministry and their work need it even more. It is my firm conviction, based on fifteen years of experience and observation, that no man should be permitted to assume the important office and responsibility of branch president without a course of instruction and training along the lines of his duties, how to conduct branch work, and the church's policies regarding branches, their history, form, purpose, etc. It may not be practical for him to attend school for this purpose, but a well-written and instructive correspondence course would fill the need. And oh, what a lot of grief, perplexity, and contention it would save! So far as I know, there is not a single book listed in the Herald Publishing House catalogue, the purpose of which is to aid a Latter Day Saint pastor in his problems. We are long on doctrinal books and tracts, we bristle with arguments, but we are short on *how* to put the teachings of Christ and the church into effect. Not only would I urge a course of instruction for branch presidents, and books prepared and published for their benefit, but I would also urge that there be pastors' meetings at the district reunions and conferences, and oftener if possible. Quorum meetings where possible may be helpful, I do not know, having never had the privilege of attending one; but I am sure that the exchange of ideas at pastors' meetings would be a wonderful help if conducted by a capable elder or district president.

Some house-to-house salesmen receive from several days to a month of training before they are sent out by the firms employing them, and their training is carried on continuously during the period of their employment. But what about our house-to-house men, the elders (not presiding), priests, teachers, and deacons? Their work is sufficiently difficult and of sufficient importance to demand training, is it not? After they are called and before they are ordained they should be given at least ten or twelve hours of training by the pastor or some one qualified to instruct them how to perform their new duties. Perhaps tracts or leaflets should be given them to study and learn and keep for reference. Duties of Branch Officers, by E. A. Smith, is fine but not extensive enough; that is, it does not deal with problems, and methods of meeting them. After ordination, study and training should be continuous, regular reports required, and attendance at priesthood meetings insisted upon wherever possible; and no minister should be considered in good standing who without good reason will not perform the duties of his office. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

A New Field for the "Priesthood Journal"

There is a new and broad field for another church paper, and undoubtedly the *Priesthood Journal* is the logical paper to enter it. If it were several times its present size, published at least monthly, and laden with result-getting experiences and suggestions for the pastor, the priest, the teacher, and the deacon, what a grand service it would be to the ministry.

One department of it should be filled with instructions, suggestions, experiences, and results, for the branch presidents, district and stake presidents. How to get all the local ministry to work and secure maximum results from them; how to aid the local effort of the national missionary campaign; how to aid and cooperate with and secure the cooperation of the Sunday school, Religio, Boy Movement, Women's Department with their Temple Builders and Oriole Girls; how to discourage the practice of theater going, dancing, and card playing; how to minimize factionalism; how to avoid elders' courts, or if necessary, how to conduct them; how to lead prayer and sacrament meetings, and how to conduct baptismal services; and any other problems that may be general should be live topics. In all these problems pastors are now left practically alone, each to work out his own solution.

In another department the priest should find helpful suggestions on how to organize his work; how and where (with the elders) to create new openings;

how to encourage family worship; how to instruct members regarding their family duties; how to encourage and arrange for the baptism of children; and how to solve the many problems peculiar to their work. The teachers' department should teach them tact and the difficult art of the peacemaker; how to discourage hardness and indifference among the members, and when and how to bring a case before the elders.

He may be "only a deacon," but he has a great and important work to do, more far-reaching than acting merely as a janitor, though the latter may be and is a part of his work. His department should aid him in solving the heating, seating, and ventilation problems; suggest ways and means of collecting finances for local expenses; how to care for the church buildings and grounds, keeping them insured, in repair, and attractive in appearance; and how to do solicitor work for the bishop and his agents.

Do you not get a vision of the wonderful work there is before every branch officer of this church? Surely the Reorganized Church of Latter Day Saints is a sleeping giant; how long shall it be before it is awakened to hasten its work in its time?

The Hidden Treasure and the Field

Saints, brothers and sisters, you and I believe in this church. We believe that in it we have found the pearl of great price, the perfect law of the Lord. We adore it as the divine truth restored from heaven by the messengers of God. Some of us have died for it; now shall the rest of us live for it? It is indeed the marvelous work and a wonder that we are associated with, but are we a *part* of it? are we *doing* a marvelous work and a wonder? or are we but the awestricken multitude at the foot of thundering Sinai? We have so long marveled at its splendors that perhaps we have forgotten to become skilled in the presentation of it to others. We have bought the field wherein the treasure is, but we have neglected to search for the treasure.

Just as we teach that faith without works is dead, so must we also learn that a doctrine unexpressed in action is of no value. This church was not built to admire for doctrine, titles, and beauty, but to get results—to save dying humanity. This church above all others will be rewarded according to its works, not its pleas of self-justification. Then let us remember that above all things, above claims, teachings, titles, above our rights and the rights of all other churches, is the right of the sinner to be saved. If we do not save him, and some other church, in spite of their defects, does, to them will go the reward. Our true doctrine, miraculous gifts, and marvelous organization alone will not save the sinner, but in this setting we must function at highest effi-

ciency and as one or lose the reward. Lest we claim too proudly that we are latter-day Israel, let us be admonished that of the very stones can He raise up a church to carry His words into effect.

There is a human element in this church that shall be and is the deciding factor, whether we are the church best fitted to save or not. Too long have we existed with too meager results; let us awaken and teach all nations. If the world is growing worse, who is to blame? Is the arm of salvation shortened? is it weak? No; but it is not sufficiently active. To us belongs a large share of responsibility if iniquity abounds and the love of many wax cold. Let us awaken and go out into the night of storm, rebellion, hate, sorrow, and sin, and carry the message of salvation to poor, bleeding humanity. Mankind needs salvation; mankind wants it; mankind will accept it if we will but convince them that we are genuine. Is it not written that every knee shall bow and every tongue confess?

But before we go forth with the message, let us become great in love, welded in unity, and skilled in the methods of presenting the message; let us study all good books, to the end that men in greatest numbers may be saved. In the name of him who is the Savior of the world, let us so labor that we shall become workmen that need not to be ashamed, rightly presenting the word of truth; and remembering that every church shall be rewarded according to its works, let us learn to function efficiently in the highest sense. To this end shall we labor and pray, God helping us. Amen.

Handel's "Messiah" is to be sung at the opening of the New American Royal Building in Kansas City, on the evening of November 18, by the Lindborg Oratorio Society, of Bethany College, Lindborg, Kansas. This aggregation of singers is famous for having specialized on this wonderful production.

The United States Government has provided for the recall of mail by the sender on the theory that a letter belongs to the sender until it is received by the addressee. Naturally, the expenses of the return of the letter must be met by anyone who wishes to recall. This applies even if the letter has left the city, providing the expense of telegram or cablegram both ways is prepaid and a satisfactory reason given for its return and proof of original authorship. This does not apply in the case of mail to Great Britain or its colonies, because according to English law a letter once mailed belongs to the person addressed and is accordingly delivered. This provision in the common law has been modified by Federal statute in America.

OF GENERAL INTEREST

Pay for Conference Delegates

Delegates to our recent General Conference will no doubt be interested in the following item from the Toronto *Daily Globe* of September 30, concerning the Canadian Conference of the Methodist Episcopal Church:

"One western visitor who watched the conference vote an allowance of \$1.25 per day for meals to each delegate, expressed in an undertone his doubt as to the feasibility of stretching that amount to cover two visits to a restaurant, and car fare, but the vote went through without protest. Another delegate thought that \$3.50 per day for meals on the train was too much, and suggested \$3, but failed to secure support. Conference adopted the \$3.50 without further question. In addition to meal allowances, each delegate draws transportation charges, cost of berth, and necessary hotel expenses while en route."

There are 378 delegates in attendance, 11 of whom are women. This is the first time that women have been admitted as delegate members in such a conference. Delegates came from all over Canada from the twelve Methodist districts into which the Dominion is divided. They were allowed railroad fare and a per diem allowance while traveling, as well as at the conference. The small amount allowed for expense at the conference would be a strong inducement to complete the work within a reasonable time.

Recent Finds in Relics of Lost Race

In the southwestern corner of Idaho, near the Oregon and Nevada line, some new finds have been discovered in a deserted section by Robert Limbert, of Boise, Idaho. An account of his finds, with photographic illustrations, appears in the *Popular Science Monthly* for November, 1922.

"More than thirty acres of rocks in the sage-covered plain near the junction of Battle Creek and Deep Creek in southwestern Idaho are covered with hieroglyphics," the account reads. "Two distinct types of rock writings have been found. One is the ideograph or sign type, similar to those discovered on the ancient rocks of China; the other is the pictograph type, used extensively by the early Indian tribes of America."

It is said that there are more than twenty mounds near by, all pointing north and south, and in the same vicinity are strange caves which have never been explored.

So far it is not known whether these records are

left by people contemporaneous with the cliff dwellers or whether they are earlier work.

From the *Santa Fe Magazine* for October, 1922, we learn that some interesting hieroglyphics have been discovered of late in rocks on the Carriza plains of California. The place is called Painted Rock and measures approximately three hundred by twelve hundred feet and rises more than a hundred feet above the plain. The walls and ceilings are covered with drawings and paintings which indicate that these people living in the misty past were sun worshippers.

William P. F. Ferguson, archæologist and author of Franklin, Pennsylvania, was on his way east Wednesday after announcing that he had discovered the ruins of an ancient city, inhabited probably one thousand to two thousand years ago, on Isle Royale, off the north shore of Lake Superior.

Mr. Ferguson announced he would return next summer with another expedition to conduct further explorations of the city, which was situated, he said, on the southerly side of the island and consisted of a series of semi-underground dwellings.

"Most everyone knows," Mr. Ferguson said, in making known his discovery, "that copper was mined on Isle Royale many years ago on land now covered with pine trees. The island is covered with traces of these mines and yet almost nothing has been done to explore the workings.

"No one has found any of the remains of the old miners, although there are many stories of finding tempered copper weapons. I have found several stone hammers, each supplied with thongs.

"A writer named Gilman was authority fifty years ago for the report that the town existed, but his description and location were vague."

Further details concerning the uncovering on Isle Royale of what he believes to be remains of homes used by miners of the Stone Age while taking copper from Isle Royale were given by William P. Ferguson, archæologist, of Franklin, Pennsylvania, who is in Port Arthur while on his way home from his summer activities.

"Isle Royale is definitely placed as a Stone Age mining district," he said Wednesday. "Mining was in progress there at least one thousand years ago; how much longer we do not know, but we found pines six feet in diameter growing on the ancient rock dumps. We found an area covering at least half a mile in width and two miles long, over the whole of which we found remains of human habitations.

"There were larger pits which had been dug for homes. They ranged from eight to ten feet deep and they were protected by carefully built stone walls which kept them free from water, and apparently had been covered by wooden roofs. They, incidentally, used communal dwellings, as some pits were twenty by forty feet in diameter and one, which may have been a fort, was fifty by eighty feet.

"These people mined in solid rock the whole island over, but did not dig their shafts more than twenty or thirty feet deep. Their tools were black, egg-shaped stones of great hardness which are found on the shore of Black Bay, on the north shore of Lake Superior, but not on Isle Royale."—*Saginaw* (Michigan) *News Courier*.

Decadence of Morals

The Christian Work, an undenominational periodical, reviews a series of articles by Doctor Bernard I. Bell, president of Saint Stevens College, in the *American Church Monthly*, on the moral revolt of the younger generation.

He has conducted a series of conferences in one of our great universities and concludes that "our young people are not inquiring, What is the content of the accepted and conventional morality? They know what that is, but they want to know why they are bound by it. They want to know why they should remain chaste, honest, truthful, or should practice self-denial. They demand, in other words, a rationalization of morals. They have been educated to regard themselves merely as animals; there has also followed an over evaluation of sex. As one student said, "Ethics means just what is customary. Why should I be a slave to mere convention?"

A London clergyman is reported as saying to Doctor Frederick Lynch, editor of the *Christian Work*, that the young men and women of to-day are not questioning the doctrine of the church; they are questioning the validity and reasonableness of its morals and ethics. It is not the Apostles' Creed they are concerned about, but the ten commandments and others.

Doctor Bell, in a later number gives what he considers to be the reasons for this condition and emphasizes the church's responsibility for education. The great university is not concerned primarily with religion, nor even with character or manners; its direct business is research and technical education. There is more real tolerance and sympathy towards other people's religion in the small church college than is found in the large undenominational university.

The main point that Doctor Bell emphasized is that the young people of to-day have no moral sense,

because they have no spiritual and religious background.

International Friendship

Nearly two hundred delegates met in Copenhagen in August as members of the World Alliance for International Friendship. This is a department of the movement for a united Christian church and has for its purpose peace between Christian nations.

When they met two years ago, according to *Christian Work*, the delegates from the Balkans would hardly speak to each other, because of trouble over religious minorities, and the French and Germans both came protesting. This is now past; the French and German delegates met frankly and courteously in open conference and straightened out their difficulties. The Germans admitted the mistakes made; there was a spirit of reconciliation on both sides, and a spirit throughout the meeting in favor of another and greater international conference meeting in an atmosphere of Christian brotherhood, to cope with the great problems now menacing the peace of mankind.

Another resolution, proposed jointly by the French and German delegates was: "The churches of the world strive together for the attainment of universal peace, which cannot be successfully realized without both mental and spiritual disarmament."

An Illustrated Lecture

On October 17, to a crowded roomful of people, Elder Charles F. Putnam showed about seventy stereopticon slides at the Church of Christ building on the Temple Lot.

The subjects included pictures of ancient American ruins, pottery, animals, etc., which substantiate the Book of Mormon story. His lecture accompanying was interesting and the entire evening's program was educational.

Elder Putnam carries with him about three hundred slides and a stereopticon machine. "The little machine has caused many baptisms," says Brother Putnam. Probably he uses archaeological subjects in this way more than any other missionary in the church.

He has a handbill with a small picture of himself on it, and the following wording, which he says never fails to fill the house with an audience. It reads:

WHENCE CAME THE RED MAN?

See the pictures of the ruins of palaces, temples, forts, towers, roads, aqueducts—that a once great race of people built in this land of America. See the skeleton of the great monster that measured 87 feet from the tip of his tail to the tip of his nose. Once he roamed at will over this land of ours. Astounding evidence along archaeological lines is at hand. You may not agree with us, but you are welcome to-night at the L. D. S. church at 8 p. m. where these pictures and evidence will be on the screen. You are welcome and there is no admission charge. Room for all. Elder Charles F. Putnam will be the speaker at the —

L. D. S. CHURCH—8 P. M., TO-NIGHT

LETTERS AND NEWS

A Foretaste of Self-consecration

It has been so beautifully defined by Brother Joseph Flory and Brother I. M. Smith. It seems that it will do everything for us. It will purify and sanctify and remove all kinds of dross; then carnality will find no place among us, for we will be born again and adapted to the new life. Then we will sell our goods without extortion for we will love our neighbors as ourselves and will love our enemies, and bless them that curse us, and do good to them that hate us, and pray for them that spitefully use us and persecute us.

The stewardship plan will affiliate right along with it like drops of oil that cannot be separated. We will not care to sail on flowery beds of ease, but will want to be tested and tried as gold in a furnace. We will love the Lord's chastening hand, for he loves those whom he chastens to bring nearer and closer to him. Oh, how blessed will be they who abide this testing, refining process for the church militant. Thus is our foretaste of the fruits of self-consecration.

Many of us are only on the threshold of the kingdom, so let us consecrate self, each family apart, and enter in and occupy the glorious opportunities which the Lord has provided. Words are inadequate to explain the sublime grandeur of the celestial law, including the law of tithing which is beautiful.

Brother Ralph W. Farrell and others have cleared their skirts of our condemnation by their timely warnings to our rescue. May the Lord help us strictly to heed the Christlike admonitions that we may esteem the Lord's messengers as angels of light who are struggling hard to see that his law is kept.

MRS. M. J. STRAUSS.

Fijian Marriage Customs

Peter Laurie, of Australia, writes that in *Islands Far Away*, by Agnes Gardner King, a niece of Lord Kelvin, on page 177 appears the following:

"It was formerly the universal custom in Fiji for boys, as soon as they reached the age of adolescence, to leave the parental roof at night, and sleep in a large *mbure* set apart for unmarried men. Here also the married men generally slept during the long period when the wife was suckling her child (about three years). Women were never admitted to this *mbure*. The missionaries, in trying to establish family life according to our ideas, interfered with this custom, so that it is now found only in the more remote parts. The morals of the people, however, have suffered in consequence.

"The Fijian women generally nurse their children for a long time, partly because they have no other food adapted to them while they are young. They never have babies in quick succession, as it is thought highly improper and wrong, and in former days a woman's family punished her husband in a summary manner if a new infant appeared on the scenes sooner than they considered right. They say that the reason Englishmen as a rule 'are such shrimps' is because the families are too numerous, and the members too near of an age."

We think that the facts above related are now quite well established, that these so-called savage people, and the same is true with other savage people, allow three years between children; also that they have their puberty customs. It is quite a live subject and is variously discussed by different writers as some on the other hand claim to find a certain promiscuity or certain peculiar habits. Brother Laurie writes

suggesting this as an interesting subject to discuss, "The heathen who know no law will have part in the first resurrection," evidently referring to those who keep the law that they do know and are careful in their habits.

Abraham Lincoln a Prophet

Statements attributed to this great man in which he seemed to have a foreknowledge of his end.

This great man, though dead for many years, yet speaketh, and in his unique manner gives us his wonderful observation in his day and time. It is with the hope of helping some one to know him from his own words, that I essay the task of compiling statements from the history of the past.

This answer was drawn out by an earnest appeal of one of his ardent admirers who approached him relative to the opposition that was working against him, and especially his administration as President of the United States:

"Man must not care where and when he will die, provided he dies at the post of honor and duty. But I may add, today, that I have a presentiment that God will call me to him through the hand of an assassin. Let his will, and not mine, be done!" Quoted from a book written by the Reverend Mr. C. Chiniquy, a Frenchman, in *Fifty Years in the Church of Rome*, page 695.

"But I see no other safeguard against those murderers, but to be always ready to die, as Christ advises it. As we must all die sooner or later, it makes very little difference to me whether I die from a dagger plunged through the heart or from an inflammation of the lungs. Let me tell you that I have, lately, read a passage in the Old Testament which has made a profound, and, I hope, a salutary impression on me. (Here are these passages.) Deuteronomy 3: 22-28: 'Ye shall not fear them; for the Lord your God shall fight for you. And I besought the Lord at that time, saying: O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there, in heaven or in earth, that can do according to thy words, and according to thy might! I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But God was wroth with me for your sakes, and would not hear me: and the Lord said unto me, let it suffice thee: speak no more unto me of this matter. Get thee up unto the top of Pisgah, and lift up thine eyes westward and northward, and southward and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.'

"I have read these strange and beautiful words several times, these last five or six weeks. The more I read them, the more it seems to me that God has written them for me as well as for Moses. Has he not taken me from my poor log cabin by the hand, as he did Moses in the reeds of the Nile, to put me at the head of the greatest and the most blessed of modern nations, just as he put that prophet at the head of the most blessed nation of ancient times? Has not God granted me a privilege, which was not granted to any living man, when I broke the fetters of 4,000,000 of men, and made them free? Has not our God given me the most glorious victories over our enemies? Are not the armies of the Confederacy so reduced to a handful of men, when compared to what they were two years ago, that the day is fast approaching when they will have to surrender? Now, I see the end of this terrible conflict, with the same joy as Moses, when at the end of his trying forty years in the wilderness; and I pray my God to grant me to see the days of peace and untold prosperity, which will follow this cruel war, as Moses asked God

to see the other side of Jordan and enter the Promised Land. But do you know that I hear in my soul, as the voice of God, giving me the rebuke which was given to Moses? Yes! every time that my soul goes to God to ask the favor of seeing the other side of Jordan, and eating the fruits of that peace, after which I am longing with such an unspeakable desire, do you know that there is a still but solemn voice which tells me that I will see those things only from a long distance, and that I will be among the dead, when the Nation, which God granted me to lead through those awful trials, will cross the Jordan, and dwell in the land of promise, where peace, industry, happiness, and liberty will make everyone happy, and why so? Because he has already given me favors which he never gave, I dare say, to any man in these latter days. Why did God Almighty refuse to Moses the favor of crossing the Jordan, and entering the promised land? It was on account of his own nation's sins! That law of divine retribution and justice, by which one must suffer for another, is surely a terrible mystery. But it is a fact which no man who has any intelligence and knowledge can deny. Moses, who knew that law, though he probably did not understand it better than we do, calmly says to his people: 'God was wroth with me for your sake.' But though we do not understand that mysterious and terrible law, we find it written in letters of tears and blood wherever we go. We do not read a single page of history without finding undeniable traces of its existence. Where is the mother who has not shed tears and suffered real tortures for her children's sake? Who is the good king, the worthy emperor, the gifted chieftain, who have not suffered unspeakable mental agonies, or even death, for their people's sake? Is not our Christian religion the highest expression of the wisdom, mercy, and love of God? But what is Christianity if not the very incarnation of that eternal law of divine justice in our humanity? When I look on Moses, alone, silently dying on the Mount Pisgah, I see that law, in one of its most sublime human manifestations, and I am filled with admiration and awe. But when I consider that law of justice, and expiation in the death of the Just, the divine Son of Mary, on the mountain of Calvary, I remain mute in my adoration. The spectacle of the Crucified One which is before my eyes, is more than sublime; it is divine! Moses died for his people's sake, but Christ died for the whole world's sake! Both died to fulfill the same eternal law of the divine justice, though in a different measure. Now, would it not be the greatest of honors and privileges bestowed upon me, if God, in his infinite love, mercy, and wisdom, would put me between his faithful servant, Moses, and his eternal Son, Jesus, that I might die as they did, for my Nation's sake! My God alone knows what I have already suffered for my dear country's sake. But my fear is that the justice of God is not yet paid: When I look upon the rivers of tears and blood drawn by the lashes of the merciless masters from the veins of the very heart of those millions of defenseless slaves, these two hundred years: When I remember the agonies, he cries, the unspeakable tortures of those unfortunate people to which I have, to some extent, connived with so many others, a part of my life, I fear that we are still far from the complete expiation. For the judgments of God are true and righteous.

"It seems to me that the Lord wants, to-day, as he wanted in the days of Moses, another victim—a victim which he has himself chosen, anointed, and prepared for the sacrifice, by raising it above the rest of his people. I cannot conceal from you that my impression is that I am the victim. . . . My escape from their hands, since the letter of the pope to Jeff Davis has sharpened a million of daggers to pierce my breast, would be more than a miracle. But just as the Lord heard

no murmur from the lips of Moses, when he told him that he had to die, before crossing the Jordan, for the sins of his people, so I hope and pray that he will hear no murmur from me when I fall for my Nation's sake. The only two favors I ask of the Lord, are, first, that I may die for the sacred cause in which I am engaged, and when I am the standard-bearer of the rights and liberties of my country. The second favor I ask from God, is that my dear son, Robert, when I am gone, will be one of those who lift up that flag of liberty, to the end of his life, as his father did, surrounded by the millions who will be called with him to fight and die for the defense and honor of our country."—*Ibid.*, pp. 706-709.

This conversation occurred a short time before his assassination by the hand of a murderer sent by those who had undoubtedly fostered and fed him for this very act.

We generally speak of prophets as members of our church. Let that be what it may, yet here was a prophet who was a Christian man, and who understood what was to take place in the near future as touching his work and the problems of the Nation to which he was thoroughly consecrated. Though my people came from the South before I was thought of, yet they left there because of the situation that was apparent to every thinking person, that sooner or later (1832) it would bring a division between the North and South. Good people are often mistaken, and it is useless to abuse them for their misunderstandings, but to pity and help them to make discoveries of better way of doing things should be our method of procedure.

I could file the reason why the President of these United States spoke as he did at that time, but alas! Why should we keep the sins of a people before them, when they have departed to some extent from those unhallowed precepts of the Dark Ages? May we never be led to such conditions as many of our fathers and mothers had to submit to.

Respectfully I subscribe myself your colaborer,

A. H. PARSONS.

Thrift Talks

Cyrus Nelson was a farmer boy; a good-natured, hard-working young man who loved the soil and rural life. Cyrus was never out of a job at good wages. The farmers for miles around would be glad to hire him, and already he was drawing twenty-five dollars a month more than any "hired man" in the neighborhood.

Effects obey their causes by immutable laws. The reason young Nelson, at twenty-five dollars above the average, was still in demand, would be as true when applied to any other man. Cyrus Nelson took a genuine interest in his employer's farm. He could see things that needed to be done even on rainy days. On stormy nights, or when the stock was sick, he looked after it as though it were his own. He was kind to the children, pleasant and helpful about the house, and was able to accommodate himself to every condition. Men who never earn more than they get, will never get more than they earn. Thrift creates tithing.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Indian Meeting

Much interest was manifested in the meeting Monday evening, October 16, at General Conference, called an Indian meeting.

It was in charge of Elders A. H. Christensen and Hubert Case. Prayer was offered by Jack Koshiway, one of our Indian brothers of Oklahoma.

Elder Christensen spoke for about ten minutes at the beginning of the session. Evidently he summarized the points he intended to make in his sermon on "Grafting in the tame olive branches." That it is easier to convert the Lamanites than the Gentiles was suggested by the brother. "It is easier," said he, "to graft in these branches than wild branches. This church should not have, as other churches have, an Indian department, but they should be accepted as brothers and sisters on an equality with the rest of us. The fact that we had already manifested that spirit has had much to do with our favorable reception by the Indians.

Believing that the priesthood of the Lamanites, continuing down from ancient times, makes them natural branches ready to be grafted into our priesthood tree, the speaker believed the Indian mission work should be continued. We must first go to them so they will be able to come to Zion.

A verse was recited by a wee Indian girl, Birdie Koshiway, daughter of Brother Jack Koshiway.

"Our charge" was the theme of Elder Case, which was defined as the Book of Mormon. Briefly he reviewed the situation among the Indians. The Omahas, Winnebagoes, Sioux, Shoshones, Chippewas, Iowas, Otoes, Cheyennes, Arapahoes, Utes, Poncas, Osages, Little Kaw, Kiowas, Commanches, Wichitas, were mentioned; and from most of these we have made converts, with many believing.

The Book of Mormon has not been put to work, quoted Brother Case, from a conversation with Sister Christiana Salyards.

The Indian wants the truth, the light. He prays for it, and therefore is ready for it. Brother Case is an enthusiast about the Indian work, and thinks it should be prosecuted with much vigor. "We have not thrown away our efforts. We have almost as many Indians in the church now as we have natives in the Society Islands," said he.

The song, "Where he leads me, I will follow," was sung, and a verse suggested by Brother Koshiway added:

"We have wandered long in darkness
But have found the narrow way."

The address of Brother Koshiway, following, was typically simple and full of the effective metaphor of the Red Man.

Though not wearing the costume of the Indians, he donned a war bonnet and blanket and demonstrated with the aid of Brother Case the coming together of the Book of Mormon and the Bible. His great-grandfather was a chief, and the oral tradition was that a religious authority passed down through the generations.

When he saw the trend of the recent conference he said he felt to say, "If you white people won't accept of the gospel, we Lamanites will, and come in and build up Zion ourselves."

The processes in his conversion were interestingly presented. He was interested in religion, but felt that the churches were not preaching the gospel in its fullness. When he heard the Saints he was interested, and especially in the Book of Mormon as a record of his fathers.

The fulfillment of the promise that the Lamanites would become a white and a delightful people was being literally fulfilled. The acceptance of and living of the gospel seemed

to bring the whiteness suggested. Excepting "perhaps a little bottleful" of French blood, Brother Koshiway is a full blooded Otoe.

He explained the religious significance of the apparel and ornamentation worn by the Indians. Some exceptionally beautiful garments were shown.

Brother Christensen reported that the sending of the *Ensign* to the Indians by those who would send their papers to addresses furnished is a success and the plan will be extended.

A trio in Indian tongue was sung by Brother Koshiway, wife, and daughter, and the audience joined in the English version of the same song, "God be with you till we meet again."

Missionary Work for All

A short time ago the author of the following article was requested to prepare a brief story to be used in connection with our Foreign Mission Christmas Offering Campaign. She succeeded so admirably that we are giving the *HERALD* readers the benefit of her contribution as printed in *Stepping Stones* of October 15. This is one of a series of short articles which have been running in our Sunday school paper about our missionaries laboring abroad and their missions. Read them. Your interest in our missions will be quickened and your knowledge of their scope enhanced.

Superintendents and *teachers* can assist in this worthy cause by calling the attention of their school or class to these Christmas offering articles.

We will publish the picture of the Sunday school having the highest average-per-member offering for 1922, in the next issue of the *Blue Stepping Stones*. There are a few of the thermometer designs left which will be mailed to superintendents upon request.

Your colaborer, **BENJAMIN R. MCGUIRE,**
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

THE 1922 CHRISTMAS OFFERING FOR FOREIGN MISSIONS

By Tevaite

Tahiti is a very, very small land—so very small compared with this great, large country of America, but it is our land, our birthplace, our land of inheritance. Tahiti is a little larger than the other small lands or islands of the sea. It is there that the steamers from strange or foreign lands stop. Many hundred tourists come ashore.

Our homes are very near the ocean; every one of us have seen the big body of water called the Pacific. We fish and bathe in it. We have little land and lots of water, while in America you have much land and little water.

You are accustomed to a great many things which are not known by us. It is surprising the many things here that we know nothing about. The large churches, schoolhouses, factories, and many, and many other things.

It gave me great joy to attend the Sunday school in Independence. I was astonished at the attendance, so many, many times larger than our little Sunday school in Papeete. There, we have one or two classes of children, two classes of young people, and two classes for the older ones, not more than that.

In the beginning, we did not bring our offering for Christmas until Christmas Day. That day we brought and gave our money, but now we bring our Christmas offering every Sunday.

My people are diligently trying to do the Lord's work. They are uplifted and strengthened by the marvelous things

that the foreign missionaries make known to them. Their great desire is to know, "What is the condition in Zion?" They are trying to build up the kingdom of God there as you are here; also the priesthood, they are trying to fulfill their office. All the departments of the church are active.

It is now nearing the end of my fifth month among you.



Mrs. Anna a Avivi at the reader's left and Miss Tevaite Petis at right. Sister Tevaite, the author, returned to America with our nurse, Ethel Hanson, and is now studying to prepare for church service among her people. Both of these sisters are ardent Sunday school supporters.

I have seen and learned many things which are helpful to me, and I hope before the cold weather, that I hear of but know nothing about, is over I will have learned much more that will be beneficial to my people.

The *Central Christian Advocate* for October 18, 1922, again makes a comparison between the Book of Mormon characters and Egyptian hieroglyphs. We have repeatedly pointed out the absurdity of this comparison. Any person who knows enough to note the Egyptian hieroglyphs knows also how decidedly different such characters are from the demotic script of Egypt. We are planning soon to make such a comparison in reply to some of the attacks made upon these characters which were copied by hand by Martin Harris. But certainly to compare these script characters with the hieroglyphs of Egypt or the pictographs of America is absurd to any student.

Independence

The Quorum of Twelve adjourned last Wednesday, the 25th, and from reliable information secured we are assured that all the sessions were marked by brotherly kindness and the utmost of fraternal good will. Each of the brethren goes to his field or assignment with vigor and hope, to carry the spirit of harmony and affirmation into all the world. Some of them are in charge of definite fields to direct the missionary work. The appointments of the ministry have been turned over to the HERALD for publication this week.

Brothers Garver and Williams have returned to Lamoni, where a conference of the Lamoni Stake will be held. Brother Garver will resign as stake president. Brother Paul M. Hanson has been in Omaha the past few days. Brothers Rush-ton and T. W. Williams are in Independence still, but are planning to return to their homes in California ere long.

Brother T. W. Williams, as superintendent of the Religio Department, which is now being called the Department of Recreation and Expression, has been at work on the local side of his problem in this line. Sister Dora Glines and Doctor G. L. Harrington are also active in these conferences. Conferences are being held with heads of local departments in an earnest endeavor to arrive at a proper basis for procedure in the most progressive manner possible. In the meantime all Sunday schools and Religios and organizations of women are being instructed to continue as at present. Suggestions will be offered via the church papers whereby those who wish may try out new methods.

Brothers J. W. Rushton and J. F. Curtis preached morning and evening at the Stone Church.

President Elbert A. Smith left Friday for Iowa by auto, taking his family. He will visit Garden Grove and Lamoni, and if the weather is favorable possibly drive to Nauvoo.

The radio programs are going out with excellent radius each Sunday at 2 p. m., 360 meters. Last Sunday the speaker was Elder F. Henry Edwards. The previous Sunday it was Elder F. J. Lewis. The speaker on the last Sunday of the conference was Elder Glau R. Kuykendall. The music has been of a high character, Brother George Anway happily securing excellent talent and good variety. The attention given to this by the Central Radio Company is greatly appreciated, and as the Saints install more sets and hear these programs with ease without expensive equipment, isolation will be less disadvantageous. They hear these programs with ease at Lamoni.

The Religio program next Friday evening will consist of a stereopticon lecture by Apostle F. Henry Edwards. He will use slides made from some of the many pictures taken by President Frederick M. Smith while in England last year.

Elder Walter W. Smith was speaker at the annual Homecoming Day services at Des Moines on Sunday. He reports ideal weather, large crowds all day, with the Saints as usual on these occasions serving meals in the basement of the church. Brother Smith preached morning and evening.

Elder S. A. Burgess was called to Lamoni on Saturday to attend the funeral of A. D. Greer, husband of Doctor B. A. Greer, aunt of Brother Burgess.

The manager of the Sanitarium, J. W. Chapman, thanks all who so graciously donated fruits, vegetables, jellies, and preserves on Independence Sanitarium Day, August 31, to the institution.

Beginning next Sunday evening and continuing for seven weeks, the Sunday evening services at the Stone Church will be given for the special benefit of the young people of the Stone Church congregation. The sermons will be preached by younger men of the ministry and those considered spe-

cially qualified to speak to young people. Subjects to be discussed will be current problems of present-day interest to young people. Special congregational singing in charge of Harold C. Burgess. The following list of speakers and subjects have been chosen: Floyd M. McDowell, "A potential Zion"; Frederick M. Smith, "Loyalty, the watchword in Zion"; Walter W. Smith, "Spirituality plus preparedness our slogan"; Daniel T. Williams, "Zion the beautiful"; Roy V. Hopkins, "The two Zions"; John F. Garver, "Zion the pure in heart"; Elbert A. Smith, "Christ the pattern."

Elder U. W. Greene is considerably improved and has been out riding some of late.

Ideal autumn weather has prevailed of late. Heat records for this time of the year have been broken.

The following patients entered the Sanitarium for the week ending October 28: Betty Sue Cameron, J. M. Burnett, Mrs. Ruth Whitmire and Baby Whitmire, and Mrs. Emily Grainger, Kansas City, Missouri; Mrs. B. H. Standefer, Dallas, Texas; Miss Louie L. Hall, Wichita, Kansas; G. W. Johnson, Lamoni, Iowa; J. F. Wortz, Blue Springs, Missouri; George Swain, Madison, Oklahoma; Paul Fiddick, Cameron, Missouri; and the following from Independence: Mrs. C. W. Trego, Clara Hansen, Violet Essig, Beulah Quick, D. S. Lentz, and Lela Peterson. X-ray patients: Mrs. V. D. Ruch, Bevier, Missouri; Mrs. Emily Grainger, J. M. Burnett, Kansas City, Missouri; John Fieldhahn, Levasy, Missouri; Charles Henry Heiszler, and Mrs. J. E. Davis, of Independence.

Kansas City Stake News

Stake missionary, Brother Amos T. Higdon, announces a series of special meetings at the Fourth Church, Forty-third and Garfield, commencing October 29 and continuing.

The home-coming at Second Church was a very happy gathering, many old-time members coming from various parts of the city to be present. The program was diversified but appropriate, consisting of speeches of reminiscent character with vocal and instrumental music. It is an annual affair with them.

The class work of the Women's Department opened all over the stake this week, the organization having been effected before the conference. A large enrollment was had. The Bennington group will study section 4 of the normal training course under Sister Gerber. Mount Washington, section 1, normal training, Lula M. Sandy teacher; Book of Mormon, Sister Sheldon teacher. Armourdale group, section 1, normal training, Sister Oxendale teacher. Argentine group will study with Armourdale. Grandview group will study household management, Sister Jellings teacher. Quindaro group, section 1, normal training, Sister Lula M. Sandy teacher. Fourth Kansas City group and Second Kansas City group will study together at the Fourth Church, section 2, normal training, Lula M. Sandy teacher. Malvern Hill, section 1, normal training, Sister H. O. Hands teacher. Heathwood mission group, section 4, normal training, Ray Lloyd teacher. Social service class will study under the direction of Sister Mary Moats. Forbush Study Club will work under the direction of Mrs. Charles Sandy. The Public Speaking Club every Thursday night under Sister Lula M. Sandy.

The Central class has planned a full day's work for every Wednesday, beginning at ten o'clock; from 10 to 11, section 2, normal training and vocal music, Sister Sandy and Sister Griffith, teachers; from 11 to 12, social service; from 12.30 to 1.30, English, Helen Smith teacher; from 1.30 to 4, millinery or sewing.

A Kansas City, Kansas, class in sociology will meet at the www.LatterDayTruth.org

Grandview church every Monday night and study under the leadership of Brother Merrill A. Etzenhouser, of Independence. This is open to both men and women.

Council Bluffs and Vicinity

About twenty-five of the members of the church attended the conference, and while all have returned to their homes, yet all have not returned with the same ideas in regard to the work of the conference; but I notice that all are entering into the local work as of yore. Some who did not attend, but have depended upon what they have heard, are seemingly more disturbed than those who attended the conference all the way through. While we are somewhat lonely, when we think of the loneliness caused by the vacancies of those who were released from the apostolic quorum, yet with the quorum filled with men who testified of the witness of the Spirit to them of their call to occupy in this responsible position, we feel that there is no reason why the work of the missionary arm should not work with equal or greater efficiency. The church should take upon itself new life, now that the First Presidency and the Quorum of Twelve with the Bishopric are now filled as God appointed they should be. It is not so satisfactory that the Quorum of Seventy is not more completely filled, but it is more disappointing that this last mentioned quorum is not more highly considered in the general councils of the church. May God hasten the day when each quorum may occupy in the place appointed of God and the Saints recognize their importance as ordained of God.

An effective-speaking class has been organized and is being conducted by O. Salisbury. Not enough progress has been made to make any comment, favorable or unfavorable. We trust that good may result to those who may need such development.

The sisters of the Women's Department are each invited to bring a sheet next Wednesday to be sent to the Independence Sanitarium. This seems to be a worthy object. We look for a large number of sheets being supplied.

A class social was held last Saturday evening by Sister Helen Anderson, at her home for her class in the Religio. We learn that a very satisfactory time was enjoyed.

When Elder J. F. Mintun returned from Independence, where he had been in attendance at the conference for near a week, he brought his son from Kansas City suffering with inflammatory rheumatism. He has been confined to his bed since, but is slowly recovering. Several of those who attended the conference returned home somewhat ill; some have not fully recovered yet. It is thought by some that the water was the cause; others that the food was so good that they overtaxed their capacity; while others thought that the social atmosphere was not health giving.

Last Sunday night the Religio hour was occupied by the junior choir in giving a musical for the entertainment of a large assembly, who felt well repaid for their presence. Such development as these young sisters have made is pleasing to the Lord.

Funeral service of Charles Heath, formerly of Logan and Missouri Valley, who came to his death by inhaling gas, was conducted at the undertaker's parlors last Wednesday, and the remains were taken to Neola for burial. The funeral service of Sister Artina Preston Lawrence was conducted at the home of her daughter, Sister Ellis, of Council Bluffs, August 25. This sister was formerly a member of the church in Bigler's Grove in the time of John N. Burton's ministrations. It was a relief to her from over twenty-seven years of confinement to her bed, and all but a few months of that

time in a blind state. Through it all she expressed a patience and saintly fortitude shown by but few of the children of God.

General satisfaction is expressed with the *Daily Herald* as to promptness of its arrival, and the contents found therein. Several would have subscribed for it, but feared that it would not be as promptly received as it should be, judging this matter from experience had in former years with *Conference Dailies*. Much satisfaction has been expressed with the postponement of the building of the Auditorium, and the expenditure of moneys for the general missionary work, for which this church was primarily established. It has been thought a wise act in limiting all family expenditures to a maximum, and yet make that maximum so liberal. May God grant that such principles of economy may have been understood, and so much of the spirit of sacrifice—the spirit of Christ—characterize the Saints, especially the ministry and families, that it will be a pleasure to keep far below the maximum in their expenditures in the family this conference year.

Plans are in view here for a faithful and active conducting of all parts of the church work during the coming fall and winter. The home-coming day will be first provided for. Then will follow Thanksgiving services, which I trust will be appropriate in observing this ordinance of State and Nation, "for the Lord's sake."

Arthur C. Shupe Killed

President of La Junta Branch dies in railway accident.

On September 20 we were called to La Junta by a telegram which stated that our third son had been killed. We immediately started for La Junta to find that Arthur C. Shupe had been instantly killed by being thrown from a railroad motor car while in the discharge of his duty as a boiler inspector for The Atchison, Topeka & Santa Fe railway.

The account of his death as given by one of the men who were with him is as follows:

Three of them were making a trip over the branch lines of the Santa Fe, inspecting the stationary boilers. They had been out two weeks and were on the last lap of their trip, when as they were making a speed of about twenty or twenty-five miles an hour, on a piece of straight track, slightly upgrade, the motor car without any warning left the track, and Arthur struck his head on the rail or the end of a tie, splitting his head open and causing instant death. The other two men were not hurt and the car did not turn over. His body was brought to La Junta for burial, the funeral being in charge of Elder J. D. Curtis. The church was filled with Saints and friends from Lamar, Wiley, and other places, where he had been known and had labored as a servant of the Master.

He was ordained a priest three years ago and later an elder, and at the time of his death was presiding over the branch at La Junta, Colorado.

The work in Denver is still on the upgrade. Two more baptisms lately. The attendance is good; in fact, many times the church is filled, and we feel that we will have to provide a larger auditorium to accommodate our increasing numbers.

The Sunday school, under the management of Sister Brannan, is making wonderful progress. Many of the Saints who have been touring Colorado the past summer have paid us a visit. Two weeks ago Brother A. P. Crooker, of Wichita, Kansas, paid us a visit and preached the Sunday evening sermon. To-day, the 22d, Brother Frank Almond, of the South Sea Island Mission, gave us a splendid sermon.

Brother William Bradbury, wife, and daughter, of Providence, Rhode Island, were worshipping with us Sunday morning.
E. F. SHUPE.

Uncle John's and Aunt Mollie's Farewell

Eight years, two months, and nine days have passed since Brother and Sister J. M. Terry were ushered into their apartments at 102 North Thirty-ninth Avenue, Seattle, Washington, on their arrival from Oakland, California, as missionaries. They were met at the station by Sister Sarah Barney, and others, and were conducted to the above address, which was amply fitted up for housekeeping, with food in the cupboard and fuel and lights, all arranged for immediate occupancy.

We were soon left to rest and look around after the fatigue of moving. Our household goods had preceded us and had been placed by the thoughtful Saints prior to our coming. We had just completed a twelve-year service in Oakland and Northern California District and we now started on a new era in pastoral experiences under new environs.

A hearty and universal reception was tendered us a few days later, at which we were made sensible of the deep and abiding gospel love, all of which caused us to sense the deep and grave responsibility it placed upon us to respond to such confidence and trust. Days ripened into months and years until eight years have passed. In the mutations of time the period of separation from Seattle approached. During this long period of close association in pastoral work the chords of divine love had been strengthened until the question was, How can they be severed?

We chose to linger in the service beyond the time provided for our release, which was pleasing to the First Presidency, but the time of separation came. On the last day of July the Saints gave us a farewell party in the basement of the church. Members and nonmembers assembled to the number of seventy-two. The time was spent in conversation and words of regret. Our dear young sister, Jennie Williams, told us about "taking an elevator," which afforded much amusement; refreshments were served; and a wonderful social spirit was apparent.

One said, "What are we going to do?" Uncle John and Aunt Mollie, as we had now come to be called, were called to the front and after a few touching and appropriate remarks by Elder D. S. McDole, were presented with a token of regard in the form of a purse, which was responded to by the recipients. The event is stamped upon our memory as an evidence of genuine gospel love.

But our departure was not to occur till the twelfth of September, so sacrament Sunday came and a large assembly of Saints, and the Good Spirit. The Lord spoke words of comfort, telling the Saints though there would be removed one whom they looked upon as father, yet the work would prosper and the Saints would be blessed, if they were faithful.

Our household goods being sold and shipped, we were received cordially into the home of Brother and Sister H. R. Tabbut; the parents of the former constituted part of the Jerusalem colony under G. J. Adams. We were in pleasant conversation when suddenly there wafted into the room from outdoors in sweet musical tones, "God be with you till we meet again." Oh, how sweet; how heavenly! All was silent within, and the tears flowed as we listened. What but heaven, who but Christ, can produce such wonderful ties of sweet fellowship?

Soon they entered. It was a band of our dear young Saints whose spiritual minds and divine love had suggested this final demonstration of celestial love. God bless those dear young people. We want to meet them in the sweet future,

where parting sighs will be unheard. We were told by more than one, if we ever needed help in any way to be sure and write them and they would come to our rescue.

On the morning of the twelfth Sister Marian Majors took us in her auto to the station, where we were met again by such staunch friends as Lillie Huch, Gerty Strom, Byron Inslee and wife, Sister Irene Emslie and children, Sister Inslee, Sister King, Emma, and Annie. The cruel train tore us away from many dear hearts and bore us south to Portland, where we hurriedly changed to our quarters on the tourist after a short talk with Brother Larson, who met and helped us. We answered the friendly waves of Sister Larson and Sister Dudley from within the fence. Again we were severed from dear ones whom we knew in Stockton, California, and our course was eastward over deserts and fertile spots, arriving at Zion on Friday evening after eighty hours of travel.

On Thursday night we were invited to the home of Sister P. L. Stillman to spend the evening, when suddenly others began to gather in, and soon the room was filled with former Seattle and British Columbia Saints, also Doctor Rannie.

A very pleasant evening was spent in happy converse and reminiscences. The emblem of purity was there in the form of little Bettie Jean Isenhardt, who received a goodly amount of attention. We are now in Independence and we trust in Zion, and hope to help build up and strengthen, as those who have long worn the gospel harness and delight in the blessed calling.

The blessed friendship of Brother and Sister Thomas McKevit is affording us a welcome home till we can arrange one of our own. We are overwhelmed with delight and astonishment in meeting so many acquaintances of the past, and others who bid us welcome to Zion, the Presidency included.

Church Opening at Lees Summit

On the fourth Sunday in October, the Lees Summit, Missouri, Saints worshiped for the first time in the church building lately purchased by them. The building was till recently occupied by the Methodist people. It has a seating capacity of about four hundred fifty, not including the small Sunday school room. The 11 o'clock sermon by Walter W. Smith was very interesting and profitable. A pleasant time was had during the basket dinner, as there were visiting Saints from Grandview and elsewhere.

Prayer meeting was had at 2.30 in charge of C. J. Hunt, I. M. Ross, and Glauud Kuykendall. Religio at 7.30.

We feel wider opportunities have increased our responsibility, and hope by our diligence that much good may be done. We regret the recent departure of some of our members, the last to leave being Brother L. E. Erter and family. They have located in Independence and will probably attend the Walnut Park Branch. We shall greatly miss Brother Erter, as he was superintendent of Religio and a faithful worker.

Mr. James R. Houghton, who is attending Harvard University this year taking work for an advanced degree in music, has already been chosen out of an unusually large number of candidates as a member of the Harvard Glee Club.

George M. Vandel, pastor in Sioux City, Iowa, received a good report of a recent sermon in the Sioux City *Tribune*. This paper apparently publishes one Sunday sermon each Monday morning, and on October 9 published that by Elder Vandel, together with cut.

Interesting Meetings at Oak, Missouri

We are pleased to learn of some excellent meetings held in the Far West Stake following the reunion at Stewartville, in which Elder Samuel Twombly, of the Far West Stake missionary force, was the speaker.

The Saints at that place, assisted by the Maple Grove choir, are especially to be commended for their cooperation, with the result that much prejudice and misunderstanding has been removed and friends made to the cause.

Brother John E. Hovenga is enthused over this demonstration of what a live branch, with the assistance of one missionary, can do when it extends its hands to assist sister branches in proselyting.

The stake tent was put up on a beautiful spot on the farm of a Mr. Campbell, a member of the Christian Church. The meetings began on September 15, at Oak, Missouri, about twelve miles north of Stewartville. The affirmative manner in which Brother Twombly taught the gospel story is especially noted, and there is an urgent request that he return at some future time to hold more meetings.

Balancing the Christmas Ledger

We have just printed an entirely new Christmas program for our Sunday schools, which we are sure they will appreciate as being distinctively different from those usually to be had. The theme is the spirit of giving and the Christmas offering is featured.

Small schools, middle-sized schools, large schools, all can use it to advantage, and the costuming is simple.

It is international in scope and will be appreciated by Canadians, Australians, British, and others, as well as by Americans.

It was written by Ermina Perkins Kearney, of Clinton, Missouri, a member of the Pen and Ink Club, and was edited by a committee of that club.

The price is 10 cents a copy, 75 cents a dozen. A dozen copies are desirable for the average school. Order at once and you will be pleased with the production.

THE HERALD PUBLISHING HOUSE,
Independence, Missouri.

General Conference Pictures

During General Conference there were some excellent pictures taken of the leading quorums and church officials. Hundreds of orders were taken for these pictures during General Conference, but perhaps you were not present. If you wish any of the pictures, the prices are listed below and we will be glad to mail any of them to you postpaid upon receipt of your check or money order.

- Conference picture, including view of tabernacle, probably 3,000 in picture,\$1.00
- Inside picture of tabernacle business session\$1.00
- Independence Sunday School\$1.00
- Biggest Sunday School Cradle Roll in World\$1.00
- Large autograph picture President Frederick M. Smith\$1.00
- Large autograph picture Bishop Benjamin R. McGuire\$1.00
- Group picture of new "Twelve"\$0.75
- Group picture of new "Presidency"\$0.50
- Group picture "Presiding Bishopric"\$0.50

Send your orders to Graphic Arts Bureau, Box 255, Independence, Missouri.

MISCELLANEOUS

Personnel and Appointments of Ministry

GENERAL OFFICERS OF CHURCH

First Presidency

- Frederick M. Smith.
- Elbert A. Smith.
- Floyd M. McDowell.

Quorum of Twelve

- James A. Gillen.
- John W. Rushton.
- J. Frank Curtis.
- Paul M. Hanson.
- Thomas W. Williams.
- Myron A. McConley.
- John F. Garver.
- Daniel T. Williams.
- Edmund J. Gleazer.
- Roy S. Budd.
- F. Henry Edwards.
- Clyde F. Ellis (ordination ordered).

Presiding Patriarch

- Frederick A. Smith.

Presiding Bishopric

- Benjamin R. McGuire.
- James F. Keir.
- Israel A. Smith.

- R. S. Salyards, Church Secretary.
- P. G. Fairbanks, Assistant Church Secretary.
- G. Leonard Harrington, M. D., Physician to Church.
- Henry C. Smith, Church Architect.
- Walter W. Smith, Church Historian.
- Albert H. Knowlton, Church Auditor.
- Frank A. Russell, Church Recorder.
- Arthur E. McKim, Publicity Agent.

Stake Officers

- R. V. Hopkins, pastor Independence Stake.
- J. A. Becker, bishop Independence Stake.
- J. A. Tanner, president Kansas City Stake.
- F. B. Blair, bishop Kansas City Stake.
- R. S. Salyards, president Far West Stake.
- J. W. Roberts, counselor to R. S. Salyards.
- E. F. Robertson, counselor to R. S. Salyards.
- J. A. Koehler, bishop Far West Stake.
- D. J. Krahl, president Holden Stake.
- F. A. McWethy, counselor to D. J. Krahl.
- W. S. Macrae, counselor to D. J. Krahl.
- C. J. Hunt, bishop Holden Stake.
- I. M. Ross, counselor to C. J. Hunt.
- John F. Garver, president Lamoni Stake.
- Cyril E. Wight, counselor to J. F. Garver.
- A. Carmichael, bishop Lamoni Stake.
- A. J. Yarrington, counselor to A. Carmichael.

APPOINTEES, 1922

- Allen, Arthur, Independence, Second Church, local.
- Anderson, P. T., Denmark, missionary supervisor.
- Bailey, J. W. A., Holden Stake, missionary supervisor.
- Baker, A. M., Northeastern Missouri and Saint Louis Districts, missionary supervisor.
- Baldwin, Richard, Wales, evangelist.
- Baldwin, Mrs. R., Wales, unordained missionary.
- Barmore, A. C., New South Wales, Australia, missionary.
- Bath, William, Kentucky and Tennessee, missionary supervisor.
- Berve, Amos, Nauvoo, local, to take charge of historical buildings.
- Bishop, James E., referred to Presidency and Twelve.
- Blackmore, John, Pittsburg, Kansas, local.
- Booker, Alma, Southeastern Mission, missionary.
- Booker, N. L., Southeastern Mission, missionary.
- Bootman, W. P., Arkansas and Louisiana, missionary.
- Bronson, Eli, Montana, missionary supervisor.
- Bronson, Jott A., referred to Presidency and Twelve.

- Brooner, W. A., Northern California, missionary.
 Brown, B. E., Southeastern Illinois, missionary.
 Burdick, Leon, Indiana and Southern Michigan, missionary.
 Bullard, Richard, England, evangelist.
 Burt, E. N., Northern Michigan, missionary supervisor.
 Burt, G. W., Central and Eastern Michigan Districts, evangelist.
 Burton, P. R., Northeastern Nebraska and South Dakota, missionary.
 Carlile, Joshua, Northeastern and Central Nebraska, evangelist.
 Carpenter, C. I., referred to Presidency and Bishopric.
 Carr, Thomas M., Isle of Pines, missionary.
 Carr, Mrs. Thomas M., Isle of Pines, unordained missionary.
 Case, Hubert, Southern Nebraska, missionary.
 Chase, A. M., Fremont District, missionary.
 Chase, Mrs. A. M., Fremont District, unordained missionary.
 Chrestensen, J. C., referred to Presidency and Twelve.
 Christensen, A. H., Central Oklahoma District, missionary.
 Christy, W. L., Lamoni Stake, missionary.
 Christy, Mrs. W. L., Lamoni Stake, unordained missionary.
 Clifford, C. M., Toronto and Quebec, missionary supervisor.
 Cook, M. H., Portland District, local.
 Cooper, J. L., Northeastern Illinois District, local.
 Corbett, A. J., Victoria District, Australia, local.
 Curtis, E. A., Northeastern Illinois and Kewanee Districts, missionary supervisor.
 Curtis, J. D., Colorado, missionary supervisor.
 Curtis, T. W., Kansas, missionary supervisor.
 Crum, Carl, Spokane District, missionary.
 D'Arcy, O. L., New York and Philadelphia District, missionary supervisor.
 Davey, R. E., Utah and Idaho, missionary supervisor.
 Davies, E. H., Victoria District, Australia, missionary supervisor.
 Davis, Evan A., Eastern Iowa, local.
 Davis, E. R., Arizona, Bisbee objective, local.
 Davis, James W., Australia, missionary.
 Davis, Mrs. James W., Australia, unordained missionary.
 Davis, James, Western and Northern Michigan Districts, evangelist.
 Davis, J. Arthur, Eastern Oklahoma District, local.
 Davison, H. J., referred to Presidency and Twelve.
 Doty, B. H., Central Michigan District, missionary supervisor.
 Dowker, D. E., Southern California District, local.
 Dutton, J. O., Southern Wisconsin District, local.
 Elliott, T. J., Northeastern Nebraska, local.
 Ellis, William D., Western Michigan District, missionary supervisor.
 Erwin, E. A., Arkansas and Louisiana, missionary.
 Ellis, Mrs. C. F., Society Islands, unordained missionary.
 Etzenhouser, M. A., Independence, local.
 Etzenhouser, Mrs. M. A., Independence, unordained missionary.
 Etzenhouser, V. B., Utah District, Salt Lake City objective, local.
 Farrell, R. W., Eastern Iowa and Kewanee Districts, Tri-Cities objective, local.
 Fligg, W. I., Detroit District, Michigan, missionary supervisor.
 Flint, B. C., Southern Wisconsin, missionary supervisor.
 Foo, Prescott A., Hawaii, Honolulu objective, missionary.
 Fry, Charles, British Mission, bishop.
 Greene, Carl F., Germany, missionary.
 Gresty, J. T., New South Wales, Australia, evangelist.
 Grice, J. R., Eastern Michigan District, missionary supervisor.
 Grice, William, Eastern Michigan District, local.
 Griffiths, G. T., referred to Presidency and Twelve.
 Haden, W. E., Clinton District, Missouri, missionary.
 Halb, Jacob G., referred to Presidency, Twelve, and Bishopric.
 Halb, Mrs. J. G., referred to Presidency, Twelve, and Bishopric.
 Hall, Abel, Northern District, England, missionary.
 Hanson, Nels P., Denmark, missionary.
 Harpe, Charles E., Kansas, southwestern, unorganized, missionary.
 Hawkins, C. W., Northern California, San Jose objective, local.
 Harrington, G. E., Spring River District, local.
 Haworth, W. J., New South Wales, Australia, missionary supervisor.
 Hawn, O. J., Northwestern Ohio, missionary supervisor.
 Higdon, A. T., Kansas City Stake, missionary supervisor.
 Holloway, L. G., Des Moines District, missionary.
 Houghton, L., Northern Wisconsin, missionary supervisor.
 Hull, E. B., Hawaii, Honolulu objective, local.
 Hull, Mrs. E. B., Hawaii, Honolulu objective, unordained missionary.
 Hunker, E. Y., Norway and Sweden, missionary.
 Hunker, Mrs. E. Y., Norway and Sweden, unordained missionary.
 Johnson, C. O., Norway and Sweden, missionary.
 Jones, J. H. N., New Zealand, missionary supervisor.
 Jones, C. E., Seattle and British Columbia District, Seattle objective, local.
 Karlstrom, A. V., Society Islands, bishop.
 Karlstrom, Mrs. A. V., Society Islands, unordained missionary.
 Kelley, T. C., Far West Stake, missionary supervisor.
 Kelley, W. H., Northeastern Kansas, missionary.
 Knisley, Alvin, Wyoming, missionary supervisor.
 Koehler, H. A., Chatham and London Districts, missionary supervisor.
 Koehler, Mrs. H. A., Chatham and London Districts, unordained missionary.
 Koshiway, Jonathan, Central Oklahoma, missionary.
 Kuykendall, G. R., Detroit District, Detroit objective, local.
 Lentell, J. R., Des Moines District and Lamoni Stake, missionary supervisor.
 Lewis, George, New South Wales, Queensland, Australia, and New Zealand, bishop.
 Long, E. E., Nebraska, missionary supervisor.
 Loving, A. L., New Zealand, missionary.
 Luff, Joseph, direction of Presidency and Twelve, missionary.
 McConaughy, J. C., Pittsburgh, Youngstown-Sharon Districts, missionary.
 McConley, Mrs. M. A., Australia, unordained missionary.
 McCord, A. E., Northeastern Missouri District, missionary.
 McDowell, W. A., California, evangelist.
 Macgregor, Daniel, Washington State, missionary supervisor.
 Manchester, A. R., Southern Ohio District, evangelist.
 Martin, A. C., Oregon, missionary supervisor.
 Martin, J. F., Kirtland and Pittsburgh Districts, evangelist.
 May, J. Charles, Carolinas, Georgia, Florida, Alabama, Mississippi, Isle of Pines, missionary supervisor.
 Metcalf, J. W., Southern Indiana District, missionary.
 Miller, C. Ed., Toronto District, Toronto objective, local.
 Muceus, Peter, Scandinavia, missionary supervisor.
 Mussell, F. T., Eastern Colorado, Colorado Springs objective, local.
 Neville, W. C., Pittsburgh, Youngstown-Sharon Districts, missionary supervisor.
 Newton, Thomas, West Virginia District, local.
 Ohlert, Elmer C., Germany, missionary.
 Okerlind, O. W., Far West Stake, missionary.
 Osler, William, Alberta District, local.
 Palmer, D. S., Southwest Texas, missionary supervisor.
 Parsons, A. H., Little Sioux District, Missouri Valley objective, local.
 Passman, Harry, referred to Presidency, Twelve, and Presiding Bishopric.
 Passman, Mrs. Harry, referred to Presidency, Twelve, and Presiding Bishopric.
 Paxton, J. W., Southern Missouri District, missionary supervisor.
 Peisker, E. Herman, Queensland, Australia, District, missionary supervisor.
 Pender, Mrs. Fannie, Isle of Pines, unordained missionary.
 Pendleton, S. T., Gallands Grove District, missionary.
 Perkins, D. B., Owen Sound District, local.
 Peterson, J. W., Northwestern Kansas District, missionary.
 Phillips, A. B., Zion, missionary supervisor.
 Pitt, F. G., Northeastern Illinois and Kewanee Districts, evangelist.
 Pitt, Mrs. F. G., Northeastern Illinois and Kewanee Districts, unordained missionary.
 Postma, William, Holland, missionary.
 Putnam, C. F., Gallands Grove and Little Sioux Districts, missionary supervisor.

- Pycock, David, Toronto District, local.
 Pycock, James, Alberta, Saskatchewan, and Manitoba, missionary supervisor.
 Quick, Lee, Clinton and Spring River Districts, missionary supervisor.
 Rannie, Edward, Southern Indiana, local.
 Reeves, G. J., Hawaii, missionary supervisor.
 Rich, C. H., Utah and Idaho Districts, missionary.
 Riley, J. T., Arkansas and Louisiana, missionary supervisor.
 Robinson, A. V., New Zealand, missionary.
 Robley, G. W., New York District, missionary supervisor.
 Rogers, Keith H., Eastern Colorado, missionary.
 Ruch, V. D., Norway and Sweden, missionary.
 Ruch, Mrs. V. D., Norway and Sweden, unordained missionary.
 Russell, R. C., Detroit, Michigan, Chatham and London, Ontario, Districts, evangelist.
 Savage, H. W., Northern California, missionary supervisor.
 Scharfenberg, Charles, Germany, missionary.
 Shakespeare, W. E., Oklahoma, missionary supervisor.
 Sheehy, J. F., Far West Stake, Cameron objective, local.
 Shields, John, Ontario, evangelist.
 Shower, J. D., Southern Ohio, missionary supervisor.
 Silvers, A. C., Western Michigan, missionary.
 Smith, Charles J., Nauvoo District, missionary.
 Smith, H. O., Des Moines and Eastern Iowa Districts, evangelist.
 Smith, I. M., Warrensburg, Missouri, Branch objective, evangelist.
 Smith, S. S., Central Texas, missionary supervisor.
 Smith, W. A., Owen Sound, missionary supervisor.
 Sorden, D. B., referred to members of Twelve in England.
 Sparling, Henry, Southeastern Illinois, missionary supervisor.
 Sparling, William, Minnesota and North Dakota Districts, local.
 Stead, J. D., Alberta District, missionary.
 St. John, S. G., Chatham and London, missionary.
 Stoff, A. E., New York and Philadelphia Districts, local.
 Stone, A. E., New York District, and New York and Philadelphia District, evangelist.
 Taylor, J. R., New South Wales, Australia, missionary.
 Thomas, James A., Northeastern Kansas District, local.
 Thorburn, G. W., Western Montana, missionary.
 Tordoff, W. D., referred to Presidency and Twelve.
 Tordoff, Mrs. W. D., referred to Presidency and Twelve.
 Tomlinson, G. C., Owen Sound, missionary.
 Tucker, D. E., Saint Louis, Missouri, District, missionary.
 Twombly, Samuel, Far West Stake, local.
 Umphrey, Matthew, Central Michigan District, local.
 Vanderwood, J. E., Western Oklahoma and Panhandle of Texas, missionary.
 Vaughn, W. J., Western Australia, missionary supervisor.
 Velt, H. I., South Australia, missionary supervisor.
 Veenstra, Frank, Holland, missionary.
 Warr, A. E., Mobile and Alabama Districts, local.
 Weaver, R. D., Far West Stake, missionary.
 White, Ammon, Kansas City Stake until Spring, evangelist.
 Whiting, Birch, Northern Saskatchewan District, local.
 Wildermuth, J. E., Minnesota and North Dakota, missionary supervisor.
 Wildermuth, L. O., Central Illinois, missionary supervisor.
 Williams, D. J., Nauvoo District, Burlington objective, local.
 Williams, Thomas S., Wichita, Kansas, local.
 Wilson, N. M., Maine, missionary supervisor.
 Winegar, H. E., Eastern Oklahoma, missionary.
 Wipper, F. F., Indiana and Southern Michigan, missionary supervisor.
 Wixom, George H., Eastern Colorado, local.
 Yates, James E., Western Colorado, missionary.

THE FIRST PRESIDENCY.
 THE QUORUM OF TWELVE.

Expert Cleaner Wanted

Bishop B. R. McGuire sends us the following: Brother Carl Wirth, 321 West Mifflin Street, Madison, Wisconsin, is anxious to secure the services of an expert cleaner, spotter, and dyer, who is a member of the church. He must be able to do fancy cleaning and sample dyeing. For a man who can qualify he is willing to pay fifty dollars a week, and the work will be steady, if his services prove satisfactory.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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MISCELLANEOUS 1039

Addresses

Elder J. W. Metcalf has returned to his mission field, and his address will be 226 East Jacob Street, Louisville, Kentucky.

Conference Minutes

EASTERN IOWA. At Muscatine, Iowa, October 20, 21, 22. Patriarch Frederick A. Smith and District President Amos Berve, presided. Reports of the various officers and committees were read and approved. Secretary's report showed a total enrollment for the district of 631. Ordinations of four brethren were ordered and on Sunday, the 22d, Joseph S. Baggerly was ordained to the office of elder, Ora E. Lindsay, priest, and William F. Gimblett, teacher. John Gettett was recommended for ordination to the office of deacon. A splendid spirit prevailed throughout the entire conference, a conference that was full of hope and confidence in the ultimate triumph of the work and of faith and confidence in those upon whom the burden of directing the work rests. The Muscatine house of worship was dedicated Sunday afternoon with the dedication sermon by Frederick A. Smith. The preaching of the conference was done by Brothers W. D. Welday, F. A. Smith, and Wesley W. Richards. All those attending left the conference with enthusiasm for the work and with the determination to move onward and upward. Brother Smith gave eleven blessings during the conference. Muscatine ably and efficiently cared for the conference. Time and place of next conference was left in the hands of district presidency. Wesley W. Richards, secretary.

Our Departed Ones

TAYLOR.—Annie B. Taylor was born October 18, 1862, at Massillon, Ohio. Married Harlem Taylor. Baptized September 13, 1915. Died at Independence, Missouri, September 10, 1922. Funeral from the Walnut Park church with James F. Keir in charge.

McELVEY.—Thaddeus S. McElvey was born in Pennsylvania, July 25, 1842. Married Amanda J. Gillmore, November 6, 1910. Baptized five years later. Died after a lingering illness at his home in Eldorado Springs, Missouri, October 5, 1922. Leaves wife and two sisters. Sermon by R. T. Walters, assisted by J. Pleas Budd. Interment in Eldorado Springs Cemetery.

HILLMAN.—Edwin R. Hillman was born in Pennsylvania, May 15, 1839. Married Emily C. Rogers, November 17, 1864. Baptized in June, 1881. Died September 29, 1922, at Bayard, Nebraska. Sermon by Vivan W. Graybill. Interment in Bayard Cemetery. Leaves seven children, forty grandchildren, and seventeen great-grandchildren. Two children died in infancy.

TRIMBLE.—Edward D. Trimble was born October 28, 1847, in Morgan County, Ohio. Married Esther Larkey, November 10, 1870, who died March 14, 1911. On May 29, 1913, he married Mrs. Frank Smith. Baptized about thirty-five years ago. Died at Fulton, Iowa, October 13, 1922. Leaves one daughter, wife, and seven grandchildren. Funeral from the Saints' Church. Sermon by the Methodist minister, assisted by John Heide.

POWELL.—Lorenzo W. Powell was born in Merthyr, South Wales, July 29, 1853. At the age of five years he came with his parents to America. Baptized at the age of thirteen and took an active part in the work of the church. He applied himself to a study of the faith he had espoused and developed an efficiency in promulgating its teachings enjoyed by few men. In 1884, he was called into the ministry and six years later took up missionary work as a Seventy, at which he was successful for a number of years. Married Jennie Evans, of Kirtland, Ohio, in 1892. Established their home in Kirtland and resided there until his death, August 4, 1922. Leaves wife, one brother, three sisters, and a host of friends. Funeral from the home, with John F. Martin officiating. Being a man of lovable personality and excellent character, and having done much to make this world a better place in which to live, as well as giving hope to many through his kindly ministrations, his death brings a loss to his friends which cannot be measured by tongue or pen.

Excellent Chance to Earn Some Money

An excellent opportunity to earn money for Christmas offering or other good purpose is afforded in the sale of our scriptural calendars which have been very popular the past few years.

They are not only artistic and can well displace the cheap advertising calendars that usually clutter up one's home, but constantly encourage one to meditate upon the scriptural passage that accompanies each date.

We offer two kinds, equally attractive. Read the descriptions carefully and send your order. If preferred, order one for a sample and take orders. We will ship when you want them. Upon request we will send illustrated descriptive matter to help your sales.

In order to help you introduce these beautiful calendars we make this offer: Send us full price for one calendar. Then when you order a quantity later, we will credit you the amount you paid over the quantity rate for the first one. Mention this offer when you order your quantity.

SCRIPTURE TEXT CALENDAR FOR 1923

The Attractive Cover

The cover for the 1923 Scripture Text Calendar is a superlative work of art. The theme of the picture is at once the hope and the tragedy of the ages. Christ is knocking at the hearts of men—seeking to brighten their lives and bring them peace and happiness. It is 9¼ by 16 inches in size.

Paintings by Leinweber

The calendar contains the reproductions of twelve paintings by the great European artist, Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

Twelve Reproductions

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

- JANUARY—Jesus with Mary and Martha.
- FEBRUARY—Jesus Feeding the Multitude.
- MARCH—Rebekah at the Well.
- APRIL—The Annunciation.
- MAY—Simeon's Blessing.
- JUNE—Jephthah's Daughter and Companions.
- JULY—Jesus in the Synagogue at Nazareth.
- AUGUST—Isaac Blessing Jacob.
- SEPTEMBER—Jesus Walking on the Sea.
- OCTOBER—Flight from Sodom.
- NOVEMBER—Abraham and Isaac.
- DECEMBER—The Adoration.

Interesting Collection of Bible Facts

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest relating to it, are found on the back page of the calendar.

A 200-Year Calendar

On the back page of the Scripture Text Calendar is a 200-year reference calendar, by the use of which you can locate the day of the week on which you were born, any important event in recent history, and, in fact, the dates within two hundred years. A table of the Easter Sundays between 1860 and 1950 is given; also a table of Standard Time Around the World. These educational features add to the practical utility of the calendar and enhance its value to old and young.

Special Offer

As both a very praiseworthy and profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of churches and Sunday schools, and other religious societies, the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually, both church and community. It blesses both those who buy and those who sell. Twelve members can easily sell 250; twenty-five members should quickly sell 500. Order now all you can use.

	Cost	Sell for	Profit
100 Calendars	\$ 20.00	\$ 35.00	\$ 15.00
200 Calendars	37.00	70.00	33.00
250 Calendars	46.25	87.50	41.25
300 Calendars	52.50	105.00	52.50
500 Calendars	82.50	175.00	92.50

The retail price is 35 cents each.

DAILY SERVICE CALENDAR

The 1923 Scriptural Calendar that we are introducing to our friends is one of rare beauty, outclassing those of other years in richness and coloring, originality of design, and superiority of workmanship. It is a choice bit of art for the beauty-loving eye to feast upon. Several features not to be found in any other calendar have been incorporated in the Daily Service Calendar for 1923, and they add perceptibly to its attractiveness and desirability. Its size is 10 by 16 inches.

The cover illustration, beautifully executed in seven colors, is by Stemler. This artist has devoted years to the study and production of religious themes alone. Many of his conceptions have been widely recognized as masterpieces. In this painting, entitled "Eunice and Timothy," Eunice is shown instructing young Timothy in the sacred Scriptures. She is availing herself of a mother's supreme opportunity—that of directing her child's early steps in the path of loyalty to Christ and service to his fellow man. No picture could be more inspiring and helpful to the thousands of mothers under whose eyes it will fall day after day throughout the year.

The twelve subjects used to illustrate the twelve months of the year are reproductions from the great masters. Each one illustrates one of the lessons occurring during the month. These subjects are:

- JANUARY, "The Prodigal Son's Return." Dore.
- FEBRUARY, "Pharisee and Publican." Dore.
- MARCH, "Christ in Gethsemane." Shonherr.
- APRIL, "Boaz and Ruth." Gleyre.
- MAY, "Young Samuel." Sant.
- JUNE, "Jeremiah and Priests." Lieberg.
- JULY, "Madonna of the Chair." Raphael.
- AUGUST, "Mary's Choice." Ploekhorst.
- SEPTEMBER, "Paul at Athens." Laporta.
- OCTOBER, "Jonah at Nineveh." Dore.
- NOVEMBER, "The Good Samaritan." Penrose.
- DECEMBER, "The Child Is Born." Scheurenberg.

A unique feature of the Daily Service Calendar for 1923—one that we do not believe can be found in any other calendar, and one that heightens the beauty of our product manyfold—is the floral decoration artistically combined with the illustrations. Each month's peculiar flower has been chosen: the snowdrop for January, the violet for March, the goldenrod for September, etc.

The titles of the International Sunday-school Lessons for the fifty-two weeks in the year are given, also the location of the lesson.

The "Daily Readings," beginning with Monday of each week, have a direct bearing on the coming Sunday's lesson.

The "Daily Readings" for Saturdays are the Golden Texts of the lessons.

The moon phases are shown throughout the year.

Taking the 1923 Daily Service Calendar as a whole, it offers an unequalled selling proposition. Church organizations will find it a wonderful agency for replenishing the treasury.

Study the liberal terms mentioned below. Write now for a sample, and begin immediately to outline your campaign. We will send a calendar, carefully wrapped, on receipt of thirty cents, and will include with it some successful selling plans that will be of value. Start early to secure orders. We will ship the calendars any date desired.

Our Terms

The retail price is thirty cents each. Our scale of wholesale prices is as follows:

Five at 25 cents each; 10 at 23 cents each; 25 at 21 cents each; 50 at 19 cents each; 100 at 17 cents each; 250 at 16 cents each; 500 at 15 cents each.

HERALD PUBLISHING HOUSE, Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 69

Independence, Missouri, November 8, 1922

Number 45

EDITORIAL

The Common People

The gospel has always gone to the common people and they have received it gladly.

Lincoln is quoted as saying that the Lord must love the common people for he made so many of them. This is quite confirmed by the statement of Holy Scriptures concerning the work of the Master while here on earth. "The common people heard him gladly." (Mark 12:37.) He lived among the common people. He was a carpenter of Nazareth, a laborer among the laborers. It would ill become any of us, then, to discredit those whom he has accepted. He came from the bench with the odor of the bench upon him. He came as one of the least of the least of earth.

We have written before that in our opinion the people of this church are quite above the average. Our missionaries go out and should go out, not to baptize a selected few, but to find those whom God has chosen; and through the foolishness, perchance, of their preaching, he has called many unto salvation. We may work as we will, but it is God that gives the increase. (1 Corinthians 3:6, 7.) If this is true, then the results of our labor are accepted by him.

We see this confirmed in Acts 2:39: "As many as the Lord our God shall call." Also Romans 1:7: "I write to all who are in Rome beloved of God, called saints"; to which might be added also Romans 9:24: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." And again 1 Corinthians 1:2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

This is indeed a high and holy calling. Some are called to the holy priesthood; some are called to different offices in that priesthood; but those whom God has called are first called to be saints, as well as called to special service.

The same thought is expressed in 1 Thessalonians 4:7 and confirmed in 2 Timothy 1:9. Finally, if

there be any doubt, it is at once resolved by the experience of Peter as related in Acts 10. In that case Peter considered the baptism of the Gentiles as a forbidden thing. He thought they were not worthy, but he was directly instructed, "What God hath cleansed, that call not thou common." This was done thrice. It does not become any man to cast reflection on those whom God has called.

Plainly is it written in modern revelation that no man can assist in this work unless he is humble and full of love, having faith, hope, and charity (Doctrine and Covenants 11:4). Those whom God hath called are not common, though full of humility and love.

S. A. B.

How About Christmas?

Our best gifts should be the church periodicals.

Christmas is coming, and many of us already are making out our lists or soon will be doing so. For everyone in the church there could not be a better gift than the periodicals published by our own institution, the Herald Publishing House.

THE SAINTS' HERALD is published weekly and furnishes the general church news. It offers an open forum for the discussion of the immediate problems before the church. It is filled with articles of live interest to the membership, as well as a strong letter department. It is the official organ of the church and the normal method in which to receive the announcements of action taken by the leading quorums and the general officers of the church. If we are to keep in touch with the work of the church, this periodical is essential. Its price of \$2.25 a year is higher than that of any other periodical published by the church, but comparison must be made with the quantity as well as the quality of the material offered. It is not economy to pay a lower price and to get less. THE SAINTS' HERALD is essential if we are to keep in touch with the work of the church; what is being thought and what is being done.

Then for the missionary arm of the church we have *Zion's Ensign*. This includes doctrinal sermons and articles and testimonies. It is also published weekly and is about half the size of the SAINTS' HERALD. The price has been greatly re-

duced, to \$1 per year, and a special price made to nonmembers of 75 cents a year. This latter price is only possible because the price of running off an extra hundred or thousand copies is much less than the original publication, yet all help to support and send this missionary abroad.

The Priesthood Journal contains educational matter and items of interest to the priesthood of the church. It gives a special opportunity to keep in touch. It is published as a monthly at 40 cents a year.

Autumn Leaves is the one magazine published by the church, primarily for the young people, or later adolescence, but also is of interest to adults. It includes the Parthenon for the Temple Builders and Orioles, the Religio and Sunday School Departments. It includes biographical sketches of our missionaries and of their experiences and travel. It includes stories and articles of special interest to the young people and is published on a good quality of paper and profusely illustrated. The price of \$1.75 a year is very reasonable when we consider the size and what it has to offer.

The Journal of History is published quarterly for \$1.50 a year, with 128 pages to each issue. It offers an opportunity to preserve historical items at greater length than is possible in the regular volumes of church history. It includes biographies, district histories, as well as discussion of current history. It is classed by itself and compares favorably with other historical journals.

With the *Stepping Stones* and *Hope* we are all of us familiar, as they are distributed in our Sunday schools. The *Stepping Stones* is for early adolescence and later childhood, about nine to sixteen years of age; the *Hope* is for little folks, from three to nine. If you know of children who are scattered, who are away from an organized Sunday school, a year's subscription to *Stepping Stones* at 75 cents for single copies for one year, or *Zion's Hope* at 40 cents for single copies for one year, each of them published weekly, will be much appreciated. Because *Stepping Stones* is for this period of early adolescence, until about sixteen years of age, *Autumn Leaves* is somewhat older in tone, as it is for those from seventeen and over. Of course no hard and fast line is drawn, as young people are sometimes older at sixteen than others are at eighteen.

Each of these periodicals has its own special place to fill. They do not overlap, nor do they conflict. It is necessary to members of the church, in order to be informed in all aspects of the work, to have all of these publications.

When we come to make out our Christmas list, let us inquire as to which of our friends receive and which do not receive these publications of our own,

and consider seriously how suitable a gift would such subscription be to any true Latter Day Saint.

There are some who do not feel they can afford the church papers, yet there must be very few indeed who cannot afford these periodicals. Consider for a moment how few moving pictures are represented by a year's subscription for the HERALD. It costs to run an ordinarily small car 6½ cents a mile, when we include the wear on the tires, the depreciation and wear on the machine, as well as the oil and gasoline. A thirty-five-mile trip represents the price of a subscription to the HERALD. A single extra trip to the county seat, seventeen and a half miles away, and back means the price of a SAINTS' HERALD for a year. A single party or social gathering will as a rule represent the price of several of these periodicals. Before we feel that we cannot receive these publications of the church, let each one go carefully over his or her list of annual expenditures and see if there is not something that we can afford to give up rather than to give up the publications of the church.

Finally, in supporting our own church publications we make it possible to print tracts, to send out *Ensigns* and other publications of a missionary nature. How could we better honor the day of His birth than in thus helping to send the word of God abroad?

What Departments Should Do Next

Detailed instruction offered, which should be read carefully.

We trust every reader of the HERALD will peruse carefully the article on page 1046 of this issue; also the official notice by all the heads of departments, appearing on page 1065. The recent conference and conventions will likely be considered in the not-far-distant future as epochal dates when the real nature of the action taken in regard to the departments is considered and understood.

In the proposals suggested for the improvement of our work are couched some wonderful possibilities. Those who have earnestly sought disentanglement from the maze of administrative detail into which we have gotten, will sigh with relief when they appreciate what this new vision discloses. But it is not to be considered as a magic wand which may be waved over the church and work immediate change. The problems will remain, but the hope engendered by the new way of solving them is as a beacon light to lead us on with greater diligence.

Those who are impulsively ready to adopt it all at once and surge ahead should cultivate patience and manifest wisdom, so others may also see the same beauties in the plan. Perhaps never will all the

members of a branch see the same things in the new scheme, but it is hoped that the spirit of love and tolerance will prevail, and that the Saints will be open-minded and willing to consider anything intended to perfect human character. If they are, and will study the matter unbiasedly, there is no question that the day will come when we shall have a much broader basis upon which to build the spiritual situation necessary unto Zion.

This is not mere theory. It is something definite upon which we can build. Neither is it as the laws of the Medes and Persians—unchangeable. Our democracy is not assailed, but its operation provided for upon a sensible basis.

The proponents of the idea, the leaders in the departments, are welcoming questions and suggestions and criticisms. The editors of the church papers are glad to arrange space for a full presentation of discussion on these topics. They are urging all concerned to write frequently and in detail, especially the leaders in charge.

We commend those who have had to do with the adoption of the policy, of moving only as fast as the communities are ready. No edict is going out that all must follow. If a branch prefers to creep when it might walk, no official is going to command that it get on its feet and stumble along. Help will be provided, suggestions offered, advice rendered, and in every way all the Saints will be informed on how to improve their methods and thus the more efficiently attain the end of developing the best qualities in all the members.

A Summary of the Conference as Affecting the Departments

One significant feature is the passing of the separate departments of the Sunday school, Religio, and Women's Department, the action taken by their several conventions to become a part of the work of the church, and that business should henceforth be transacted on the floor of the General Conference. For some reason this action was not presented to the conference for acceptance or rejection, nor was any report made of the meeting of these various conventions, as has been the case in the past. It was ruled in the conventions that this terminated the existence of the separate organizations.

It was designed that the general organization, in place of the Sunday school, should be the Department of Religious Education; and that the Religio should pass out of existence and a Department of Recreation and Expression be formed. As heads of departments the nominations of the Presidency were: A. M. Carmichael, superintendent of the Sunday school; T. W. Williams, superintendent of the

Religio; Dora Glines, superintendent of the Women's Department. The names of the departments will gradually be changed to the new terms, but not all at once.

The effect of this action is no doubt to place the three named in charge of the work of the various departments. So far as other general officers are concerned, including the various boards or committee, it would seem that they are to pass out of existence automatically, until further appointments have been made.

The committee on Bible Normal Book resigned in order to clear the field for the work to be handled properly by the church, but action was deferred until next General Conference. It was not the intention that this work should go over immediately to the Sunday school consulting board.

In view of the changed nature of the work for the young people the name *Religio* will hardly now apply to their future work.

Our Missionary Program

At once the thinking reader will ask, What is it? But whether consciously or unconsciously, the church does proceed upon a definite platform or program. We can see it in her practice.

The Lord has emphasized time and again that missionaries, especially those to any new fields, should go out two by two. The missionaries should go two by two that they may be a support and a correction to each other. A man who is laboring locally has naturally the association of his brothers. In the early days of the church, when but a few missionaries could be sent out, they were yet sent in pairs.

We believe the church has made an effort, especially in sending to foreign fields where possible, to do this, and not to send one man alone. But this has not been the invariable rule.

Again, the church has sent men and women to the South Sea Islands who have remained two or three years and have then returned. We cannot even plead that their experience there has helped greatly to prepare them for work in other fields. The conditions there are so different from other fields that much of their work there is new, and will be different when they are appointed to any other field of service. Again, much of the time must be taken in learning the language and also the customs of the people. When this basis has been laid they then return.

Recently one of our missionaries spoke of his being sent to a foreign country for a couple of years. It was a country having a different language, and probably he is able to speak that language, but he

expressed the opinion that perhaps his two years there would fit him to be sent back there at some other time later in life.

The church has not in many instances done this; but has sent a man to a certain field and then after a short period has appointed him elsewhere. It has given our missionaries a breadth of traveling experience but not a depth of understanding of any one field.

We have of late years observed many things in other churches and have tried to take the best of what we have learned. But in this instance we have not followed the practice of calling for volunteers to labor in a certain field, or calling a man to be appointed to a certain field, for life, so that he goes there and learns the language, the customs, and the people. He comes to love them and they come to know and love him; then he continues that service as a father and a missionary to them.

We have had a few such men in the church. Joseph Burton gave much of his life to the South Sea Islands. Other men have gone out and devoted their time largely to one field; but the number is very limited compared to those who have gone for a few years and have then labored in the States.

Even in Canada, let alone in Great Britain and Australia, where the same tongue is spoken, there is still a need to become familiar not only with the outward customs, but the feelings of the people. It is true that such a missionary becomes not only acclimated, but he eats the food of the people, comes to think like them, and see like them, and when he comes back to General Conference will be found to partake of something of their racial peculiarities. But that, instead of being a handicap in the end, comes to be an assistance in his work to properly preach Jesus Christ to them.

The missionary work oppresses us as never before, because of its great need; the need for men to be sent not singly, but at least in pairs, to be appointed with their families, to be appointed—not for a year—but for many years, if not for life, or until God calls us home to Zion, as he gathers his people.

If it is necessary for a man to learn the feeling of the people of England where a like tongue is spoken and similar customs obtain, how much more is it necessary when a different language must be mastered first, not only as book learning, but the practical, everyday tongue of the people and the additional peculiarities of a different nationality must be understood. How much more, then, when the races are far apart in color, in habit, and even per- haps in that which goes to make civilization.

The ideal of many of our local ministers is a good one, but is there not also need of consecrated men to make their life work as missionaries in Africa,

ORIGINAL ARTICLES

The New Situation Regarding Departmental Work

An important announcement by the heads of the departments regarding new plans. This article should be studied carefully and preserved for reference.

The undersigned, having been charged with the responsibility of departmental work in the church, have after a number of conferences with the First Presidency and each other crystallized the following in the way of an initial announcement concerning proposed plans and methods for local work. Of necessity it must be followed with other statements and further discussion, both general and specific.

It will be noted that we are beginning with the plan perhaps best understood, and from it would encourage development into the further and more advanced steps till "Form 5" is attained. We are glad this is not a new proposition to many of our progressive schools. Most of the ideals and many of the methods have been considered and tried with more or less variation for years. The recognition of the problems before us is well-nigh universal among all who earnestly study them.

Many of our local churches have outgrown "Form 1." Others have tried and found successful the second, third, and even the fourth plan suggested in the following. We commend these for their pro-

to India, to China, to France and Belgium, to Germany, to Russia, as well as to Palestine, Scandinavia, and Great Britain?

Then within our own country the query may well be put, "Should a missionary be changed frequently, or should he be appointed year after year to the same field, encouraged to establish his family there, to learn the needs, the opportunities and openings of that field, and persistently follow them up? A new man has always a little strangeness first to overcome. He must first become acquainted with the peculiar physical conditions, as well as peculiarities of the individual people. He is handicapped in following up the opening made by another man.

If signs do not fail, the time is soon before the church for a new and strong missionary policy and a program of consecrated service. After all, is a seventy, a missionary to Germany, consecrating his life to that service, worthy of less honor than an apostle sent to open up new fields?

When will the church call for such men and women, and when will they consecrate themselves to such service, until Zion calls in the elect of God?

S. A. B.

gressive attitude which has made possible this necessary cooperation. It should not be difficult for them to advance to what we consider our ideal, suggested in "Form 5" at the conclusion of this article.

In no way do we depreciate the excellent work of the Saints, whether it has been under one form of administration or another. The many noble workers throughout the church so eminently qualified to serve humanity is a standing testimony of the faithfulness of those who have toiled and sacrificed that we might have the large number of devoted members enrolled with the church to-day.

But we are convinced that we might do better. We believe that in the following there are great possibilities. Let us discuss the subject here, then be privileged to help further.

The work in the local church is largely a matter of promoting the spiritual growth of the members of the church and their unbaptized children so they shall be able to live as full citizens in the social order which our church is attempting to establish, commonly designated as Zion. This growth is brought about by the supervision of the activities of the membership and in instruction relative to these activities. This supervision and instruction can be roughly divided into two classes, if our classification is made on the basis of number supervised or instructed. It is done either in person with single individuals and households, or by groups of persons.

Present General Procedure

The first classification consists at the present time of the visiting of families by the priesthood of the local church, the visiting of families by the friendly visitor of the Department of Women, by the local home department superintendent, now a part of the Department of Women, formerly a part of the Sunday School Department, and to some extent by such wide-awake Sunday school and Religio teachers, Boy Scout, Oriole, and Temple Builder leaders who care to visit their pupils personally. All of these could be largely included in the term *pastoral visits*. They consist of an attempt to supervise the activity of persons and instruct them in their religious growth through the use of personal or private contact.

The second mode is likewise conducted by various agencies. There are generally the eleven o'clock and Sunday evening preaching services in which the preacher occupies the entire time without any active participation by the listeners in the way of discussion. There are the Sunday school classes held on Sunday morning. There are the junior meetings held during the eleven o'clock hour. There are the Religio classes, held either on Sunday or some week day. There are the classes held during the week, which are under the auspices of the Department of

Women, or under the auspices of the home department, or under the auspices of the normal training course of Graceland College. All of these various agencies are supervising study of the same nature. So far we have mentioned only those which are largely instructional in nature. It is true that some Sunday schools and some Religios attempt to supervise the activity of their children as well as to instruct them. The best expression of supervised activity is found in the Boy Scout, Oriole, and Temple Builder movements, the first of which is under the Religio and the latter two of which are under the Department of Women. The Department of Women is attempting to supervise the activity of the women of the locals in group method by having them meet

FORM 1

(In Form 1 there are five different groups of workers, each duplicating the work of the other.)

Pastor.....	{	Instruction Worship Personal visits
Sunday School..... (Local S. S. Supt. elected by local Sunday School.)	{	Instruction Worship Expression
Religio..... (Local president elected by local Religio.)	{	Instruction Worship Expression
Department of Women..... (Local leader approved by local women's organization.)	{	Instruction Expression Personal visits
Department of Music..... (Branch chorister appointed by local church.)	{	Instruction Expression

and make articles for various charitable institutions. In many places the Sunday school is supervising the recreational activity of the young people, perhaps in more places than is the Religio. In some other places the Religio is supervising this recreational activity.

Too Many Doing the Same Things

The first thing that strikes one's notice in this discussion so far is the multiplicity of agencies which are attempting to carry on these two modes of supervising religious growth, that of personal visits and that of group work. Further to be noted is the fact that the main church and the departments are mixed up together in both modes. It is true, of course, that the departmental work is more concerned with the group method than with the personal method. However, the Department of Women is pushing with every energy the function of the friendly visitor, and live superintendents of local

Sunday schools and Religios are urging their teachers to visit personally their pupils.

In the second mode, that of group or class supervision and instruction, the church proper is confining itself to the preaching and prayer service only and to a few priesthood meetings. In some few cases the church proper is enjoying the stimulation and assistance of the so-called junior meeting for children and young people, the meeting which is held generally at the eleven o'clock hour, following the same style of service as is found in the main preaching service, that of a sermon. The departments,

FORM 2

(In Form 2 there are five different groups of workers, each duplicating the work of the others.)

(In Form 2 is a beginning of coordination in that

District Departmental Heads, after consultation with pastor, may make nominations for	{	Dist. Supt. of Sunday School Dist. Supt. of Religio Dist. Supt. of Women (Organizer) Dist. Supt. of Music (Chorister)
Local Superintendent of Sunday School..... (To be approved by local S. S.)	{	Instruction Expression Worship
Local Superintendent of Religio..... (To be approved by local Religio).	{	Instruction Expression Worship
Local Superintendent of Women..... (To be approved by local Women's Department.)	{	Instruction Expression Personal visits
Local Supt. or Director of Music..... (To be approved by local church.)	{	Instruction Expression

however, are occupying their half of this classification.

As we have noted, there is a great multiplicity of agencies caring for the local work of our churches. These agencies are independent of one another very largely at the present time. The usual situation is about as follows:

The local church elects its pastor, who supervises the morning and evening Sunday preaching services and the midweek prayer meeting. Once in a while the local church conducts the junior meeting. The pastor, however, pays no attention usually to any of the work of the departments. The local Sunday school, which meets usually on Sunday morning, elects its superintendent and restricts its class work to the Sunday morning hour. In some cases the Sunday school carries on the recreational activity during the week. However, it acts generally independent of the main church.

Likewise, the Religio elects its local superintend-

ent, conducts regular class work during some mid-week day or evening, or on Sunday. The Boy Scout work is generally conducted by some enterprising young man in the community with more or less felt responsibility to the Religio. The Oriole and Temple Builder work is conducted much in the same style, with more or less felt responsibility to the local women's leader, or young women's supervisor.

We believe many of the duplications outlined above should be avoided and better methods inaugurated, yet we are not desirous of urging a change upon local churches wherein the workers do not see fit as yet to take the step. It is our problem to help them see and appreciate the merit in better organization and clearer aims. We herewith outline five modes or forms of organization. The first one is probably the most universal. It should be considered as a stepping-stone to better attainments.

First Form of Organization

Under this plan the local church is to conduct its regular preaching, prayer, and sacramental services. Its officers are, further, to carry on the personal visiting by the priesthood.

The Sunday school is to conduct its Sunday morning study hour independent of the church; its organization is independent; its superintendent is elected by the business meeting of the local Sunday school; its constitution and by-laws, if any are desired, are drawn up by the business meeting of the local school, subject only to such limitations as are imposed by district and general authorities.

The Sunday school can, if it desires, conduct recreational activities during the week, but if the Religio organization exists in that local church the Sunday school workers are to give preference to the Religio officers in the matter of recreational activity, and yet need not surrender it entirely. Either the local Sunday school or the main church may conduct the junior meeting. It will depend largely upon which takes the initiative. Preference should be given the Sunday school superintendent in this regard. The Sunday school may, further, urge its teachers to make personal visits to their pupils.

The local Religio can be organized independently of the church, the same as we have suggested often prevails regarding the Sunday school. It may, further, organize the Boy Scout movement independently of the church. It may hold its class hour and study whatever subjects it desires, either on Sunday or some week day, so long as such time does not conflict with the Sunday school or church services. It may also organize local athletic clubs, dramatic clubs, and young people's social clubs.

Such local organizations, of a dramatic, athletic, or social nature, may be organized more or less in-

dependently of the local class hour of the Religio, with by-laws and organization largely of their own making. But the local Religio superintendent should stand as their monitor in behalf of the church. If the Religio superintendent does not feel capable of so acting, because of the particular nature of the club or organization, he can, with the approval of the local Religio, appoint an assistant so to act. It is the duty of the local Religio superintendent to foster such organizations.

If the Religio fails to function in any of these particulars, the matter may be taken up by the local Sunday school superintendent upon his own initiative or by the local pastor. If no Religio exists, however, in a given local church, and it is found impossible to organize one, its activities may be carried on by the Sunday school under the local Sunday school superintendent.

The local women's superintendent, nominated by the district superintendent after consultation with the local pastor and final approval by the local Department of Women, may organize classes for women to be held either during the week or on Sunday, and may organize women for various group activities within the local, independent of the church. The local women's superintendent may conduct the home department work of the local and in subject matter may cover any of the material put out by any of the departments or by the church itself. If there is no local women's worker, the Sunday school superintendent may organize such home department work. The Women's Department may appoint friendly visitors who are to make friendly calls to the members of the local church. This may be done independently of the visits of the branch priesthood, or it may be done in conjunction with and simultaneously with the visits of the local priesthood, if the priesthood so desire. Further, the local women's superintendent may establish a cradle roll department whose function it would be to foster better motherhood and better babyhood within the local church. If there is no local women's superintendent, the Sunday school may organize such a department. The Department of Women may, further, organize Oriole and Temple Builder groups under the supervision of a local young women's supervisor appointed by the local women's superintendent and Religio superintendent.

The chorister of the local church should be advised with in the selection of choristers for the various departments.

The general head of the Department of Health may call upon any of these departments to assist in the work of promoting the health of the members of the local church. Such health activities as are now being carried on may be continued.

Under this first mode of organization you will find that the chief characteristic is the working apart independently of the various organizations of the church. It attempts to define the activity of each department under such a system of organization. It attempts to give the preference to certain departments of certain kinds of work, and also to provide for such work if the departments specified do not exist in a given local church. This type of organization would permit the organization of Sunday school, Religio, and local groups of the Department of Women in communities where there are no branches.

The general superintendents of departments

FORM 3

(In Form 3 there are five different groups of workers, each duplicating the work of the others.)

(In Form 3 there is a closer coordination in that the Branch President or Pastor (if the district officers concur) after consultation with

District Officers, may make nominations for

Local Superintendent of Sunday School..... { Instruction
Expression
Worship
(To be approved by local S. S.)

Local Superintendent of Religio..... { Instruction
Expression
Worship
(To be approved by local Religio.)

Local Superintendent of Women..... { Instruction
Expression
Friendly visits
(To be approved by local women.)

Local Supt. or Director of Music..... { Instruction
Expression
(To be approved by local church.)

Note: District officers make certain reservations.

will be responsible for advice as to the nature of such local organization. All correspondence with reference to their relationships should be directed to A. Max Carmichael, the General Sunday School Superintendent, Lamoni, Iowa.

Further, the departmental superintendents would prefer this sort of organization in such local churches where there is not a desire for further coordination and where the local church authorities are apparently not only unsympathetic with the instructional and supervisory activities of the departments, but are also unconscious of the relative value. We shall want to leave with our district representatives, and in some instances the general superintendents of departments, the matter as to whether any kind of organization other than the above discussed may be used in any local church. If the district representatives of the various departments agree that

any other sort of organization except the fifth form may be used, then the people may vote so to organize.

Second Form of Organization

Reference to the outline will indicate that this form is largely a repetition of the first, except that the district officers of the various departments may nominate the local superintendents or directors, after consultation with the local pastor, if there be such. Such nomination is to be approved by the business meeting of the local departments.

The relationship of the local superintendents or directors to their local subordinate officers we leave

FORM 4

(In Form 4 we still have the different groups of workers carrying on the work as in Form 3, with local superintendent appointed in the same way as in 3.)

(In Form 4 there is greater coordination in that—

Branch President or Pastor, and Cabinet or Sub-administrators.....	}	Local S. S. Supt. Local Religio Supt. Local Women's Supt. Local Music Director
---	---	---

act together in nominating sub-ordinates, Superintendents or Supervisors, as	}	Cradle Roll Workers Home Dept. Workers Boy Scout Leaders Young Women Leaders Friendly Visitors Athletic Directors Recreational Leaders Music Directors Organized Class Leaders
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These nominations to be approved by the local church.

to be worked out by local superintendents, advising in favor, however, of this principle of nomination by superior officers of their subordinates, subject to the approval of the body. The local departments may allow local superintendents or directors to appoint their subordinates.

This is a distinct advance step. It presumes a closer working relationship between the departments and implies an acceptance by the pastor of the responsibility of counsel and help, that all the departmental work may thrive.

The initiative in this step might well be taken by others than the district officers, for were they to urge this procedure, their motives might be misjudged.

Third Form of Organization

It will be noted in the accompanying outline that there is a difference in this form over the first and second, in the nomination of officers. There is a

further safeguard for efficiency in the possibility of change between elections. But as in the second, the duplication of effort is existent.

Where the district departmental officers can concur, local pastors shall be permitted to nominate the superintendents or directors of the local departments as outlined in number one, after consultation with the district officers, such nominations to be subject to the approval of the local department. But the district officers reserve the right at all times to make such nomination, reverting therefore to the second form of organization. They, furthermore, reserve the unqualified right to reject anyone recommended to them whom they deem unsuitable, or refuse to continue the appointment of anyone who proves incompetent or neglectful of duty.

This furnishes an excellent incentive for constant cooperation between district and local officers. It is a stronger organization than number two, and should get better results.

Fourth Form of Organization

In case the Form 3 outlined above is adopted, any or all local departments, if the local church authorities concur, may order that the entire business of the department or departments, respectively, be taken care of on the floor of the local church or branch business meetings. They may, further, order that the departmental superintendents act as administrative subordinates, or in other words as a cabinet to the local pastor. Acting in this capacity, the departmental heads in supervising the activities of the various departments may coordinate their activities and officers in such detail as they may see fit. In more detail, acting as coordinating officers, the local pastor and local departmental heads may nominate local subordinate superintendents, as cradle roll and home department superintendents, local women friendly visitors, leaders of Boy Scout, Oriole, and Temple Builder movements, advisers or monitors to local organizations of athletic, recreational, or dramatic expression, or any other such organization. Such nominations are subject to the approval of the local church. If the local church concurs, such nominations may be made appointments.

Under this system the cradle roll superintendent, friendly visitors, home department superintendent, and leaders of Oriole and Temple Builder movements will be subject to the immediate supervision of the local superintendent of the Department of Women. The leader of the Boy Scout movement is to be under the immediate supervision of the Religio superintendent. The leaders of local organizations of an athletic, dramatic, or recreational type, which are organized independent of Oriole, Temple Builder,

(Continued on page 1059.)

OF GENERAL INTEREST

Enjoy Declining Years in Homes

The aged and infirm of the church are well cared for in Saints' and Liberty Homes. Interesting items from Lamoni "Chronicle" of recent date.

Among the institutions which make Lamoni famous and different from the ordinary town of its size are the two homes for the aged known as Saints' Home and Liberty Home. They fill an office in the church and town than which there is none greater, the care and protection of those feeble and infirm with age.

People in Lamoni and vicinity are more or less familiar with these institutions, yet a careful visit to them revealed many interesting facts. Should we attempt to enumerate all the details of interest in the history of the lives of the old people living there as revealed by an intimate visit with them, it would fill a good sized volume, so we have picked out only a few of the most outstanding characters, whose lives hold something of striking difference from the ordinary human being, and from whose experience some lessons can be drawn.

The home known as "Liberty Home" was established in 1906. It was the outgrowth of an overcrowded condition at the Saints' Home, necessitating more room. The building was remodeled from the large home previously occupied by President Joseph Smith and family. Later another large building belonging to the same home was rebuilt to add additional dormitory rooms.

The two buildings are now in use and are full most of the time. The main building has a large assembly room, two dining rooms, a kitchen, large pantry, two bath rooms, and twenty dormitory rooms. Besides these there is a large basement divided into vegetable and fruit rooms. One of the most interesting sights is the store of canned fruits and vegetables put away for winter use. Over twelve hundred quarts have been canned this summer, and include almost every variety grown in this country.

The smaller building contains fourteen dormitory rooms, one assembly room, and washrooms and storerooms in the basement.

The home employs very little help, considering the size of the family. A cook, dining room girl and house maid, and a man who takes care of the stock and garden. Much of the real work is done by the superintendents, Mr. and Mrs. J. T. Williams, who help out wherever extra help is needed. There are a number of old people who are able physically to

help and are pressed into service when needed. The large amount of fruit cared for this summer was canned with no outside help, Mrs. Williams superintending the work herself.

Some of the men do considerable gardening, among whom Charles Pierce and George Hall were especially mentioned. To Al Hershey they look for any repairs which require a carpenter's skill, while some of the old men are handy in the kitchen. Mrs. Williams was recently laid up with a broken ankle, and a man by the name of James Mills proved to be exceptionally handy in this way.

Several of the ladies are also able to help. Mrs. Orton helps a great deal with the sewing, and Mrs. Freeland and others in the kitchen. The sick are also cared for by Mr. and Mrs. Williams, with the assistance of members of the large family, thus eliminating the cost of a special nurse. Most of the old people care for their own rooms, with a little help from the housemaid or superintendent, and several of them do their own washing and ironing.

The home has a large garden and some small stock. Seven or eight cows are being milked, from which they make their own butter, and a large flock of Rhode Island Red chickens do their share towards furnishing the table.

Among the inmates of Liberty Home those best known to Lamoni people are Elder John Smith and Mrs. William Ray, both of whom were residents of Lamoni a number of years before going to the home. The name of Brother Smith calls forth a tender feeling of love and sympathy from all who know him. He was for so many years intimately connected with the people of the church as president of the Lamoni Stake that he won a place in their hearts which will last for aye. Brother Smith is strong for one of his years and makes the long trip of about a mile to town on foot quite often.

Sister Ray was always known as a "blues chaser." Her cheerful disposition despite trials and difficulties made her association very desirable. She has retained her jolly laugh in a large measure, though much physical suffering and the loss of both other members of her family, her husband and a daughter, have sobered her considerably.

An example of patience and perseverance is found in the person of Mrs. Louisa Seward, who has not walked for twenty-two years. She has been a very great sufferer all her life as the direct result of a fall on ice when a child, which finally resulted in her crippled condition. Her hands are also drawn and cramped to the extent that would make many a person helpless. But despite this fact, she does her own sewing and mending and has until recently helped with other mending. She sits all day in a padded rocker, which she pushes over the floor with

remarkable alacrity. She came to the home from Edgewood, Iowa, eight years ago.

George Hall, who came from Keokuk, uncle of Earl Hall, formerly of Lamoni, is also an example of fortitude. He has been a cripple all his life, yet he gets around by the aid of a cane, walking to town and church quite regularly.

Eliza Martin bears the distinction of being the oldest inmate in the home at present. She has seen ninety summers and winters, five of which have been spent at Liberty. She is quite spry for one of her years, but can see but little. She is the mother of eleven children, seven of whom are living, but prefers living in Lamoni where she can go to church, rather than making her home with any of them, she says. Next in age is Mrs. Meadowcroft, eighty-seven, who came from Canada. She is the grandmother of Mrs. Fred Goode. Her countenance at once gives one the impression that she lived in the good old days, when sociability and kindness were virtues much cultivated. Truly to such, old age is a crowning glory. She has been at the Home six years.

Mr. and Mrs. Thomas Freeland have almost grown up with the institution, having lived there sixteen years. They are perfectly contented and are valuable help in many ways, especially in caring for the sick. They came from Georgia. In point of length of residence Peter Rasmussen, who came from San Francisco, California, fourteen years ago holds second title.

Many pleasures are given these old people besides the ordinary comforts of life. Religious services are not forgotten. There is preaching every Sunday night, with special music occasionally; sacrament meeting once a month on Sunday morning; Sunday school on Tuesday evening, and Religio on Friday evening. At these Elder John Smith works in very handily, as teacher, his long experience in church work serving him well. Mr. Smith also does a good work among the sick in administering.

Besides Brother Smith, who holds the office of high priest and is also an evangelical minister, there are four who hold the priesthood, one teacher, and three priests. Two of the inmates recently attended General Conference at Independence. Mr. Headlund and James Mills.

Many of the people of Lamoni are very thoughtful of these old people in their midst, taking them for an occasional auto ride or making friendly calls. Some of the Sunday school classes go out and entertain them with programs once in a while, much to their delight. There is a wonderful field of opportunity for little deeds of kindness which really make up life, and many more could benefit by taking advantage of this rich field of service.

Among the interesting experiences which tend to break the monotony as well as being a necessary preparation for an emergency, are the fire drills. The inmates have become so efficient and alert that the two buildings containing close to forty old people can be emptied in between three and four minutes.

Mr. and Mrs. Williams, the superintendents, have been with the institution six years, and have during those years rendered efficient service to the church. Sister Williams is untiring in her devotion to the old people, and her quiet, patient manner soothes and comforts in many a trying hour.

An interesting story can be written of the Saints' Home also, but we will have to leave that for another time.

Counterfeit Wages and Our Industrial Problems

Service and cooperation is the solution. Because we have earned our wealth by the profit system is no reason it should be hallowed.

In a recent article in *Collier's Weekly* Edward A. Filene discusses with much interest what a rich man can do in the existing world condition. He and his brothers are proprietors of a large specialty shop in Boston, well known to those who have visited that city.

One point that he makes is that there are many demands for his money, but few suggest a use for the man himself. He adds:

"My tastes happen to be very simple and inexpensive—I do not even own a motor car. I should like to devote my fortune during my lifetime to some good purpose—to a purpose which will help to make the world better in a practical way. . . . In looking about for the opportunity for wise expenditure of what time and money my duty to our business leaves free, I am not making a pious effort to pay back to the public some of the money they have been cheated out of—I believe that the right hand of charity ought to disclose where the left hand gets the money. . . . Charity ought to start at home. Expenditure for the common weal ought to come from clean money. For instance, merchandise ought to be made and sold under 'just conditions.' If one 'serves' the community at the expense of any portion of it, he has not added to the sum total of the community's welfare, but has merely taken from some to give to others. . . .

"A manager's treatment of his employees must be just. Too much thought and planning cannot easily be given to creating good relations between employer and employee. But in the endeavor to improve these relations the fact should not be lost sight of that such work is not a final goal, but merely a

very important factor among the means for attaining the true aim of business—*service to the community*. . . .

“Within a generation the working hours have gone down from sixteen to eight. There are enough indications and possibilities of further reductions in sight to make it not impossible that in time five hours' work a day will be sufficient to provide a living for a man with a family.

“This does not mean that a man will work only five hours for a mere living; many men under such circumstances will work eight or ten hours—spurred on by the desire to put their children through college or to satisfy other desires. It will also leave the workers free to have an avocation—five hours for necessary work and five hours for that work to which they would give their whole time if they could afford it. Personally, I have always thought that preachers and teachers would do better work if they followed their professions only part time and some other vocation the rest of the time. . . .

“Take the average rich man. Trace his course. He wants to be decent. (I mean, of course, the man who has earned his own money, and also I exclude the Napoleons of finance and industry who rise overnight and strut for a little while. They are just now mostly being carried by the bankers.) The man who has earned his own money has done so because he worked while others slept and denied himself while others spent. He has fought for what he has, and he regards it as his own to do with as he likes. He will not admit that anyone has a right to preach to him about what he ought to do with his money. And perhaps he may grow a little bitter, for much advice will come to him from those who slept while he worked and who spent while he denied. . . .

“It must be remembered that because a thing is right is no reason why it will succeed. The right has to be advanced through straight thinking. It takes what is known as business ability to make *right effective*. No miracle will intervene in behalf of the right. Idealism needs the backing of hard common sense, and hard common sense needs the urge of idealism. In one test for sanity the man under observation is given a pail and turned into a room where an open faucet is running water over the floor. If he works furiously with mop and pail to lap up the water, he is considered to be insane. If instead he turns off the faucet, he is considered sane. Why should it be always expected that the rich man's duty is to swing the mop? Why cannot he do something towards turning off the faucet?

“Doling out charity is but mopping up the flow of social injustice. The faucet is left wide open. And the man who has become rich and successful in in-

dustry is the only man with the practical knowledge to turn off that faucet. And therefore I take it that the first duty of the wealthy employer is to examine into the conditions of his own institution.

“Philanthropy becomes a sin when it uses for charity the earnings that should be used to promote justice in business. For the big question to-day—the one that includes all others and in its solution solves all others—is the relation between the employer and the employed. Unless we find out how to make that relation right, nothing else will need attending to, for little will be left—civilization will go up in smoke. . . .

“I define ethics in business as arranging so that the great buying public shall be given dependable merchandise at an ever cheaper price. This definition will give a suggestion for the settlement of wages. Many strikes arise because the employee receives an inadequate wage without the employer being really at fault. ‘Counterfeit wages’ is a term I have invented to characterize the wage which is reduced by the falling of the purchasing power of money. . . .

“The merchant who, by costly methods of retail or wholesale distribution, adds unduly to the manufacturing cost of commodities, makes inadequate and counterfeit a wage which might be adequate if goods were sold with less expense. . . .

“The limiting of output by labor unions, resulting in fewer and higher-cost products, is a method by which the workingmen themselves turn their own dollars and the dollars of other wage earners into counterfeit. . . .

“We shall have to think more broadly. For instance, the responsibility for reducing the excessive costs of retail distribution belongs to me and to my fellow retail merchants. All employers should fight any excessive capitalization on which the fixed charges help to turn into counterfeit the otherwise adequate wages of employees.

“Our men of finance should see that the English law is adopted and enforced that requires a statement to be made to every purchaser of stock showing the promoters' profit and the real assets and liabilities of the company. . . .

“Because those of us who have earned fair sums of money have done so under the present social order is no reason why we should hallow that order. The money ought to be used to improve on the order. The first legitimate use of large profits, and the main use, is to reduce prices. . . . Lower prices will, in turn, cause increased demand, increased production, and increased total profit, at which point prices can again be reduced. It is worse than useless merely to increase production. Prices at the same time must be reduced enough to bring in the

PASTORAL

Dependence of Ministry on Education

By O. J. Tary

Education: Is it an important factor in successful work in the church, and to what extent is the ministry dependent upon it?

(A paper prepared and read before the district priesthood meeting of the Wheeling District, May 27, 1922, by the district president.)

This question covers a wide field and gives ample opportunity for diverse answers, according to the angle from which it is viewed.

Safety is seldom if ever found in either extreme of any question. The Catholic and the majority of Protestant churches take the position that no man is qualified for the ministry unless he has spent a number of years in a theological school, which is one extreme. To take the position that the success of the church and the ministry is not at all dependent on education, is the opposite extreme. Somewhere between those positions must be found our logical ground upon which to build. God is the source of all intelligence, and to man is imparted intelligence in a limited degree. But the opportunities to increase that intelligence are almost unlimited. The talent given us with which to start upon our work may lie dormant if not put to use, or it may increase and multiply if properly exercised. To anyone familiar with the parable of the talents as given by the Master, there should be no question as to which course is most pleasing unto the Lord.

Man is not able to bring into existence any truth that did not always exist. The many inventions of modern times have not created any fundamental truth, but they have discovered for the use and benefit of mankind many things that for centuries existed, hidden from the human family until discovered by those who exercised their God-given right to apply and improve their intellectual talents. Man has always had the opportunity for development and advancement, and wisdom has always rewarded those who diligently sought her.

Solomon said: "Get wisdom, get understanding: forget it not . . . love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

greatly increased number of purchasers needed to absorb this greater output. . . .

"When the spirit of service comes to be generally recognized for what it is—good business as well as good ethics—then we shall have solved the really fundamental problem of business."

. . . She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." (Proverbs 4.) Knowledge, when applied with wisdom, becomes a great blessing; but knowledge alone may become a curse as well as a blessing. Many great criminals possessed wonderful knowledge, but were deficient in wisdom. Knowledge is within the rich or good or bad alike, who may be willing to put forth the required effort to obtain. Wisdom being a gift from God, the Lord's servants should be most zealous in seeking it. But blessings from this source will be limited to the extent of knowledge possessed by the individual.

The Lord's approval of schools and education was given very early in the church. In a revelation given June, 1831, as found in Doctrine and Covenants 55: 2, to William W. Phelps, we have the following:

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me.

He is thus designated by the Lord to do the work of printing, selecting, and writing books for schools, in this church. Since it is mentioned here that little children should receive instruction, let no one suppose that the work was for them alone.

In a revelation to Joseph Smith, given March, 1833, he was commanded thus:

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.—Doctrine and Covenants 87: 5.

Should anyone take the position that the Lord will give to his servants in the ministry all the wisdom needed, his position is very untenable in the light of this revelation. That he will assist them in seeking wisdom is not to be doubted, if they seek it as the Lord has instructed, and with a view to using it for the upbuilding of the Lord's work. But in this revelation to the one who was called to preside in the highest office in the church, while it was promised him that he should "from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom," yet there was associated with this promise the command to "study and learn, and become acquainted with all good books, and with languages, tongues, and people."

From this it is quite logical to conclude that while

God could give all this needed information to his servants, he will not supply that which may be obtained by study from the facilities within our reach. Paragraph 3 of this same section, referring to the time when the gospel shall go to the Jews, says:

And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

When that time arrives, the Spirit in great power will be given to assist those ordained unto this power, but from which class will the Lord be most likely to select men to "be ordained unto this power," those who have utilized their opportunities to prepare as much as possible to carry on the work, or from those who think no preparation necessary, and expect the Lord to supply everything?

On the day of Pentecost the apostles were able to speak in different languages, as the result of the wonderful endowment of the Holy Ghost, but as they went from there into their various fields of missionary work, I know of no record of their teaching in languages they had not learned. Like the giving of the Holy Ghost to the household of Cornelius before baptism, there was a special purpose in it, but it was not to be the rule to govern in general.

And let my servants Joseph Smith, jr., and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith: and inasmuch as you keep my sayings, you shall not be confounded in this world, nor in the world to come; verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.—Doctrine and Covenants 90: 11, 12.

In this revelation the Lord makes a promise to Joseph Smith, jr., and Frederick G. Williams in this language: "And inasmuch as you keep my sayings, you shall not be confounded in this world, nor in the world to come." This promise, like all others, is conditioned on certain requirements. The promise of forgiveness of sins is predicated on obedience to the law of baptism, and the promise in this case is conditioned on keeping the Lord's sayings. Among the sayings of the Lord immediately following this promise is:

Verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.

In the translation of the Scriptures, God provided the wisdom in his own way, for if he had not the work could not have been done. It would have been impossible for these men or any others to have by

any amount of study or research corrected the Scriptures and eliminated the errors that had crept in by uninspired and evil-designing men during the centuries intervening between that time and the original writing. This was demonstrated by the work of the best scholarship of the world on various occasions, as evidenced by the King James and Revised Versions of the Bible. Hence it was that the Lord by inspiration, working through human instrumentality, gave to the church a correct translation of the Scriptures, and thus confounded the wisdom of the worldly wise.

But, when the Lord made it clear to them that they should hasten to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, he does not make any promise to give them that knowledge by inspiration, for the simple reason that it was within their reach, but it would require effort on their part.

Just as man is required to earn his bread by the sweat of his brow, so must he enlarge his intellectual powers by exercising them, and obtain knowledge and wisdom by utilizing the God-given facilities that surround him.

The Lord helps those who make an honest effort to help themselves, but the person who refuses to make any effort to increase his store of knowledge, and consoles himself with the thought, The Lord is all-wise and can give all I need, is on a par with him who would expect the Lord to grow food products without our tilling the soil. The Lord miraculously fed the children of Israel while sojourning in the wilderness, but as soon as they reached a place where they could, by working for it, secure the means of sustenance, the miraculous supply ceased.

It may be urged that education is not essential to the building up of the church, because Christ chose unlearned men to the apostleship, and that in latter days this was repeated. Also, that wonderful success as missionaries attended the labors of unlearned men like J. J. Cornish and many others. Instead of this proving that education is not needed, it only proves that God is all powerful and wise, and that his purposes shall not be frustrated, either by the wisdom of the world, or by the lack of worldly attainments on the part of his chosen servants.

Of the twelve that Christ chose in his personal ministry, Luke the physician was probably the best educated, and he it was who gave to the New Testament Scriptures much valuable history in the Acts of the Apostles. Paul, chosen later, was an educated man, and the Lord directed him in writing more scripture than any other New Testament writer. There can be no question but that Paul's education was a valuable asset in his missionary work, when

used in the spirit of humility, and coupled with spiritual inspiration.

In the early days of the Restoration, educational facilities for people of limited means were far behind what they are now, and but few well-educated people were available from whom the Lord might choose. True, there were highly educated men among the ministers of the various churches at that time, but the reason they were not chosen to establish the work of the Restoration, evidently is the same as Christ had for rejecting the learned rabbis and scribes of his day, and selecting his ministry from the humble and uneducated. In both instances the Lord chose men possessing the high degree of integrity, humility, and courage to stand by the right, so essential for true representatives of the gospel. Possessing these qualifications, necessary education might be obtained by effort, by experience, and by the assistance of the Lord. No amount of education of a scholastic kind could ever qualify a man for the ministry, if he lacked the previously named attributes.

As we look with admiration and joy on the accomplishments of untutored men in the service of God, we see with clearer vision man's dependence on God. The children of Israel were absolutely dependent upon God for their existence while traveling in the wilderness; but, when they reached the place where there was opportunity for them to provide for themselves, God no longer miraculously fed them. In the pioneer work of this church, God did wonderful things through men who had never had the opportunity for an education. If it was his purpose, he could and would continue in the same way.

After the passing of ninety years since the Lord instructed the leading men of the church what their duty was in the matter of school, and education, is it not possible that we have reached the place in our march similar to the children of Israel when they emerged from the wilderness? Not that we can ever hope to, or expect to reach the time when we will not be dependent on the Lord, nor when we will not need the assistance of his Holy Spirit, and his wise counsel. But, is it not time the church was producing from her ranks men and women qualified not only by spiritual experiences and training, but possessing also a higher degree of that knowledge that the Lord commands us to seek, relative to the things of this world?

In all ages of the world, all progress was opposed by many of the people. In the church there may be those who honestly oppose those methods that make for progress in the work of the church, on the ground that it is a departure from the old paths. The gospel is unchangeable with its law; but people and environment are constantly changing, which may

necessitate a change in methods of work, while adhering closely to the original plan of salvation. As teachers we must adapt ourselves to the conditions under which we are called to work. In prosecuting missionary work in what is called a backwoods settlement, or on the frontiers of early civilization, while the people there might be just as good at heart and as much or more worthy than in a community of learned aristocracy, yet, an unlearned missionary (from a worldly standpoint) may succeed as well and possibly better than a highly educated one.

But, we must not forget that communities of that kind are not now the fields of great missionary endeavors. With the wide diffusion of schools and compulsory school laws, high schools and colleges everywhere, we have reached the period in our history when the educated are forging to the front in every legitimate line of human endeavor, greatly to the disadvantage of the less fortunate. Christ administered a mild rebuke to his disciples when he told them, "For the children of this world are in their generation wiser than the children of the light." Shall we merit the same rebuke, or shall we profit by that which is written?

All civilized nations have their representatives stationed at the seat of government of other nations. To fill those positions men are desired who qualify not only from the standpoint of diplomacy, but who are well versed in the laws and customs of the country in which they are stationed. They must qualify as true representatives of the government which sends them.

As representatives of the kingdom of God on earth, it is our duty to seek to represent that kingdom to the people in the most efficient manner possible, and with a view to merit the approval of him who called us. There is ample work for everyone occupying in the priesthood now, or who may yet be called, even though they have had but little opportunity for an education. But the important fact is before us that in carrying on our missionary work, we must deal largely with people who are educated in worldly wisdom and sciences, and whose attention is very difficult to obtain by one who is not able to clothe his message in a dress that bespeaks intellectual attainment, even though under the influence of the Spirit of God.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is as timely now as when Paul wrote it to a young man entering the ministry. Study, to obtain the approval of God, in rightly dividing the word of truth, implies an effort to understand and rightly use language which is the medium of conveying thoughts to others. There have been successful ministers who could scarcely read when

they began their work, but they had to overcome great obstacles to succeed. An edged tool may be made of the finest steel and properly tempered, but if it is not properly sharpened the user of it cannot do satisfactory work, and what is accomplished costs a much greater effort than it would were it properly sharpened.

The pioneers in this church had to work at a disadvantage, but the Lord knew the situation and worked with them. Now the gospel has not changed, but conditions surrounding us have changed, and many now cannot plead the excuse that those entering the work fifty or seventy-five years ago could. The church has tried to keep pace with the changed conditions as relates to educational work, but has not had the united support from the membership that she should have. Graceland College has not only helped many of the younger men and women of the church, but it is now giving prestige to the church throughout the country. To those of the priesthood who are not in a position to attend Graceland College, there is being offered valuable help in the way of extension work, which may be taken up at home with but little expense.

In the present time, when financial stringency prevents sending sufficient missionaries into the field, the course of instruction being given at Graceland for the special purpose of fitting young people who are willing to consecrate themselves to the work of the Lord, both in this and in foreign countries, will result in a great saving to the church and the people who avail themselves of the advantages offered. To send young people out properly equipped, will be the means of avoiding the long road that had to be traveled by many in the past before they reached the place where effective work could be done. In this way, both the missionaries and the church will profit.

I know of no nobler work any young man could take up, than to offer his services to the church and seek first to qualify by taking the course at Graceland College which is being given to those who are selected for that work. One sister from Steubenville, who is taking this work with her husband, is the only one from this district that I know of. Should there be any young men in the district desirous of taking up this work, I shall be pleased to recommend them for enrollment and assist them all I can. From the standpoint of financial remuneration, there is nothing to attract; but, from the standpoint of saving souls and laying up riches for eternity, there is no better or nobler choice you can make.

Resolve to read constantly some good books about your specialty.

Wrecked Branches

By Edward D. Moore

If we will, we may learn some valuable lessons from the successes and failures of others in working out local problems.

Here and there all over the country, in this and some foreign fields, are little church edifices that stand pitifully and silently as monuments to the zeal of Saints who toiled and sacrificed that the gospel sound might be heard in that community and the pastoral needs of their families be provided for.

The composite history of many of these ought to reveal some valuable though sad lessons for us of to-day who are either helping to sustain and build, or to disrupt and tear down branches in our own communities.

Recently there came to our notice the case of a community of Saints who had not long ago in the height of their prosperity in "the regions round about" built a rather commodious church through the efforts of some three or four hundred people. To-day they are struggling along with not over seventy-five attendance, and the most progressive of these are planning to move elsewhere as soon as possible. Unless something—or *some things*—happens, they will some day be but a memory as a branch.

If history is valuable at all, it must demonstrate its worth in helping us to solve our problems. Most of us know the varying history of some branches. Let us discuss briefly some factors of the situation.

Not all disorganized branches are the result of internal dissension. Some of them were organized in the first place because of some special local situations that brought a group of Saints together and made it possible for them to thrive. Then later the means of employment, such as sawmills, factories, mines, etc., remove or close, and the Saints must go elsewhere.

This seems reasonable and to be expected occasionally. No one ought to complain over this sort of a climax to an otherwise happy situation.

Yet when we observe a fine group of noble people unite their energies and hopes in the erection of a suitable structure in which services may be held, then instead of growing in numbers and influence, gradually but persistently diminish until but a memory is left, we may well be greatly interested in and moved over the spectacle.

Occasionally we meet one of our well-known missionaries whose number of baptisms mounts high and whose vigor and zeal are the admiration of all. Usually we ask him something like this: "What is the biggest feature of the church program to-day?" Invariably his answer is something like this: "Missionary work! It is *the* key to our success as a church. Through it we cannot only evangelize the

world, but develop our branches to the point of their highest efficiency. If every member in the church were to have uppermost in his mind the warning of his neighbor, most of our local difficulties would vanish, because the Saints would be too everlastingly busy to quarrel among themselves over minor matters."

It is indeed interesting to hear him orate on this his favorite theme. We do not dispute his statements. He may in his exuberance overemphasize some things and underestimate others, but in general we have seen his theory work some mighty miracles in the midst of the Saints.

Given: A band of loyal Saints, a fair amount of opposition and persecution, an outlook with some hope in it—and we are apt to find real spirituality and hopeful progress. But let the opposition cool, the missionary spirit lag, quarrels arise over who shall preside and how—down goes the banner of King Immanuel; away go the progressive Saints, and the church building becomes a monument to buried hopes.

If there had been some way to keep alive the zeal, patience, and forbearance that characterized the beginning, the end of the story could not have been written in many instances.

Saints differ in opinion. We expect it. It is not a sin, but rather a good sign. But when those differences degenerate into quarrels and feuds, everybody loses. The Saints lose the respect of their neighbors, lose confidence in each other, and the church loses the benefit of their constructive efforts.

Older people remember the "good old days" when imbued with love they were too busy to fight among themselves, and they drop out. Young people say to themselves, "The world affords a more pleasing scene than this," and they drop out. The weaker ones are absorbed into the Babylon about them; the stronger ones gravitate to other places where conditions seem more hopeful.

It is a life-or-death problem with every branch. If its constituents cannot put down the elements of disaster which spring up everywhere, they die. The branch may not be disorganized at once. The outward form may be retained for years, but death creeps on and on till finally the obsequies are in order.

Trees are often seen going through this sort of a death. The top may be partially dead, yet the trunk or body and the roots survive. Or the body may be hollow and the bark largely scarified and removed, yet some life remains. Roots may be dismembered and the tree suffer, yet live on, partly living, partly dead.

All manner of things arise to cause trouble in

branches. To list them would be an imposition on the space demands of the HERALD, besides inviting criticism over the suggestion that sane persons ever quarreled over such insignificant things. Let's hasten from it and summarize some of the points by which we may not only escape death as organizations but live the more abundant life.

A branch should—

1. Have a dominant spirit of brotherly cooperation typical of the Zionie ideal.

2. Choose its most capable members as leaders, then give them a real opportunity to qualify.

3. Provide for occasional meetings at which the membership at large could come to understand the broader meanings of coordination.

4. Be willing to try out new methods fairly and in a spirit of willingness to progress.

5. Keep itself in touch with the progress of the church and the best thought of the times by reading and studying the literature of the church.

6. See that the priesthood not only visit the homes of the Saints, but are enabled to develop high ideals concerning results in this sort of work.

7. Give the young people an opportunity to work at congenial tasks, on the same basis as others.

8. Demand no higher standards in leadership than the equivalent rating of the members as followers.

9. Observe the financial law of the church and develop the social consciousness necessary to make stewardships possible.

10. Be earnestly concerned over the religious education of its children, both in its homes and class work.

The branch which fails to hold its members violates some or all of these points—sometimes many others.

The branch which is thriving is doing so because its leaders and members are concerned about higher standards, and are interesting themselves so much in their problems that petty difficulties receive but scant attention. Differences frankly exist, but the spirit of good fellowship dominates. A recent case in point: A brother had been elected as head of a department. Some votes were cast in opposition, to support arguments made on the floor. After it was over one of the leaders in the minority came to the officer-elect and said: "I tried to keep you out of the place, but having failed, I will work with you and try to help you succeed." Such opposition is inspiring—it puts one on his mettle.

So we are not only concerned with the decayed branches that have been cut off, but greatly affected by the progress and lack of progress prevailing among our existing organizations. If by some concerted action all the petty disturbances that eat away

like cancerous growths on the body of the church could be removed, painlessly and effectually, what a transformation would result! But perhaps it is well that we must work out these problems ourselves. It develops our strength—and at the same time many others of our best qualities.

From Zion with its superbranch organization to the smallest group organized among us, we are responsible for the welfare of the group. We must progress or die. Shall we die fighting to decide what is or is not progress, or by our faithful efforts, guided by faith and diligent application, gloriously survive?

THE NEW SITUATION REGARDING DEPARTMENTAL WORK

(Continued from page 1050.)

or Sunday school classes, are to be under the immediate supervision of the local Religio superintendent.

If any of the above activities in any given local church are working well under the supervision of any other department, we advise that other departments do not attempt to function in that activity. In case there is no local Department of Women, we urge such organization, and if it is found impracticable to organize one, the activities assigned to this department in this form of organization may be under the supervision of the local Sunday school superintendent. If no Religio exists and a Department of Women does exist, under this form of organization we advise that all group study further organized be under the Department of Women, if such groups are of adult women only and held at other times than those of the Sunday school meetings; otherwise they should be under the Sunday school. In such case a local recreational and expressional leader may be nominated by the pastor and approved by the local church. Such leader shall act as one of the coordinating officers. He shall act as an adviser upon matters of a recreational and expressional nature.

This form of organization will open up any detailed system of coordination involved in the apportioning of any and all funds in the local church under a budget system for the use of the various departments. The heads of departments, the local pastor, and such other officials of the priesthood as the local church wishes to appoint, may act as the budget committee or committee on appropriations.

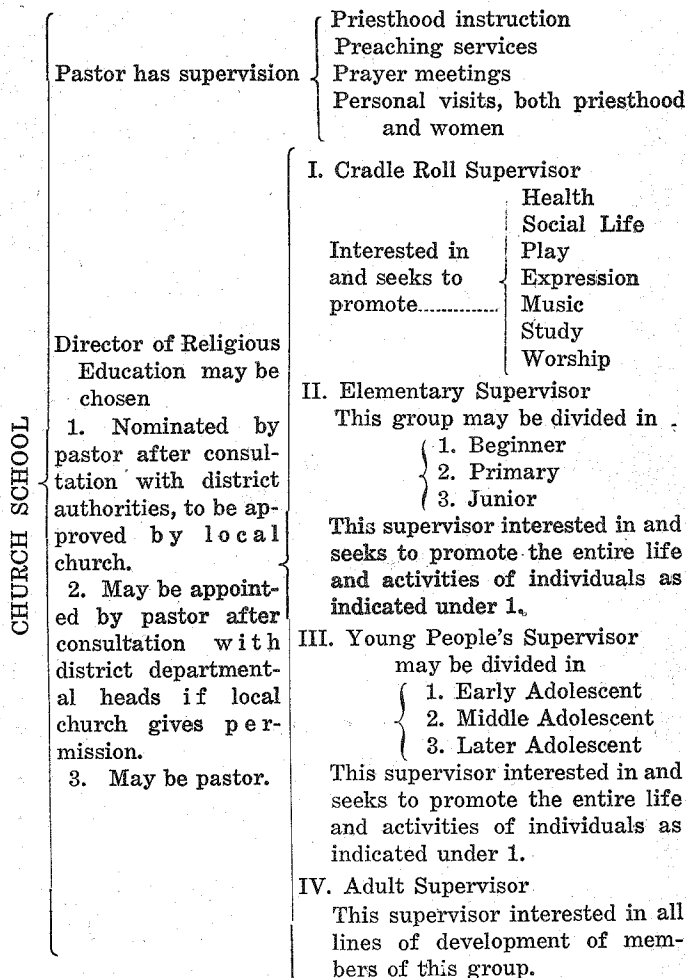
The privilege of using number four is, like number three, subject to the sanction of the district officers of the various departments. The reason this limitation is inserted is that the interests of the Sunday school, Religio, Departments of Women, Music, and Health must be conserved, and these district authorities must be assured that the local church au-

thorities are in sympathy with and are strong advocates of the activities of the departments.

The general departmental heads, through the general Sunday school superintendent at present, will advise as to any further details in this form of organization. If any change in this regard is made, the general departmental heads will advise through the SAINTS' HERALD. This form of organization is

FORM 5

All departmental lines are erased. The whole group of individuals composing the local church are considered in groups divided according to ages. The entire life of the individual is to be considered as a whole and the best methods of conserving his religious education are to be inaugurated.



Music and recreational leader under and advisory to Director of Religious Education, except that the musical leader at such times as he may be acting as chorister and having charge of the church music will be under the immediate direction of the pastor.

much the same as the present relationships between the general heads of departments.

Fifth Form of Organization

Now for Form 5, our ideal, yet one which we are not now recommending for general adoption. Note the outline. Therein, it is to be noted, are the dupli-

cations of effort greatly reduced. The nominating scheme suggested in the previous forms is preserved, augmented somewhat if desired, and the division of effort realigned.

No doubt this form must be discussed from various angles and its good points elucidated in detail. Here we must be content with little more than a bare outline.

The aim of the proposed plan is to disentangle ourselves and eliminate the excessive competition we now so often engage in over the time of the child. Everybody gets together and considers the big aim of the church rather than the welfare of his particular organization. The full development of character is sought rather than large attendance on some special occasion, for instance. There is in it a strong attempt at evaluation. The leaders are required to consult frequently and to give the child—in fact all members—a chance to function and develop properly.

To us the plan seems pedagogical. The laws of growth and development seem to be recognized more fully, and the talents of the members given full scope for operation.

Upon receipt of consent of the general superintendents or directors, locals may organize under the following system: All departmental lines may be erased and the local work organized as follows: The use of the second, or group method, may be designated as the church school, and the pastor, after consultation with the district authorities, may nominate a local director of religious education subject to the approval of the local church, or, if the local church desires, the local pastor, after consultation with the district authorities, may appoint a director of religious education. Upon receipt of the concurrence of the district and general authorities, the local pastor may act as such director of religious education. Such director of religious education shall supervise the group or class activities, the work of the cradle roll and the work of the home department. Under such organization it is advised that the director of religious education divide the parishioners into groups according to ages and put over each group a subadministrator, acting under, of course, the director of religious education, and that all group activities of these subgroups—health, social life, study, play, and recreational life and music, be thus supervised.

Giving it a little more in detail, the ordinary small church would be divided about as follows: A cradle roll supervisor, an elementary supervisor, a young people's supervisor, and an adult supervisor. The adult supervisor, if a man, should have a woman assistant who would particularly supervise the group

study and group activity of the women of the local church. If a woman, she would have charge of all group activities. The adult supervisor would also have under his charge the home department work. It is quite possible, of course, that the scarcity of workers would demand that the cradle roll and the elementary supervisor be the same person, or that other duplicates of personnel be made. In larger churches the division could be more in detail, as for instance in a church of perhaps four hundred members there could be appointed a cradle roll supervisor, a beginner supervisor, a primary supervisor, a junior supervisor, an early adolescent supervisor, a middle adolescent supervisor, a later adolescent supervisor, and an adult supervisor, with the assistants above mentioned. No personal visits would be under the personal supervision of this director of religious education except those which might necessarily come between the various teachers, the group leaders, and their students or followers. The pastoral visits, visits by women friendly visitors, priesthood instruction, preaching services, and prayer meetings are directly under the supervision of the pastor.

The local music director is to act as a general local officer and in his activities in the church school is under the local director of religious education—in his functions as chorister having charge of the church music, he comes under the immediate direction of the pastor. The leader of recreational and expressional activities provided in Form 4 shall act under and advisory to the director of religious education.

Local churches should adopt one of the above forms of organization and pay no attention to the others.

All correspondence to the general heads of departments relative to relationships of the departments shall be directed at present to the General Superintendent of the Sunday School Department, A. Max Carmichael, Lamoni, Iowa.

A. MAX CARMICHAEL,
Department of Sunday School.

T. W. WILLIAMS,
*Department of Recreation
and Expression.*

DORA GLINES,
Department of Women.

G. L. HARRINGTON,
Department of Health.

HAROLD C. BURGESS,
Department of Music.

It is not too early to look over the list of books and periodicals published by the church, with a view to securing suitable Christmas gifts.

LETTERS AND NEWS

Congratulatory or Sympathy?

When a friend is assigned to a foreign mission, what should be our attitude?

Is it a trial to be sent on a foreign mission?

When we were children we played with various toys. The ones we liked best were those that expressed our desire to go and to do. The train, wagons, horses, cars, doll trunks, and threshing-machine, either real or imaginary, were among them. We rode stick-horses; we climbed trees, and sitting on the swaying branches imagined ourselves big folks riding on the waves of the sea, traveling somewhere. Some of us were soldiers going forth to conquer; others were merchants in pursuit of wealth; others were builders or teachers, while some were missionaries going to tell the heathen about Jesus.

What were these childhood fancies? Were they not a part of our very natures? An adventuresome disposition is one of the national characteristics of Americans. Hundreds of young men and women work steadily and economize month after month to be able to take a trip vacation time. And after they have been out West or back East, to the mountains, the falls, the seashore, or whatever coveted spot it may have been, their minds are full of pleasant reflections. And they take up their work again with greater zeal, and patience and satisfaction withal.

Perhaps you can remember once upon a time your parents stopped their work and took you all to a Fourth of July picnic. Several days after, you asked your mother what she was smiling about over her mending. She laughed and said, "Oh, I was thinking what Mrs. Brown said on the Fourth." The diversion had done them good and unconsciously the family machinery ran more smoothly.

Through lectures, magazines, and the screen, people enjoy distant scenes. Since travel has its charm for us we shall conclude that being sent to a foreign land is not a trial, but on the contrary is a pleasure.

Then, is it a hardship to be a missionary? Surely if there is a diversion of scenery in foreign lands, there is also a diversion of duties in missionary work. There is ever something new to do that will help directly or indirectly in the spread of truth and righteousness. Sometimes the way is clear, but often there are obstacles to overcome. And what a recompense is yours when you see homes benefited and souls rejoicing in the great plan of God that you have helped them to see! This joy in doing for others is a heavenly gift. You will find it in the heart of every little child, and you will find it in the heart of every grown-up if it has not been choked out by selfishness.

What is your attitude when you meet one who has been appointed to represent God in some foreign field? Do you say what you truly believe, or do you follow that human inclination to hide your most cherished thoughts from others? Here are some expressions that are easily and thoughtlessly uttered:

"Oh, you poor dears, going so far from home! It must be very hard on your mother! Oh, I could not go!" Instead one should say, "How proud your mother must be! And you will no doubt see her as often as I see my parents. They are not so far away, but I have not seen them for years."

Another will say, "So you're going to —, are you? Well, you have my sympathy! I would not enjoy laboring with that race." Yet all the while he may be thinking, "What an opportune time to be going! Those people once converted will make solid Saints. I wish I were young again."

And still another may continue the monologue thus: "So you've been sent across the waters, too? Well, what a pity, when you have just finished your schooling, too, and are qualified to take some good position!" Could we not rather say, "How good it is to send forth our young people, who not only have a good foundation of knowledge in church affairs, but who are also prepared to cope with conditions of to-day. Surely God can accomplish much good through you."

If we speak carelessly we may cool their ardor, cause them to think of self, weaken them, and if possible make them cowardly. Let us not say, "How do you like to go?" but take it for granted that they do. They do not know until they try, and if they try as God wants them to they will like their work.

Our very attitude may be recalled in their hours of discouragement. Make it that that will strengthen. Congratulate; don't sympathize. MRS. A. H. CHRISTENSEN.

REDROCK, OKLAHOMA.

[The author was for several years in the Society Islands doing missionary work with her husband.—EDITORS.]

A Sketch of the Sunday School Lessons

A better understanding of the lesson courses will increase work as teaching ability.

Sunday school work is comparatively new. Robert Raikes, two hundred years ago, established the first Sunday school which had as its primary purpose to bring the children in off the streets. They were taught to read and to write. We can remember as recently as forty and even thirty years ago Sunday schools of that character especially for little children.

When the gospel was restored the commandment was soon given to prepare books for the instruction of little children. It seems that the church did not promptly perform this duty, yet there must have been some basis laid. We know that common schools were soon established, and we know that in the Reorganization the Sunday schools quickly followed the church.

A Sunday school was organized in Saint Louis within two months after the organization of the branch in 1864, but we have been informed that there was a Sunday school in Nauvoo prior to that, and that the Twelve approved the Sunday school work as early as 1862.

These earlier Sunday schools were without mechanical help or even the teachers' Bible that we have to-day. Forty years ago we have known some that simply started with the first chapter of Genesis, read and discussed it, and so proceeded. Others, perhaps with better reason, started with the New Testament. In the eighties two small books, one for intermediate and one for primary, with questions and answers, were published, and in 1890 the General Sunday School Association was formed and shortly after a beginning made with quarterlies. One quarterly soon became two, then three, then five.

Earliest Quarterlies Had Uniform Lessons

The earliest quarterlies attempted to follow the uniform lesson plan. The graded lessons of five quarterlies for the last twelve years have required the labor of five separate editors with lessons especially adapted. We believe that practically all of our people are convinced to-day of the need and value of graded lessons, so we are ready for another step in advance.

While these changes have been taking place in the church we note that the International Sunday School Association

some fifty years ago took a forward step in adopting uniform lessons. These lessons still continue with them, though somewhat modified. This permitted one to enter Sunday school in any part of the country in any denomination and find them teaching practically the same lessons, though each church publishing board was left free to handle the subject matter as it saw fit, and the denominational lessons differed in the manner of treatment. Fifty years ago only one speaker urged the necessity of lessons adapted to the need of the child. Uniform lessons are easiest for the adult; graded lessons are for the benefit of children.

Saw Progress Towards Graded Lessons

In 1892 Doctor E. Blakesley prepared some lessons partly adapted, but met with great opposition. In 1896 another effort was made for an elementary department. In 1897 ten lectures were delivered to religious teachers on child nature, one of them being on the religious nature of the little child. It was not until 1902 that a separate primary lesson was prepared, nor until 1908 that graded lessons were adopted, while the adult class work is still in process of development and is not nearly so effective as it should be.

The International Sunday School Council of Religious

a whole is finally secured. It is possible with the graded work, as some have stated, that a large part of the Bible is only referred to in this way collaterally, but that at least tends to secure a general acquaintance.

For our own work there appear strong reasons why the lessons should be adapted as nearly as possible to the age of the child. It is possible that such lessons, where fully prepared and adapted, may be used in the small schools as well as the large schools. It would seem possible that we should be able to utilize the research of others in the Bible, in Bible archæology, and in criticism and child study, but it is also clear that we should prepare our own lessons and that we should see that in our lessons the essential doctrines of the church are taught.

We believe we are ready to make a well-considered advance conservatively and not with upsetting changes.

S. A. B.

Graceland a Miniature Zion

At 8 p. m., October 14, a Graceland program was presented in the upper auditorium of the Stone Church with Professor Lonzo Jones in charge, assisted by Apostle John F. Garver.

NEW CHRISTMAS PROGRAM FOR SUNDAY SCHOOLS

We want every Sunday school to order at least a sample copy of the new Christmas program we are just printing, which has as a theme the Christmas offering. The subject is handled in a pleasing way, so friends and nonmembers will appreciate the rendering of the subject. Order by name: "Balancing the Christmas ledger." Price, 10 cents each; 75 cents a dozen.

HERALD PUBLISHING HOUSE, INDEPENDENCE, MISSOURI

Education is now preparing group graded lessons, uniform lessons, and have a subcommittee to prepare a course of lessons for both Sunday and day school use, and this committee will take over all of the material on closely graded lessons.

An interesting summary has also been made in their research, showing the quantity of the Bible actually studied in the uniform lessons and in the graded lessons. The uniform lessons in over forty-six years entirely ignored 65 per cent of the Bible, while 17 per cent was used three times or more, 7 per cent twice, and the remaining 11 per cent once. In the New Testament 85 per cent of the gospels, 95 per cent of the Acts, and about one third of the rest of the New Testament and less than one third of the Old Testament of the Acts, and about one third of the rest of the New Testament and less than one third of the Old Testament narrative was utilized.

The graded lessons have used 62 per cent of Old Testament narrative and a larger proportion of the New Testament.

Provision has, however, been made in the improved uniform lessons to use 40 per cent of the Bible, including 49 per cent of the Old Testament narrative, 90 per cent of the first three gospels, 57 per cent of John, 98 per cent of Acts, and 21 per cent of the Epistles. Very little of the Old Bible except the narrative is used.

The above is an interesting summary to show what others are doing and are attempting. After all, the percentage of the Bible used is of less importance than that those portions be used at the age for which they are best adapted to the child, and that a real acquaintance with the book as

William Patterson, of Australia, was in charge of the music, with Miss Ruth Juergens at the piano. After a duet by Mrs. Bertha F. Burgess and Mrs. Alice M. Burgess, Elder Blackmore, of Australia, spoke on the "Storm and stress of the Graceland students." He is proud of the fact that he has come from Australia but amused that people ask him how long it took to learn the American language.

The storm and stress is the mental stress. They come expecting to be told what to believe and think, to have knowledge imparted in chunks nicely wrapped up. They are prepared to believe everything they hear, but find themselves presented with many theories. This makes necessary mental effort, mental activity. Religion cannot be rammed down our throats. The mental activity causes growing pains of knowledge. It is good to pass through this period so as to be prepared to help other young people. Evolution is taught, not as a truth, but as a theory.

William Patterson was then introduced. As Australia was not satisfied to send just one across, they sent another along to keep him company. He gave an imitation of the birds of his native land, and ended up with a pot pourri which he called an oration.

Addie Belle Chappell gave a reading, beginning with the presentation of Il Trovatore before the Emperor and Empress. She was followed by Apostle F. Henry Edwards on "Embryonic Zion." Zion is not a place alone, but a matter of preparation and development. It is a place where we can put in operation things we have learned to do. We have Zion only in embryo; the spirit of Graceland is the spirit of Zion finding expression in the lives of the men and women

willing to give their all for Graceland. Fame and wealth are put aside by these men who devote their services to teaching in our college and set an example for the students. "This spirit of consecration which is the foundation of Zion was the first thing that impressed me." The spirit of preparation is exemplified in the lives of the men who go there. The one word that stood out clearly last year was not education, knowledge, nor preparation, but the central word was *service*. This year the central word seems to be the *spirit of youth*, but both combine as the spirit of consecration and preparation, the spirit of Zion working towards the building of Zion. Zion in embryo, Graceland College.

Elmer Ohlert, who expects to go to Germany as a missionary, closed the program with a reading, "That something," the will to do and to be.

The program as a whole was one of ideals rather than of entertainment. In earlier days a Graceland program meant a defense and argument for education; later it has been the presentation of an entertainment. This year it is distinctly the setting forth of ideals before the people.

Reminiscences and Impressions of John W. Rushton

In the November number of *Autumn Leaves* begins a series of three articles by Apostle John W. Rushton, on "Impressions and reminiscences of my first visit to America." They are highly interesting and unique. The superficial is disregarded, yet some of the simpler aspects of life suggest some deep reveries to our thoughtful brother. Ere the series closes he discusses first impressions on meeting prominent leaders of the church, his views on revelation, and other topics which will make this article sought after in years to come.

"Feeding the elder" is discussed by Elbert A. Smith and emphasized by an editorial. It would be a wonderful thing if our sisters would be willing to let the elder live on the common, everyday menu rather than to insist that he have the best possible and eat some of everything in sight.

Thanksgiving is the theme of two articles. "Playing the game" is an excellent little Graceland College story. Sister Emma Burton gives the sequel to a former article on missionary life. There is a sermonet for young people. Two more chapters of "Social graces" appear.

Progress in Change

The big conference tent is taken down and conference is over, to meet again in October, 1923, and what the future has in store is known only to God. We are in the "hastening time" and must ever press onward. In Exodus 14:15 the Lord said, "Speak to Israel that they go forward." The work of God is onward, ever onward, and like Tennyson's brook, it goes on forever.

We can see changes, but in changes we can spell progress. In this forward march we cannot stop to look back and fail of our purpose as did Lot's wife of old. We need not be dismayed, but must fall in line. Old traditions must go and give place to progress. There is no place in the curriculum of God for old traditions. "The glory of God is intelligence," and to be in possession of even a portion of his glory we must get intelligence. God has given his free agency to every man and expects him to use it intelligently and not be like little robins who open their mouths to be filled. We have different viewpoints and see things from different angles, but an honest man will not steel his mind against truth as he sees

it, but is broad and ever open to conviction. It is very plainly evident that in order to do business for God we should at least be well informed, but it is not necessary to have gone to college, for as Brother McDowell has said, "It is absurd to suppose that education is synonymous with having gone to college."

God has said, "It is my will that you . . . obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man." Knowledge is the foundation of all education and there is no education without knowledge, and it is not necessary to go to college to obtain a very broad knowledge of both books and men.

Keep our eyes fixed on the goal; never, under any circumstances look back. There may have been discouragements in the past, but power does not come from pondering on the past. "Press onward, press onward, the prize is in view."

MRS. A. MCKENZIE.

Children's Home Board Meets

The Children's Home Board of Trustees met at the bishop's office in Lamoni November 1 for reorganization, resulting in the reelection of Bishop Carmichael as president of the board and the reelection of A. J. Yarrington as treasurer.

The board voted to retain Sister Callie B. Stebbins as its



FOURTH ANNUAL RED CROSS ROLL CALL,
NOVEMBER 11 to 30

The Saints have loyally supported the Red Cross in each call for memberships. We are confident they will do so again this year.

secretary, which office Sister Stebbins very graciously accepted. By vote of the board, A. Carmichael, A. J. Yarrington, C. B. Hartshorn constitute the executive committee. Sister Zilpha Monroe was sustained as superintendent for the remainder of the calendar year.

Good News From Cayman Islands

The following personal letter to one of his many friends gives interesting details of Elder Charles May's work in the British West Indies. A letter from Elder Tordoff follows.

After waiting in the Isle of Pines quite a while for a boat to bring us here, we finally set sail on a two-masted schooner, the *Drew*. Cayman Island is about two hundred miles from the Isle of Pines. We were, of course, dependent upon the wind and sails on the sailboats, as there is no motor power in most of them. We were just eight days journeying the two hundred miles, as the stiff breeze was a head wind, and it was necessary to tack to the right and left to use what wind there was, and in that way we sailed about six hundred miles in order to go two hundred miles. I am pleased to say that I was not sick at all during the eight days, and in fact enjoyed my trip very much, save that we were anxious to reach here much sooner than we did.

Now that we are here, we are in the midst of a lively series of meetings. Elder Tordoff and I are alternating in the preaching, while Elder Carr is leading in the singing. We have a half hour song service each evening before the opening of the preaching service. Sister Carr plays the organ, and this together with the guitar, ukelele, ocarina, and Brother Carr's violin, is proving a great attraction indeed. They are singing our songs as though they have known them for some time. We have used the "Gospel ladder" song and "What was witnessed in the heavens" with good effect. They are singing and whistling these songs all throughout the village.

The crowds are all that could be expected. The church when packed will hold about one hundred and forty, but it has been estimated that some nights at least three hundred people have heard the sermons. Our crowds are staying by us. We are looking for good results from these efforts. Baptism is to be performed next Sunday.

We are feeling very good over the wonderful interest and good attendance, when we consider the fact that last year when Elder Tordoff first came here there was so much prejudice, opposition, and persecution, his life even being threatened should he not leave the island, but he continued fearlessly and won a place in the hearts of many who eventually obeyed the gospel; also of many who will yet obey the angel's message.

Elder Carr and wife have been a power for good in their work among the people here, and he is fast adapting himself to the conditions one must meet in places of this kind.

This is a very beautiful little island, with about five thousand inhabitants. Tropical fruits are quite plentiful. We have several orange trees in the missionary-house yard, also breadfruit, guavas, limes, etc. We also have a few coconut trees in the yard.

We are located here about one hundred yards from the sea. We enjoy our early morning plunges in the clear blue waters of the Caribbean Sea.

Address me, Nueva Gerona, Isle of Pines.

Your brother in Christ,

J. CHARLES MAY.

Elders May, Carr, and I are in the midst of a series of meetings on the Cayman Island, in the British West Indies.

I first opened up the work here in October of last year, and in six months' time we began to build ourselves a church. We are now using this church. It has a seating capacity of one hundred and fifty, and every night during the meetings thus far, the church has been much too small to accommodate the

crowds. Hundreds are hearing the message from the outside of the building, bringing their own seats, and some even climb the trees alongside the building. Elder May and I are alternating the preaching services, while Brother Carr has charge of the services, wielding the baton and singing the songs of Zion, half an hour before the preaching service commences. There will be baptism service to-morrow, and one of the brothers here will send you a full account of this series of meetings, and other series we contemplate holding at other points on the island, at a later date.

Sincerely yours, WILFRED D. TORDOFF.

Independence

The theme of the hour in Independence among the departmental heads is the new situation regarding the religious educational plans of the church. Some very earnest sessions have been held and as a result the various local church leaders are calling meetings of their leaders to discuss the question. We are informed that the superintendents of the general departments are issuing in this number of the *HERALD* a lengthy statement on the subject, and we are sure this will be studied with interest by many persons. We understand that copies of this will be sent out in booklet form to the departmental leaders throughout the church.

The attempts being made so far are mostly preliminary, though the heads of the departments in Zion are rapidly crystallizing their ideas and no doubt will ere long submit some definite propositions to larger groups for consideration and action. For the present the most attention will likely be given the Religio, allowing each local in Zion to take advanced steps as the people in them feel ready for them.

There is a different organization in Zion than in any district or stake, consequently some points are not so clearly defined and will take more time to work out. A. Max Carmichael and Floyd M. McDowell are being asked to meet with the heads of general departments in Zion on Sunday, November 19, to discuss these matters further.

The first sermon in the series of seven for young people, one each Sunday evening at the Stone Church, was by Elder T. W. Williams last Sunday evening. He preached a "good old gospel sermon" in his usual iconoclastic manner. His one big point was that to have all the scriptural list of officers and the gifts of the gospel was not to have a living church. We might have all these things yet be apostate. The solution was to comprehend the mind of Christ and live on that plane which would indicate our love for each other.

It seems no one of the seven announced last week could be obtained for the occasion, and Elder Williams substituted. The schedule provides that President F. M. Smith is to preach next Sunday evening, but no word has been received as to his acceptance for that date. If he is not here, some one else will occupy in the series.

An interesting time is reported by Elders Walter W. Smith and Frederick A. Smith and wife, who spent Sunday in Lawrence, Kansas, where the state university is located. They attended the "Dad's Day Banquet," put on by the university, enjoying much the speech of William Allen White, of Emporia, who gave a tribute to life and an apostrophe to youth. Frederick A., son of our presiding patriarch, is taking graduate work there this year, and Robert Wayne, son of our church historian, is a junior.

On Sunday Brother Walter W. Smith attended and administered communion to the group of Saints who meet twice a month under the auspices of the Lambda Delta Sigma in Room D, Myers Hall, University of Kansas. Following this service an hour was devoted to a discussion of the subject of "Revelation," by Brother Walter. These earnest young

people, sixteen in number, meet on the first and third Sundays of each month. It is interesting to note that of the sixteen all are third generation Latter Day Saints, and some of them fifth, three of these being descendants of Joseph Smith the Martyr. That is, parent and grandparent of most of them were in the church, and in some instances this extended back to the fifth generation. As might be expected from so unique a situation, our church historian plans to write for us the details of this situation for publication in the *Journal of History*. The president of the Lambda Delta Sigma is Roland Flanders, and the secretary is Robert Wayne Smith.

The Second Independence Sunday School is announcing a Father and Son Luncheon at the church on Monday evening, November 13, at 7 p. m. There will be speeches and a social time, with the proceeds, if any, going to the Christmas offering of the school.

The radio sermon Sunday was by T. W. Williams, with vocal solos by Josephine Smith and some typical Latter Day Saint hymns by a mixed quartet. Elder Walter W. Smith will be the speaker next Sunday.

Sacramental services were largely attended throughout Zion on Sunday, and the churches were mostly filled at the evening services.

Apostle J. W. Rushton has left for his home in California.

The following patients entered the Sanitarium for the week ending November 4: Mrs. Clifford Murry, and Mrs. Roy F. McIntire, Mount Washington, Missouri; Mrs. Charles Pace and Baby Pace, Kansas City, Missouri; Charles P. Mustain, Sugar Creek, Missouri; and the following from Independence: Rosa Teir, Mrs. R. A. Skinner and babies Robert and Dick Skinner, Mrs. G. G. Garton, H. B. Morris, Bernice Higdon, Mrs. Hubert Case, Miss Martha Logsdon, Miss Katie Hansen, and Lewis Mauzey. X-ray patients: George Swain, Madison, Oklahoma; Mrs. C. F. Bryan, Chariton, Iowa; Harvey L. Johnson, Mount Washington, Missouri; and Mrs. R. A. Skinner, Mrs. B. D. Andes, Juanita Echternacht, and Mrs. L. H. Haas, all of Independence.

Indians Appreciate Attitude of Our Church

The following resolution was adopted by the convention of the Society of American Indians when in session recently at Kansas City. Elder Roy V. Hopkins, pastor in Zion, had been before the assembly in an address on "The Indians of To-morrow," and the adoption of the resolution was an expression of gratitude to him and the church. It reads:

"THE SOCIETY OF AMERICAN INDIANS

"KANSAS CITY, MISSOURI, October 21, 1922.

"REVEREND ROY V. HOPKINS,

Pastor Stone Church,
Independence, Missouri.

"Dear Brother: We, the Society of American Indians, in our eleventh annual conference assembled, do hereby extend to you, and to your church our heartfelt thanks for the kindly Christian consideration shown us and which you extend to our whole race. We hope that this may ripen into the prophecy that is to be fulfilled by your church. We thank you for your personal attendance and address. We feel that your earnest Christian devotion will find a higher and greater reward than it is possible for us to express.

"Most sincerely and faithfully,

"Thomas L. Sloan, President.

"Thomas G. Bishop, Secretary."

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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MISCELLANEOUS

Conference Notices

Kansas City Stake, at Central Church, Ninth and Lydia Avenue, November 19 and 20. Devotional services on Sunday with business session Monday evening at 7.45. Reports are required from the ministry through their quorums and secretaries and from the various auxiliaries. W. S. Brown, 811 Lydia Avenue.

Little Sioux, at Moorhead, Iowa, November 11 and 12. We expect John F. Garver to be in attendance. We would like to have a full attendance, especially of the priesthood, and all who have not sent in their reports will please bring reports with them. Priesthood meeting at 4 p. m., both Saturday and Sunday. Joseph W. Lane, president.

Notice to Local and District Departmental Workers

Requests have been coming in to ask what effect upon district and local organizations of the various departments the actions of General Conference will have. We answer: Your present organizations may remain, provided you are not ready for an advanced step. We advise making changes slowly, and only after you have consulted with the proper officers. We are now working upon a combined manual for all the departmental work. Notice will be given when it is ready. We are printing in the HERALD this week a preliminary statement of the form that local organizations may take.

A. MAX CARMICHAEL,
Sunday School Department.
T. W. WILLIAMS,
Religio Department.
DORA GLINES,
Department of Women.
DOCTOR G. L. HARRINGTON,
Health Department.
HAROLD C. BURGESS,
Department of Music.

Correction in Dates on Senior Religio Lessons

Lessons 7, 8, and 9, in the senior grade Religio Quarterly for October, November, December, 1922, are wrongly dated. The word *October* in each instance should read *November*. The figures denoting the days of the month are correct.

Do You Value Good Reading?

It is possible to be a good leader and a progressive thinker in the church without reading the current literature of the church, but it seldom happens. A Something is to be acquired by keeping up with the thought and development of the church which inspires confidence among the Saints. Knowledge is power, and this sort of knowledge is synonymous with spiritual power.

The ability to evaluate our own ideas and ideals, to appreciate and measure the beliefs and conduct of others, is the test of our conception of stewardships, of equality, of progress in general.

If we cannot see and hear and think straight we hamper our own progress and confuse many others. All these processes are largely shaped and influenced by our contact, personal and vicarious, with others.

The social side of our church work is getting more and more complex as we grow in numbers. In order to know what our leaders, general and local, are thinking, we must read as well as hear. Without this knowledge we are not good leaders or followers.

There is a tendency these days, with the pleasures and ease of the world beckoning us on every hand, to pass by the reading matter that comes to our table and to cut down our subscription list till little of value is left.

There are not too many periodicals of the church. Almost any family spends enough money for trifles of no value or for pleasure of less than no value, to buy all the church papers. The family which does not, often could by sacrifice secure them.

The real requirement is a desire to go forward in all that is wholesome and good. Those actuated by that desire will recognize that to read the church papers is a personal obligation.

<i>Saints' Herald</i>	\$2.25	<i>Journal of History</i>	\$1.50
<i>Zion's Ensign</i>	1.00	<i>Priesthood Journal</i>40
<i>Autumn Leaves</i>	1.75	<i>Stepping Stones</i> (singly)65
		<i>Zion's Hope</i> (singly)	\$0.40

HERALD PUBLISHING HOUSE

Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 69

Independence, Missouri, November 15, 1922

Number 46

EDITORIAL

Ideals of Loyalty

*Friends may differ and still be most loyal
to each other.*

It is evident that no work can be continued unless the principle of loyalty obtains, especially in its broader sense of thankfulness and devotion to a cause.

In its original sense, loyalty means the same as legal, faithful to the law, then to the government, thirdly to the sovereign or prince. But this primary meaning has long given place to the broader sense of true to any person to whom one owes fidelity, especially as a wife to her husband, lovers to each other, friend to friend, a servant to his employer, and fidelity to a cause.

In a military sense loyalty implies implicit, unthinking obedience in the spirit that is shown in "The charge of the light brigade":

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die,
Noble six hundred."

At times this is confused with the necessary loyalty to a business concern, the *esprit de corps*, ignoring the fact that conduct of superiors has much to do with the *esprit de corps*. Of necessity in any undertaking there must be the recognition of right leadership. Nor does that conflict when properly construed with free agency, free will, or personal responsibility.

Another example and quite in a different spirit, is that of "Surely the captain may depend on me, though but an armor bearer I may be." The loyalty is by no means less, but is coupled with a free and independent choice. The instance was that where Jonathan and his armor bearer went up against the Philistine army. He was willing to go and to do, to follow after his captain, even though he was only an armor bearer. There was no command; it was merely the communion of friends, but there was the security that where a promise had been given it would be fulfilled. That presents a splendid ideal of dependable people and a larger ideal of loyalty.

As presenting clearly a high ideal of loyalty, our attention has been called to the following extract from *The Philosophy of Loyalty*, by Josiah Royce:

At the moment there is much speech, in current philosophical literature, regarding the "nature of truth" and regarding "pragmatism." An ethical treatise very naturally takes advantage of this situation to discuss the relation between the "practical" and the Eternal. I have done so in my closing chapters. In order to do so, I have had to engage in a certain polemic regarding the problem of Truth—a polemic directed against certain opinions recently set forth by one of my dearest friends, and by one of the most loyal men; my teacher for a while in my youth; my honored colleague, Professor William James. Such a polemic would be indeed much out of place in a book upon Loyalty were it not that my friend and myself fully agree that, to both of us, Truth indeed "is the greatest friend." Had I not very early in my work as a student known Professor James, I doubt whether any poor book of mine would ever have been written—least of all the present one. What I personally owe him, then, I most heartily and affectionately acknowledge. But if he and I do not see Truth in the same light at present, we still do well, I think, as friends, each to speak his own mind as we walk by the way, and then to wait until some other light shines for our eyes. I suppose that so to do is loyalty."

This presents a remarkably deep insight into his ideals of loyalty which are not commonly held, a friendship which is all the more loyal because of that deeper loyalty to truth. Or as Professor Royce quotes elsewhere, "I should not love thee, dear, so much, loved I not honor more."

Doctor Royce relates an incident in the House of Commons in 1642 when Charles I first sent, then came with his soldiers, to take prisoners certain members of Parliament and demanded of the speaker that he point them out. The speaker dropped on his knee before him and replied: "Your Majesty, I am the speaker of this House, and, being such, I have neither eyes to see nor tongue to speak save as the House shall command; and I humbly beg your Majesty's pardon if this is the only answer I can give to your Majesty."

Another instance he quotes is of a young man of splendid promise, a student with excellent prospects, who was called upon by his superiors to compromise some matter so as to deceive the public. He was loyal to his higher ideals, spoke the truth, and refused to conspire. Because his chief was plausible and powerful, he thus deliberately renounced

worldly honor. Nor does he ask any recognition for that honesty. His is the ideal of loyalty.

Finally Professor Royce summarizes loyalty in the following terms: "Loyalty is the will to manifest, so far as is possible, the eternal, that is the conscious and superhuman unity of life, in the form of the acts of an individual self."

Or reexpressing it after the manner of his dear friend and colleague, Professor William James, he restates this definition thus:

"Loyalty is the Will to Believe in something eternal, and to express that belief in the practical life of a human being."

The theme is one of tremendous import, and Professor Royce makes it to be the dominant factor in human life, and so interprets it, though it may be seen that he places loyalty to the truth and our higher ideals above all other loyalty. One who is thus loyal, though he differ at times, is still the most loyal of friends.

S. A. B.

We Must Read

If that part of our brain which allows us to read should suddenly cease to function, we would be objects of great pity. With all our faculties except this one active and alert, what a tragedy it would seem! Some anatomists say this is possible, that it has happened, but it is an uncommon situation and probably all of us will escape. Let us hope so.

Yet one might suppose that some people do not appreciate their ability to read, judging by the way they use and misuse this knowledge. Because reading matter is so cheap and facilities for its distribution so good, most any of us are apt to give up in despair over keeping up with what the market affords.

One visit to an ordinary news stand, with its ever-changing array of bright covers and alluring illustrations and typography, is almost discouraging to one who considers all he is missing. Then there are the trade papers and the professional periodicals. No matter what we are doing, some magazine or newspaper is trying to help us do it better and enjoy our work. The farmer is especially blessed with good literature for his line of work. All the trades and professions have their journals, each with its special value and appeal. Some who are interested in several vocations and avocations are often quite distraught over how to keep up with the developments in all the subjects which are of interest.

We might multiply instances and extend the discussion in this field, but we prefer now to suggest another, wider, deeper, and more important than the popular general literature or the special technical literature which should be considered.

As followers of Christ we all engage in the same

great work. We are differently located, have representatives in many of the trades and professions of the day, yet in the gospel we have a great unifying force which demands attention to the matters of the kingdom of God.

Church literature is as important to church members as advertising and salesmanship literature to those who sell goods or service. The salesman who is not conversant with that which he offers to the trade soon loses out in favor of those who not only know but believe in their products.

If the gospel has any meaning at all for us, it is indicative of action. It is something that must find expression within us. We are either moved by it or do not long possess it.

This has been a year of book production for the church publishing house. Several new books have been published and advertised in these columns and will be advertised further. Within the recent past a number of new tracts have been issued and some old ones given a new dress.

The church periodicals have had in them the past year some invaluable material for immediate use and for reference. They have on hand and in preparation excellent material for the coming months.

It is true that not every article will appeal to every reader. No paper claims one hundred per cent efficiency. What one reader likes another will not care for. But if we buy for five cents a copy of the *Saturday Evening Post*, for instance, do we expect to appreciate every article or editorial or story or joke in that issue? The facts are that we will likely read but a very small part of the magazine, yet feel that we have had our money's worth. Because we cannot read the entire contents of a magazine is no reason for our refusing to buy or subscribe for it.

So if the family do not read all the material in the church papers, this should not be considered as a valid reason for not continuing a subscription, should it? It does not take very long to look through one of our papers. Make a quick survey. Note the headings and subheadings. Pick out the items that will help you most, read them quickly or deliberately, as the occasion demands. Converse with each other in the family and other gatherings about the church news, about the views being presented for consideration, about coming events in the church and their significance. Check up on who is who occasionally to see how well informed you are. Keep a mental or written record of where to get certain kinds of information. Keep your copy of the catalogue of church supplies where you can find it. If yours is lost, order another and file it conveniently. Look it through occasionally to learn what doctrinal books, textbooks, reading books, educational books, are to be had, and how many you can afford.

Buy not only for yourself, but think of how you may loan your books to advantage. Many friends and converts have been made through the reading of church fiction.

We must read or get away behind in the forward march of the church. Let us be wise and diligent in this regard.

The 1922 Christmas Offering for Missionary Work

The year 1922 is nearly gone and we are right busy now with our plans for Christmas. There is the practice for our entertainment to think about, and then the gifts to get and exchange with cousin, aunty, sister, and friends, but *let us not forget about our Christmas offering.*

This is one way we have of pleasing our very best friend—*Jesus*. We sometimes wonder and even worry about the gifts we are to give. What if we should fail to give to some one who will remember us with a nice gift; will the gift we send look cheap in comparison with the one we receive? This is the way many of us Christians celebrate Christ's birthday. "Be not deceived; God is not mocked" by this sort of thing. He looks upon the heart, upon the intents of our thoughts. There is no use to conjure in our hearts about how we can make him think we love him if we are not whole-hearted in our devotion. Better to manifest by our actions the feelings within our bosom. *How much do you love your God?*

The story of an eastern town is apropos: A visitor who was being shown about the city noticed that it had a large number of fine churches with spires towering heavenward. Finally he composed his thoughts into this expression: "These people must have a great love for their God." With familiar frankness his urban host abruptly replied: "I don't know how much they love their God, but I know they hate each other."

The Christmas offering of 1922 and 1923 will be devoted to *missionary work*. That amount which is not expended in foreign fields will be used for local evangelical work. The late conference ordered that it should become a part of the general church fund for this purpose. The attention of Sunday school superintendents and teachers is invited to the articles featuring foreign mission work appearing in our Sunday school paper, *Stepping Stones*, as a means of arousing the missionary consciousness and actively enlisting it in the Christmas offering campaign.

Has the goal set by your Sunday school been reached, or forgotten? The cause is a real challenge to the best there is in us. "Christ loved the church and gave himself for it." It is required that

we give ourselves for it also. We serve him and his church by serving others.

Very sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Cost of Publishing

The Herald Publishing House is sending out under date of November 2 to all publicity agents, bishop's agents, and branch presidents an announcement concerning our business. The report to the conference shows that the publishing house operated at a loss for the fiscal year ending June 30, 1922. The reason is that church periodicals show a decline of receipts of nearly \$5,000, while the sale of books and merchandise was nearly \$30,000 less than the previous fiscal year, this despite the fact that during the previous fiscal year the offices were moved from Lamoni to Independence.

The cost of printing the periodicals is indicated in the table below.

Periodicals

Cost per 1,000 copies, based on present subscription list:

SAINTS' HERALD	\$ 54.25
Zion's Ensign	17.20
Autumn Leaves	125.70

Cost per additional 1,000 copies if our subscription lists were doubled:

SAINTS' HERALD	\$22.40
Zion's Ensign	7.15
Autumn Leaves	41.15

It will be noted that if the subscription lists were doubled the cost of printing the extra copies would only be about from thirty to forty per cent as much as it now costs to print each periodical. The reason for this is that the editorial work, stenographic work, copy editing, proof reading, composition, make up, and placing in the press must be met regardless of the number of copies printed. It is only the paper and ink cost, and press work, folding, and mailing that is increased pro rata with the number of periodicals published.

Again, nearly as large a percentage can be saved on books if we could print a large edition. It is difficult to sell a book at a reasonable price and print less than 3,000, yet the office takes quite a risk in printing 3,000 copies of a new book.

We have urged before that if our subscription lists were increased, that then and only then would it be possible to consider reducing the price of periodicals. The publishing house belongs to the church and to you. It needs your continued support; it

needs also that the church members use it more in the procuring of job printing. You can help the publishing house first, by subscribing for the church periodicals yourself; second, by buying the church books; third, by buying through the Herald Publishing House the books of other publishers, including Bibles; fourth, by sending your printing work to the publishing house; fifth, by selling specialties which are advertised by the Herald Publishing House, for example the Scripture Calendars announced in the HERALD for November 1, and the *Ensign* for November 2.

New Lamoni Stake Presidency

Because of ordination into Quorum of Twelve of former presidency, Cyril E. Wight is chosen president; Wilber E. Prall, counselor.

A special conference of the Lamoni Stake was held at Lamoni on November 4 and 5. Owing to the ordination of John F. Garver, president of the stake, and Daniel T. Williams, one of his counselors, to the Quorum of Twelve, a reorganization of the stake presidency was necessary. Presidents Floyd M. McDowell and Elbert A. Smith were present and in charge of the business session on Saturday afternoon and presented as nominee for the stake presidency, Cyril E. Wight. This nomination was approved by unanimous standing vote. Brother Wight then nominated Wilber E. Prall as a counselor, which was also approved by a unanimous standing vote. A resolution of appreciation was then adopted by unanimous vote concerning the work of Elder Garver and his associates.

At the Sunday morning sacrament service a very splendid spirit was present. Appropriate speeches were made by the retiring officers, Elder John F. Garver and Elder Daniel T. Williams. Speeches were also made by Elder Cyril E. Wight and Elder Wilber E. Prall. The two new men were then ordained, Elders Elbert A. Smith and John F. Garver ordaining Cyril E. Wight; Daniel T. Williams and Floyd M. McDowell ordaining W. E. Prall, the first named being spokesman in each instance. There was an excellent spirit of unity throughout the conference.

Elbert A. Smith was the speaker at night, closing the conference.

Brother Cyril E. Wight, the new stake president, is a son of John W. Wight and a grandson of Lyman Wight. He has been a member of the Lamoni stake presidency since June, 1918. Before that for several years he was secretary of Lamoni Stake, acting in the office of priest and later as an elder. He is a graduate of the schools of Lamoni and after com-

pleting a business course returned to take charge of shorthand and typewriting at Graceland College, about 1914-1915. For the school years 1919-1921 he was in charge of the class in religious education, resigning his connection with the business department of the college to undertake the establishment of this new work.

He is methodical and careful in all of his work and devoted to the service of the church.

Wilber E. Prall has also been a staunch supporter of the church and has assisted the stake presidency in many of the sacrament services the past few years since his ordination to the office of elder. He has been actively engaged in Sunday school work in Lamoni for a number of years. He also took charge of the Davis City Branch, about seven miles from Lamoni, several years ago. The church work there was at a very low ebb. He faithfully stuck to his post until now it is a flourishing little group of Saints with excellent standing in the community. It was an excellent demonstration of what a pastor can do with an unfavorable situation.

He possesses the confidence of the Saints in Lamoni where he has made his home for many years and where he is at present engaged, and has been for many years past, as a teller in the State Savings Bank of Lamoni.

Two More to Scandinavia

Elder and Sister V. D. Ruch will sail November 16 for Norway and Sweden where they expect to engage immediately in missionary work.

Elder Ruch was born in Bevier, Missouri, in September, 1890, and was baptized at an early age. In 1911 he moved to Huntsville, Missouri, and met and married Miss Zella Vanderveck. She was a member of the Baptist Church and especially strong in her belief and active in the work of that church. In the fall of 1917 Elder A. M. Chase and wife came there with the district tent, and as a result Sister Ruch, although she had very keenly resented the coming of the tent, through courtesy to her husband attended the meetings and was baptized. For a time she suffered severe ostracism, but her kindly attitude in time won back her friends.

A Sunday school was organized in October, 1917, and sent in an average of \$11 per member to the Christmas offering for that year, and the following year took first place with an average offering of \$25.01 per member.

In March, 1919, Brother Ruch was ordained a priest and began at once to hold preaching services twice a month. In June, 1920, he was ordained an elder, and in the fall entered the religious education class with his wife, at Graceland. They there took

a foreign course and studied the Norse language. At the end of the school year he was appointed to the Northeastern Missouri District as a missionary, and last spring was appointed to Norway and Sweden to be gone five years and to leave immediately after General Conference. He has served as bishop's agent for the Northeastern Missouri District for one year and as district Sunday school superintendent for three years. Sister Ruch has been the leader of the Temple Builders in Bevier, taught in the Sunday school, acted as chorister in the Religio, and assisted in many other ways. They have one child about two years of age.

They are consecrated and devoted people and are giving up a fine modern home and comfortable living to carry the gospel story abroad.

Elder Griffiths's Statement

Some of our readers have evidently misunderstood the statement made by Elder Gomer T. Griffiths after the vote was taken to accept the document presented to the church on October 2. Brother Griffiths at that time said that he was still an apostle, though the voice of the conference had taken away his right to act.

This is no new position for Brother Griffiths to take. He has consistently held that men who were called to be apostles continued as apostles. He has taken that position with regard to his brothers, though he has fully recognized that previous revelations received by the church have released them from activity in the Quorum of Twelve, and he has fully accepted their release. The First Presidency are apostles, though not members of the Quorum of Twelve.

Brother Griffiths was satisfied with regard to his own release before it was presented to the conference. He raised no objection so far as we know on that score. His statement was therefore only a general statement that he has made heretofore on behalf of others. He fully recognizes that he has been released from responsibility as one of the twelve apostles, as a member of the Quorum of Twelve; but he considers that his apostolic authority, the authority of the priesthood, was bestowed by God and still remains with him, even though he recognizes that his heavenly Father may release him from special responsibility in this dispensation.

Safe Arrival in Australia

A letter from A. C. Barmore, dated October 16, informs that after a good trip they arrived at Sydney, Australia, on October 4. Sister Barmore, though not in good health, stood the trip well. A re-

ception was held in their honor on the evening of the 7th, and about three hundred Saints and friends were present.

They have been busy among the Saints and are surprised to see the large number of young people the church has in that country.

He reports that Apostle McConley and Bishop Lewis have gone on a trip to New Zealand.

Wedding Announcements

To-day the editors received a lengthy account of a certain wedding of much local interest, likely, but probably of little general interest. The name of the sender was not accompanying and we are unable to explain to him that for many years the HERALD has printed a notice in each issue that marriage notices were printed upon payment of one dollar for each hundred words.

A brother recently came into the office to give us details of a double wedding at which he had officiated. He did not know the rule we have quoted.

Many others seem to be unaware of this situation, which has grown out of the fact that though the church has doubled and trebled its membership in the past forty years, the size of the HERALD remains the same. The number of marriages, births, and deaths has proportionately increased, but the space in which to discuss these items has remained the same. As a result the editors have been required to exclude all items of only personal and local value, in favor of those adjudged more general in scope.

If, for instance, a couple, one or both of whom are rather widely known throughout the church, are joined in marriage, a few lines about the event are not amiss, especially when they are accompanied with other items from the same place. But the kind of clothes worn by the participants, the various little details that should be in a local newspaper, should not have place in our church paper which goes all over this country and into several foreign countries.

The same principle applies to other local items, and we are using this space to explain the situation to our constantly changing list of readers, so they may be governed accordingly.

The Holden Home will celebrate its fifth anniversary on November 20 and announces that all visitors will be welcome, and the friends of the institution are urged to join with the old folks in making it a pleasant occasion. A bazaar will be held in the auditorium of the home in which articles made by the inmates will be placed on sale. The day's program will close with an entertainment in the evening.

THE FORUM

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

Zion Redeemed

By A. W. Whiting

This brother believes Zion is already redeemed but not fully established.

I believe Zion is already redeemed and shall give the reader my reasons for such a belief. In the first place, there could be no redemption of Zion if there were no Zion, so there must be a Zion and Zion must fall. Otherwise there could be no redemption of Zion.

To redeem Zion would mean to restore or place back in a condition at least as good as she was before her fall. We will not treat so much on the redemption of the land of Zion, but more especially the real Zion, the church, or the people, or Zion, the pure in heart.

In the first section of Doctrine and Covenants the Lord tells us that the promises contained therein will all be fulfilled. So, then, we will take God at his word and proceed to show that many of the promises of God concerning Zion, her fall, and her redemption, have already been fulfilled.

All who have read Doctrine and Covenants know that at an early day the Lord began warning the church of her downfall, and also made promises concerning her redemption.

In 1833 the Lord forewarned the people of their being driven and scattered, and few should stand to receive an inheritance.

And in 1834 he forewarned them of their going in bondage, and in 1837 the Lord warned the twelve apostles of a time when they would be in an unconverted condition and would have to be felt after and healed and converted again.

In a short time we find that these warnings or prophecies were literally fulfilled. In 1844 their presiding head was taken, and a few years later they were again driven and scattered and became disorganized and went into spiritual bondage. Along about this time we find the church without a quorum of the first presidency and without a quorum of twelve, without elders', priests', teachers', or deacons' quorums. So we find Zion, the church, in bondage in fulfillment of the prophecy given in 1834 of their going into bondage.

Church Existed Though Scattered

Now, while the church was disorganized and scattered, she still existed. Otherwise there would be no Zion to redeem. Finding Zion, the church,

in this condition, there was certainly a necessity for her redemption or restoration. How can it be done? We will let the Lord tell us.

In section 100 of Doctrine and Covenants, paragraph 3, we read: "Behold the redemption of Zion must needs come by power. Therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and the seed of Abraham, and must needs be led out of bondage by power and with an outstretched arm, and as your fathers were led at the first, even so shall the redemption of Zion be."

In the above I think the Lord has made it as plain as language could make it—just how the redemption of Zion will be brought about.

Now for the question, Has the Lord fulfilled his promise, or has he failed and not done as he agreed? If fulfilled, where is the man like unto Moses whom the Lord promised to raise up to redeem Zion?

Where was the church, or Zion, during the years from 1844 to 1860? We find many of the members in the different factions, and thousands stood aloof from any of them, and their names were still on the church records. The baptism of many of them was still good, and many had been called of God and ordained and their priesthood was still good.

But to-day conditions have changed and we cannot find any of Christ's church in any of the factions. We do not recognize any of their baptisms or ordinances as valid.

Do we want to admit that Zion, the church, is still in bondage to-day? Do we want to admit that the church is still rejected? Or has she been redeemed from that condition? Or, did the Lord suffer that people who went into bondage in 1844 to all die in bondage?

I will try to prove that God is not slack concerning his promises, and that he did raise up the man like unto Moses, and that God did through this Moses redeem Zion from her lost and fallen condition.

Revelation to Briggs

In Church History, volume 3, we read a revelation given to Jason W. Briggs in 1852 while he was praying over the condition of the church at that time. While the revelation is not in the Doctrine and Covenants, our elders have used it for fifty years to prove that our late Joseph was the lawful successor to the prophetic office in the church, and I was pleased a few months ago to read an article from one of our leading men quoting that revelation and saying that it stands on its own merits. Every promise in it has been literally fulfilled.

At the time that revelation was given there was some doubt concerning its divinity; but there can be none now. In it the Lord said that he has not cast

off his people; neither has he changed concerning Zion. "Yea, verily my people shall be redeemed, and in mine own due time will I call upon the seed of Joseph Smith and bring one forth and he shall be mighty and strong and he shall preside over the high priesthood of my church and then shall the quorums assemble and Zion be inhabited."

In a few years after this our late Joseph Smith came, claiming that God had called upon him to **preside over the church**. Since then all of the quorums have assembled and the land of Zion is again inhabited. Some of it has been arranged by lot for the inheritances of Saints. Thus has the late Joseph Smith fulfilled all of the promises concerning the one mighty and strong. The Enoch Hill property was arranged by lot while he still lived.

I have before me some old copies of the *Saints' Advocate* published by the Reorganized Church in 1878. This paper was edited by W. W. Blair and published for the benefit of the factions, and in them we find articles from Brother Blair and other leading men of the church, teaching that the late Joseph Smith was the man like unto Moses whom the Lord promised to raise up to redeem Zion. Joseph must have believed he was the Moses man, otherwise he would not have allowed his name to be published to the world as he did.

In Doctrine and Covenants 98, the Lord said, "And now I will show unto you a parable, that you may know my will concerning the redemption of Zion," and goes on to foretell the destruction of his vineyard or the church, and also the breaking down of the twelve olive trees, or the fall of the twelve apostles, and then he calls one of his servants, our late Joseph, and tells him to go and redeem his vineyard or church and this servant was to be a ruler in his kingdom. And he goes on and shows that this servant (young Joseph) did go and redeem the vineyard, or church, or Zion, from their fallen condition.

Fall and Redemption Past

In reading these prophetic utterances and being able to see their literal fulfillment, our position as a church is strengthened, and we are encouraged. Now, I think that we have been able to show that Zion's fall and her redemption is a thing of the past.

In section 102 of Doctrine and Covenants is the last time he mentions the redemption of Zion. He says, "Let those commandments which I have given concerning Zion and her laws be executed and fulfilled after her redemption."

Having shown that Zion is already redeemed, our leaders and bishops are timely in trying to execute all the laws of Zion. But if it is, as some believe, that the redemption of Zion is still in the future, then our presidents and bishops should cease teach-

ing the stewardship law, and all the laws of Zion, and wait until Zion is redeemed.

If my position is correct, then we have the arguments of all the factions answered and they have no come-back at us. One of them approached me in this way: He said, "You Josephites have been preaching for fifty years that Young Joseph was the Moses man that God promised to raise up to redeem Zion, and now he is dead and gone and Zion is not redeemed. What are you going to do?" I had to show him Joseph had proved himself to be the man like unto Moses, because he had done the work, and under his leadership Zion had been redeemed from her fall, and I do not believe we have to change and preach differently from what we preached fifty years ago.

But when we see the fulfillment of these promises concerning Zion and her redemption, we can still preach the same thing and do not have to apologize to the factions and admit we were mistaken.

After having said so much about the redemption of Zion, the people, what about the land of Zion as the land for Zion?

In 1833 there were twelve hundred Saints driven from Independence. At that time the headquarters of the church was not here. Central Zion was not organized here at that time, but to-day we have four times that number here. Central Zion is organized here with stakes all around. The headquarters of the church is here, presided over by the First Presidency.

Back With Songs of Everlasting Joy

And now, having been gathered back to Zion and having come from all over the world with songs of everlasting joy, in place of trying to redeem Zion—something that has already been done—let us try to build up and establish Zion on the principles of the laws of the celestial kingdom so God can receive her unto himself.

By complying with the stewardship laws and executing all the laws that the Lord said should be fulfilled after her redemption, this is possible. This could not have been done while Zion was mixed up with all of the factions and in bondage. But having been led out by the man like unto Moses, all of the laws of Zion are in force. Now, is it right for us to pray for the Lord to do something he has already done? We should rather pray that God will help us to establish Zion here on the land of Zion, build it up upon the principles of the laws of the celestial kingdom, and then the Lord will receive her unto himself.

If we use the word *establish* in place of *redeem*, we will not conflict with facts. We have commenced to establish Zion, and I think we have a fairly good

start, with Central Zion organized, with stakes all around, with thirty-eight organized groups presided over by elders, priests, teachers, and deacons. Under these conditions we certainly should succeed.

So I am encouraged with regard to Zion and believe she will soon rise and shine. I hope no one will rise up and say that Zion can never be redeemed before she comes up and keeps all of the laws of Zion, because the Lord has told us that these laws shall be executed and fulfilled after her redemption—not before.

More Comment on Book of Mormon Geography

By J. F. Gunsolley

Location of "the land north," "the land south," "Hill Cumorah," "Hill Ramah," etc.

The writer presumes that all students of the Book of Mormon are agreed that the terms "land north" and "land south" mean north and south of the "narrow neck," "narrow pass," etc. There is, however, a difference of opinion as to the location of the narrow neck. It was known to the Jaredites, also the Nephites; Moroni speaks about it four hundred years, A. D. and there is no evidence that it has changed its form or location up to the present time. The distance across is stated as being "a day and a half's journey." A day's journey was known to the Jews as twenty-four miles, which is about thirty-three English miles. This fact of history ought to establish the location of the "narrow neck."

The writer further presumes that all are agreed that the Jaredites occupied the "land north" and the Zarahemlaites and Nephites the "land south."

The writer believes that North America is the "land north" and that South America is the "land south." The numerous population would not admit of any less territory. The Nephites came from Jerusalem 600 B. C. The Zarahemlaites came in 589 B. C. They became a united people under Mosiah about 200 B. C., thus being here about four hundred years before discovering each other. The Jaredites also occupied in the "land north" during the same period of four hundred years and were not discovered by either the Nephites or the people of Zarahemla.

The question naturally arises: How could these three peoples occupy any less territory than North and South America for a period of four hundred years and not discover each other? Their great numbers would prevent.

He [Coriantumr] saw that there had been slain by the sword already nearly two million of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. . . .

Wherefore they were for the space of four years, gathering together the people.—Ether 6: 73, 86.

After two million mighty men with their wives and children slain, it took four years to gather the rest of the Jaredites together. They must have been a great multitude or they were scattered far and few between.

"And at the time that Mosiah discovered them, they had become exceeding numerous." (Omni 1: 28.) Notice here that the people of Zarahemla were "exceeding numerous." Numerous means a great many; exceeding numerous must mean a great many more.

"And the people were as numerous almost, as it were the sand of the sea."—Mormon 1: 7.

This last quotation refers to time many years later. It is quoted to show how rapidly the population increased and as a definition as to what a numerous people consisted of in numbers.

Now it was the custom of the people of Nephi, to call their lands, and their cities, and their villages, . . . after the name of him who first possessed them.—Alma 6: 8.

It was not only the custom of the Nephites, but it is the custom of all peoples to perpetuate the name of ancestors. There were no Israelites until Jacob's name was changed to Israel. There were no "ites" of any kind until some one of extraordinary ability came into prominence. So with Zarahemla, who was king over his people, who were formerly called Mulekites. But after he became their king they were called the people of Zarahemla.

As formerly stated, the people of Zarahemla and Nephites under Mosiah became one people about 200 B. C.

"And now I, Amaron, write the things whatsoever I write, . . . in the book of my father. Behold, it came to pass that three hundred and twenty years had passed away," etc., i. e., since Lehi left Jerusalem, or it would be 280 B. C. Following Amaron were Chemish, Abinadom, and Amaleki.

Behold, I, Amaleki, was born in the days of Mosiah: and I have lived to see his death; and Benjamin, his son, reigneth in his stead.—Omni 1: 40.

Amaron wrote 280 B. C., which would leave eighty years to be allotted to Chemish, Abinadom, and Amaleki, up to the beginning of Mosiah's reign about 200 B. C. Figure it another way:

And Mosiah began to reign in his father's stead. . . . making in the whole about four hundred and seventy-six years from the time that Lehi left Jerusalem. And King Benjamin lived three years and he died.—Mosiah 4: 5-7.

This would make 91 B. C. for the death of Mosiah. Add thirty-three years to his reign, which makes 124 B. C. for the beginning of Mosiah's reign, to which add the possible years of Benjamin and his father, Mosiah's reign, and it will not be far from

200 B. C. for the time of the uniting of the people of Zarahemla and the Nephites under Mosiah.

And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king. And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings on it; . . . and they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.—Omni 1: 34-37.

This Coriantumr was the last man, save Ether, of the Jaredites, and was discovered by this people after their name was changed from Mulekites to Zarahemlaites, possibly in the days of Zarahemla and Mosiah, about 200 B. C. Zarahemla was alive at that time and the people were not called after his name until he was their king.

Now, there was great rejoicing among the people of Zarahemla; and also, Zarahemla did rejoice exceedingly, . . . Zarahemla gave a genealogy of his fathers, according to his memory.—Omni 1: 25, 33.

It will be noticed that Zarahemla was very much alive about this time and that Coriantumr was discovered by the people of Zarahemla. This wording would not have been used had the people been called by some other name.

If the battle at Ramah happened 600 B. C. as tradition has taught us, then Coriantumr must have been about four hundred years old. But the Jaredites did not live to such an age.

And it came to pass that he [Coriantumr] had no children, even until he was exceeding old, and it came to pass his wife died, being an hundred and two years old. And it came to pass that Coriantumr took a wife, in his old age, . . . he lived until he was an hundred and forty and two years old.—Ether 4: 26-28.

Coriantumr was *exceeding* old at one hundred years of age and Coriantumr was several hundred years after Coriantumr.

"And their bones should become as heaps of earth upon the face of the land, except they should repent," etc. (Ether 4: 96.)

Amaleki says, "And their bones lay scattered in the land northward." (Omni 1: 39.)

Mosiah began to reign four hundred and seventy-six years from the time that Lehi left Jerusalem, or 124 B. C. After having three years of peace, sixteen men were allowed to go in search of some people who had left the land of Zarahemla. These men fell into the hands of Limhi, who was king over the people whom they were seeking to find. The leader of these sixteen men was a descendant of Zarahemla. His name was Ammon. Some time prior to this, Limhi had sent out some men to find Zarahemla. They wandered, and returned a few days before Ammon and his band arrived. Remember that this was 121 B. C.

And they were lost in the wilderness, for the space of many days. . . . Having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with the ruins of buildings of every kind: having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony . . . they have brought twenty-four gold plates . . . breast plates . . . of brass and of copper, . . . and again they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust.—Mosiah 5: 61-66.

You will notice in this reference that the bones were yet lying on the ground and the people had been as numerous as the hosts of Israel: also the swords made of steel were cankered with rust and the hilts gone. This was 121 B. C., and if the battle at Ramah was fought 600 B. C., then these bones and swords lay on the ground 479 years. It could not have so happened. It would be much easier to change the date than it would be to make the bones of men and beasts to lie on the ground for 479 years and not decay. If they could last that long there might be some of them found to-day.

This "bone" question can be answered in one way only. The writer put it before a priesthood meeting this way: Let a man or animal die anywhere between Alaska and Greenland on the north and Patagonia on the south, or between Maine and California. Take an average of the climate of America, and how long would it be until the traces of the man or beast would become extinct? The brothers of the priesthood responded quite freely and only one put the limit at fifteen years. These bones referred to were on the ground at the time the men of Limhi found the twenty-four gold plates. It was 121 B. C. when they were found. Now figure the time for the battle at Ramah.

While you are figuring on the time you may as well consider location also, for when you have located Ramah, you have also found Cumorah, for they are the same, according to the language of the book.

Putting these references together with others that might be cited, we get this: The Jaredites occupied the land north of the Isthmus of Panama from about 2200 B. C. to 200 or 150 B. C. The Mulekites landed in southern part of the land north and came from thence up into the south wilderness south of the isthmus in north South America, where they were discovered by Mosiah. The time of occupancy was 589 B. C., or as soon thereafter as they landed, up to about 200 B. C., when they united with the Nephites. Lehi landed somewhere in the land south. His descendants moving north, united with the people of Zarahemla as has already been stated. So the Jaredites, Mulekites, or people of Zarahemla, and the Nephites occupied somewhere on this continent at the

same time for about four hundred years before they got acquainted.

Archæologists say that the oldest traces of man are in North America, the Toltecs, and that the Aztecs originated in South America. Emigrating north, they occupied the land of the Toltec. This is in harmony with the prophecies of Ether to Coriantumr wherein he says that he should only live to see the land occupied by another people and that he would receive burial at their hands.

The book says that the Jaredites spread all over the face of the land northward. The writer believes he has evidence to prove they inhabited the Great Lakes region. Others say they were the Mound Builders of the Ohio Valley and elsewhere. If this be true, and the people of Zarahemla, Nephites, and Lamanites were as *exceeding numerous* as the book says, how could these three peoples occupy any less territory than North and South America at the same time for a period of about four hundred years without discovering each other?

Coriantumr fled before Shiz and "came to the waters of Ripliancum, which by interpretation, is *large, or to exceed all*"; here they had a battle in which Coriantumr was defeated; "and they did flee *southward*. . . . And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records," etc. (See Ether 6: 79-84.)

It will be seen in this reference that the waters of Ripliancum "*is large to exceed all*," and that Ramah is south of Ripliancum. This cannot possibly refer to the lakes in New York, for when you begin to search for the largest body of water you will stop at Lake Superior. No one will admit that Ramah is south of Superior, so you will have to look elsewhere, and in our research we find a body of water twenty miles wide by seventy miles long with none other anywhere in that region half so large. South of this water is a range of mountains with several peaks from four thousand to seven thousand feet high. "From the top of the hill Cumorah," Mormon viewed the destruction of the Nephites.

There is only one place in America that fits this description, and that is in southern Mexico.

Mormon hid records in Cumorah (Mormon 3: 8; Ether 6: 83), and there is no other reference in the book about Mormon hiding plates.

To make a detailed map of ancient America is an impossibility. One might as well read a history of Europe that was issued fifty years ago and one issued in 1920 and then try to draw a map to fit. It cannot be done.

The Use of Meat as Food

The eating of meat dates back to the earliest times. According to Genesis 9: 3, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin, and woe be unto man that sheddeth blood or that wasteth flesh and hath no need."—Doctrine and Covenants 49: 3.

Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.—Doctrine and Covenants 86: 2.

Why Meat Stimulates

Now the purpose of this paper is to show that while the use of meat in the proper season and in the proper quantities is to be tolerated, its use under other conditions is to be condemned.

Meat as usually served contains only from ten per cent to fifteen per cent fat, yet its heat-making property is not confined entirely to the fat element. Meat contains a large amount of uric acid and other products of decomposition, which must be eliminated from the system by the exercise of energy or heat. Uric acid, residual in all meat, is a strong irritant and sets up what might be termed a local fever. This explains why meat is stimulating. The use of meat as food creates heat, because the body is constantly employed in throwing off and disposing of uric acid and other waste or decomposing food.

Meat as food supplies the body with three elements: fats, proteids, and water. The water from flesh is a source of heat, exactly as alcohol is a source of heat. Both of these poisons generate heat in the body because, being foreign substances, Nature quickens the action of the heart and increases the circulation of the blood in her effort to cast them out. The heat or energy required to do this work must be obtained from other sources of nutrition, and this energy must be expended in addition to that required for the ordinary work. This then is a source of heat that really consumes energy.

This explains why carnivorous animals do not possess the endurance of the herbivorous class. If the excess of flesh foods is not stored up in the form of fat and eliminated through the regular excretory channels, it undergoes a form of decomposition which produces what is termed auto-intoxication. Thus the circulation is quickened, the heart is worked overtime, and the blood becomes superheated in the effort of nature to rid the body of these poi-

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sons; this is disease. Human nutrition is one of the most important problems of life. The majority of diseases is traceable to wrong nutrition, while correct nutrition will render the body immune to most diseases.

Observe Laws of Nutrition

Of all natural laws the laws of nutrition are perhaps the least understood and the oftenest violated. Our diet should be composed of such things as chemically harmonize when combined. The more nearly this law is obeyed the more perfect will be digestion and assimilation of food and elimination of waste.

Food should be taken according to age, climate, and activity. Eating is the process of making energy. Activity is the process of expending energy; therefore we should make these two balance. The nearer we make them balance the stronger will become our mental and physical forces. The best food is often rendered useless, and in many cases positively harmful by taking it in greater quantities than can be digested, or in excess of that which the body really needs. Every ounce of food taken into the body, that cannot be used either in the process of life or in stored-up energy, is a menace to health. It is either cast out at great expense of energy or it undergoes a process of fermentation which is the beginning of all stomach trouble. The flesh of animals, strictly speaking, is not food, but the result of food. The best meat contains only about thirty per cent of food value, twenty per cent protein, and ten per cent fat. The remaining seventy per cent is water. The protein can be procured from milk, eggs, nuts, and legumes in larger proportions than from meat and in much cleaner and better form at lower cost. The fat can be procured from butter, cream, nuts, and vegetable oils, in much better and cheaper form.

Danger From Uric Acid

A better quality of water can be procured from the common hydrant. In fact, it would be difficult to procure water containing more toxic matter than is found in the water in animal flesh. When we take flesh into our bodies we take the uric acid with the toxic carbondioxide and carbon monoxide, poisons resident in all animal flesh. These poisons, added to those in our bodies, overburden the excretory organs which are unable to throw off the excess, and the retention of the poisons is one of the primary causes of disease. Persons of sedentary habits should be very careful in the use of too much meat, while persons of active habits could use more with less harmful results, keeping in mind the season of the year, and climate. The writer of this has observed that among vegetarians, some of whom have

OF GENERAL INTEREST

Value of the Knowledge of Abnormal Psychology to the Pastor

By James E. Bishop, before High Priests' Quorum at General Conference.

Stating the question a little more fully, we ask, Has the study of unsoundness of mind brought to light any knowledge that would help the pastor in his work?

It would seem certain that one should know something of the science itself before he can appreciate its value. Perhaps it is beyond question that value and knowledge coincide. It is also true that the abnormal cannot be understood without some idea of the normal.

Before entering into a rough sketch of normal and abnormal psychology, it is well to say that men had as keen insight of human nature before this science was born as they have had since, and that there are men who understand the elements and principles of psychology yet do not understand human nature. To do the best for men and get them to do their best is the result of knowing men. However, the rule seems to be that the more we know about normal and abnormal psychology the better equipped we shall be to understand and render effective service to our fellow men.

When William James accepted the definition given by Professor Ladd that psychology was the study of states of consciousness as such, he got hold of the thesis that placed the study on a scientific basis, and removed it from the realm of such speculative questions as immortality. However, he acknowledged that these various states inhered in an ago.

Feeling, knowing, and willing are spoken of as three aspects of mind. There must be a knower as well as the thing known; a feeler as well as a thing felt; and a will as well as a thing willed. This suggests the bi-polar or subject-object sides of consciousness. The question has been raised as to whether the consciousness of self precedes the consciousness of objects and it seems that the best answer is, that these bi-polar aspects are coterminous with consciousness itself.

Professor Royce gave an interesting departure from the old tri-partite division of mind when in his "Outlines" he postulated sensitiveness, docility, and mental initiative as a threefold aspect of mind. Not only is this division novel; it is useful. Sensitiveness is characteristic of all animals possessed of a nervous system. Touch a stone, or even chop at a tree, and there is no response. But a live nervous system reacts, and reaction indicates its sensitiveness. The initial reaction predisposes it to react in the same manner to like stimulus. This suggests docility. If thought is taken of the reaction and it is found that there are more efficient ways of reaction, this brings into use mental initiative.

It seems also that this division of Professor Royce's har-

come under personal observation, it is to be noted they have more power of endurance, never carrying an excess of fat or being subject to such diseases as rheumatism, gout, Bright's disease, and many others caused by toxins. May we as God's people study that we may, by every means known to science, have the knowledge to exercise wisdom and be temperate in our eating, as in all things connected with this life.

monizes with the three principles of psychology as stated by Pillsbury.

1. All our knowledge comes originally from sensation, the nature of sensation being determined by the character of sense organ; there are some forty simplest qualities the interaction and combinations of which give rise to complexes of qualities that are found in concrete objects of experience.

2. The order in which mental processes of any sort enter consciousness depends on the nature of the individual and not altogether upon the forces in the physical world. (Selection.)

3. Experience leaves a disposition in the nervous system that tends to the reinstatement of that experience on suitable occasions.

The reason given by Professor Royce for his novel division was that the old division seemed to sunder the intellect from the will. Professor Stout does not appreciate very much distinction between feeling and willing. In Professor Royce's discussion of perception and action he shows that perception is intimately bound up with action.

We must say, however, that no one has believed in a rigid division between knowing, feeling, and willing. It is clear that when one such aspect as knowing is dominant, that willing and feeling are in the mind as residuals.

We leave this side of the subject and pass on to a consideration of abnormal psychology and refer to a test of normal condition of mind as adaptation to one's world.

History shows that unsoundness of mind has accompanied men from their earliest experience. The Old Testament speaks of the recurring fits of depression that came to Saul. It speaks of the dementia of Nebuchadnezzar; how that he "did eat grass like an ox, and his body was wet with the dew of heaven, till his hair grew like the feathers of eagles, and his nails like birds' claws." Among the Greeks also we find record of this sad phenomenon. The explanation offered in those times is known as the demonological. Hippocrates, the father of medicine (460 B. C.) suggested that the brain was the organ of the mind and that unsoundness of the mind should be treated along the lines of ordinary medicine.

This attempt to attack insanity from the standpoint of science was not destined to prevail, for with the coming of the Dark Ages the phenomena was again explained as the complete result of demons, and people thus afflicted were forced into dens and chains and whipped to death in the efforts to beat the devil out of them.

We are told by Bernard Hart that the first work of humanitarianism was done in this field in England by Doctor Conolly, who abolished the use of chains. This work which was done towards the end of the eighteenth century was followed by similar reforms by Pinel and Esquirol, in France. The advance in administration and methods of treatment have been helped by the parallel advance in science. By the end of the eighteenth century it was fully realized that unsoundness of mind must be attacked along the lines that had led to success in other fields of activity. "This study, constituting the separate branch of science known as psychiatry, has undergone a great development during the past hundred years, and a considerable body of knowledge has now been accumulated."

At the beginning of the nineteenth century the physiological conception held the field. Research was devoted mainly to the anatomy and physiology of the brain. One of the main discoveries was the "strict localization of function in the cortex." It was enthusiastically believed that these discoveries would lead to the disclosure of the nature and causes of insanity. These hopes, however, were not realized. This led to the thought that while the physiological had considerable value, that there was room for another method, and from this developed the psychological conception. "The

first great advances in this direction were made by the French psychologists during the latter half of the nineteenth century, culminating in the classical work of Janet. In recent years progress has been rapid, and with the researches of Kræpelin, Freud, and Jung, the psychological conception of insanity has become an accomplished fact."

The causes of insanity come under the general heading of heredity and stress. These factors are complementary and both enter into the causation of every case of insanity. The stronger the influence of one factor the less of the other is needed to produce the result, and all individuals have their breaking points. To determine the cause of insanity we have to find the factors that make for stability and instability.

The first thing of note in heredity is that the offspring tends to resemble the parents.

There may be an intimate blending of the maternal and paternal attributes, or a blend, with preponderance in favor of either parent, or yet a particular combination maternal in part and paternal in part. There may also be an apparent absence of maternal and paternal attributes and a resemblance of grandparents or remoter ancestors. This is called reversion or atavism. There may be something apparently new, called a mutation. Careful study should be made in each case to determine whether or not the apparent newness is not a new combination of old strains in inheritance.

Inheritance is not merely from the two parents, but is from the two lines of ancestry represented by both parents. So that almost everybody has had saints and sinners at work in forming their heredity. It has also been noticed that an attribute which appears in the parent at a certain time of life tends to appear in the offspring at a corresponding time of life, and attributes pertaining to one parent tend to be reproduced in the offspring of that sex only. Attributes peculiar to one parent may be most apparent at one period of life of offspring and those of the other parent at another; e. g., a girl may be like her father during time of adolescence then change to likeness of her mother.

There is a tendency for the offspring to return to normal type. Two parents above normal in height will likely have children slightly smaller. This applies to weight and intellectual capacity. Children of insane parentage may be normal. Nature tends to hold us to the normal, and when summation goes to extreme the persons are made sterile. In most cases at least, heredity is of general rather than specific character. For example, father and mother are expert and scholarly, inventors or scientists, etc. The tendency is to think that children of such parents will evidence same or greater degree of such talent and ability. There seems to be not the slightest ground for this belief. There may be an inheritance of greater mental capacity, but the inheritance of the specific direction or application of that capacity does not follow. This is true in matters of disease. The offspring does not inherit tuberculosis or Bright's disease; what he does inherit is weak lungs or kidneys, and if these are protected there is no need that this weakness be the basis for the specific disease his parents had. It is pretty well established that there are three poisons that have decided effect on the offspring, namely, lead, alcohol, and syphilis.

Stress is of two kinds, direct and indirect, and they cover any experience that becomes a handicap to a person's growth or health. Direct stress is, first; a blow on the head, resulting in paralysis of dendrite and neurones if the blow is strong enough. Unconsciousness is temporary paralysis. Death is the total and permanent condition. Insanity is interference with the brain's functions. Inflammation of the brain membrane; tumors and blood clots; alteration in the blood supply and alteration in quality due to hemorrhage

and many other such things having effect on the brain, are stress. Indirect stress is those that are brought to bear indirectly upon the brain, e. g., poison affecting the heart, heart affecting circulation, circulation affecting brain.

The various classes of insanity are tabulated as follows: The exhaustion and toxic insanities; primary and secondary confusional insanity; melancholia. The toxic insanities are alcoholic, morphine, cocaine, etc. General paresis; organic insanities; hysteria, psychasthenia, neurasthenia; epilepsy; insanity of the critical period, adolescent, climactic, senile. Mania; circular; paranoia; moral; dementia præcox; terminal dementia; feeble-mindedness.

In this brief reference to the causes and classes of unsoundness of mind we have a mixture of the physiological and psychological methods.

The psychological method is of great interest to us in so far as it relates to the principle of confession. Doctor G. S. Hall gave an address in Buffalo, before the Liberal Club on November 26, 1893, in which he said, "A German alienist published a little while ago, I think it was eighty-three cases of melancholia, in most of which he thought he had traced the cause of melancholia. These people were in the asylum, depressed, some to the very last degree, some of them suicidal. All the joy of life had gone, it had been replaced by misery. What did he find as the cause of melancholia? In the great majority of those cases the root of the cause was some little, miserable, mean or dirty or contemptible act that they had done in seclusion, and from some turn of affairs their minds got to working on it and worked it larger and larger, until they thought they had perhaps committed the unpardonable sin against the Holy Ghost, and they worked themselves up to the point of being morbidly melancholy. That shows that the power of the sense of integrity of mind, conscious to itself of rectitude, is a good thing; and the opposite sense is a degraded and dangerous thing."

Another reference from Doctor Hall's book, *Morale*, will show how much trouble may have been avoided had those people applied the principle of confession. He says on page 351, "Confession has been a great institution in the church, and we are told that to confess is to forsake. But it has also lately become, with a slight change of terms, one of the most important of all psychotherapeutic agencies. The analyst is now the father confessor, and he knows as well as the priest does that to bring up clearly to consciousness, and especially to oral expression, a complex, an error, or a lapse, is the first step towards cure. In fact, consciousness itself is extradition or objectivization, and hence comes its cathartic quality. Religion sees a very vital part, but as yet only a part of this great truth."

In connection with this it is worth noting that the church was commanded to say nothing but repentance to this generation quite early in its experience.

We have only touched the borderland on a great subject; we have said nothing, practically, about psychoanalysis, which is supposed to be a new science. It has invented a set of new terms, a terminology for itself, which is supposed to explain the facts observed. But there is much speculation in this field, and perhaps it is not as new a subject as its terminology would suggest.

While we have only touched the borderland, we think that we have said sufficient, and if it is worthy of further consideration it can be done profitably by discussion.

Bernard Hart: *The Psychology of Insanity.*

Tridon: *Psychoanalysis.*

Pym: *Psychology and the Christian Life.*

Against Taking of Interest

A recent booklet, *Common Sense*, attacks at the base the taking of any interest or usury for money and refers to the following biblical passages as well as to the early history of the church:

"Hath given forth upon usury, and hath taken increase; shall he then live? He shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him."—Ezekiel 18: 13.

". . . ; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, . . ."—Ezekiel 22: 12, 13.

"Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury."—Leviticus 25: 36, 37.

"Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them."—Nehemiah 5: 7.

"And Jesus went into the temple of God, and cast out all of them that sold and bought in the temple, and overthrew the tables of the money changers."—Matthew 21: 12.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury"; . . . [The authenticity of the last sentence is questioned. See next chapter.]—Deuteronomy 23: 19, 20.

". . . ; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury . . . they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24: 2-5.

"In the article, *Interest*, we have reserved the question of the lawfulness of taking interest on money lent; we have here to consider first, usury as a subject of controversy; and secondly, usury as condemned by all honest men. . . .

"The canonical laws of the Middle Age absolutely forbade the practice."—*Catholic Encyclopedia*, pp. 235, 236.

"We therefore decree, with the approval of this sacred council (of Vienna), that whatever authorities, captains, rectors, counsels, judges, councilors, or any other presume to make in future any statutes, either that debtors shall pay usury, or, that a usurer is not bound to restitution, shall incur sentence of excommunication."—*English Economic History*, part 1.

"Whoever eats up, robs and steals the nourishment of another, commits as great a murder as he who carves a man or utterly undoes him. Such does a usurer, and he sits the while on his stool, when he ought rather to be hanging from the gallows."—(Usury, Elliott, page 71.)

"It was in the Sixteenth Century that the theory was started, that a small interest should be fixed and that the excess charge should be called usury. Prior to that time usury of money meant any interest charge whatever."—*Ashley's English Economic History*.

This booklet, *Common Sense*, also calls seriously in question the whole of the monetary system, especially the delegating of the right to make money by the government to the banks.

The *International Encyclopedia* under "Interest" states that a certain premium for the use of money was quite common among the chief people of antiquity though the Mosaic law prohibited taking of usury from the Jews. It permitted it as for other races. The article continues:

"Aristotle speaks of it, but condemns it as vicious, holding that money is 'naturally barren,' and that to make it 'breed

money' is preposterous and a perversion of the end of its institution, which, he declared, was to serve as a medium of exchange and not for purposes of increase. Through a misconstruction of the real intent and purpose of the law of Moses, which was clearly a political and not a moral precept, and following the curiously narrow philosophy of Aristotle on this subject, the Christian Church and laymen early condemned the custom, and held any interest to be usury and against good morals. The secular law in Christian nations naturally followed the ecclesiastical in those times, and the taking of interest was forbidden in England from the reign of King Alfred in the ninth century to the time of Henry VIII. The prohibition of interest led, of course, to many evasions; and to one of the most ingenious and successful of these the word *interest* owes its modern technical meaning. At Roman law, interest (*quod actoris* interest, the difference to the plaintiff) meant damages. The church itself did not deny that one from whom money was wrongfully withheld was entitled to damages. Contracts for the repayment of money loaned were accordingly so drawn as to insure a technical default on the part of the borrower, and the damages to be paid on default were stipulated in advance. The prohibition of interest led also to the development of new legal institutions like the *commandita*, or silent partnership, in which payment for the use of money took the form of a share of profits. The prohibition of interest was generally rescinded by secular legislation before or at the close of the Middle Ages; in Germany, however, not until 1577. By the statute of 37 Henry VIII, ch. ix, in 1545, interest to the amount of 10 per cent per annum was permitted. This was accomplished in a negative manner, by simply providing penalties for taking more than that amount, thus giving only an indirect sanction to taking it at all. By statute of 12 Anne II, ch. xvi, 5 per cent was fixed as the maximum amount of interest which could be demanded. . . . And even under such statutes interest does not begin to accrue until money is due and payable, because not until that time is there an unjust detention from the owner."

The Power of Healing

"The Protestant Episcopal Church in the United States, according to an Associated Press dispatch, has been formally placed on record as recognizing the ministry of healing, but this recognition is coupled with remarkable safeguards.

"The clergy and lay members of the church who believe they possess powers of healing (which some possibly misguided people have supposed to be God-given) are now authorized by the church to prepare themselves 'by care and prayer, and theological and medical study for their proper and safe exercise.' It is also provided that those who would exercise their supposed powers of healing shall do so only with the written approval 'after due consideration, of their bishop and in sympathetic conference with qualified Christian physicians.'

"It seems fair to presume that those who feel that they have this power of healing, if they have it at all, have the power which made possible what some people call the miracles of healing performed by Jesus Christ. Of course there are those who believe that the healing work of the Savior was not miraculous, but simply the application by him of laws of which ordinary men knew nothing. But that is another story.

"The safeguards thrown around the exercise of the power of healing by the followers in this day of Jesus Christ cannot but prompt the wonder whether he prepared himself for the exercise of his power of healing by 'theological and medical

study' and 'after sympathetic conference with qualified physicians,' Christian or other.

The above extract from the *Long Beach Daily Record* of September 25 provides a valuable criticism of the situation. We are reminded that when John sent some of his disciples to Jesus to know whether or not he was the one who came Jesus sent word back:

"Go and tell John again of those things which ye do hear and see; how that the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them."—Matthew 11: 4, 5.

He thus gave this distinctively as a sign of his ministry. We are under the impression that modern revelation gives a similar sign of the church of Jesus Christ, that the blind see and the deaf hear.

There are some who feel that our people are fanatical on that subject. It is true we should take every proper step for the preservation of health and also for the restoration of health, and should use the knowledge of those who have made a profound study of the human body and of medical science. But there are not a few who are like the woman in the Bible, have suffered many things of many physicians and are not better, but rather worse.

The disposition of the world is to accept and attempt to explain these healings as the therapeutics of suggestion. We do not personally think it is amiss for one to be trained in the laws of health, but it is certain that no man or medical school nor any other school can give the power of God, and that the healing of the sick by the divine powers cannot be adequately explained in terms of abnormal psychology, even though in accordance with the laws of nature.

Heber J. Grant Not a Prophet

At a recent stake conference at Ogden, Utah, Heber J. Grant, president of the Utah Church, is quoted as saying, according to the *Standard Examiner* of Ogden (May 15, 1922), that he would appreciate not being referred to as a prophet of God. "He said there was but one prophet, seer, and revelator in the present age, and that was Joseph Smith. He did not wish to be misunderstood or to convey the idea that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, or Joseph F. Smith, were not prophets, neither did he wish to deny that God had seen fit to call him to preside over the church, but in order to prevent the too frequent repetition of the sacred title, he desired to be called President Grant and not the prophet of God. He said apostles should be called elders."

On the question of education he is quoted as saying, "We were going nearly educationally crazy. Millions of dollars are being spent to educate the brain, but it was almost impossible to get a dollar to keep the body alive. Large sums were being spent on gymnasiums, but it is impossible to get a dollar legally to teach faith in the schools." The paper goes on to say, "He thought it strange that a prayer is offered in the United States Senate, but prayers are forbidden in the schools. He thought it was time to get rid of men who are opposed to religious training in the schools."

Ex-Governor Harding, of Iowa, recognizing the possibilities of dairying in southern Iowa, has this to say: "It is also interesting to note that southern Iowa, which is the oldest settled part of the State and well adapted to dairying, has so far done very little in commercial dairying. In other words, there is a vast undeveloped field in dairying in the State and, we might add, a very profitable field."

DEPARTMENT OF WOMEN

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

"Auf Wiedersehen"

"Auf Wiedersehen," but not "good-by"! There is that about the latter word that is cold, final, hopeless. So we turn to the former one, warming ourselves in its forward-looking confidence that we shall meet again.

In the rapidly changing and ever-upward tending movements of our departmental work, it has become necessary for us, as editor of this column, to lay aside the pen (and pastebrush), and witness a merging of the "printed word" from all the church departments instead. This does not mean, however, that we have lost interest, nor that we will not, in the future, perhaps often meet our friends in the columns of our much-appreciated church papers.

It has been a source of great strength and satisfaction to us to have received, from time to time, encouraging words from our readers. It has been our happy lot at our large church gatherings to meet and clasp hands with many who have spoken kindly of our efforts, who have expressed a definitely felt bond of interest and attachment through having shared at various times in the spirit with which our articles have been offered. This comes as recompense—rich, and poorly deserved, we feel—for the oftentimes heavy burden we have carried, and we can but wish to thank, with all sincerity and humility, our many friends for the help and encouragement they have so generously bestowed.

We look forward with hope and confidence that every step the church is taking is in the upward path and with the approval and guidance of the Master. We know that the interests of this church are nearer to God than they can be to human beings, and that, whatever may seem to be the discouragements with which we are contending, they are but mists that will dissolve into nothingness when he chooses. It is only for us to be pliant in his hands, to be open to his counsel, to earnestly strive to cultivate in our own minds and hearts and characters the beautiful flowers of love, obedience, humility, and unselfishness.

It is for church members to lay aside carping criticism, and to grasp anew the hands of brother and sister, forgetting all differences of opinion in the mellowing charity of love like unto the Master's, and *all together* face the future with a confidence newborn and irresistible. It is not a difficult thing to find fault. It does not take any great amount of brains to pick flaws, since we are on all sides confronted with human work, and being human, there can be no perfection about it. An imbecile or lunatic, with a sledge hammer and only sense enough to direct his blows, can destroy a beautiful marble statue into which an artist has chiseled an immortal and imperishable thought. And mark you, the *thought* will still be immortal and imperishable, even after the destructive force has reduced its material presentation to pitiable fragments! It is a sight over which angels might shed tears—this tearing to pieces of another's offering to God and truth.

As we say adieu as your editor, we feel to say to every reader as one of old, When ye see these things coming to pass, be ye not disturbed. In the hour of the Son's appearing, Satan will be using all his arts to destroy. He will seek to undermine confidence, to sully and discredit, to cause doubt, dissension, disorder.

But Zion is to be redeemed! It will not need a multitude of people to redeem it. A handful of the *truly consecrated*, who have lost sight of themselves and their own petty inter-

ests and triumphs in their great and overwhelming love for their fellow men, can accomplish the task that has been given to this church—that of demonstrating to the world that the Christ-life is possible to and adaptable to mankind.

Our one concern should be, Will I be of the few who will be successful in this demonstration? Is my faith able to stand, and will my life square up with my professions? Will I be numbered among those whose hearts are pure and clean and unspotted with selfishness, so that the Master may know me as one of his when he comes? Or will I be so contentious, so self-seeking, so given to plucking and digging at the mote in my neighbor's eye that I shall not perceive the beam in my own, until it has completely hidden from me the light of God's truth, and he will say of me, "I never knew you"?

Let us not be deceived by the clamor. Let us not lose sight of the real questions of the hour. Let us take firm hold upon principles which are fundamental and unchanging in their nature, and not allow human frailty or the mistakes of others, to swerve us from our allegiance to that which is good and true and kind. As our good conference chorister was so fond of emphasizing, let us "look up, and laugh, and live," that we may not only "be cheerful in our warfare," but "joyous in our triumph."

As Paul counseled the Saints at Philippi, let us "stand fast in one spirit, with one mind striving together for the faith of the gospel," that "good tidings" of love, peace, and good will.

AUDENTIA ANDERSON.

Departmental Work at the Conference

It was encouraging to note, midst the unrest of the late General Conference, the steadiness with which the departments kept at work and carried out their daily schedules to the distinct advantage of the faithful ones who attended.

It is a matter of regret that the number of those attendants was not immeasurably greater. None who listened for twelve consecutive mornings to lectures on child welfare, by our church physician, Doctor G. L. Harrington, who is so well qualified to help our people solve many of their grave problems in relation to their children; or to lectures on the psychology of the adolescent by Brother M. A. Etzenhouser, fresh from his steadily pursued studies at the Utah University, and specializing in the problems of dealing with our young people; or to those on social service by our earnest Sister Ida Etzenhouser, whose deep-seated interest in all those in need of help, whether material or spiritual, is well known to our people the church over, and who has added to her studies along this line several years' practical work in applying the principles of relief, can but feel deeply grateful for the wonderful opportunity given them this fall during the conference period.

Strangely enough, many who come to conference do not in the least realize the value of the educational opportunities thus so freely offered by our departments. There may be a little excuse for them in the fact that our church conference programs have become so full and varied that it is difficult at times for one to decide which of the many attractions to attend. Our conferences may be likened to the three- or four-ringed circuses, with the two or three platforms between, upon which stunts are being pulled off so rapidly that one cannot fully or satisfactorily enjoy any of them.

However, we can see little reason or excuse for those who have been sent to conference as representatives from distant branches, to evince so little interest in that phase of church work which is being carried on by the departments as to absent themselves regularly from the meetings at which that work is being explained and demonstrated.

To illustrate: On the evening our Sunday school superintendent, Brother Max Carmichael, spoke upon the subject of "What should be the church curriculum?" (than which there are few more important subjects before us as a body to-day.) he was greeted by but a very sparse audience. Across the way, a throng numbering into many, many hundreds, listened to a good, gospel sermon. Later that evening, at the little party or reception given by the local musicians to the visiting ones, a good sister, bubbling over with enthusiasm, said, "Wasn't that a wonderful sermon to-night?"

Her neighbor was heard to remark, "Sermon? Where?"

"Why, over in the tent," she answered.

"Oh, over in the tent," her neighbor replied. "I did not hear it, for I was too anxious to hear the new plans the church is making about the teaching of religion to our children."

"What do you mean?" was asked.

"Why, surely you know that the Sunday School Association is abolished and we are about to enter upon a new order of things, do you not?"

"My goodness, no! When did that happen? And what are we going to have instead of Sunday school?" (Greatly disturbed and excited.)

"Well, that was just what Brother Carmichael was explaining to-night. I wouldn't have missed it for the world, for I am sure I would not dare to go back to my branch and district, and not be able to explain to them the new plans that are being made for a more efficient carrying on of our work among children and young people in regard to their religious training. I am sorry you missed it. What will you be able to carry back to your constituents from to-night's sermon, splendid as it was, that will be as helpful to them as if you were able to explain the details of the new departmental work?"

It was encouraging to note that the good sister was most constant in her attendance at the morning lectures thereafter.

Since the conference lasted longer than the fortnight for which lectures had previously been provided, the department superintendents arranged with the Presidency to have Doctor Harrington address the priesthood each morning of the last week, on subjects connected with mental hygiene. So many expressions of appreciation were heard concerning these lectures, that doubtless a series arranged for next conference will be gladly welcomed and utilized.

We hope to see the day when the annual gatherings of our people will be more strongly marked by educational efforts directed along some very important lines other than the usual preaching services. When we can come to see that "all good is of God," and that a so-called "lecture" can be as truly inspired and productive of good as a sermon, and that there should be no lines drawn between any of the various phases of our common church effort, it will not be so difficult for some of our leading workers and thinkers and speakers to find the audiences they deserve. Departmental work, such as our church is prosecuting, is as truly ecclesiastical as the discourse or prayer service, and the sooner we all awake to that fact, the more rapidly will the membership at large move upward towards that higher ground to which God has so repeatedly and patiently called us.

From the depths of our heart, a prayer ascends continually, that the leaders in our church movement, with whichever portion of the work they are concerned and busy, will be led and guided by God, to the end that in the character and lives of our members, be they children or grown-ups, the seeds of truth and encouragement they are trying to sow will blossom into that beauty and glory which marks the citizen of the celestial kingdom,

AUDENTIA ANDERSON.

Information on Departmental Work

Excerpts from a letter being sent out by Superintendent Glines to workers in Department of Women.

It is not wise to expect all local churches to conform to one set form of organization. It will be your privilege to make a study of these five forms of organization [in HERALD of last week] and help the others of your particular local church to decide upon which form to adopt. It will depend upon which form your local church adopts to determine how and to what extent the officers such as friendly visitors, cradle roll supervisors, young women leaders, home department supervisors, etc., function. However, we shall expect home department supervisors to enlarge their field by encouraging all members to study in their homes, this study to include all *good books*.

At present we are not prepared to give you any definite information regarding reporting. The superintendents of departments have under consideration this matter and will give you the information through the HERALD columns as soon as it is ready. The thing we are striving for is results in every line of activity in your local church.

At this time we are able to give you some special information by Mrs. Anne Roberts, General Cradle Roll Superintendent.

It now becomes necessary to discontinue the use of the birth and health records. When the Health Department asked us to do this work for them, they were allowed a trained nurse on full time. Now, because of financial conditions, the Health Department is deprived of sufficient funds to maintain the services of a nurse, whose entire time was required because of the magnitude of the work. We urge all our workers to affiliate with and encourage all organizations for the betterment of the child, the home, and the community.

We advise the cradle roll workers to keep in touch with baby clinics and all child welfare work in your cities or towns, and in fact anything that is for the betterment of the child.

Many have asked about the "Child care" leaflets. They are out of print and we recommend that you write to the United States Department of Labor, Children's Bureau, Washington, District of Columbia, for the three booklets: 1, Prenatal Care; 2, Infant Care; 3, Child Care, by Mrs. Max West. These books are written by an expert and contain information that we cannot afford to be without. They are free of charge. If you will have your secretary forward to the bureau a list of names and addresses, asking that a copy of each book be sent to them, you will have no difficulty in obtaining same. Some of the States put out excellent books of this kind. Kansas has a wonderful mothers' book, new and up to date. Find out what your State is doing along this line and make use of it. If you are a resident of Canada, write the Department of Health, Ottawa, for The Canadian Mother's Book. Also write the Chief Officer of Health, Parliament Building, Toronto, Canada, for literature on the "Care of the Baby," also "The Mother."

Sincerely,

DEPARTMENT OF WOMEN,
By Dora Glines, Superintendent.

Brother David W. Clow, of Davenport, Iowa, who was in California for his health last year and so much improved thought to spend this winter in Davenport, called at the office recently. He desires his friends to know that he is leaving again for California after trying unsuccessfully for a brief time to get acclimated in Independence, where his brother resides.

"Give Us Straw"----A Message to All

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens.

And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

Ye shall no more give the people straw to make brick, as heretofore: Let them go and gather straw for themselves.

And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore

they cry, saying, Let us go and sacrifice to our God.

Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

And the taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw.

And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. —Exodus 5: 1-16.

There are some poignant truths uttered in the foregoing reading:

1. Moses and Aaron were the servants of the living God.
2. They came to Pharaoh with a message from heaven.
3. The king did not know God, hence his refusal to obey.
4. Pharaoh expected the Israelites to continue to show results. "Get you to your burdens."
5. He made their task more difficult by withholding the straw. "I will not give you straw."
6. He had the straw to give.
7. He expected them to "fulfill your works, your daily task, as when there was straw."
8. The cry comes back, "Wherefore dealest thou thus with thy servants?"
9. The king says, "Make bricks."

Have we said enough? The lesson seems clear, simple, and forceful. The officers of the church are your servants. They are ready, willing, and anxious to "make brick" by providing for the missionary needs of the church, looking after the orphan, the widow, the aged, and the needy. If we have failed to do as much of this as you think we should, we have but one request to make: "Give us more straw."

Can you hear the voice of God speaking to you now? Can you hear him say: "Behold, this is a day of sacrifice"? Are you trying to do more for the Lord's work to-day in a financial way than ever before? The indications are that there will be reasonably prosperous conditions during the coming year and, as God blesses us with health, employment, and business success, let us freely, cheerfully, and systematically give.

Don't wait till the end of a year to pay your tithes and freewill offerings. Do it weekly or monthly and you will be surprised how much more you can give without noticing it.

We are anxious to do more work. The field is white and ready to harvest. "Give us straw."

Sincerely,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

LETTERS AND NEWS

On Our Social Problems

A farmer in the bonds of poverty writes a strong letter of protest over the silence of the church. Reply of the President and second letter from the brother.

(The following letter from a brother in the church is a sample of those being received at the Presidency's office and by the editors of the HERALD. People are alive to the serious need of an economic solution of our problems, nor are the leading officials of the church blind to our responsibility but are giving the whole the most earnest and prayerful consideration.)

FREDERICK M. SMITH,
Independence, Missouri.

Dear Sir and Brother: I have a suggestion to make to you as President of the Latter Day Saints Church (Reorganized) and that is that you instruct the elders, apostles, and other traveling workers for the church to gather or collect data on the condition of the poor in the church by going into the homes of these people and seeing and hearing for themselves, and have them report from time to time to you as president, and that you then introduce this subject into the next General Conference with the view of getting action of some kind towards helping raise the standard of life a little among these people. Unless this church takes some definite position on this question in the near future I am going to strike, so to speak. That is, I am going to cease working for it, until it does do that. I have been a member of this church for three years and I have in a very feeble way given my very best to it, but I am growing tired of the cruel, unequal struggle to live, and the church's eternal silence on this question.

I am a poor renter on rather a large farm. My landlord is a good fellow and no worse than the rest of the landlords here. The house I live in has no screens and the flies run riot over everything we eat. There is only a barbed wire fence separating house yard and barnyard and the house being wide open, the flies swarm in from the barn every day by the thousands and the mosquitoes torment me at night when I am trying to rest. They are very bad here in the late summer and fall. I would screen the house myself, but have no way of obtaining the few dollars necessary to that end. Do you believe that is right? I do not.

I have not purchased myself a pair of shoes of any kind this year, and I had my foot poisoned by not having it sufficiently protected while at work in the dew. I like to read good books and the magazines, but I am never able to have either, as I could not buy the shoes. We could obtain no money to buy a few bushels of fruit for canning, with the exception of one bushel of plums which cost me seventy-five cents. My wife has the toothache almost continuously, and my teeth are so bad I can eat only with difficulty, and we have no prospect even of being able to have them looked to in the near future. The banker will take all we raise, or the proceeds of the sale of it rather, except just enough to allow us barely to live until we can start another crop. And thus it is year after year. By the time we pay rent and interest and taxes, and a little each year on the principal, we have next to nothing left. Do you believe this is right? I do not.

I work hard, and my wife has gone to the field this year to help me and left her two-months-old baby at the house. I am said to be a good farmer. If a few speculators have win-

ter palaces in New York City and Paris and summer homes on the Riviera and in the Adirondacks, why can I not make a living at my work? I happen to know the answer. But do you believe that is right? I do not.

Why, oh, why do the churches not cease fighting the socialists, bolshevists, I. W. W.'s, and communists, and one another long enough to try to obtain for the American farmer a larger share of the products of his toil than he is now getting. That is what I want. I would not accept charity except in case of starvation. That is the way I feel towards charity. But I do want justice, and if the smug and comfortable church men continue to remain silent on this question I shall soon eschew the whole lot. I realize that this letter is strong, but I am not mad—only deadly in earnest. I say it all in good spirit, and no offense is meant.

I know of your labors and broad sympathy for the poor, or else I would not address this appeal to you. But perhaps I am asking too much. I may be thought presumptuous or even foolish to think that the church should seek to deal with this problem. Of course I know something of the Zionist movement or plan, but that will never benefit such as us, simply because we cannot go to Zion.

I have been an active socialist for fifteen years and in the main I still believe in those principles as much as ever. The leaders are either very nearly all in jail or ex-convicts and the principles are crushed and trampled under foot.

Now, why not attack this question in its own way—with a program of its own making? It is possible that there are so many rich and well-to-do in the church that it does not dare? I do not believe it; but I shall await with interest your reply to this, or your not paying it any attention, whichever the case may be. Pardon me if I have in any way offended or hurt you, for I have not meant to. I have all confidence in you as a leader, and as a Christian, or Saint I should have said, perhaps. I pray that I may always have that confidence and that I may be able to keep in bounds the raging storms of passion now sweeping my soul, that my grievance at the church's silence and apparent indifference to the conditions which make it almost impossible to live may not develop into a burning hatred for her. I believe the Bible as it is written and I am willing to try to live according to its teachings the year around. I believe that most Latter Day Saints and all other kinds of saints forget their religion on election day.

But I must close. I have said more already than I intended. I want to be right and I may see this differently after I reflect on it a long while. But just now I am having some rather bitter feelings about this matter.

Reply of President F. M. Smith

Dear Brother: Your letter of August 8 has been read with interest, having been forwarded to me while in Massachusetts.

In past years it has been customary for our missionaries in the field to report on conditions as they found them, so from reports at least I am not unacquainted with conditions such as you set out in your interesting letter.

You are quite wrong in thinking that our church through its leaders has not spoken against the maladjustments in our social organization; for the teachings of the church from its early foundation have been positive in denouncing the forces which have brought about such conditions as are reflected in the description of your own situation. We have done more than that, for the remedy has been clearly outlined. It is true that we have been a little slow in moving towards the improved condition; but our own social philosophy and system once introduced will eradicate experiences such as you have passed through and give to every man the chance to

work out his own salvation—present salvation, I mean—without being dependent on charity. Under separate cover I am sending you two pamphlets. Please read them and note the freedom with which present wrong conditions are discussed.

Irrespective or without regard to your threatened "strike," I quite agree with you that the church must not only speak, but *do something* towards relieving distress such as you have experienced and giving every man who is willing to work a chance to get on to the standard of living which social solidarity and continuity demand. But in no other church will you find the social ideals we have, so you had best keep right on working *with us* towards better conditions. In the industrial world as well as in agricultural circles do these inequalities exist, and a tremendous burden rests upon us to contribute towards a composition of the troubled social conditions. May God give us strength to do for betterment as he has given us courage fearlessly to denounce present social ills. Our church is not silent on the question.

To contend with flies for your food and have mosquitoes disturb your much needed rest are experiences with which I am not unfamiliar. I sympathize with you. But that does not remove the evil.

I am asking the Bishop to send you a questionnaire to fill out. If we can secure for you a chance to rent a farm near Independence, I take it for granted that you are willing to work and be guided therein by the counsel of those who can advise both as to farming methods and business affairs. Perhaps in this way you can get a start. What say you?

I appreciate your letter, especially the fore part; but the latter part sounds a bit like *Appeal to Reason* language. I am wondering if you have been reading the *HERALD* and *Ensign*.

For one I have not been nor am I now concerned in fighting socialists. Our doctrine of stewardship holds, in my opinion, the greatest hope for social justice, and I am deeply concerned in seeing it introduced. Do you know what it means?

May God bless and hearten you, is my prayer.

PRESIDENT F. M. SMITH;

Dear Brother: Your most kind letter of the 11th to hand and has been read with much interest by your humble servant. In reply I wish first to say that I thank you from the bottom of my heart for your kind manifestations of sympathy and understanding as conveyed in your letter. I am glad to learn that our missionaries are reporting upon conditions as they find them in the agricultural and industrial world. I feel that great good may come from this alone.

It is not altogether for myself I am trying to fight. There are millions in these United States who are in worse condition than I, and I believe the great majority are worthy of help and uplifting. It is primarily a problem of education, a teaching of them to a true knowledge of their condition and a consciousness of their economic and political power. At least, this is my opinion. If I am wrong I am willing to be convinced of it by anyone able to do so. I have long been aware of your labors for making life a little better and brighter for the poor, but so many of the elders who were bred and born here amidst the insane prejudice which hangs like a dark pall over all, and so many of the traveling men who come this way representing the church are Torys, stand-patters, and conservatives without vision or powers of penetration that I may have become a bit prejudiced. That God will help me to weather the storm that is raging in my soul is the only prayer that my lips have given utterance to in a long while. I may be expecting too much. I may be making a mistake. I do not know. That I need help I do know but I

will fight it out and I feel I will win in the end, God being my helper.

I have already read the pamphlets you sent me, but will read them again. Yes, I have read the *Appeal to Reason* for fifteen years. I am not taking the church papers, but read them when I can procure them.

Now in conclusion: I want to say that I do not wish you should give too much time to consideration of my case. I do not feel that I have any claim whatever upon your time and thought. There are others who need help too. I have all confidence in you as a leader and seer and ask you to forgive me the harsh sentiments expressed in my last letter. May God's blessings abide with you wherever you go.

Yours for the great cause,

A Protest Against Criticism

This brother says it looks bad to outsiders for the ministers to use the church papers to criticize work the Lord has given others to do.

I have read in the *HERALD* letters from several of the elders. I have been in the church thirty years and never wrote a letter to the church paper yet, but have felt like it when I have read these letters. I gleaned from these letters that each of the good brothers was sure there was something being done wrong in regard to the gathering, and also they knew how to do it better.

Allowing that to be so, if the work does not belong to them, it seems to me it is not good for the cause that they should be finding fault with others' work unless they have good cause. It is very easy to find fault with others' work, especially the nature of the work of gathering God's people, the most peculiar work of all. I say, let the men whom God has chosen do their own work, and uphold them by prayer and fasting. The gathering and stewardship and inheritance are all God's arrangements, and God is going to see his will is done. He knows best about all the peculiar phases of humanity that enter in. He has chosen these servants to do this work, so let us trust them fully. He is watching them as well as you, and he will check them and chide them if necessary. Even Brother Frederick holds his office with God on condition that he fills it acceptably. When God was leading the children of Israel in the wilderness, Koran, Dathan, and others of the ministry opposed the way Moses was working and said, "Have we not the priesthood?"

The Lord opened the ground and they were swallowed up. God stood by Moses, whom he chose, and I feel God is with these our brothers now and is working with them. I do not believe any of these letter writers, if they were in the position of the others, could do better, because of hindering causes that enter in over which they have no control. I think such letters hurt their work and that is why I write this.

How would we like to be placed in their position, trying to do what they feel should be done with all their might and it not be appreciated? Why, brothers, if this were in the affairs of the world, the men of God would quit. They would not stand for it. No doubt they make mistakes and so do all of us, but you can rest assured God is able to straighten out our wrongs sufficiently that all of us who wish will be gathered, and stewardship and inheritances will be in order because of God's power and might.

My wife does not belong to the church. I would not want her to read these letters in a recent *HERALD* criticizing the work. She would take it up against us, and so will other nonmembers.

W. HOBSON.



Ordering Books of Us

The manager explains that we meet all publishers' prices on general books.

For a number of years we have been selling books of all kinds as well as our own church literature. Through the cooperation in effect among publishers, they allow each other a discount that allows us to create sales for certain books and make a small profit in handling them.

If our patrons would order their books of us, we could furnish all at the same price as though they were ordered direct from the publishers and at the same time secure a profit to the church through its publishing house. The total amount thus saved would be a material help, and there would be no loss to our patrons.

We have appreciated the book orders sent us and believe they will increase as the Saints more generally understand that we are specializing in this literary service at no cost to our patrons.

Some have erroneously supposed we charged extra for handling these books. This is not true. Over our counter we sell at same price as all local dealers. Orders by mail are sent at same as publisher's price. Some of them quote postpaid price; some charge extra for carriage. We do likewise.

We carry in stock a goodly variety of books. Others are ordered at once from publishers or a branch house nearest, to be sent direct to customer.

May we have your orders—to our mutual advantage?

G. S. TROWBRIDGE,
Manager Herald Publishing House.



Independence

President Frederick M. Smith and family returned from California Sunday night and have again made their home in their Kansas City residence.

President Elbert A. Smith returned Monday from attending the Lamoni stake conference and a week later the Holden stake conference at Warrensburg. He addressed the Saints in the forenoon at the latter conference. In attendance and participating last Sunday were also Apostle F. Henry Edwards and Sister M. A. Etzenhouser.

The radio sermon to have been given Sunday was necessarily dispensed with because of the taking of the 2 p. m. hour by one of the large sending stations in Kansas City. The power of the latter station is so strong that they would dominate the air even if our Central Radio station were to attempt to broadcast at the same time on another wave length. A short musical program was rendered at 1.45 and announcements made that our program would be sent next Sunday beginning at 10.30. If some early evening hour not taken can be found, this may be used instead. The speaker will be Elder Walter W. Smith.

Many favorable letters have been received about the kind of radio programs sent, appreciating both the sermons and music. One recent letter was from New Jersey. Correspondence ensued to verify the facts, and it was ascertained that it was our program heard clearly.

A father and son banquet was held at Second Independence church on the South Side Monday evening of this week. It was under the auspices of the Sunday school, and over 138 were seated. The theme, "Father and son," was interwoven in the speeches of the evening, and the spirit of good fellowship was strong. All present enjoyed the occasion. The speakers were A. L. Sanford, A. K. Dillee, Arthur Allen, with toast by E. D. Moore, in charge.

The music was by a local male quartet and the singing in charge of Earl Audet.

"The Messiah" will be rendered for the sixth time as the Christmas program at the Stone Church this year. All singers in Zion who know this oratorio are requested to attend the first rehearsal Thursday evening of this week. Mrs. Cordie Hulmes will direct this feature.

Brother and Sister Thomas Mauzey, of East Independence, celebrated their golden wedding anniversary on October 31. They have been members of the church since 1883, being baptized by Elder William Lewis. They have living three children of the nine born to them, with fifteen grandchildren and one great-grandchild. A surprise party was held at one of the neighbors, during which a program and ceremony were had and a purse given.

We are informed that Elder Max Carmichael will address the Saints at the Stone Church Sunday morning on the general aspects of the new program for the departments of the church. A committee meeting is announced for heads of general departments in Zion with the heads of the departments for the church, to meet in the afternoon.

Elder F. M. McDowell is expected to be present in this connection and for his scheduled evening sermon in the series for young people being held at the Stone Church. Elder Walter W. Smith was the speaker last Sunday evening. Because of rainy weather, the audience was not as large as usual.

A similar series of meetings for young people is being held at the Second Independence church each Sunday evening. Good speakers and good music are provided and the Saints evidencing their appreciation by good attendance.

The following patients entered the Sanitarium for the week ending November 11: Mrs. R. H. Lunceford, Leo Pitt, and

Frank Brown, Mount Washington, Missouri; Mrs. C. M. Clifford, Lamoni, Iowa; Mrs. T. P. Johnson, Nebo, Illinois; Carrie Lee Harris, Greenwood, Missouri; Perry V. Sewell, Cleveland, Oklahoma; J. W. Sacra, Kansas City, Missouri; Virginia Winchester, Kansas City, Kansas; William Evans, no address; and the following from Independence: Mrs. H. F. Dougherty and Baby Dougherty, Ed Beets, Mrs. Arthur Nunn and Baby Nunn, Leroy Culp, Mrs. Virginia Lee Franklin, Mrs. Roy Harding and Mae Robbins. X-ray patients: L. E. Clark, Humboldt, Kansas; Mrs. R. E. Davey, Deer Lodge, Montana; Harold Burson, Mount Washington, Missouri; and Perry Kittle, Mrs. Amos Allen, and C. B. Hartsborn of Independence.

Central Chicago

Central Chicago was never more wide awake, active, and enthusiastic, spiritually or otherwise, than it is to-day. The splendid spirit of unity and service that we brought home from our reunion is still in evidence in every department of the church.

The Sunday school is sponsoring a bazaar, the proceeds of which are to be used for improvements in the church, and every department is active in its behalf. Even the primary department is doing its bit preparing decorations.

The Bluebirds with their handcraft, the Temple Builders with their fancywork, the Department of Women sewing, soliciting, etc., and even the men are active in soliciting, donating, and sewing. Yes, sewing! For a committee of four has been appointed to make an apron—a special apron, which we understand is to be a masterpiece.

The choir has been doing splendid work and has given us some beautiful music, and the junior choir made their debut November 5, which was greatly appreciated by the audience. It is encouraging to see even the children interested and preparing for service. The glee club is preparing an entertainment for the near future.

Religio activities of late have been exceptionally interesting. October 27 was given over to a Halloween social. November 3, an interesting lecture was had on "The menace of the young of to-day," by Mrs. McCall, president of the Women's Club of Chicago. The perfect attention of the audience testified both to Mrs. McCall's ability and the audience's interest in the subject. Those not present missed a treat.

On October 22 we were surprised and delighted to have with us James F. Keir, of the Presiding Bishopric, at the 11 o'clock service. His subject was "Zion," a subject of which we never grow tired and are ever ready to listen. In the evening we listened to Frank F. Wipper. November 29 L. S. Wight addressed us in regard to late conference and the men called to fill the quorums of the church. Knowing many of them personally, he touched on their particular talents and preparation that made each specially fitted for the place to which he is called. At the evening service F. G. Pitt was the speaker.

Besides these, many of our local men have preached some splendid sermons, teaching us the things of God and bringing us to a better understanding of the things required of us to make our religion practical and useful to us and our fellow men, and the splendid spirit of unity and activity in our branch at present testifies to the effort being made to come up higher and more nearly reach Zion conditions.

HATTIE K. BELL.

Brother B. F. Creel, writing from Hardin, Missouri, says: "I wish to report the baptism of three on Sunday, November 5."

San Francisco, California

All is going well with us here at the Golden Gate. Our services are quite well attended, the preaching is good, and the Saints interested in doing their part in carrying on this work.

Among our visitors of late were Brother R. J. Kohlman from the Houston, Texas, Branch, N. Paulson and wife from Los Angeles, and also Sister Struzaker from Los Angeles. Among our regular attendants are Brother and Sister Joe from Independence. Sister Joe is quite an addition to our choir.

On October 29, Brother Prescott Foo, our Chinese missionary to Hawaii, with his wife, was present at our church service. He preached here in the morning and at Oakland in the evening. They sailed for their missionary field, Wednesday, November 1.

Other preachers here of late were: J. D. White, president of the district; John A. Saxe; H. B. Simpson; E. E. Hartsough, branch president; Emery Parks; Elder Krone; and the writer.

A few of our members attended the General Conference and entertained us "stay-at-homes" with their accounts of what they saw and heard in Zion. Brother Hartsough and Sister Simpson kept diaries of their journeys and gave us quotations from them. Sister Simpson's readings for the Religio were very interesting. We are very thankful that the leading quorums of the church are now full and with them we are ready to do our best for the cause. May God bless and prosper his work and may peace and unity now prevail.

GEORGE S. LINCOLN.

Topeka, Kansas

On October 22 Priest J. G. Juergen occupied the 11 o'clock preaching hour. "Spiritual gifts" was the subject of his sermon. The evening hour was occupied by Jonathan Koshiway, Lamanite, of Redrock, Oklahoma. The subject of his discourse was "Church apostasy." He continued the subject on the following Monday evening to a full house. At the close of the service the Saints surprised him and his family by bringing refreshments and spending a social hour after the service. He was in charge of the midweek prayer service on Wednesday evening.

On October 29 Elder James Baillie occupied the pulpit, assisted by Brother Koshiway. He delivered a fine discourse upon the "Power of the gospel." Elder Baillie lives at Scranton, Kansas. Brother Koshiway preached in the evening, subject, "Indian traditions and the true way." A large "two-way" chart was used.

Brother Koshiway is an Otoe Indian priest. The prophetic statement made to him through Brother Gomer Griffiths at the time he came into the church, two years ago, has been verified in Topeka that "he would not only be a power for good among his own race but the white people." Truly he has received a portion of the blessing promised "in the end" to the remnant of his race. And he seems to be blessed with a spirit like unto that of that ancestral father Lehi, as was shown when expressing his desire that we might be blessed with the spirit as the waves of the sea. His definition of the term *world* is a system gotten up by Satan to keep people as happy as possible without a thought of God. The lust of the world is the pride of the eye and the lust of the flesh.

He preached to the Indians at Mayetta, Kansas, Wednesday evening, November 1.

MRS. H. C. PITSEMBERGER.

Rockford, Illinois

The work here is progressing very nicely at present. All our services are well attended and greater interest is being taken in every department. The desire, as expressed by each one, seems to be to occupy higher ground, and we are all working by God's help to that end. We have enjoyed the Spirit to a marked degree, especially in our sacramental meetings.

A short time ago, Brother Oliver of Chicago met with us and gave us a very interesting talk on Sunday school work, impressing the need of object lessons in our work with the children. I am sorry to say we have not tried it in the lessons as yet, but hope we can reach this point in the near future.

One thing that has made us rejoice is that, as a branch, we have been able to live so that the Lord has verified a promise made through prophecy to us several months ago, and at our last sacramental meeting the Lord promised us wonderful blessings if we would only be faithful.

We ask an interest in your prayers that we may become more efficient workers in this great and grand work.

NELLIE STEVENS OTT.

Northern Wisconsin Conference

The Northern Wisconsin conference convened with the Porcupine Branch, October 27 to 29.

The Spirit of God was enjoyed by the Saints who had gathered from Chetek, Black River, Pine Creek, Balsam Lake (Minnesota), and Wyeville.

Of the missionary force were, Leonard Houghton, E. J. Lenox, and many of the local men.

Program opened Friday with a prayer meeting at 9.30 a. m. in order to fit everyone spiritually for the conference. E. J. Lenox was chosen chairman. Sunday school work was taken up at 2 p. m., in charge of F. A. Atwood, district superintendent, who gave a timely talk on Sunday school work. Sister Leroy Colbert contributed much to the assembly and was very successful in getting all to understand the new movements that were taken up at the late General Conference. Reports were read and accepted. Religio, Sunday school, and Department of Women were taken up under the coordination plan. Heads of these departments were recommended by the coordination committee.

Conference business was then taken up. Statistical reports from ex officios and bishop's agent were read and accepted. Election of district officers worked out much better under the coordinating plan than by open nomination. Every district officer was unanimously elected. E. J. Lenox, president; F. A. Atwood, Sunday school superintendent; George E. Clark, Religio superintendent; Mrs. Leroy Colbert, superintendent of Department of Women; Horace Scafe, bishop's agent; Mary Mair, clerk; Manley R. Shedd, chorister; Laura Clark, publicity agent; Mrs. G. E. Hemstock, librarian; and Mrs. J. C. Pratt, health superintendent. E. J. Lenox chose F. A. Atwood and Irvin Bowen as his associates, which was approved by the assembly.

Sermons by Elder Leonard Houghton, E. J. Lenox, and Leroy Colbert were much enjoyed. The prayer service, Sunday at 9 a. m., was peaceful and encouraging, with a large attendance. Sunday school, with an attendance of 112, was in charge of the district officers. Meals were served free by the Porcupine Branch in the church basement. A vote of thanks was tendered these Saints for their hospitality and kindness.

Conference adjourned to meet at Wyeville, time to be appointed by the district presidency.

LAURA B. CLARK.

Rejoices Over the Conference

I desire to express to you my thanks for the *Daily Herald*, which meant so much to those of us who could not attend conference. When reading the last two or three papers I felt like singing, "Praise God from whom all blessings flow." The one thing that stands out as a great testimony of the truth of this work to me, in reading the reports of the different meetings, was the testimony of the new men who were called to occupy in the Quorum of Twelve, each one testifying how God had manifested to him individually how he should be called to this responsibility before coming to the conference. I thought how glad Brother F. M. Smith was to hear their testimony, and what a strong proof it was that the "revelation" was indeed from the author of this latter-day work. Hence my joy.

May the good work continue to receive the approval of God is my most earnest prayer.

Your sister in the gospel covenant,

MRS. H. P. DERRY.

LINCOLN, NEBRASKA, 715 North Sixteenth Street.

Wants More Used "Ensigns"

About two years ago, I appealed to the Saints through the *HERALD* columns to send me *Ensigns* and *HERALDS* to distribute among the people of El Paso, Texas. I received *HERALDS* and *Ensigns* until it looked as though I never would find place for all of them.

Not disposing of many of them there, I brought the most of them with me to Tucson, Arizona. I have found readers here until I am calling for more *Ensigns* and tracts if you have any on hand that you have read and find no place for them. My work places me with many different people every day and I can use more literature if I can get it.

There is no branch here and no elder. I have been trying to get some one interested in the Lord's work ever since I came here. I organized a Sunday school last Sunday, November 5, with sixteen in attendance to begin with. We organized in a nonmember's house. We have promise of more pupils later.

Some of the elders have had their eyes on Tucson for some time. I hope one will move here to help us out. This is not Macedonia but Tucson.

Remember us in your prayers.

A. M. TAYLOR.

TUCSON, ARIZONA, 329 East Twenty-first Street.

Brother Charles F. Putnam writes: "I am at work in Missouri Valley, Iowa, holding forth in a series of missionary meetings. Glad to be here following the good work of Brother Macgregor two years since. A good interest so far. About thirty nonmembers were present last evening. The clouds of the conference are passing away. In this district there seems to be more confidence than before that the church will now go forward. To this end we are laboring on."

A sister from Sperry, Oklahoma, writes: "Sunday at Sperry was a glorious day for the Saints. It was sacramental day and much of the Spirit was enjoyed by all. Sunday school attendance was one hundred forty-two. At 3 p. m. four more were added to the church. Brother W. P. Bootman was the speaker in the evening. The Ladies' Aid are doing a wonderful work. Their attendance was twenty-three last Thursday, with a prayer meeting at 10 a. m. and a study hour at 1 p. m. We are studying a book on etiquette and different studies of the Bible. We ask the prayers of the Saints."

MISCELLANEOUS

Conference Notices

Northeastern Kansas, at Topeka, King and Clay Streets, December 1 to 3. James A. Thomas, president.

Southeastern Illinois, at Bellair, December 1 to 3. All intending to come please notify L. M. Edmond, Bellair, Illinois. Cecil Brown, secretary.

Saint Louis, at Saints' church, corner of Grand and Carter Avenue, Saint Louis, Missouri, November 25 and 26. Religio and Sunday school institute work, Saturday afternoon at 2.30 p. m. Good program will be rendered and a full representation of the district is desired. All visitors in the city are welcome. Charles J. Remington, secretary.

Southern Wisconsin, at Madison, December 9 and 10, at 10 a. m. The brethren of the priesthood of all grades please report their labors as usual from June 1 to December 1, using the regular report blanks. All branch clerks please fill out the usual blanks for the conference. Address all reports to the undersigned at Janesville, Wisconsin, R. F. D. 8. Jasper O. Dutton, president; Julia N. Dutton, secretary.

Kansas City Stake, Central Church, November 19 and 20. All churches in the stake will dispense with regular services on Sunday except Sunday school, and gather at the Central Church at Ninth and Lydia. Sermon at 11 a. m. by J. A. Tanner. At 1.30 elders' quorum and normal class will meet. At 2.30 social service, and at same time social service for young people in north room. At 4.15 Women's Department will be addressed in main auditorium by Edwin Lee Miller. At 4.15 priesthood meeting in charge of stake bishopric. Preaching service promptly at 7.30, preceded by congregational singing. The speaker will be Amos T. Higdon. The business session will convene at 7.15 Monday evening.

Ministerial Conference

The next ministerial conference of the Pittsburgh, Pennsylvania, District will convene at Pittsburgh on Saturday and Sunday, December 9 and 10. First meeting Saturday evening at 7.45 p. m. All meetings will be of an educational nature and will be open to all. All members of the priesthood are expected to make an earnest effort to be there. An invitation is extended to all the priesthood of surrounding districts. J. A. Jaques, president.

Pastoral Notices

Permit me to ask of those in or out of the State of Washington who are interested in prosecuting missionary work in that State to advise me of opportunities and needs. I shall be pleased to hear from all branch presidents and the district presidents, as well as others in isolated communities. With a united pull we can accomplish much, as I am inclined to believe the people of Washington need the gospel as much as those of any other State. Write me at 857 Gladstone Avenue, Toronto, Ontario.

Respectfully,
DANIEL MACGREGOR.

Barber Wanted

There is a good opening in Independence for a first-class barber—a member of the church preferred. Anyone interested kindly communicate with Presiding Bishop's office, Box 256, Independence, Missouri.

Notice to Local and District Departmental Workers

Requests have been coming in to ask what effect upon district and local organizations of the various departments the actions of General Conference will have. We answer: Your present organizations may remain, provided you are not ready for an advanced step. We advise making changes slowly, and only after you have consulted with the proper officers. We are now working upon a combined manual for all the departmental work. Notice will be given when it is ready. We

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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are printing in the HERALD this week a preliminary state-
ment of the form that local organizations may take.

- A. MAX CARMICHAEL,
Sunday School Department.
- T. W. WILLIAMS,
Religio Department.
- DORA GLINES,
Department of Women.
- DOCTOR G. L. HARRINGTON,
Health Department.
- HAROLD C. BURGESS,
Department of Music.

Conference Minutes

SOUTHERN NEW ENGLAND.—At Somerville, Massachusetts, with Boston Saints, October 28, the district presidency in charge. Only seven branches reported. It seems to be a hard task for the local secretaries to adjust themselves to the new system, hence we receive no reports. The seven branches report a membership of 975. The Eastern Quorum of Elders sent in a very fine report showing considerable activity on their part: sermons, 901; services attended, 4,137; baptisms, 70; confirmed, 117; children blessed, 58; administrations, 1,319; marriages, 9; visits, 626; administered sacrament, 322; new openings, 1. The name of Brother James Houghton was recommended to the general chorister for appointment as district chorister. The following ordinations took place: Edmund M. Brown, elder; Arthur H. Nichols, elder; John D. Suttill, jr., priest; Edgar Woodward, priest; Herbert Floyd, priest; James F. Perry, teacher; Alma N. Nickerson, teacher; Milton R. Millman, deacon; James A. Flagg, deacon. The preaching was by W. A. Sinclair, Myron C. Fisher, Edmund J. Gleazer, and James Houghton. Brother Houghton rendered several solos which were especially enjoyed by the conference, and a very good time was had by all. W. A. Sinclair, secretary.

KEWANEE.—At Kewanee, Illinois, October 21, 22, 1922. Elders George Sackfield and Charles L. Holmes, president. Branches reported were: Kewanee, 132; Rock Island, 99; Dahinda, 99; Joy, 84; Millersburg, 61; East Moline, 61; Peoria, 57; Matherville, 54; Buffalo Prairie, 47; Savana did not report. District nonresident 51; total, 745. Total baptisms in last four months, 25. There are 17 elders in the district. Eleven Sunday schools were reported. Religio work not so prosperous. No report from the Women's Department. Bishop's agent reported total collections for last four months \$813.07. Treasurer, a balance of \$90.79, and reported the reunion to have cost \$620.37 and voluntary offerings to cover \$625.52. Further reports indicated that the reunion at Galva, Illinois, last August was a spiritual success as well as a financial one. It was the unanimous decision to hold another one in 1923, and some improvements will be made in manner of conducting. Peoria Branch requested that an elders' court be appointed to investigate the standing of a member of their branch. The matter was referred to the district presidency. The second Saturday and Sunday in June was chosen for a permanent date for the spring conference. The place was left to the district presidency. Of the ten who hold district offices, seven were present at some time during the meetings. Attendance unusually small, but a very good spirit prevailed at all the sessions. Patriarch F. G. Pitt and wife came in Saturday evening and greatly assisted at the Sunday services, he being the preacher at all three services. This was the 191st conference held in this the oldest district in the Reorganized Church of Jesus Christ of Latter Day Saints and the sentiment expressed by the Saints was Forward, march. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois; George Sackfield, president, Matherville, Illinois.

Why Not Books?

Religious Christmas Cards

Something New and Especially Worthy in Holiday Cards

Last year considerable criticism was offered in general that the Christmas and New Year's cards to be had on the market very generally lacked religious sentiment. Editorials and articles were written on the subject, and as a result several houses began to prepare for this season something worthy the theme of Christmastide.

In the Gibson Line, which we are handling this year, we believe we have the ultimate in beauty and excellence of theme. The cards are so beautiful that mere description does not convey adequate ideas as to their real beauty and harmony of color, nor can verbal allusion suggest the beautiful sentiments expressed. However, our patrons will be safe in ordering these on our recommendation in any of the sets and be assured that recipients of the cards or folders will be highly pleased with the remembrance.

Post Cards

We have in post cards two series of five each; one series is entirely on the Christmas theme and the other on Christmas and New Year's. The five designs in each set give excellent variety, and all are equally beautiful. They are printed in ten colors, very artistically done and sell at ten for fifteen cents, postpaid.

Christmas Folders

These folders are 3¼ by 4½ inches, contain in addition to the beautiful color work a greeting verse on the outside with a scriptural quotation on the inside, and are made in five designs. They come in sets of ten with an envelope for each, and sell at fifty cents a set.

Special Cards

These cards are for pastors, superintendents, and other church workers. Same style of color work and seasonable design for the holidays. Size 3½ by 4½ and 3 by 5½. Complete set of four, 10 cents.

Special Greeting Cards

These are a little smaller and less elaborate, but with the same quality in color work and beauty of sentiment. Ten in a package with envelope for each, 30 cents.

The Calendars Sell Easily

One sister in Independence between sixty and seventy years of age went out with samples of the calendars recently advertised and in a very short time came in with orders for 30 of one and 25 of the other calendar. She is earning her Christmas offering. One of our brothers living in Independence went out in his own group, comprising but two or three blocks, and in one afternoon sold 20. He has ordered thirty more for the next trip.

These calendars appeal to all classes. They are not distinctively representing our faith, but are strictly religious in appeal. Usually only an introduction is necessary, for to see is to like, and to like means to buy.

To Those Who Have Given Birthday Offerings

Through the kindness of many fond parents, relatives, and friends of the babies in the church through the birth offerings given, initial amounts have been made possible for the publication of several most excellent books for children.

The latest of these are *Homespun Rhymes* and *Sleepy Hour Stories*. Both of these are attractive books and contain material which any person may be proud to place in the hands of children up to about nine or ten years of age.

In the backs of these books are printed the names of the children in whose honor the book is printed. If it were possible, an announcement would be sent to each of these children. Those who have made the offerings will want to secure one of the books for the children named. If possible order both, but if not and you want us to look up the name, we will be glad to do so, reporting to you which book contains it.

Many of the children whose names appear are just the right age now to appreciate the book. It will have a special appeal to them when the child realizes it was gotten out for him and others like him. Order the books by name, \$1 each. Herald Publishing House, Independence, Missouri.

The Mystic Writing Pad

This is a new invention in writing pads. It has a smooth celluloid surface with thin paper beneath, which rests upon a dark blue surface mounted on heavy board beneath. Write on the surface with pencil or any hard substance and the impression shows on the tissue paper. Raise the paper and the marks disappear, when the process may be repeated indefinitely. If the pad wears out, the blue surface sheet can be turned over, thus doubling the life of the pad.

Not only interesting but practical and convenient. Price 15 cents, postpaid if ordered with other merchandise, from Herald Publishing House, Independence, Missouri.

She Likes "Autumn Leaves"

Last year, with my magazine allowance, I subscribed to our church publications, though I fear, I must confess, with somewhat the feeling of a martyr. (I do so enjoy stories—too much, really.) However, I was due for an awakening. *Autumn Leaves* got better until I was actually anxious for its arrival each month, and with the first installment of "Social graces" my heart was captured entirely. How wonderfully interesting a story, how vivid the portrayal of life in the characters, and how refreshing the bits of humor!—From a recent personal letter.

Correction in Price of Christmas Program

Through a misunderstanding, the price of the new Christmas program recently announced, entitled, "Balancing the Christmas ledger," was quoted wrongly. It should have been 15 cents a copy, \$1.20 a dozen. This program is complete and interesting, with full directions for producing. We are sure our Sunday school committees will appreciate it, and are urging that they order at least one copy as a sample. It will require about a dozen for the average school for the assignment of parts.

Why Not Books?

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 69

Independence, Missouri, November 22, 1922

Number 47

EDITORIAL

"Come, Let Us Anew Our Journey Pursue"

"The General Conference may have cleared the atmosphere and prepared the way for a forward movement."

The General Conference has now receded some weeks into history. All should have had time to compose their minds, get their bearings, and take stock of themselves spiritually. Probably it is true that never before in the memory of this generation did there occur a General Conference which so deeply stirred the emotions and so greatly aroused the feelings of delegates and visitors in actual attendance and the general church at large. Unfortunately many delegates and visitors were obliged to leave the conference at a critical stage when things did not look encouraging to them, and thus they went away with heavy hearts that might have been greatly lightened had they been able to remain until the close and appraise the spirit of reapproachment evident in some of the later sessions.

That there should be such marked division of opinion and such strenuous defense of positions taken, naturally caused uneasiness in the hearts of many, perhaps to an exaggerated extent. Now that the conference has receded into history, as we have before remarked, we may more correctly evaluate the situation. The General Conference is a *legislative* body. Those who come there expecting to find the spiritual peace, quiet, and unanimity that prevail in a prayer service will be disappointed. There are generally differences of opinion in a legislative body, and where these are strongly defined, feeling is likely to run high and some may even forget some of the rules of Christian deportment in their defense of that which they think to be right.

We Are All Human and Need the Church

If Jesus were to attempt to build his church out of perfect men and women he would avoid a great deal of trouble—only he would encounter difficulty in finding the perfect men and women, and when he found them they would not have the same need for his church that we have. We are all exceedingly human and have great need for the church, which is

designed to bring us by gradual stages of development to the stature of manhood and womanhood in Christ Jesus. Finding us as he does he clearly recognizes that there are bound to be these divisions of sentiment and opinion, these conflicts and clashes and contentions, and for that reason the principle of reconciliation constantly appears in his gospel economy. For that reason he sets up his communion table. The pure and wholesome bread symbolizing the staff of life, capable of sustaining life and of satisfying hunger, the pure and wholesome wine, capable of satisfying thirst, both of them bring to mind that man who is capable of satisfying our hunger and thirst after righteousness, being himself the very embodiment of righteousness; and are administered to us periodically that we may remember that One who prayed for us that we might be one even as he and his Father are one. If there were not constant danger of estrangement, misunderstanding, conflict, and clash in the church, there would be less necessity of this periodical, monthly observance of the communion of the Lord's supper, which is but one of the many things that emphasize his constant effort to reconcile men to God and to each other.

Having emerged, then, from the conflict of conference, our pulses being stilled from the emotional stress of the occasion, we may as well clearly recognize that it was one of those instances evidencing the fact that we are still human and do not see alike or speak alike, hence there is the very evident need that we shall have charity, bear and forbear, and draw together under the ministry of reconciliation at the Lord's table and elsewhere, working towards the end that we may eventually see and speak alike.

The Conference as a Forum

The conference certainly demonstrated the fact that it is the forum of the people and that the principle of common consent is still vital. Anyone in the church who feels that things are not as he wishes them to be, may himself appear at the conference if a delegate, or acting through his delegates, may move for the correction of that which he feels to be wrong or the affirmation of that which he feels to be right. If so fortunate as to secure a majority vote his ideas have the sanction of common consent. If he does not secure the majority vote he must abide

by the action which does represent common consent. So long as the conference remains the open forum of the people they may look forward to it periodically for an opportunity wherein they may participate in the work of regulating and setting in order according to their vision. Between conferences, however, we should to the greatest extent possible move forward unitedly in the prosecution of the work in which we are all interested, along those lines to which we are, by majority vote, committed.

It is a good time for us now to sing the old hymn, "Come, let us anew our journey pursue." The missionary work should go forward with greater vigor than ever before. Even those not under appointment who have the time, opportunity, strength, and talent to fill appointments of a missionary nature in territory contiguous to their homes should move out freely and do all that they can in such work. Neither should the local work be neglected. Those who have been converted and brought into the fold must be held together in the bands of love by wise, alert, and capable shepherds. High priests, elders, priests, teachers, and deacons should be active in their home branches as pastors, looking after the work intrusted to their care; remembering that the good shepherd giveth his life for the flock. Under the stress and strain of conference a few were so foolish as to talk of quitting. Those who are happy and cheerful when everything moves smoothly and who quit when there is trouble are at best "fair-weather saints," and not those upon whom the Lord can depend in times of stress and strain. The Presiding Bishopric also report that some of the church representatives have advised Saints in certain places that they should not pay their tithing—which is another mistake. God says, Pay your tithing. Servants of God speak the words of God. Whose servants, then, are they who say you shall *not* pay your tithing? We leave you to answer the question.

Increase Our Missionary Effort

Those who can help by the paying of tithing or by freewill offerings or consecrations by all means should do so *now*, so that it may not be necessary to reduce our missionary effort, but rather to increase it and send our message abroad to all the world. A commercial institution would not long stand if its salesmen went out advising the people that they should not support the house or purchase its goods. We would not think to send out missionaries to tell the people that they should *not* be baptized. We should all get together this year and speak an affirmative and constructive message. We believe in this church. We believe in the things it has to give to the people. Its message is the very essence of salvation. Let us then unhesitatingly move forward, affirming and declaring the beauties of the

everlasting gospel intrusted to our care. Let us make broad the mantle of our charity that it may even cover the offenses of those who have presumed to differ from us in opinion; and under the direction of the divine Spirit move forward to the time when we may indeed be one people, with one purpose and with undivided counsels.

The stake and district conferences and other gatherings of the Saints that we have visited since the General Conference have been blessed with a remarkable degree of the Holy Spirit. The Lord is still with his people and blessing them. The General Conference may have cleared the atmosphere and prepared the way for a forward movement. Let us then with courage and hope take up our work, prosecute it faithfully and well, without cessation, until the Lord himself shall say to us, "It is finished." Come, let us anew our journey pursue.

ELBERT A. SMITH.

The Gospel Preached to the Poor

The Church of England realizes the need of attention to the poor and needy.

The Church of England, having become aristocratic, is feeling more and more the necessity of caring for the common people. We have noted the question the past two years repeatedly in their public declarations and we note it again in an extract from the *Daily Telegraph* of October 12 concerning a church congress held in Great Britain.

The Bishop of Chelmsford challenged the clergy as to their present standing.

"We have perhaps taught our people a wrong conception of what church work is," he said. "The founder of the church was the friend of sinners." Addressing the clergy, he asked if they were known as eloquent preachers, splendid organizers, and raisers of money, or as the friends of the riff-raff of the world. When he sat down he covered his eyes with his hands and his lips moved in prayer.

The founder of the church was the friend of sinners and he gave as a sign to John the Baptist that he was the true Messiah:

Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and *the poor have the gospel preached to them.*—Matthew 11: 4, 5.

The reason for this statement is that it was a fulfillment of the prophecy in Isaiah 61: 1, which is quoted in Luke 4: 18, 19:

The Spirit of the Lord is upon me, because he hath anointed me *to preach the gospel to the poor*; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord.

But the Church of England is not the first that has regarded the poor and has stood on the side of privilege. That is the indictment that has been brought repeatedly against them, and it is the indictment that they now bring against themselves. But it would appear according to the Apostle James that a similar condition threatened in the early church.

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But we have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.—James 2: 5-9.

S. A. B.

Evolution at the Bar

Review of a new book challenging the evolutionary theory.

Those who do not believe in the theories of evolution so commonly taught throughout the world have long been at a disadvantage because of the lack of usable material to meet the situation. On the other hand those who do believe in the theory have had at their call textbooks galore, ranging from the school books offered the child of the primary grade to the most profound treatment on the branches of the subject by men who have made a life study of this subject.

In the minds of the average believer in Christ there is a natural protest against this theory, the foundation of which is built upon a disbelief in God as a Creator and in the Bible as a product of humanity inspired by God, suggests this author. The past few years have brought forth a number of excellent books on this subject controverting the usual views on evolution. Among this number we note a new one by the Doran Company of New York entitled *Evolution at the Bar*, by Philip Mauro, which may be procured through the Herald Publishing House at 80 cents, postpaid.

Of this book, Amos R. Wells says, "I have never read a better or stronger book in opposition to evolution than *Evolution at the Bar*. The book is timely and should be read by every Christian who really wants light on this matter."

Those who prefer to confine evolution to the one realm where it belongs, the sphere of human affairs, and to believe in God as the Creator of mankind as well as the vast number of species of animal life

which have inhabited the world from the beginning will find comforting argument in this book. His treatment of the subject is dispassionate and calm. He attacks the subject rather than those who hold to belief in it, and his proofs are simply but convincingly stated.

The principal hypotheses and arguments of evolution are brought forth, viewed in the calm, clear light of reason, analyzed, and their utter lack of foundation shown.

But alleged proof, such as the three- and four-toed horse commonly shown in the museums as the supposed ancestor of the present-day horse, is shown in its true light as being a mere supposition, and there is no proof to show that the horse with three and four toes did not exist contemporaneously with the horse with one toe or hoof as we know it to-day.

Darwin himself is quoted as saying that not one change of species into another is on record. This is observed to be a foundation stone upon which opposition to evolution may firmly stand and from which it cannot be shaken. Men like Luther Burbank have sought by every conceivable means to develop new species and have succeeded in some remarkable results in the way of varieties, yet never have they been able to cross the barrier and produce a new species.

Eminent authority from the side of evolutionists admit that no species showing an evolutionary transformation from one species to the other has ever been located in the rocks or other remains upon which proof is sought to be based. The thousands of species which have appeared have each one appeared suddenly and disappeared in the same way, all indicating that they were the work of a creator rather than having come into life through the evolutionary process.

One of the reasons for the issuance of this book at this time is suggested in the following quotation from its pages:

"Notwithstanding the fact that Darwinism is no longer believed in the circles in which it originated, its influence for harm was never so great as now. The reason is that the theory has found its way into the theological seminaries, and into the schoolbooks of the children, where it is doing the deadly and truly devilish work of discrediting, in the eyes of many, the statements of the Word of God.

"A parent, writing to a religious periodical, tells of a textbook brought home by his seven-year-old boy, the title of which was, *Home Geography for Primary Grades*. The following quotation will serve to show what is now being taught to children of the most tender years. Discussing the subject of *birds*, this textbook for *primary grades* says: 'Ever so long ago their grandfathers were *not birds at all*.

Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail, and jaws with teeth. After a time feathers grew on their bodies, and their front legs became changed for flying. These were strange looking creatures. There are none living like them now.' Such are the monstrous fictions now taught to little children as scientific truth.

"It is a significant and disquieting fact that a determined effort recently made in the legislature of Kentucky to forbid the teaching of evolution in the schools of that State was defeated. Thus the arch enemy of God and men has maneuvered this 'Christian' country into the position where the accepted canons of education forbid the teaching of the Bible to the children of the taxpayers, but permit the teaching of the most anti-Christian and unscientific doctrine that ever made a bid for public favor.

"The support for the teaching of Evolution (which in practically all cases means the utterly discredited theory of Charles Darwin) came from 'educators and religious leaders' (so says the *Literary Digest*, March 25, 1922) like Lyman Abbott, Doctor Angell, President of Yale, Doctor Lowell, President of Harvard, and Doctor McFarland, Secretary of the Federal Council of Churches.

"It is high time for parents to be awakened out of sleep as to the dangers to which their children are exposed in our modern schools. These are indeed 'perilous times'; and one of the greatest perils thereof is the teaching which is now being given to the young. Parents, who would be careful to keep their little ones from the dangers of the streets, recklessly expose them every day to the more serious dangers of the schools, and give themselves little concern as to what they learn there from teachers and companions."

EDWARD D. MOORE.

Lists of Good Books

In the HERALD for November 1 there appears a list of books on social Christianity as suggested by President Floyd M. McDowell. In the HERALD for this week is a second list on religious education prepared by Superintendent A. Max Carmichael. It is our intention to secure and publish from time to time other lists of a few of the best books in subjects of general interest, together with the price for which they may be procured through the Herald Publishing House. A careful reading of these books will show what others are trying to do and will help us to appreciate our own problems and opportunities.

When you order your books through the Herald Publishing House you help your own institution and through it the church. The prices are the same as those of the publishers themselves.

Books for Sunday School Workers

A list of books recommended by A. Max Carmichael, superintendent of Religious Education.

Besides the books recommended by the Religious Normal Training Department as found on pages 49-52 of the December 1, 1921, catalogue of the Herald Publishing House, Independence, Missouri, the following list is especially recommended as being worthy of study. These books may be obtained from the Herald Publishing House.

THE CHILD

Moxcey: Girlhood and Character. This book deals with the physical, mental, and spiritual characteristics of girls twelve years of age and upward. Price\$2.00
 Hartshorne: Childhood and Character. A thorough study of the religious characteristics and capacities of the various stages of childhood. Price\$2.10
 Cope: Religious Education in the Family. One of the best discussions of religious training within the home. Price\$1.65
 Hodges: The Training of Children in Religion. A very pointed and plain book upon the teaching of religion to children. Price\$2.60
 Alexander: The Boy and the Sunday School. A treatment of the religious training of boys by a man who has had a great deal of experience with them. Price\$1.55
 Mumford: The Dawn of Religion in the Mind of the Child. A simple yet scientifically accurate discussion of the religious training of very young children, emphasizing prayer, consciousness of God, and service. Price\$1.35

THE TEACHER

Betts: How to Teach Religion. The best all-around book on aims, methods, and material in teaching religion. Price\$1.35
 Weigle: Talks to Sunday School Teachers. A very splendid, easy book on pedagogy involved in teaching. Price\$1.45
 McKeever: How to Become an Efficient Sunday School Teacher. Takes up the problem of teaching in the various departments, beginner, primary, etc. Price\$1.60
 Coe: A Social Theory of Religious Education. A discussion of the aims and modes of teaching religion from a view much allied to our Zionie plan. Price\$1.85
 The books which follow speak for themselves in their titles:
 Miller: The Dramatization of Bible Stories. Price\$1.35
 Wardle: Handwork in Religious Education. Price\$1.35
 Danielson: Methods With Beginners. Price\$0.30
 Munkres: Primary Methods in the Church School. Price\$1.60
 Baldwin: The Junior Worker and Work. Price\$0.75
 Lewis: The Intermediate Worker and His Work. Price\$0.75
 Lewis: The Senior Worker and His Work. Price\$0.75
 Wells: The Ideal Adult Class in Sunday School. Price\$0.55
 Esenwein and Stockard: Children's Stories and How to Tell Them. Price\$1.60

ADMINISTRATION

Fergusson: How to Run a Little Sunday School. A most excellent book for new superintendents of small schools. Discusses the preparation needed by new superintendents. Price\$1.00
 Athearn: The Church School. Discusses the organization and operation of the various departments of a Sunday school. Price\$1.85
 Paris: The Sunday School at Work. A good discussion of the various officers and phases of Sunday school activity. Price\$1.35
 Cuninggim-North: The Organization and Administration of the Sunday School. A discussion of the tasks and various activities of the Sunday school. Price\$0.85
 Wells: Successful Superintendent. Similar to Fergusson's How to Run a Little Sunday School. Price\$1.00
 Betts: The New Program of Religious Education. Demonstrates the need of an educational aspect in our churches. Price\$0.85

BOOKS FOR YOUR LIBRARY

After a Sunday school has provided itself with the books of the regular Normal Training Course of Graceland College, we recommend the following:

THE BEST FIVE

Cope: Religious Education in the Family.
 Betts: The New Program of Religious Education.
 Fergusson: How to Run a Little Sunday School.
 Betts: How to Teach Religion.
 Munkres: Primary Methods in the Church School.

THE SECOND BEST FIVE

Hartshorne: Childhood and Character.
 Coe: A Social Theory of Religious Education.
 Weigle: Talks to Sunday School Teachers.
 Athearn: The Church School.
 Esenwein and Stockard: Children's Stories and How to Tell Them.

There is a big demand for the new Christmas program issued by this office, entitled "Balancing the Christmas ledger." It is written by one of our members for our schools and is distinctive in tone. The price is 15 cents each, or \$1.20 a dozen. About a dozen copies will be required by the average school for proper production.

ORIGINAL ARTICLES

Financial Problems

By James F. Keir

*The Bishopric stand ready to do their best.
Will you do yours?*

(Sermon by James F. Keir, of the Presiding Bishopric, October 8, 1922, at General Conference Tabernacle. Reported by Mrs. A. Morgan.)

I shall address my remarks, in part, to begin with, to the priesthood of the church, using for a text the language of our Savior, as found in the 19th and 20th verses of the 28th chapter of Matthew:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

I use this text because there has frequently come to our office requests from various parts of the country asking that some bishop be sent there to instruct the Saints regarding the temporal law. If I understand the duty of the ministry of this church it is couched in this commandment of the Savior. It is the duty of every man upon whom God has placed the responsibility of teaching, to teach *all* things whatsoever he has commanded, and I imagine if at any time Christ gave a command which was of more importance than any other, under the conditions that this one was given and at the time, he would have issued that command.

He had been crucified, and had demonstrated his claim that all power was given unto him, both in earth and in heaven; that he had power over death, hell, and the grave. He had been resurrected from the dead, and again meeting his disciples, he gives to them this instruction that they were to go into all the world and teach all nations, teaching them to "observe *all* things whatsoever I have commanded you," with this splendid promise: "Lo, I am with you alway, even unto the end of the world." So that no minister of this church has fully acquitted himself to God, has fully discharged his responsibility to God and the people until he has listened to these words of instruction, and can say like one of old, "I have not shunned to declare unto you the whole counsel of God."

We are instructed to teach them to observe all things. I understand this to mean that we are to emphasize to the people of God that they shall comply with, adhere to, put in practice, be obedient to, every instruction that has issued from God direct or through his servants, by way of instruction as it is reduced to writing in his Scripture.

I want to stress for a moment the necessity of

obedience. This is no new message to you. I can declare no new truth, but I want to emphasize what has been said of olden time—that obedience is better than sacrifice, and to hearken than the fat of rams, but before we can expect the children of God to be obedient they must be taught. They must learn the lessons that God would have them know, and the first responsibility of teaching that message rests up the priesthood of God's church.

Jesus said, "Why call ye me Lord, Lord, and do not the things which I have commanded you?" God is interested in having his children yield obedience unto his law, for it is by his law that we are perfected and sanctified, and made ready to enjoy celestial glory in the world to come. We all look backward with a degree of sadness as we recount the experiences of the Saints who gathered here years ago. Failure met their efforts to establish the kingdom of God here. That failure resulted from a lack of willingness on the part of God's children to give a listening ear to the instruction he had given to them. In section 102 we are told that Zion might have been redeemed even now. Might have been redeemed even now, but behold they have not learned to be *obedient* to the things which are required at their hands, but are full of all manner of evil, etc.

Going farther on in the second verse of section 102 the Lord told us that we must learn to be *obedient* to the requirements of his law, and if necessary, that we would suffer until we learned that lesson, and "my people must needs be chastened until they learn *obedience*." If needs be, by the things which they suffer. They suffered as a result of their iniquity.

Responsibility of the Priesthood

Possibly they had not been taught the things that they should have been taught, for I find in another revelation that the Lord said, Wait a little while for the redemption of Zion until my people are taught more perfectly, and have experience; so, as servants of the living God, there rests upon your shoulders and upon mine, the responsibility of acquainting ourselves with every phase of gospel law, in order that we may clearly carry to God's people the message that they should know; that they may thereby yield obedience to that law.

The purpose of obedience to the will of God is for our good. I never have believed that God wanted a lot of sycophants; that he just wanted us to be bowing and scraping to him; to be paying obeisance to him simply as a matter of gratification; but have always believed that God in giving his law to the children of men, had a very definite purpose, one through which he knew we could develop, and only through that process could we develop. Hence, I see the need of being obedient that we might grow, as

was so beautifully pictured this morning "unto the measure of the fullness of the stature of Christ"; for to the extent that we neglect to observe God's law, to that extent we are deficient in our development, and if we ever occupy as perfect beings before God, it will be because we have observed *all* things whatsoever he has commanded us.

Growth can result only from the application of principles. Principles are fundamentals truths. They are essential elements; things necessary to our growth and development, and when we refer to what we commonly term the temporal law I look upon it as a principle of the gospel of Jesus Christ, and without the application of that principle, the children of God cannot be fully rounded out.

There are certain things which attack us in life, one of which was pictured out to us last night in a pageant: Selfishness, a terrible evil; a thing which has caused, is causing, untold misery in the world to-day, and God, by a divine principle, by the principle of *giving*, has given to this church the remedy for this evil. It is *God's antidote for selfishness*. One of old declared, "I am not ashamed of the gospel of Christ." Why, you have heard that text preached on until it is almost threadbare. I am not ashamed of the gospel of Christ, for I know the gospel is the power of God unto salvation, and that gospel is made up of certain principles, which, put into execution, will transform human nature into images that shall please our heavenly Father.

Spiritual Significance in God's Commands

I want you of the priesthood to get this thought: that there's a spiritual significance attached to every command that God has given to us. That the keeping of what we term the temporal law has a very deep spiritual significance. It is, if you please, the barometer that marks our spiritual development.

I remember a person who came into the office one time and laid before us a check for \$1,000. We were glad to get it. I would like to have another one just now, but he said to us, Brother McGuire, I hope that that does you as much good as it is doing me. That told me a story. I recognized that the keeping of that law of God was transforming a life, performing a work in that life. He felt closer to God as a result of that act of obedience. There was a power attached to the observance of that principle of the gospel.

We sometimes refer to the financial law as the law of temporalities. I think that's a mistaken way to refer to it, and want to tell you why. Because God says that no law that he has ever given is anything but spiritual. Listen! "Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was tem-

poral; neither any man, nor the children of men; neither Adam, your father, whom I created; behold, I gave him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual"; and they are spiritual in their effect.

The man who goes down into the waters of regeneration has his spiritual life renewed, and every commandment to which we yield obedience is spiritual in its effect. I want the ministry of this church to think about that phase of the temporal law, as we call it. We want you to sense its spiritual significance. I want men to pay tithing not only because we need the money, but because I know that there's a reaction in their life that draws them closer to God, and if I didn't sense that reaction, if I didn't feel that there would be that reaction, I would be slow to accept the offerings and the tithes of any individual.

God has a double purpose in many of the things which he does. In this law which we are talking about now, he provides for his work. That's a very necessary thing. We cannot get along without it, but at the same time, each one of us needs the development that comes by contributing to the Lord's work.

Excuses for Not Paying Tithes

People at times try to make excuses as to why they shouldn't pay tithing. We hear all kinds of excuses and arguments against tithing. Just recently a brother wrote in and said, "I don't think we will get anywhere until we go back to the old system of offerings, because tithing is a Mosaic institution." Is it? I find in reading the Scriptures that Abraham paid tithes to Melchisedec, and if the chronology of the Bible is correct, Abraham and Melchisedec lived before Moses, and the gospel was preached even in Moses' time, for we are told that unto them as well as us was the gospel preached, but it did not profit them, not being mixed with faith, and when we take up the Inspired Translation we find that even in Adam's time was the gospel preached, so that the law of tithing originated, not in the Mosaic dispensation, but under the gospel dispensation.

I hear people saying sometimes that I have no tithing to pay this year, because I have had no increase. That's right. You have no *tithing* to pay, if you have had no increase, but that does not exempt us from helping in the Lord's work. For tithing is only one of the means that God has placed in his church for its financing.

Malachi, you will remember, rebuked the people of his time. He said they had departed from the law, and when they asked wherein, he said, You have neglected to pay your tithes and *offerings*. You

ave neglected to pay your tithes and *offerings*; so that even if we have no increase, and under the blessings of God we are able to make an *offering*, it is a duty that we owe to God to do that thing, because we need, from time to time, spiritual refreshment and regeneration. We need from time to time to crowd out the tendency to selfishness, and hence God has provided a way that even in the absence of an increase we can do our part in helping in the Lord's work.

Tithing But One Way to Help

We received a letter just recently from a brother up in the Dakotas who said, in effect, I have no increase this year, no tithing to pay, but want to help in the Lord's work. Inclosed please find a check for so much. I want you to get that. Carry it back to your district. Impregnate every Latter Day Saint with the notion that there is an opportunity always for them to assist in the great work of God.

That's not all. We have been declaring as a church that the time has come when we should enter into the program of stewardships, and instead of conducting our business for selfish purposes—well, I shouldn't just say for selfish purposes, but for the purposes of personal enrichment—I will put it that way—that we will conduct them for God. Are we ready? If not, why? God has surely directed clearly in his word that that's to be the program of this church. That without it we can never have a Zion, worlds without end. Have a proper vision of the needs of God's work and what he requires of us in his law.

We look upon our body of ministry. We admire them. A splendid body of men, who have turned their backs upon the opportunities of this world to enrich themselves, and have laid their all upon the altar of service. We think they ought to do it, but what about our responsibility to God, and the observance of his law? God has provided that his work shall be financed first by tithes, by offerings, consecrations, and surplus, so that at no time should the church of God be in a dilemma as it is to-day, running behind to the tune of from \$10,000 to \$15,000 a month.

Our Mental Attitude

Saints, I am persuaded that it is not because we are not in position to change that condition, but because our attitude is wrong toward the commandments of God. What is our present situation? Let us call your attention to it.

This chart [turning to a large chart hanging facing the audience] is divided into three sections. Each section represents one year. We have, in the first column, the year 1919-1920, during which we have a

very healthy condition in church finances. The red line represents our receipts. In the first column we have the amount of money in thousand dollars: \$50,000, \$100,000, \$150,000, \$200,000, etc. We have represented by one line the accumulated annual receipts. For instance, if we collected \$50,000 in July, which is the beginning of our fiscal year, and \$50,000 in August, the total makes \$100,000, and the line goes up. Notice that at the end of the year the red (the receipts) line is away above the blue line, which represents our expenditures. That's the condition that should exist always, and if it existed now we would be enabled to extend our church work, prosecute the missionary work, take care of our development, pile up a reserve fund, and such like. It was during this period that we were enabled to do the thing that you ordered done in General Conference—build an additional building at Graceland. Little was said about the financing of that. You never heard anything about it. Why? Because your contributions to the general fund were sufficient to enable us to do that thing without asking for special offerings.

Big Deficit in Expenditures

We come, however, into the next year, the second column, and now the lines run almost parallel for months, with the blue line on the other side, until we strike the 1st of November, 1920, when the business crisis came, and you notice the sharp falling off of the red (receipts) line until we close our year with about \$100,000 deficit.

We come now to the third year, and we have even a worse financial condition in the year which has just passed, the red line falling off very sharply. The red line represents our income falling off very sharply, but a gradual pulling back, which is a very encouraging thing. Down in this little corner is the chart for the last three months, July, August, and September, during which time we have run behind something like \$47,000.

Now it is always expected that during the months of July, August, and September, we will have a deficit. You folks go on vacations; you attend reunions; farmers are busy with their work; they have not time to write out checks, and consequently the Bishop has to suffer, and while that is an unusual deficit, for the present time it is not so alarming as it might be considered, but must be given consideration.

We set before you these facts as to our present situation. Now, I don't want to be understood to be painting a black picture. I am simply presenting to you the facts that confront us, and have confronted us for the past two years.

A Question of Our Attitude

What has been your attitude toward these facts? I have heard some of these sympathetic expressions. "Oh, well, I feel sorry for the Bishop." "He sure has some job." "I wouldn't like to be in his place." "You could not hand me his job on a gold platter," etc. But what, my friends, have you been doing in order to correct that condition? I am not persuaded that it is outside of the power of this people to correct that condition. It can be done just as easily as I could turn a somersault, and I am going to tell you why I know that.

If we would all only fast one day in the week for one meal—if only half of the membership of this church would fast one meal one day in the week and contribute to the Lord's work in excess of what you are now doing, 20 cents for that meal sacrificed, it would amount to \$520,000 a year. Tell me that this people cannot do that thing! I don't believe it.

I know one man whom I have seen upon this conference floor, who, for the last two or three years, has had sufficient increase in his net income to wipe out our deficit each month. Do you mean to tell me that if one man could do that, that a hundred thousand people even of ordinary circumstances cannot by united effort and willing minds accomplish the task?

It is a question of attitude, that's all.

What is your attitude towards the needs of God's work. Are you willing to go out as these men do with the eye of faith? Are we interested most in building up the kingdom of God and establishing his righteousness, or is there, my friends, something that is obscuring your vision? Sit where you are now; don't move your heads one bit until I drive home a point. We have on this pulpit a little dial marked "My duty." Is something obscuring your vision? Can you see clearly what your duty is, or is there an eclipse? Is the weakness of some one individual or group of individuals hindering you from seeing clearly the thing you should do? If there is you know how to correct it. I don't have to tell you. Get a different viewpoint. Recognize that this is the work of God, and God has called upon you as a people, Teach them *all* things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.

Closer Cooperation Needed

What do we need? We need, my friends, a closer cooperation between the spiritual representatives of the work and the temporal. How many of you branch presidents can tell me how much more tithing, or how much less tithing has been paid in your branch during the last year? How many of you can tell me whether there's an increase in the number of

tithing payers or a reduction? How many of you have analyzed, or stopped to figure out why Brother A or Brother B has quit paying tithing? Cannot you see the relation of that act to his spiritual condition?

In the Presiding Bishop's office we can tell you how much more certain districts collected through the local bishop or Bishop's agent this year than last, or how much less the individuals pay this year than last or vice versa. We can tell you how many more new tithe payers there are this year, or how many of the old ones have fallen off. Are you making a close analysis in order that you may keep your finger on the spiritual pulse of the people to whom you are ministering? If not, perhaps I have pointed out to you a responsibility that belongs to you. God put it there. Teach them to observe *all* things, whatsoever I have commanded you.

You district presidents, do you know whether your district is increasing or decreasing in tithing? Have you made comparisons of this year's condition with last year? I have set before you the general church's financial condition for a period of three years. Go home. Shout the needs as you find them. Keep your finger on the pulse of the finances of this church, for as I said before, it is a barometer of the spiritual condition of the people; for where a man's treasure is there will his heart be also, and if you want to get a man really interested in church work just simply get him to paying his tithing, and doing the things along that line, and you will find his spirituality coming up every time.

When we started in with the Christmas offering, the complaint was made that it would hurt the Sunday school. It would drive away their members. Why, bless your heart, it did just the very opposite thing. Members increased. They were interested in the Sunday school because they sensed the fact that they were given an opportunity to be participants in the great work of God.

We need a closer cooperation between the spiritual officers and those who look after the financial interests of the church. These men should encourage the Saints in systematic saving, and in wise investments. They should encourage economy and thrift, and a repression of unnecessary wants. Why? Because that's a good thing for the people. God urged it upon this church. God saw what was ahead of us in the financial world and urged upon this people that they learn to curb their desires, so that they might have in store that which would bridge us over a time of need. It isn't a good thing to let my appetite dictate as to how I shall spend money. If I permit myself to run riot on that proposition look out, lest I find myself being undermined along lines which are dangerous to my spiritual life.

Relation of Giving to Morality

I knew a man who once was a poor man; a very splendid fellow. He had a home that was ideal. Prosperity came to that home. As a result he lavishly spent money upon one hand and upon the other, and by and by I saw his home wrecked. I saw the affections of his wife alienated, and I said to myself, What relation is there between the results which have followed in this life and his looseness in the expenditure of money? and I became convinced that he had let down the bars. He no longer restrained his appetites and desires along what we may call legitimate lines, until finally there was an encroachment made upon his morality and spirituality, and his spiritual life went down. Can you see the wisdom of such a lesson, my friends, in listening to the counsel of Almighty God that we shall practice economy and the repression of unnecessary wants?

Don't Think in Terms of Yesterday

We should teach the people that they must not think of their offerings in terms of yesterday. I mean by that that we must not think that because I have in the past given \$100 a year, that that is any gauge as to what I should contribute now. I have known men, when I was acting as Bishop's agent, who each year continued to pay \$100 tithing. I don't think that was tithing at all. I mean I don't think that was all their tithing. They just got in the habit of giving \$100 a year. That was very acceptable, but remember, my friends, that \$100 today is not what it was four or five years ago; so that if you would do as well as you used to do you must think of the difference in the value of the dollar today as compared with 1914.

What shall be our policy for the year as a church? Personally, in the light of the facts presented, I would think there was something wrong with my thinking apparatus if I did not urge a sane, safe, and conservative program. Now, don't misunderstand me. I do not mean that we should not move forward, but I do mean that until we have been able to arouse your conscience to the fact that this condition must be removed, that we are not in shape to launch any big constructive program. I do believe that we should be reconstructing our missionary force. We should be doing many things that we are not doing yet, but my friends, awake first to the situation and correct this thing, and then we will be in a position to move forward.

I hope you will visualize the chart which is before you. I don't want to waste this effort this afternoon. I feel very deeply and keenly the responsibility that rests upon me and my associates in the work which you have assigned to us. I want you to

move forward with a sense of your responsibilities to God and to his church.

We Need Reserve Fund

As a church, we should create a reserve fund. You know what you think of the fellow who lives from hand to mouth, don't you? Yes. Surely you do. You think he is a poor manager—a poor business man. If you are going to apply that rule to a person, I ask you this afternoon to apply it to the church. We must get back to the condition of 1919-1920. There must be a continual increase in the revenue of the church over and above the expenses. We should create a reserve fund to tide us over periods of depression, for they have come and they will come. And I feel that in that wonderful enthusiasm of the 1920 conference when we raised in cash and negotiable securities \$400,000, God was with us, and had it not been for that, the church of God would have suffered, but God covered our folly and provided for the crisis, but he will expect us to use wisdom and prepare for the next.

I urge, therefore, that we must not live up to our income; that annually we must set aside a reserve fund. That in addition to that our institutions should be endowed for in times of distress such as this through which we are now passing. If these institutions were endowed we would be relieved of the burden of carrying them. Had we had, at the present time, an endowment of \$500,000 for Graceland College, invested in good securities at six per cent, it would not only take care of the annual deficit of Graceland, but would provide \$10,000 a year for its expansion. What we should do for Graceland we should do for the Sanitarium. Now, don't get excited. I don't want to do this all at once. I am just telling you what we ought to do as wise master-builders looking to the future.

Each year we should pile up a surplus and part of that surplus might flow over into an endowment fund, or be created in some other way, to take care of some of our problems. What is true of the Sanitarium should be true of the old folks' homes. We ought to provide a businesslike way of taking care of these institutions.

These endowment funds might be made of great value to the people who are moving into the land of Zion. Those of you who are farmers know that from time to time you tremble in your boots as you approach the time when the mortgage on your farm falls due, and you are not quite sure whether or not you are going to have it ready. You are in the hands of an alien. These funds I say, friends, might be loaned on long time loans under favorable conditions, to people who are buying farms or homes and thus serve a double purpose to the people of God.

All Depends on Our Attitude

I have already touched upon the question as to our ability to meet the situation. I think you can see that quite clearly. The solution of the financial problem of this church is a question of attitude. Are we persuaded, this afternoon, that as for me and my house we will serve the Lord? Are we persuaded, my friends, that let come what will, I am going to do the thing that God has required at my hands? Are we persuaded that that's the thing we are going to do?

This conference will go down in history as a stormy one. What is going to be your attitude as you go back to the people whom you represent? Are you going to encourage them to do the thing that God has required at their hands, or are you going to say the word which will destroy their faith? Which will cause them to neglect these means of grace? I plead with you; I plead with you, Saints, that as you go back to your districts, as you go into your branches, pray for and persuade others as I am trying to persuade you, to remember the responsibility that rests upon all as children of God; knowing that in the day of final accounting, you cannot be excused because some one else has failed to do the thing that he should do.

May God bless our feeble effort. I just want to call your attention to the charts here: This one shows why so many people have no tithing or offerings to pay; there are too many leaks in the barrel into which their income flows, and the financial water never rises to the level of increase overflow. Just look them over. If you haven't paid any tithing lately, look and see if there are any leaks in your financial system. Are you running that automobile more than you should? Curb your propensities along that line, and let the Lord have some of it. Are you buying a \$15 hat when a \$10 one would do just as well and make you feel just as happy? Happiness, my friends, is also based upon an attitude. It comes from within, and cannot be stuck on the head like an Easter bonnet. It is absolutely an attitude; so let us look at these things in the right light. Unnecessary traveling, knick knacks, fashions, foods out of season, and so on.

Now, let me show you some encouraging things. Here we have a chart which shows what was done with your contributions last year—how the 1919-1920 funds were spent. Eighty per cent was spent for missionary, aid, and education; thirteen and a fraction per cent for administration purposes—clerical help, office expenses, general church expenses, while six and a half per cent went for interest, and so on.

The Bishopric, upon whom you have placed the

responsibility of gathering and dispersing your contributions, stand ready to do their best in the coming year. Will you do yours?

Children Born to the Righteous During the Millennium

By Isaac M. Smith

"It is evidently the will of the Lord that we should try to understand what has been written."

My excuse for writing upon this subject, if an excuse is necessary, is that I have been requested to do so, for the sake of some who have been somewhat puzzled over a statement in Doctrine and Covenants 45:10, where it is said of the righteous that they shall "multiply and wax strong," and that "their children shall grow up without sin unto salvation." Such subjects are not so important to us, perhaps, as that which concerns our present duty, and the problems concerning the same which lie immediately before us; but that which has been written by inspiration of the Spirit of the Lord, in all ages, has been written for the benefit and the learning of those who are of the household of faith, and it is evidently the will of the Lord that we should try to understand it.

"Great Day of the Lord"

Verse 6, of section 45, informs us that those who fear the Lord "should be looking forth for the great day of the Lord to come"; that there shall be signs shown forth in the heavens and also in the earth; and that "the remnant shall be gathered unto this place [Jerusalem]; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed in power and great glory, with all the holy angels; and he that watches not for me shall be cut off."

But before they "shall be cut off," that is, before the arm of the Lord shall fall upon the wicked, "an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud," and their "redemption shall be perfected"; and they are to come from the "four quarters of the earth." (Verse 7.)

Now, when "the remnant shall be gathered unto this place" (Jerusalem), and those who have slept in peace are raised from the dead, then "the arm of the Lord" is to "fall upon the nations," the earth is to reel to and fro, the heavens shake, and the Lord is to utter his voice so that it will be heard to the ends of the earth and by all nations; and then it is that "the scorner shall be consumed, and they that watch for iniquity, shall be cut off." (Verse 8.)

Next, the Lord is to show himself unto the Jews.

They are to see the wounds in his hands and his feet, ask where he received them, and when told that he received them in the house of his friends, they are to weep "because of their iniquities," and are to lament "because they persecuted their King." (Verse 9.)

Then the heathen nations are to be redeemed, "and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them."

Parable of Virgins Fulfilled

Then "Satan shall be bound that he shall have no place in the hearts of the children of men." The parable of the ten virgins is to be fulfilled, when the Lord shall come in glory; and then the Lord says:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.—Verse 10.

They are not to be "hewn down and cast into the fire"; but, on the other hand, they are not to be changed from mortality to immortality (so far as the record shows) *at that time*: **THEY SHALL ABIDE THE DAY.** And the Jews who are "gathered unto this place" (Jerusalem) shall see the wounds in his hands and his feet, and shall then and there, it seems, be converted to the fact that Jesus is their Lord and their King, and they will evidently "abide the day" also; but they are not yet ready for that great change from mortality to immortality; and they too, no doubt, will multiply and grow strong upon the earth. In fact, I am of the opinion that there will be but few, very few, who will be ready for that great change from mortality to immortality when the Lord shall come; but they are to grow, it seems, "wax strong," and "grow up without sin," after the Lord comes. Let me emphasize the statement that those who are not hewn down and cast into the fire, those who "shall abide the day," those who are to "multiply and wax strong," are to receive an inheritance: "*and the earth shall be given unto them for an inheritance.*" And keeping in mind that they are to receive the earth for their inheritance, read Doctrine and Covenants 63: 13, beginning with the fourth line:

"Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord *in the holy city*"; and after telling us that those who die in the Lord shall rise from the dead and receive an inheritance *in the holy city*, the Lord continues:

And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; *but they shall not sleep in the dust*, but they shall be changed in the twinkling of an eye; wherefore for this cause preached the apostles unto the world the resurrection of the dead.

A Difference in Assignment

Note the difference: those who are resurrected at the time of the Lord's coming are to receive an inheritance in the holy city; and those who are living and have kept the faith are to die at the age of man, that is, when they become old; but their death is not to be a separation of the body and the spirit, the body returning to the dust as it is with us now: it is to be a change, and is to be done in the twinkling of an eye. But his inheritance, until the time for that change, is on this earth; and, after the change, no doubt, he will receive an inheritance "*in the holy city*," with those who shall be resurrected at the time of the Lord's coming.

In Doctrine and Covenants 98: 5 will be found further light on this subject. The Lord first admonishes his children to "stand in holy places" and make the necessary preparation for that which is to come; speaks of the time when "all flesh shall see me together; says that all corruptible things shall be consumed or burned up; and speaks also of the melting of the elements, and all things becoming new. Like many other prophecies, the foregoing statements briefly refer to events which are to take place in the world's history, with little or no reference to time: speaks of what the Saints should do now; speaks of the coming of the Lord; and also speaks of the time when even the elements shall melt with fervent heat and all things shall become new. But what we are especially interested in just now is that part of the prophecy which relates to this subject. It reads as follows:

And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall have no power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

Glorious Rest

When the enmity of all flesh shall cease from before the face of the Lord, "Satan shall not have power to tempt any man"; hence that is to be during the thousand years' reign of Christ on the earth. And during that time "there is no death"; and yet, as we have learned from section 63: 13, men are to pass through a change that is called death; but it is to be done so quickly, "in the twinkling of an eye,"

that it is not really death at all, in the sense in which we speak of death now; hence "there shall be no sorrow," even though our loved ones do pass through the change here referred to as dying. Death is swallowed up in victory.

You will note, too, that when this change takes place those who are thus changed "shall be caught up, and his rest shall be glorious," which is another evidence that he shall then receive an inheritance "in the holy city." But until that change takes place, they are evidently not immortal, hence they may "multiply and wax strong," as we have seen.

In Isaiah 65: 20-22, we are informed that the time will come when "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them: they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." And verse 23 tells us that "they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

Lives of Infants Not Measured in Days

From the foregoing it will be noted that during the time here referred to, there will be no infants whose lives are measured in days, as it is now; neither will there be any old men who have not filled their days. The child shall not die until he reaches the age of one hundred years; and the sinner shall be accursed at the age of one hundred years. Their days (the days of God's people) are to be as the days of a tree. And in verse 23 it will be noted that they are to "bring forth"; but not for trouble, and "their offspring" are to be "with them." And the fact that we are also informed, verse 25, that "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord," makes it clear, to my mind at least, that this is to be during the thousand years' reign of our Savior on the earth, taking in, perhaps, the "little season" which Satan is to have, to go out to deceive the nations, at the end of the thousand years. And during this "little season" there are to be sinners in the earth, and men will "again begin to deny their God," Doctrine and Covenants 28: 6, and they will, of course, "be accursed," as stated in Isaiah 65: 20.

Keeping in mind that there will be nothing to hurt nor destroy in all God's holy mountain during this

time; that there will be absolute peace, even among the most vicious and destructive animals; that children will live to be an hundred years old before they die; and that the Lord's people are to "bring forth" and "their offspring" are to be with them; keeping all this in mind, it might be well to refer to Isaiah 11: 6-9. There we shall learn that when this condition obtains in the earth that even a "little child" shall lead the animals which we consider so dangerous and destructive now; and there are to be "the sucking child" and "the weaned child," playing with those wild animals as they now play with a pet dog or kitten; and it is also stated here, as in Isaiah 65: 25, that "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "Their young ones," speaking of the cow and the bear, "shall lie down together"; they are to feed, eat straw, even as animals do now: all going to show that they are not immortal, having never yet passed through that great change which is to make them immortal, but are still in the flesh, as we are, only they are to be living under different conditions; and, living under those different conditions, conditions of peace, prosperity, good will, and happiness, "they shall multiply and wax strong, and their children shall grow up without sin unto salvation."

Changes Coming on the Earth

In Doctrine and Covenants 43: 7, the elders of this church are commanded to labor in the Lord's vineyard for the last time, and the reason given for this is that "in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great millennial which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall reign only for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire." Please note that there will be those living upon the earth "in righteousness," at that time who are still mortal as we are now; and who, when the end of the earth shall come, "shall be changed in the twinkling of an eye." It is then, too, that "the wicked shall go away into unquenchable fire," or as Isaiah says, "but the sinner being an hundred years old shall be accursed."

The Prophet Alma, speaking of the time when all shall come forth and stand before the throne of God and be judged according to their works, says of the wicked:

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall

also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.—Alma 9: 28, 29, Book of Mormon.

True, it is appointed unto man once to die; but death with those who are living "in righteousness," when the Lord shall come, is to be simply a translation; that is, they "shall be changed in the twinkling of an eye"; but the wicked shall die both a temporal and a spiritual death: be banished from God both spirit and body. "The sinner being an hundred years old shall be accursed."

Changed Suddenly

There may be some living upon the earth when the Lord shall come who shall be ready for that great change, from mortality to immortality, and if there shall be such living at that time, I understand that they will be "changed in the twinkling of an eye," and will become immortal, and receive an inheritance in the holy city. But the great body of the Lord's people, according to my understanding, will live out their allotted time in the flesh, building houses, planting vineyards, multiplying upon the face of the earth, and bringing up their children without sin unto salvation, until they reach the allotted age for man to die, and then they will be changed, suddenly, and become immortal.

I believe, however, that there will be a great change wrought in the Lord's people at the time when he shall come to reign with them on the earth, even before they are changed to immortality: a change similar to what a man experiences when he is fully and completely converted to Christ: possibly a greater change than even that. How great the change may be, I do not pretend to know; but there will certainly be a great change wrought in those who continue upon the earth in mortality: those who "multiply and wax strong," and whose "children shall grow up without sin unto salvation." It could not well be otherwise. When God's Spirit is poured out upon all flesh, making even the wild and vicious animals as mild, gentle, and affectionate as the lamb is now, men and women, and children also, would naturally be affected in a similar manner by the abundant outpouring of that Spirit. But the final great change, from mortality to immortality, comes to men when they have lived out their allotted days, or at the end of the earth, as we have seen in the preceding references.

Hoping to be found worthy to live with the Lord and with his people when he shall come to reign, I am as ever.

OF GENERAL INTEREST

The Prime Minister and the Constitution

An illuminating British view on administrative attitude, especially seasonable in the light of the recent defeat of Lloyd George as prime minister.

We rarely comment upon political happenings but the defeat of Lloyd George in the parliamentary election is of more than usual significance. He is the last of the "big four" at Paris to go out of office.

The war has been blamed for many things. It is not difficult to trace to it a sort of hysteria and that which is conveniently grouped under the term *Bolshevism* with more or less accuracy. There evidently has been and still is a revolt against authority in the home, in the state, and in the church. But careful students note the origin as antedating the war in our educational system and in our social system. The war did not cause; it only hastened. It had the effect of past wars in emphasizing abnormal tendencies.

But on the other hand the war brings with it military authority not only on the field but especially in this late war the organization of whole peoples. This naturally leads to a form of autocracy. It did in ancient Rome when in time of danger they elected at once a dictator who promptly went out of office when the immediate danger was over. In our modern political system the change is not made so rapidly.

There can be scarcely any doubt that one great cause of the defeat of the League of Nations and leading to the defeat of Woodrow Wilson was the fact that he tried to keep everything in his own hands and seemed to prefer not to have men of the first rank as his immediate advisors. But he had shown this tendency in his first term of office. It only became accentuated by and after the war.

Clemenceau of France and Orlando of Italy went out of office too soon after the making of peace to permit of a personal analysis. But it is significant to note that in true Bolshevism itself Lenine and Trotsky have striven to centralize all power in their own hands.

We have noted these two diverse tendencies for the past several years, on one hand a seeming revolt in certain classes against authority, on the other hand the very marked tendency of strong men to assume extra constitutional powers and to assume more than leadership. That this was considered to be the case with Lloyd George is clearly shown by the following extracts which include the greater part of an editorial under the heading, "The prime minister and the constitution" in the *London Spectator* for July 30, 1921. It would appear entirely

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probable that this was a prominent cause of the division of the liberal party of which at this writing Lloyd George had secured 38 votes at the election. It probably also had a decided effect both in the majority secured by the Conservatives of 319 members out of the 545 and also to the success of the Liberal Party in electing 120, for this tendency of authority to ignore constitutional rights has doubtless increased the resistant tendencies. The returns from the remaining 70 candidates may affect the results but cannot materially change them.

The quotation follows:

The nation should be grateful to the *Daily Express* for turning the bull's eye of publicity upon the grave injury which is being done to our constitution. There appeared in Monday's paper, under the heading of "Where is our British constitution?" a timely article of protest against the way in which our government is being worked. The protest was not, we are glad to say, couched in the technical jargon of the constitutional jurist. Though written with adequate knowledge, it was expressed in such terms as the plainest of plain men could understand.

The first point made—and it is one of prime importance—concerned the altered position of the office of prime minister, in the old days, the prime minister, though, of course, far the more important man in the ministry and the man who appointed ministers to their posts, was only *primus inter pares*, the first among equals—a foreman, but not a superior being.

Lord John Russell once stated before a committee of the house of commons that the only difference between the prime minister and other ministers was that, if he differed with a colleague and no compromise could be arrived at, the colleague, and not the prime minister, resigned. That was quite true. It was, indeed, a necessary arrangement. There must be a final word in every controversy, or else there is chaos. What prevented this rule destroying the independence and responsibility of cabinet ministers was that the prime minister in former days always acted in and through the cabinet. He drew his strength from the support of his colleagues, and he spoke in their name. If he took action of an important kind, he took it *in the cabinet*. For example, if the prime minister came to a deadlock with a colleague, the matter was at once brought before the cabinet. If, which was usually the case, the cabinet supported the prime minister, they, in effect, told the recalcitrant member of the government that if he could not come to terms with the prime minister he must resign. It sometimes happened, however, that the prime minister was told, or rather made to feel, that the opinion of the cabinet was with the minister and not with him, and that therefore he risked a cabinet crisis if he insisted on having his own way. The result was very much to increase the power and the responsibility of the cabinet as a whole. They supported the authority of the prime minister because they thought he could keep the government together and in office, and lead the party to victory and so forth, and also because he was popular with the voters and had their ear. But they insisted on being consulted and on making the prime minister feel that his position was due to their loyalty and not to power inherent in his office. In a word, they obtained influence from the fact that they had knowledge, and also from the fact that in an extreme case they could say to their leader: "After all, the responsibility for this will come upon the cabinet as a whole, and it is not fair to put it

upon us when the large majority of us greatly dislike the course proposed."

By acting in and through the cabinet, and by having no secrets from them, the prime minister was to a large extent controlled, and controlled to the benefit of the state. Now, however, we have evolved a change in the constitution, and a very mischievous change. The present prime minister, partly consciously, but no doubt still more unconsciously, has through his restlessness of mind, his desire to retain all essential power in his own hands, and probably also through his being overworked, come to assume a kind of superman position in the ministry. In effect, he claims to be not merely the first among equals—that is, a being different only in degree from other ministers—but a being different in kind. He is not even leader of the house. He stands outside every department and even outside Parliament. He comes in to say the final word when there is some difficulty or trouble, but otherwise he claims the position of grand vizier or of the chancellor of the German Empire. This claim, that especially difficult and delicate matters are always reserved for the prime minister, has a paralyzing effect on the work of government. Ministers have become afraid of being blamed by the prime minister, or, what is worse, the members of his secretariat, if they do this or that of their own initiative and without leave. They are told with the icy politeness of private secretaries that this is a matter that should be kept for the decision of the prime minister. . . .

But to return to the main issue. What we want to see restored is the sense of cabinet responsibility. That would prevent such usurpation of power by the prime minister as has undoubtedly taken place. We are not, however, going to put the blame for the usurpation of power solely on the prime minister. It rests chiefly upon the members of the cabinet. They could have stopped unconstitutional practices, and stopped them in a moment by their power of resignation. Resignation is the antiseptic of cabinets and of constitutions. It is the duty of cabinet ministers to use that power—not, of course, too freely, by always to keep it in reserve. It is this power which makes the difference between a gilded slave and a free servant of the state.

Now the war is over the cabinet should make it quite clear to the prime minister that, though they mean to let him be their chief and leader, cabinet responsibility must at once be restored, and with it cabinet government. As the *Daily Express* well puts it, the prime minister must realize that, constitutionally, he is only a member of the cabinet. He is not a grand arbitrator, he is not a referee, he is not the superman outside who lets the little creatures of the administration play or quarrel amongst each other, squeal, or smile, or fight, or backbite, but who, if anything important has got to be done, will do it so swiftly and with such determination that the thing is a *fait accompli* before the ministers have realized that the prime minister has "got busy." To quote the *Daily Express* once more: "Politics, as a direct result of these new methods, are [is] becoming a question of personalities rather than principles. The first duty of the conservative party is therefore to restore three things—the British Constitution, the supremacy of Parliament, and the collective responsibility of the cabinet."

Those who have not responded to the offer of scriptural calendars on the back page of the HERALD for November 1 should do so at once. A large number of people are ordering these and finding little difficulty in disposing of them. One of the brothers has sold over a hundred and still going strong.

HYMNS AND POEMS

Tearing Others Down

By G. B. Moore

No matter what your life work is, nor what you have to do,
Be careful that you tell the truth and let your life ring true;
Let all your deeds be kind ones, on others do not frown,
You cannot build yourself up by tearing others down.

If asked to speak of other men, reply with gentle grace,
Remember that this world is large and all may find a place;
For truthfulness and kind words resolve to gain renown,
You cannot build yourself up by tearing others down.

When others do not treat you well and strive your name to
blight,
Be not cast down; remember this, truth always seeks the
light;
Resent ye not their evil deeds nor meet them with a frown,
You cannot build yourself up by tearing others down.

Do unto others as you would have others do to you,
Forget ye not that others claim some rights as well as you;
Let perfect truth and honesty your every effort crown,
You cannot build yourself up by tearing others down.

By entertaining evil thoughts no good is ever gained,
One unjust word with vile intent a thousand hearts has
pained;
Put then a bridle on your tongue, for it is ever known,
You cannot build yourself up by tearing others down.

In all your actions be sincere, of others speak no ill,
If you have nothing good to say, 'tis better to keep still;
Heed not the evil speaker's tongue, nor gossip of a town,
For you cannot build yourself up by tearing others down.

The Everlasting Promise

By Charlotte Pearson

One eve as the sun was setting,
And the world was going to rest,
I stood on a hill in Zion
And gazed in the gleaming west;
And I murmured, "Oh, Zion beloved,
Where are thy garments now,
So beautiful woven in heaven?
Where is the crown that shall deck thy brow?"

I thought of the strife and contention,
Till my spirit was burdened with woe,
And I wondered if Zion in heaven
Was like to the one here below.
But no! That bright Zion above us
Is perfect, for the Master is there—
It's our pattern to fashion our Zion
That God has bestowed on us here.

Then came his dear voice through the stillness,
Afar from the blue, misty hills;
"Oh, child, why so troubled in vision?
Know you not all shall be as God wills?"

There shall be a beautiful Zion,
Implanted on this earth below,
(I have spoken, my word shall not fail you)
Like the Zion above it shall grow.

And it shall become pure and perfect,
My Spirit shall rest like a flame
To burn out all self and contention,
For Zion must be more than name."
Then oh! the blest feeling of comfort
That surged o'er my sore-burdened soul!
I knew that the Master had spoken,
And his word would return to him whole.

Then up, all ye Saints, to the battle!
Gird on your armor. Be strong.
Conquer self, then we'll be victorious,
And we shall in Zion belong.
Equality is the crown of our Zion,
And love is her raiment so pure,
Whoever puts on these blest garments
Shall forever and ever endure.

The Gospel

By Thomas Newton

Oh, I'm glad that I obeyed it, as the Messenger conveyed it,
And my all, I humbly laid it—laid it at my Master's feet.
Then my darkened soul was lightened for more brightly it
was brightened,
So I was no longer frightened at the future I must meet.
'Tis the gospel of salvation sweet.

For my soul it was benighted and with sin my life was
blighted,
Blighted, blasted, breaking laws of God and man.
But the news my soul delighted, and my wrongs of life were
righted,
So to Christ my troth I plighted through the gospel's glo-
rious plan,
'Tis of God and not of man.

Thus the truth we must obey it, as the Master did convey it,
Having faith in God, the Father, and the Son,
So this truth we must receive it, and his every word believe it,
Then our future we can leave it with our Lord, the Stain-
less One,
Jesus Christ, God's only Son.

Next in order is repentance—sin forsaking, real repentance—
Thus escaping the dread sentence at the last great judg-
ment day.
If to God we would be pleasing, from all sin we must be
ceasing,
We should every chance be seizing all our sins to put away,
To be ready for that day.

Then we must be plunged in water, pure, pellucid, purling
water,
Clinging, clear, and cleansing water. Being washed from
every sin.
Greatly we are benefited as our sins are all remitted,
For God's service now we're fitted, life's eternal joys to
win,
Freed from the results of sin.

Next we must have hands laid on us, then God's Spirit come upon us,

So according to God's promise, we are now the sons of God. Thus we are regenerated, as God's children now we're rated, From sin and death we're separated, through the Savior's precious blood,
Sons and daughters of our God.

Now we go on to perfection, ceasing every evil action,
Thus securing God's protection in the last great judgment day,
Through the straight gate now we're entered, in the narrow way we've ventured,
All our aims we now have centered in the gospel's glorious way,
Leading to the eternal day.

Oh, my soul is full of gladness, no more sorrow, sin, or sadness,
Melancholy, mourning, madness can enshroud my happy life,
For the covenant I've entered and my whole life now is centered,
Simply centered, sweetly sensing 'tis for life,
Glorious freedom from all strife.

Life eternal, everlasting, always feasting, no more fasting,
Joyful, glorious joys we're tasting on that bright and happy shore,
No more sighing, sorrow, sadness, weeping, wailing, mourning, madness,
Always singing songs of gladness, sweetly singing evermore,
In our home forevermore.

Thus our joys will have no ending, everlasting praises sending,
Singing sweet songs ever blending with sweet music to our King.
One eternal round of pleasure, joy and gladness without measure,
Will be ours with splendid leisure, in the land of endless spring,
Singing praises to our King.

Oh, I'm glad that I obeyed it, as the Messenger conveyed it,
And my all, I humbly laid it—laid it at my Master's feet.
Then my darkened soul was lightened for more brightly it was brightened,
So I was no longer frightened at the future I must meet.
'Tis the gospel of salvation sweet.

Thrift Talks

If we desire to enjoy the material and spiritual blessings of life, we must think in terms of—
earning and not of spending;
producing and not consuming;
giving and not getting;
saving and not squandering.

This is the doctrine of the tithepayers.

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

LETTERS AND NEWS

Missionaries Stop on Way to Australia

Tahiti and New Zealand visited by A. C. Barmore and wife.

At Papeete, Society Islands, Monday, September 18, Brothers Clyde F. Ellis and A. V. Karlstrom were on the wharf to greet us. Since it was afternoon we went home with the latter with whom we enjoyed the evening meal. The evening of the 18th we held a service with the native Saints. My remarks were based upon John 15: 1-8, although the manner of treating the subject was quite different from my preaching to my own race. Brother Ellis interpreted for me, and from the look of the Saints and what I afterward heard, they were able to understand perfectly.

After the sermon there was an address of welcome by the branch president, followed by addresses in reply by myself and Sister Barmore, the latter also having been called to the stand. As the president spoke he presented articles of native manufacture as souvenirs of our visit. In my speaking generally I used a number of illustrations which were rendered by Brother Ellis by suitable gestures as well as words.

I was pleased with the ability of the natives to remember our visit of nine years ago. I may say, however, that between sixty and seventy of the Papeete Saints died of influenza, so many of the Saints we met on our previous visit were not present to greet us this time. The epidemic did not reach the outlying islands; if it had we would in all probability have lost eighty per cent of our native membership.

Our visit at Papeete was all too short—just one day. An attack of illness prevented Sister Ellis from taking any part in our social activities or public meeting; we visited her, however, in her home. Brother and Sister Karlstrom acted as host and hostess and the latter was present at the wharf with the two missionaries and the native Saints to bid us adieu.

As we passed out of the harbor of Papeete and proceeded on our voyage we left the island of Moorea on our right. This may be called the second island of the group. Like Tahiti it is noted for its natural beauty, being even more scenic, abounding as it does in waterfalls and tropical scenes of a sylvan character. Tahiti, however, has the highest mountain of the entire group; the double-peaked Orohena rises to a height of 7,340 feet, which is as high as Mount Kosciusco, the highest mountain of Australia. Just here I wish to correct the common mistake of referring to this group as the South Sea Islands. The latter name is much too broad, since it includes a number of other groups as well as this one.

Nothing had been provided by our entertainment committee for the days in which we were passing from the Society to the Cook Islands. The reason was that natives usually throng the ship during this part of the voyage. This time, however, it was not so, but it was just as well that we had nothing on hand, for there was a swell on; indeed, to our surprise, this run proved to be the roughest part of the voyage. We arrived at Avarua, Raratonga, Thursday, the 21st. We arrived early in the morning and left at midnight.

The next night we resumed our social functions, a concert being held on our upper deck, another one followed on Monday night, the 25th; and on Tuesday night, the 26th, still another, this one being in the third class. In all of these concerts I participated. All of them were exhibitions of con-

siderable rhetorical and musical talent. On Saturday night, the 23d, there was a dress ball; it was certainly a unique affair and a great success. It is wonderful what can be done with the facilities available aboard ship.

On Sunday, the 24th, and Sunday, October 1, I held services in the music room of the first class both at 11 a. m. and 8 p. m. The sermons gave great satisfaction to all who were present and heard. Tuesday night, the 26th, we crossed the 180th meridian, hence lost Wednesday, the 27th, that is, we retired Tuesday night, slept but one night, and when we awoke it was Thursday morning.

We spent two days in Wellington, New Zealand, where we visited pleasantly with Brother and Sister Lebherz and Sister Lebherz's son, George Wilson, and his family.

We arrived in Australia on Wednesday, October 4. Sister Barmore, though in infirm health but recently, stood the trip well. The sea itself did not disturb her in the least, her health being really better than when on land. The length of the trip, however, was wearisome to her as it was also to the rest of the passengers.

A reception was given in our honor on Saturday night, the 7th, at which about three hundred Saints and friends were present. Sunday, the 8th, was the first Sabbath for us in Australia on this visit. I attended the Balmain church in the morning and assisted in the distribution of Sunday school prizes, Children's Day having been the previous Sunday. (In this country it is called Sunday school anniversary.) In the evening I preached in the Leichhardt church, having attended a communion service in the same church in the afternoon.

Yesterday, Sunday the 15th, I preached in the Balmain church both forenoon and night. At 3 p. m. I presided at the communion service in Leichhardt church. This latter branch was organized and the church built in connection with my own labors when I was in this mission before.

My time during the week is being spent in visiting and in attending the various midweek meetings in the two branches. We are planning, however, a series of young people's services in which a number of missionaries will participate. Meanwhile I am employing and enjoying myself in renewing acquaintance with Saints and friends generally, which means much visiting. Attendance at all services excellent. It is surprising to see the great number of young people we have in this country.

Apostle McConley and Bishop Lewis have gone on a trip to New Zealand. In bonds, A. C. BARMORE.
SYDNEY, AUSTRALIA, Gladestville, Cowell Street.

The Work in Norway

A letter from Bon, Norway, to the Presidency regarding the missionary outlook.

I have now been in Norway two months and a half, have visited all the places where we have members and held meetings among them as opportunities have afforded. I have personally talked with each one to find out his or her condition in order to be able to know the standing of the church as it is in this country.

This work was in my opinion the first thing to do, and it was also in harmony with the understanding I gathered from the last talk I had with President F. M. Smith in Lamoni.

The work is not in as bad a condition as I feared it would be after six years of inactivity upon the part of missionaries.

In this work among the Saints I have been much blessed in the past and still more since my return this fall. I have enjoyed spiritual light and power in my preaching here this time which to me give promise of a successful future. I am

not discouraged, lonesome, or homesick; I feel exceedingly happy and hopeful in my efforts, not because I am so able or strong, but because God has so abundantly blessed me with the influence of his Spirit. What the results of my efforts will be I do not know, neither do I particularly care. I am determined each day to do my best and to live in love and in purity of life and conduct, and if I can succeed in this I can gladly leave the result to him, in whose work I am engaged.

The condition outside has not changed a great deal, religiously. The different churches outside the state church are carrying on their work as usual. The Pentecostal people are gaining more converts than any other at present, I think. Healings, the gift of tongues and prophecies, of which they are making great claims, are the means of catching many. The main leader in Norway, the one who brought the power from Los Angeles where he obtained it, is a bright, well-read man of English parentage. He was formerly a Methodist minister. He went to America to gather money for the erection of a slum meeting house in the capital here, but being unsuccessful in this, he succeeded in hearing of and obtaining the so-called Pentecostal power. And if success is measured by the number of converts he gained he has had it. They claim one thousand members in their branch in Christiania, besides having members nearly all over this country and in Sweden and Denmark.

Economically, conditions are not good here. Work is scarce and nearly all commodities are high. This is unfortunate for our work, as we will have to rent rooms, both for living and for meetings, and we must operate in towns where we have to rent halls.

I have often felt that we should make a continued effort in Christiania, for there are many people and a great many religiously interested people. But there are also so many kinds of meetings that it is difficult to gather people. Each congregation hangs on to its own. The process must of necessity be slow, laborious, and expensive. I have not yet made up my mind to make the attempt.

Where I am now we have a little church of our own, many friends, more members than anywhere else in Norway, our living almost, if not entirely, free, so I have so far preferred to spend some time here instead of opening up other places where heavy expenses must be incurred.

Brother Hunker I have stationed in Porsgrund, my native town, where father and my sisters live. Expenses there are not very heavy, opportunities for developing in Norse good, and some Saints to associate with. He is progressing nicely in the language. Sincerely yours, P. MUCEUS.

A Letter From Germany

A personal letter to the Presidency from a sister at Bernburg, Anhalt, Germany.

Esteemed President and Dear Brother in the Bonds of Christ: I have greatly rejoiced in the letter which you wrote me, for it shows that even in the midst of all your work and care concerning the children of men, you have not forgotten me. I was ten weeks with my eldest daughter in Cuxhaven and received your last letter recently while there.

Yes, I feel very lonesome since the death of my husband, but heavy as was the blow, I must adjust myself; but I have found great comfort in my religion, and I hope God will further help me. . . .

That the work of the Lord moves forward I heard to-day from Brother Greene, who has visited me in my lonesomeness. We had a fine visit for two hours and I received good instructions orce more in response to all my questions. When the conversation is upon religion there seems to be no end.

Oh, how I rejoice in having found the true religion, but I am sad because I can attend no meetings.

Yes, Brother Williams returned too soon to America. How gladly would we have had another visit from him. Perhaps you may come again with him soon. What a great joy that would be for us.

My daughter has married well, and with her husband is living in Dresden with the father.

Now, dear brother, may you and your family have health. I greet you heartily.

Your sister in the bonds of the Lord,
MRS. A. SCHLOTE.

Brother Richard Bullard in England

From letter to Presidency from Gloucester, England, October 28, 1922.

I was very pleased to have for a week or two the companionship of Bishop Fry, and hope again to have this pleasure, but find the many demands here for helpfulness will not permit us to double up much in our labors.

I find Brother Fred M.'s visit here much appreciated and often referred to by the Saints, also the labors of T. W. Williams; and the later labors of Brother Gillen, who certainly won the love and esteem of those he tried so hard to help with encouragement. He has left behind true friends and warm hearts. To follow up the work of these brethren is surely pleasant and helpful.

I am not at all discouraged in the work, for God the Eternal Father is at the helm and will, when we all cooperate with him in all he requires of us, show us more of its wonderful mission and purpose, and the glory of Zion will shine forth as promised. May we all act as true servants of his for the establishment of harmony and peace in his great church. Then will come the power so much needed to bring about his purposes and the redemption of Zion (or the perfection of his people, for this is what that statement means), for when that is brought about the rest will become a delightful duty, and God will have his residence among his people. To this end may we all have grace to work and brush aside the differences which have so long disturbed us in our work of development and bend every energy of soul and body toward personal adjustment to the laws of God.

A Dream Fulfilled

Well, our big conference is over and indeed it has been big in many ways. One of which was, it brought to pass the fulfillment of Brother D. T. Mills's dream of the ship of Zion with the rafts attached. I heard Brother Mills tell that dream twice, I think, and talk of it as he told it. I may not remember it all in detail as well as I did eight years ago, when I wrote to Brother Elbert A. Smith that it would come to pass, but I remember the principal parts.

The dream was that he saw the ship of Zion sitting on the waters, but the sails were not filled. They were hanging to the masts and there were large rafts built out on either side of the ship and the men of the ship were at work very diligently on them. They would climb over the rail into the ship as though after something that they needed, and hurriedly go out again and work on the rafts.

He noticed that those rafts were built of very fine timbers and there was splendid work done on them, so that the surface was as smooth as a floor, but they were built so far around towards the bows of the ship that they hindered her progress and she merely drifted along.

Presently a large majority of those in the rafts came into

the ship. Then a breeze came, a wind from heaven, the sails filled, and the ship started, broke away from the rafts and moved rapidly onwards with a fine poise on the water.

The auxiliaries, Sunday school and Religio, were not in full force at the time of the dream. I do not think the Religios were organized but some years after, when the conventions were in full force, at one time, it came to my mind that these rafts being the work of the people of the ship, the Saints, and being made of fine timbers and splendid work, that they represented the auxiliaries, at least their conventions. And though I did not know how the church could break away from them, I was sure that there would come a change like a breaking away, and it has come.

It will be remembered that for years the Sunday school and Religio conventions occupied during the first week of the conference gathering, and for nearly a week the vigor and energy of a large majority of the elders were given to those conventions so that when conference proper commenced the elders and the people were tired. Consequently, there was not so much vigor and enthusiasm for the work of the conference.

May the ship of Zion go onward carrying the glorious message of salvation to the ends of the earth. E. B. B.

Home Decorations

"Floors and floor covering," prepared by Charlotte Dryden for the Department of Women.

Years ago the floors of our homes and other buildings were not a question of great thought or expense. If they were smooth and well built that was sufficient, as they were usually entirely covered by carpets or matting.

Nowadays we give much care to the kind of wood, the finish and covering, and the increased cost of material makes one especially careful to choose what is most durable and most easily kept in order.

It is better taste to keep the floors in neutral shades darker than the surrounding walls and with inconspicuous designs, as the floor is a part of the background for the other furnishings of the room. In choosing floor coverings one should not let individual taste for certain colors control to the detriment of the rest of the room. For instance, some colors would look well in a room having a strong light, but in a small or dark room would not show to good advantage. A dark rug, or one of large figures, should not be used in a small room, or in one dimly lighted. Neither should we choose colors that fade easily, and that do not wear well. A rug or other floor covering should harmonize with the walls, furniture, and draperies. This does not require all articles to be of the same color, or even shades of the same color, for this would be monotonous. The floor should be darkest, the walls lighter and the ceiling lightest of all.

One must consider also the wearing quality and cost as well as color and design. Many shades and much material may be very difficult to clean, and not durable, which things are

New Rules of Order

The Saints have long waited the new book that is now available for parliamentary guidance. It is entitled Rules of Order for Deliberative Assemblies. This was used as the authority in recent General Conference business sessions. It is very conveniently arranged and is completely indexed. Price 75 cents. Herald Publishing House, Independence, Missouri.

readily to be desired in goods, especially in the case of people in moderate circumstances.

Rugs or other floor coverings when well chosen and properly laid make our homes much more attractive and warm, as well as more comfortable to walk on, and help to deaden sound. To choose carefully, the housewife must know what is the best, and most economical material. A rug of delicate color or soft nap is not good choice for a room where there is constant passing to and fro and danger of soiling from other sources.

In America the ingrain, brussels, wilton, velvet, and axminster rugs are the most common types. These are woven on power looms to a great extent. Beside these we have oriental rugs and many adaptations of the old-fashioned rag rug made in factories, as well as all kinds of fiber and grass rugs, and mattings.

All carpets, whether they have a pile, as in the case of the brussels, wilton, and axminster, or a plain weave like ingrain are made of warp and weft threads. The warp, or chain threads run lengthwise and are set in the loom; the woof, weft, or filling threads run crosswise through the warp.

We use worsted, woolen, cotton, linen, hemp, and jute for carpets and rugs. In general the best pile carpets and rugs have a worsted surface and a clean, smooth linen or hemp backing. The difference between the woven worsted and woolen for carpets is hard to detect, but worsted wears better and is made of coarse, hairlike wools doubled and twisted after spinning, while woolen is softer and less lustrous and durable.

Ingrain carpet is woven of two or three ply yarn, dyed before weaving. The method of weaving in the design gives the carpet its name, and the larger the number of threads in the warp and woof to the inch, the more durable is the product, if good materials are used. The all-wool kinds, with worsted warp, and woolen of worsted filling are best though more expensive, while those of cotton are cheap, but fade easily and do not wear well. Light-colored wool carpet is apt to contain more wool, as dark colors may be adulterated easily with animal hair.

Ingrain rugs are very good in bedrooms as they are easily cleaned, light of weight, and not expensive. In European countries where wool has become very scarce, linoleums in rich, dull colors have become very popular. In Holland the dark linoleums are the usual background for rugs. One firm in this country has put out an excellent linoleum, beautiful in both color and design, and guaranteed as very durable.

Carpets covering the entire floor are difficult to keep clean and are unsanitary. Rugs vary from rag to oriental, but one must be very careful in purchasing the oriental rug as the increased demand for these has stimulated a production of them which is detrimental to careful work or careful design. If one can purchase those that are real antiques of seventy-five years or more of age they make a safe investment. One can only judge these by texture, design, and a study of the old and priceless rugs found in museums or expensive shops. In imitations of oriental rugs the dyes will often run in the washing and bleaching process. The older the oriental rug the safer is the purchase, as a rule. One may distinguish a new rug by wetting a cloth and rubbing the surface until it becomes warm, when there will be a strong odor of chloride of lime, which is used in the bleaching process. These oriental rugs may be purchased for \$25 to \$25,000. Chinese rugs are beautiful but the old ones are beyond the possibilities of the ordinary purchase.

Vacuum cleaners are very hard on rugs and upholstery, and some firms refuse to guarantee material cleaned thus. Oriental rugs should never be steam cleaned, but cleaned by soap and water.

References

- Planning and Furnishing the Home, Mary J. Quinn.
- The Effective Small Home, Green.
- The Home Beautiful and Useful, Duncan.
- State Bulletins from University of each State.

Honor to the Most Liberal School

The Presiding Bishopric are promising the school which has the highest-per-member Christmas offering for this year that their picture will be published in the *Blue Stepping Stones* the coming winter.

The money going to support foreign missions this year, it should be an incentive for extra effort, and it will be a worthwhile honor to have the picture of the school appear in the Sunday school paper.

Public Speaking Course in "Autumn Leaves"

One of the valuable features of *Autumn Leaves* for the coming year will be a new course in public speaking, by Apostle T. W. Williams, written especially for that magazine.

There is a general demand for material of this sort, and we are confident many will not only read this series of articles but will attempt to study it in class in Religion, priesthood meeting, Sunday school class, etc. Study exercises are suggested and questions accompany each lesson. There are fifteen lessons in all.

It will begin in the January number, for which subscriptions should be sent soon, as that issue is mailed in December. The price of the magazine for a year is \$1.75.

The Story of the Bible in "McCall's"

McCall's Magazine will publish in 1923, "The story of the Bible," by Hendrik Willem Van Loon. *McCall's* paid what is held to be the highest price ever given by any magazine for a serial other than fiction for the privilege of printing this feature. The Bible is retold for the first time in history from the viewpoint of being the greatest story ever written, the unsurpassable story of the adventures of the soul of man since he first appeared in the Garden of Eden. Mr. Van Loon is a world-famous historian and the author of *The Story of Mankind*. No doubt some of his deductions and conclusions will be read with mental reservations, but in general we are confident the article will be very popular with all religious readers.

McCall's is considered an excellent home magazine and may well be recommended for a place in the family circle.

We are offering *McCall's* in combination with the church papers as follows:

SAINTS' HERALD (New)	\$2.25
<i>McCall's Magazine</i>	1.00
<hr/>	
Total	\$3.25
Club price	\$2.95
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<i>Autumn Leaves</i> (New)	\$1.75
<i>McCall's Magazine</i>	1.00
<hr/>	
Total	\$2.75
Club price	\$2.45
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<i>Zion's Ensign</i> (New)	\$1.00
<i>McCall's Magazine</i>	1.00
<hr/>	
Total	\$2.00
Club price	\$1.70

Echoes From Zion

A little letter to the "folks back home" from a well-known pastor.

After the stirring and largely attended conference of eighteen days, Zion has put on her modest and quiet robe and seems real lonely. Here and there we see a lingering missionary preparing for another year's intensive work, and some delegates walking round about Zion with the idea of locating.

Sister Mollie McRoberts, one of our Sacramento, California, Saints, is still here, and loves the beauties of Zion, "beautiful for situation the joy of the whole earth."

The weather at this writing is most agreeable, mild and pleasant.

Brother L. E. Hills is holding a series of lectures at Enoch Hill church on Book of Mormon evidences. The church is filled each night.

We spent a very pleasant evening recently at the home of our Seattle and British Columbia district missionary, Brother S. S. Smith. The evening was happily spent with Brother and Sister Smith, his saintly mother, and Brother and Sister Thomas McKevit and Cathryn. Brother Smith has a very interesting family who represent the fourth generation in the church. Brother Smith has inherited a profound love for the work and has gone to his field in Central Texas, his mission field.

We visit the Sanitarium occasionally and find there the afflicted and suffering. We found Brother Thomas Hamilton in a paralyzed condition. We knew him years ago at Cameron and Stewartsville. We also found Brother Samuel Brooks from Saint Joseph, Missouri, in a similar condition. Brother J. C. Foss had been removed to his home. Sister Irene Pope, a graduate nurse, we found in charge of the X-ray department. She is a New Westminster, British Columbia, girl, her father, Samuel Pope, having charge of the church work there.

In dropping into one of our business houses we see the genial face of Brother Omer Cato, formerly of Centralia, Washington. Omer is still an ardent lover of the gospel and is mingling study with business. He is a son of Brother A. J. Cato, a former active worker in the church.

We often think of the many gospel ties in Seattle where we spent many happy days in church fellowship, and as we write there wells up a fervent prayer in their behalf.

We live just across the street from the church wireless—so listen for more echoes. In bonds, J. M. TERRY.

Another New Book

Among the new books issued by the Herald Publishing House this year is one that is sure to be popular with the children for many years. It is entitled *Sleepy Hour Stories*. The author is Ethel I. Skank, and the collection is gathered from *Zion's Hope*, being the best of many short stories written by Sister Skank for that publication.

There are thirty-one stories altogether. The type is large, open-faced twelve-point, and the illustrations are pleasing.

This, another of the birth offering series, contains names and addresses of a large number of children in whose honor offerings have been made towards the initial expense of the book. The children will find much pleasure in seeing their names in print. But most of all, the book is one they will enjoy, with its wholesome stories, just suited to children up to about nine years of age. Price, \$1, postpaid.

Conference at Jonesport

On November 4 and 5 the Saints of Eastern Maine District held their semiannual conference at Jonesport. We feel no hesitancy in saying that it will go down in the history of this district as one of the best conferences we ever held. Everything seemed to unite to make it a grand success. The Saints coming from all over the district were in the best of spirits. The bracing November air of the Maine coast seemed to invigorate all with a desire to be alive and on the move. But best of all, and without which our meeting together would have been barren of good results, the Lord was with us.

We had the pleasure of having with us one of the new apostles, Edmund J. Gleazer, who in company with Sister Gleazer, made their first trip from Boston to Maine. We feel that they will not soon forget their visit to these parts, and most assuredly the Saints and friends of Eastern Maine will not forget the very pleasant experiences of this conference. We surely used Brother Gleazer while we had him. He preached Saturday evening, also Sunday afternoon and evening. At each service mentioned he delivered able sermons, full of spiritual food. He also called the priesthood of the district together and put before them some of the missionary policies of the Quorum of Twelve and urged the local men to get busy along missionary lines. At the morning prayer service he spoke by the Spirit to two of the brethren whom the Lord desired to use in his work.

Brother H. A. Koehler was also with us, coming from New Bedford, Massachusetts. He occupied at the eleven o'clock service on Sunday and was at his best. He also rendered valuable assistance along musical lines, leading the singing Sunday evening, and rendering with Brother Riley Beal some soul-stirring duets. While here at this conference he learned of his appointment to London and Chatham District. He has labored very extensively in Maine and we wish for him the best of success in his new field.

Brother Herbert Rogers, our district chorister, had the music well in hand, giving us all that we could expect and desire. The choir seats were full of spirited singers. At each preaching service there were solos, both vocal and instrumental. Brother Lewis Hinkley was there with his trombone and Brother Alton Rogers with his clarinet. Mr. Irving Ray kindly consented to be present with his violin. Sister Geneva Rogers pleased all with several solos. Professor Dempsey, of the high school teaching staff, sang for us Sunday evening.

The fine new church at Jonesport, with a seating capacity of over four hundred, was comfortably filled at each service, but on Sunday afternoon and evening every bit of available floor space was occupied, even into the entry.

There can be no doubt that the work in Eastern Maine is still onward. The excellent work done by Brother Orval Thompson, now of Graceland, will never be forgotten by this district. He put new life into things. May he be returned to us after his year at college.

We feel that the whole church has taken a step toward God. A new spirit is felt in this section of the vineyard. We are out for a constructive and an affirmative work. Maine is a hard place to come to if you have the gospel in one hand and a bunch of rumors up the sleeve of the other. But if you preach the restored gospel and are loyal to the church and her onward move toward Zion, then you will receive all the support that consecrated Saints can give.

Our prayers are for the President and his counselors, the Quorum of Twelve and Presiding Bishopric, as well as every other quorum of the church. Without one dissenting voice we can and do pledge our support in every possible way. The Western Maine District finds itself in the same attitude. The cry all over Maine is, "Let's go." NEWMAN M. WILSON.

Independence

The Social Service Bureau in Zion is gradually getting into its place. Many calls for assistance, mostly in social, moral, and occupational problems, are coming to them and receiving attention. It is an excellent adjunct to the department of the bishopric in Zion, taking up not merely outward and imminent needs but lending invaluable service to many problems that require considerable research as to causes. Clothing is being collected, but so far the used material has not been placed on sale. Brother and Sister M. A. Etzenhouser are actively engaged in this work and will without doubt soon inspire many others to study the factors involved in our social problems.

One of the big developments of the week was the Sunday afternoon session at the Stone Church at which President Floyd M. McDowell and A. Max Carmichael, of Lamoni, addressed an audience of officers and teachers in Sunday school, Religio, Women's, and Health Departments in Zion.

The effort was purely educational and there was no disposition to urge any of the five forms of organization which have been suggested for adoption by the local churches. The emphasis was placed on the spirit of working together, which if properly developed will demand some form of organization which will best allow that spirit to operate. The morning hour at the Stone Church was devoted to a discussion of the principles involved in religious education, divided into two general points: activity and thinking about that activity so it could be improved upon in the next effort.

The Saints in the various congregations in Zion are thinking seriously about these things. There is a disposition on the part of some to move ahead rather rapidly to see if there is a possibility of desired change in plans or methods before the first of the year, so officers to be elected may begin on the new basis. However, they are counseled to go slow, to develop the spirit of cooperation first, then proceed. The essentials of Form 3 are in effect in most of the congregations in Zion.

President F. M. McDowell was the speaker Sunday evening at the Stone Church, his sermon being one of the series for young people. Fathers and sons were on the platform, as part of the observance of Fathers' and Sons' Week. The sermon by Brother McDowell is highly spoken of.

Second Independence is also holding a series of Sunday evening services for young people with good attendance. F. Henry Edwards, J. F. Keir, and J. A. Gillen have been the speakers to date. Next Sunday evening Ammon White will speak on "Zion the beautiful."

President Elbert A. Smith preached the dedicatory sermon at the Post Oak Branch in Holden Stake on Sunday the 19th. Stake presidents D. J. Krahl and F. A. McWethy were in attendance. Elder Roy S. Budd was announced for a series of services for the week following.

The Walnut Park Saints in Independence have decided to erect a church building on the same lots now occupied. The covered basement will be enlarged and fitted for classrooms this fall, work to begin this week, and the superstructure probably put up next summer. Elder J. A. Dowker, the pastor, has taken an active interest in this movement.

Elder John C. Foss reports to his many friends throughout the church that after six weeks in the Sanitarium he is at home again somewhat improved and glad to recommend the Sanitarium as a good place to be.

A number of our musically-inclined people were in attendance Saturday evening or Sunday at the rendition of "The Messiah" at Kansas City by the Lindsborg, Kansas, chorus. We understand that the event will be reported more in detail by some who were in attendance.

The radio sermon last Sunday at 10.30 a. m. was by Elder Walter W. Smith, with several vocal numbers by a quartet from the Independence Music Club.

The Pen and Ink Club hold monthly meetings and are constantly taking in new members. They are producing some literary material and developing a good interest in literary matters. At their next session they discuss a sonnet by one of the members and an accompanying article on the subject.

Elder E. K. Evans, editor of *Glad Tidings*, of Grand Rapids, Michigan, commenting on the recent General Conference and impressions of local conditions observes that Independence ought to spend a dollar and a half for new street signs and house numbers. Evidently the suggestion is bearing fruit. A canvass is under way now to see that every residence and business place is numbered, and marking of streets will likely be taken up for definite action by the council.

With Church Architect Henry C. Smith of the Independence city council as a leading proponent, the council during the past season developed and adopted a zoning law, intended to restrict business districts to certain areas. A recent decision by Judge Willard P. Hall in a suit brought before him was that this law was not enforceable in cities of the size of Independence, under present statutes. The city may appeal the decision.

Bishop J. F. Keir is in Michigan and Ontario, speaking at Port Huron and London, Ontario, among other points. Elder R. C. Russell was making appointments in the latter territory for a week. London was observing anniversary day last Sunday.

The following patients entered the Sanitarium for the week ending November 18: Marie Leslie, Mrs. E. G. Osborne and Baby Osborne, Englewood, Missouri; Frank Bell, Mrs. Harold Klein and Baby Klein, Kansas City, Missouri; Delbert Hall, Levasy, Missouri; and the following from Independence: Elsie May Whitman, and Mrs. M. L. Hubbs. X-ray patients: Virginia Winchester and Mrs. E. G. Wood, Kansas City, Missouri; Mrs. B. H. Standefer, Dallas, Texas; Mrs. John Mihan, Parsons, Kansas; Delbert Hall, Levasy, Missouri; and Mrs. Virginia Lee Franklin, B. H. Barker, and Elsie May Whitman, of Independence.

Hear "Messiah" by Lindsborg Chorus

The music lovers of Independence, especially those who have been interested in our own production of Handel's "Messiah," enjoyed the very rare privilege of hearing that oratorio rendered by the world-famous Lindsborg chorus in Kansas City on the 18th and 19th of November. The chorus of six hundred voices has left its home town only three times in the forty years they have been singing the "Messiah." So to hear it in Kansas City was an unusual privilege.

The six hundred voices and the soloists were accompanied by a seventy-piece symphony orchestra, also of Lindsborg.

Their rendition of this greatest oratoria was wonderful, and only gives us the increased desire to be able to do as well ourselves.

The oratorio was given Saturday evening and Sunday afternoon, in the new American Royal Stock Pavilion, making their 120th and 121st renditions.

The soloists were artists obtained in Kansas City.

Such singers as Nordica, Schumann-Heink, Galli-Curci, Sembrich, Hempel, Fremstad, Gadske, Casals, Elman, Ysaye, and many others have been secured by this organization for their annual Festivals at Easter time. Lindsborg, a town of two thousand population, has accomplished much. We should have increased courage to go on.

A Little Story With a Moral

A Sunday school worker in Independence wanted some fancy reward cards for the pupils in her class. She rode on the street car ten miles to Kansas City after them, and of course came back the same way. Twenty miles, two hours, twenty cents car fare to get twenty cents' worth of cards.

We appreciate the zeal that prompted that trip. She is a faithful, thoughtful teacher. We need many more like that.

But the trip was unnecessary. Within a five-minute walk—or five-cent fare on street car—was the Herald Publishing House. We had on hand exactly the same cards at the same price she paid. Besides, there is all the rest of the Gibson line, making selection easy.

But she did not know we had the cards. They had been advertised in the church papers, but she had not seen the announcements. We should have reached her, somehow, with the information. Others like her should have been told about our good assortment of Sunday school supplies and facilities for getting quickly what we do not carry.

So the moral is, We should advertise more and better, not just to sell more goods but as a service to our patrons. We are attempting to do that. Will you help us by passing on some of the information your coworkers ought to have but are not reading?

Club Offers on Magazine

Some of our readers may not know that we are able to duplicate any club offer for magazines made by a reputable firm and make a little profit in the transaction.

For instance, we offer *Youth's Companion* and a new subscription to *Autumn Leaves* for \$3.65 (regular price, \$4.25); *McCall's*, *Youth's Companion*, with new subscription to *Autumn Leaves*, \$4.50 (regular price, \$5.25); *Woman's Home Companion*, *Youth's Companion*, with new subscription to *Autumn Leaves*, \$5.15 (regular price, \$6.25).

Elder Ira I. Benham writes from Fort Wayne, Indiana, that he baptized, on October 22, three people at Millet, Alberta, Canada.

Mrs. C. D. Carter, the correspondent of De Kalb, Illinois, on October 22, writes: "The work in De Kalb seems to be in a prosperous condition, and the Saints are striving to walk in the narrow way that leads to life everlasting.

"Our hearts were made glad on last Sabbath when Brother Herbert Lusha was buried in baptism by our branch president. Their family are now all within the fold of Christ. This makes sixteen that have been baptized here this past year, and others are near the kingdom.

"All departments of the branch are working harmoniously together and the Thursday evening prayer services are a feast to our souls. Old and young alike are active.

"Our branch president gave us a very instructive talk this morning. Our district president will occupy this evening and I am sure will bring us a message of hope, judging by the past."

"A Japanese Sunday school has lately been established among the Japanese in Honolulu," writes Elder E. B. Hull, "and over forty members enrolled." Brother and Sister H. K. Inouye are in charge. We also have a Sunday school on the island of Maui of about thirty-five members, in charge of Sister Dolly Lee. This sister is principal of a public school over there, and she gathers together some of her scholars on Sunday and holds a Sunday school. Some new members have been added to the church lately, both in the Honolulu and Hilo churches."

MISCELLANEOUS

Conference Notices

Nauvoo, at Burlington, December 15 to 17. Apostle J. F. Garver will be present. All members holding priesthood are especially requested to attend. D. J. Williams, president.

Southeastern Illinois, at Bellair, December 1 and 2. Any one wishing to come please notify M. E. Harris who will meet your train. Better come to Casey or Oblong. M. E. Harris, Bellair, Illinois.

Northeastern Illinois, at Central Chicago Branch, Honore and Sixty-sixth Streets, December 1 to 3. A full report from all branch clerks and members of the priesthood from June 1 to December 1 is desired. Please send them to J. L. Cooper, president, or to O. A. McDowell, DeKalb, Illinois. O. A. McDowell, secretary.

Institute Notices

Southwestern Kansas, at Wichita, December 30 to January 1. All the Saints of the southwestern territory are especially urged to attend. All others who can attend are welcome.

Northeastern Illinois, at Central Chicago Branch, Sixty-sixth and Honore Streets. Women's Department, Friday, December 1, at 10 a. m. Sunday school at 2.30 p. m. at the same place and date.

Appointment of District President

Elder J. M. Terry having placed with the Presidency his resignation as president of the Seattle and British Columbia District, we hereby appoint Elder C. E. Jones as his successor, subject to the ratification of the next district conference. INDEPENDENCE, MISSOURI, November 2, 1922.

The resignation of Elder A. E. Stone as president of the New York District has been received and accepted by the Presidency, and we hereby appoint Elder P. L. Weegar to fill out the unexpired term of office.

INDEPENDENCE, MISSOURI, November 8, 1922.

Elder Amos Berve has resigned as president of the Eastern Iowa District, and the Presidency has appointed Elder E. A. Davis to succeed him, subject to the approval of the next conference of the district. THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, November 15, 1922.

Requests for Prayers

Brother and Sister Merrill R. Miller of Eau Claire, Wisconsin, ask all who care to do so, to fast and pray with them, November 26, for their baby daughter, Marilyn Maxine, who has been afflicted with heart trouble since birth.

Our Departed Ones

KIRBY.—Frances Kirby, of Marshall, Missouri, was born in 1851. Baptized on January 17, 1896. Died November 9, 1922. Leaves husband, two sons, and a host of friends. Funeral sermon by Elder Macrae.

McGOVERN.—Doris A., infant daughter of Sister Ethel and Frederick H. McGovern, aged nine months, died November 12, 1922. Funeral services in charge of B. W. Leland at Plymouth, Massachusetts.

ROBERTSON.—John W. Robertson was born March 28, 1861. Baptized November 5, 1893. Died at Birdseye, Indiana, November 7, 1922. Funeral sermon by J. W. Metcalf. Interment in family cemetery at Eckerty.

JESCHKE.—Leonard Lee, infant son of Brother and Sister Emil J. Jeschke, was born October 17, 1922. Died from pneumonia October 23, 1922. Funeral at the home, five and one half miles southwest of Troy, Kansas. Sermon by James A. Thomas. Burial in Mount Olive Cemetery.

COON.—Wanda Loraine, daughter of Lester and Myrtle Coon, born June 1, 1921, died of double pneumonia at Independence, Missouri, September 23, 1922. Funeral sermon by W. D. Bullard at Enoch Hill Church, September 25, 1922. Interment at Mound Grove Cemetery.

CURRY.—Matthew Taylor Curry was born in Kentucky, May 15, 1846. Baptized November 3, 1878. Died at his home in Bath, Illinois, October 22, 1922. Leaves a wife and foster son, Elmer Thurman, two sisters, and other relatives. Funeral from the Methodist church in charge of Charles H. Davis.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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 A. C. Barmore—P. Muceus—Mrs. A. Schlote—J. M. Terry—Newman M. Wilson

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God's blessings, and had received assurance that the gospel was the power of God unto salvation. Died at her home in Lyons, Wisconsin, September 18, 1922. Funeral in charge of James F. Keir, assisted by W. A. McDowell.

VANDERWOOD.—Anna Eliason Vanderwood was born July 15, 1854, in Sweden. Came to America with her parents and located for a time in Salt Lake City. Married John Vanderwood in 1871. Baptized at an early age. Died at the home of her son John in Independence, Missouri, October 17, 1922. Funeral in Saint John, Idaho, October 23, in charge of E. E. Richards. Sermon by R. C. Chambers. Interment in the Saint John Cemetery. Leaves four daughters and three sons. Her husband and three daughters have preceded her.

GOWELL.—Lillian, the second daughter of Brother and Sister Daniel Munns, was born at Atchison, Kansas, February 6, 1859. Joined the church in 1874; married Milton F. Gowell in 1904. Departed this life after a short illness, on October 25, 1922. She spent many years of her life caring for her father and mother in their declining years, also caring for her husband's father and mother. She leaves her husband and two sisters and a host of friends. Sermon by J. W. Rushton, who paid a fine tribute to the departed one. Laid to rest in Mound Grove Cemetery.

SEELEY.—Nellie Ballantyne Seeley was born March 2, 1868. Married George Ballantyne in 1891. After his death and some years of widowhood she married Frank J. Seeley who died in 1920. She was an active member and a worker in various church departments. Died in a hospital at Omaha, Nebraska, September 29, 1922. Leaves mother, two sisters, three brothers, and a foster daughter. Funeral at Little Sioux, Iowa. Sermon by Alma M. Fyrando, assisted by Joseph Lane. Interment in Magnolia Cemetery.

TURNBOW.—William Bennet Turnbow was born June 6, 1862, in Mississippi County, Missouri. Died November 8, 1922, at Pittsville, Missouri. Married Mary Jane Seay, October 29, 1891, who departed this life January 22, 1921. Married Martha Ellen Phillips, October 4, 1922. Baptized March 18, 1888. Leaves wife, four sons, two daughters, one grandchild, and numerous other relatives. Doctor Turnbow practiced medicine at Pittsville, Missouri, for a number of years where he was held in high regard as was attested by the very large congregation at the funeral service, which was held at the Baptist Church at Pittsville. T. C. Kelley delivered the sermon, I. M. Ross in charge, and D. J. Krahl and F. A. McWethy assisting. Burial in the Saints' cemetery at Holden, Missouri.

ALLDREDGE.—Bazel Davis Alldredge was born at Iola, Clay County, Illinois, April 18, 1848. Enlisted at the age of sixteen in the Union Army. At the close of the Civil War located in Crescent City, Iowa. Married Sarah E. Williams, February 26, 1871. Baptized about 1876. Has lived in Illinois, Oregon, Iowa, and Wyoming. His wife preceded him May 17, 1917. He had returned to Iowa to attend the National G. A. R. Encampment in Des Moines, when he died at the home of a daughter in Leon, Iowa, October 18, 1922. Funeral at Sloan, Iowa. Sermon by Charles F. Putnam. Leaves four daughters, four sons, twenty grandchildren, four great-grandchildren, two brothers, and one sister. Two children preceded him.

MOLER.—Alma Claremont Moler, eldest son of H. E. and Myrta Jeffers Moler, died at his residence, Holden, Missouri, October 18, 1922. Baptized July 12, 1903. Ordained priest December 10, 1916. Married Ticy Money-maker, January 1, 1913. Leaves wife and little son, Hughart, father and mother, two sisters, Mrs. Maud Simes and Mae Moler, and one brother, Ray, besides other relatives and friends innumerable. From the time he was a small boy he had friends, and those who became his friends were such "for life." If he had an enemy it was not known. He was very much interested in music, but had to forego playing his violin on account of his affliction, but up to the last day of his life he never wearied listening to the piano, phonograph, or radio. Funeral in Saints' church, D. J. Krahl in charge and I. M. Smith preaching the sermon. Burial in Saints' Cemetery.

DEZELIA.—Sarah Margarette Dezelia was born near Chatham in Harwich Township, April 10, 1844. Baptized March 6, 1887. Died at Windsor, Ontario, April 24, 1922. Interment in Maple Grove Cemetery, Chatham, Ontario. Leaves one daughter, four grandsons, two sisters, and three brothers.

MOE.—William Moe was born near Dresden, Ontario, October 13, 1844. In 1893 he married Annie Pedick who preceded him May 22, 1914. Baptized May 21, 1916. Died suddenly at Windsor, Ontario, May 31, 1922. Funeral from Saints' church. Interment at Cottam, Ontario. Service in charge of L. F. Brown. Sermon by L. D. Campbell.

ALLEN.—James E. Allen was born January 7, 1860, at Vales Mills, Ohio. Baptized a number of years ago. Married in 1889. Has resided in Kansas City for the last four years. Died November 11, 1922. Leaves wife, three sons, and two daughters. Funeral from Bergman Undertaking Parlors, conducted by J. A. Tanner. Interment in Elmwood Cemetery.

GURWELL.—Ella Elizabeth Gurwell was born in Birmingham, England, December 25, 1869. Married Abram L. Gurwell, March 21, 1893. Baptized in early life and remained faithful. Died October 17, 1922. Sermon by F. E. Coht. Interment in cemetery at Belle Fourche, South Dakota. Four of her nine children survive; Olive, Lincoln, Kelvin, and Morgan.

HOFFMAN.—Elizabeth T. Whiting Hoffman was born in Indiana, July 19, 1866. Married Nicholas Hoffman, April 25, 1895. Baptized in 1918. Died after several months of sickness September 15, 1922. Leaves husband, two brothers, and one sister. Funeral at Coeur d'Alene, Idaho. Sermon by Eli Bronson.

LOVE.—Christena Tate Love was born at Perth, Scotland, June 9, 1843. Married John Love, December 13, 1865. Though an isolated Saint for forty years, she was true to her covenant. Died at her home near Osage, Kansas, November 11, 1922. Funeral from the home in charge of James F. Keir, assisted by Elder Munro.

ROWLETT.—Jeremiah Rowlett was born November 6, 1848, at Corby, North Hamptonshire, England. Came to America in 1872 and settled in Holt County, Missouri. Baptized March 28, 1876. Married Mary Adolph in March, 1879. Ordained a teacher in 1899. Died October 18, 1922. Funeral sermon by J. W. Roberts. Leaves four sons, John, Walter, William, and Jerry. His wife and three children preceded him.

SHUPE.—Arthur Caffall Shupe was born at Denver, Colorado, April 25, 1890. Baptized May 7, 1899. Ordained a priest in the fall of 1919, and later was ordained an elder and placed in charge of the branch at La Junta, Colorado. He was a faithful, energetic worker. Funeral from Saints' church in charge of J. D. Curtis. Interment in La Junta Cemetery.

KNIFFIN.—Orma Kniffin was born October 12, 1888, at Selkirk, Ontario. Married Leah B. Culp on August 5, 1915. Baptized October 19, 1913. Ordained teacher, March 11, 1919. Spent over three years in a hospital where he underwent sixteen operations. Died November 1, 1922. Leaves wife, and two children, Helen, age six; and Lloyd, age three. Sermon by J. T. Thompson. Interment in Hamilton Cemetery.

WOOD.—Inez Alberta Wood was born April 16, 1893, at Chatham, Kent County, Ontario. Baptized April 16, 1911. Died at Windsor, Ontario, September 14, 1922. Leaves husband and five daughters. Funeral from the Saints' church, in charge of A. F. Moffat. Sermon by L. Brown. Interment in Windsor Grove Cemetery.

JONES.—Elizabeth Vesta, daughter of Edward B. and Candace Jones, was born February 14, 1908. Died at the Dee Hospital, Ogden, Utah, on October 19, 1922. Leaves parents, one sister, Mrs. Alice Lush, and two brothers, Edward B., jr., and Owen, besides other relatives and friends. Funeral in charge of Elias E. Richards. Sermon by R. C. Chambers. Interment in Saint John, Idaho, Cemetery.

BURGETT.—John W. Burgett was born June 23, 1866, at Adair, Saint Clair County, Michigan. Married in 1887 to Ellen Tate. Baptized in 1888. Married Sarah M. Topping, of Cleveland, Ohio, in 1898. Died in an accident in Grand Rapids, Michigan, November 5, 1922. Leaves five daughters, three sons, a father, mother, six brothers, and three sisters. Funeral sermons by E. K. Evans and Henry Sheffer.

WILSON.—Clement Wilson was born in Scotland, January 7, 1832. Came to Ontario, Canada, in 1858. Married Martha Ann Snell in 1863 and they made their home at Oald Masonville, near Shelburne. Baptized in 1886. Died at the home of his daughter, Sister Martin Snell, at Nedlickville, November 2, 1922. Leaves wife, two daughters, one son, and some grandchildren.

REED.—Martha Anna Wright Reed, daughter of Jonathan H. and Indiana Wright, was born in Shelby County, Missouri, August 27, 1850. Married John Franklin Reed, November 11, 1880. Baptized March 24, 1916. Died suddenly October 28, 1922. Leaves husband, three daughters, and one son. One daughter died in infancy. Funeral from the Saints' church at Coeur d'Alene, Idaho. Sermon by Eli Bronson.

ROBERTS.—Mary Ellen Chatburn was born in Philadelphia, Pennsylvania, July 8, 1847. Came west with her parents in 1850. Lived in Council Bluffs two years. Moved then to Magnolia where she married Wallace Wood, December 25, 1863. Her husband preceded her in February, 1890. Married Benjamin Roberts in April, 1898. Leaves husband, eight children, thirty-eight grandchildren, and nineteen great-grandchildren. Five children have preceded her. Sermon by Fred Fry.

JONES.—Martha L. Jones, wife of John L. Jones, was born in South Wales, July 16, 1851. Came to America seventy years ago. Has resided in Canton, Illinois, for the past thirty-five years. Baptized in her girlhood. Died at the Graham Hospital, November 5, 1922. Leaves husband, four daughters, two sons, eleven grandchildren, and one great-grandchild. Funeral services from the home in charge of E. A. Curtis. Interment in Greenwood Cemetery.

ASKIN.—Sarah Askin was born March 27, 1842, in Trafalgar, Ontario, Canada. Baptized February 28, 1864. Her testimony was always that she had never regretted the step which she had taken, had greatly enjoyed

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Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

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Independence, Missouri, November 29, 1922

Number 48

EDITORIAL

Thanksgiving Day

Once again have we approached the time of Thanksgiving Day, an event in celebration of the harvest homes for many ages past and added to it the devotion of the Puritans in thanksgiving to God.

So far as the quantity and quality of produce is concerned we have cause as a people to be indeed most thankful. The earth has brought forth abundantly; the rain and sunshine have been seasonable and there is abundance for all. It is true that many still suffer. The farmers are still having a struggle to make produce meet production cost, but there is less of unemployment in general and we hope and believe that we are on the eve of much better conditions for our farmer friends. Furthermore there is a growing recognition of the injustice of our social system and an increasing effort made for a solution.

It is a time to count our blessings over. It is true that many of us, if not most of us, can turn and find something disagreeable to remember or some unhappiness in the year that is past. The writer finds only one year in the last five in which his family has not been invaded by death. The past year has seen the death of two relatives. But we have the wonderful assurance of the life to come, of the immortality of the soul and of the possibility of eternal life or life in the presence of God.

It is a time for us to count over the blessings of our family. "Whatsoever things are lovely, think on these things." If business or politics or our life work has not seemed to secure all we have hoped, we may still find cause to rejoice in the peace and happiness of the family life.

As a nation in the midst of turmoil we have to give thanks for the peace in our own country, and for the progress made in the disarmament conference of nearly a year ago. There has been industrial strife; there is a shortage of coal. On the other hand the winter so far has been unusually mild and there is, we believe and hope, a growing recognition of the rights of labor in the management of business and we hope also a growing sense of social responsi-

bility on the part of those who work with hands or head.

As a church we have to be particularly thankful for the peace of God that is with us, for his Spirit meeting with the Saints in many places, for the assurance we have of the onward progress of his work, and for the opportunity before the church to carry the message of peace and of truth abroad. We have as a people abundant cause for the giving of thanks unto our heavenly Father for physical bread and for the bread that is from on high. Let us not neglect on that day the assembling of ourselves together for the expression of our gratitude to God, as well as indulge in the feast of our harvest home.

The Word of Wisdom

(The following editorial, under the heading, "Hot drinks," was published in the HERALD for April 1, 1914, and is reprinted by request for the information of our readers.—EDITORS.)

We have been asked the following questions:

1. Does the term "*hot drinks*" appearing in the Word of Wisdom, Doctrine and Covenants 86:1, refer to tea and coffee?
2. Does the term "*hot drinks*" as used there apply to other drinks, such as "wheat coffee," postum, cocoa, and chocolate, not used or known at the time when the revelation was given?

There is no doubt in our mind that the term "*hot drinks*" was intended to include tea and coffee. True, the words *tea* and *coffee* do not appear, yet they are covered by the general term. In a similar way whisky and brandy are not specifically named, yet their use is discouraged under the clause which refers to "strong drink."

In a sermon in Nauvoo, May, 1842, Hyrum Smith, who at that time was presiding patriarch, formerly member of the First Presidency, said:

And again "Hot drinks are not for the body, or belly"; there are many who wonder what this can mean; whether it refers to tea, and coffee, or not. I say that it does refer to tea, and coffee.—*Times and Seasons*, vol. 3, p. 800.

Hyrum Smith was in an excellent position to know the understanding that the church had of the meaning of this revelation at the time when it was given.

So far as we know, his interpretation was never challenged by the early church or by any quorum or prominent leader of the church. It was consistent with the action of the church in Missouri in discouraging the sale of tea and coffee in the community. The following is from the minutes of a General Assembly of the church, November 7, 1837:

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco.—Church History, vol. 2, p. 120.

President Joseph Smith, who was "to teach those revelations which you have received," is on record as follows:

Tea and coffee are not named in the Word, but they are included in the sentence, "Hot drinks are not for the body or belly."—SAINTS' HERALD, vol. 49, p. 1170.

So far as we are aware, no quorum or leading church officer in the Reorganization has ever challenged this decision by President Smith. While he is not presented as an infallible authority, for we know of none such among the human membership of the church, he is by virtue of his office, calling, experience, and personal qualifications as good an authority as we know of on such a matter of interpretation.

Other Drinks

In regard to the second question, we do not care to attempt to lay down any dogmatic decision or ruling but will simply make some suggestions that may assist others in reaching a personal decision. In a recent sermon, one of the elders deprecated the tendency to demand many restrictive negative rulings and enactments designed to relieve the membership of the "wear and tear of original thought." We will leave a little room for original thought.

Tea and coffee were the beverages in common use at the table at the time when the revelation was given, and they were almost universally served hot. Evidently the term "*hot drinks*" was, to a degree, at least, merely a term of convenience used in referring to them, just as the term "*strong drink*" was a term of convenience used to designate alcoholic beverages of various kinds.

The Lord must have had some good reason for advising against their use. Was their high temperature the objectionable feature, or did they contain injurious elements? If we assume that the high temperature was the only objectionable feature, pinning our argument to the word "*hot*," as here used, that would leave us free under the terms of the revelation, as so construed, to use these beverages at a lower temperature. Yet iced tea and coffee contain the same objectionable qualities that science discovers in hot tea and coffee.

Besides being subject to adulteration by wicked and conspiring men, as indicated in the opening

paragraph of the Word of Wisdom, (a danger that has been reduced by recent legislation) both tea and coffee contain very objectionable elements—tannin in the case of tea, and caffeine in both tea and coffee.

Caffeine (formerly known as theine) is the alkaloid of tea, and is identical with that of coffee, guarana, mate and kola nut. It is closely allied to theobromine, the alkaloid of cocoa, and also to uric acid. In large quantities it is a poison, but in smaller quantities it acts as a stimulant. It exists in greater percentage in India and Ceylon teas than in those from Java, and is lowest in China and Japan teas. Tannin is a hardening and astringent substance, and in large quantities impairs digestion. Prolonged infusion increases the amount extracted.—Encyclopedia Britannica, Eleventh Edition, vol. 26, p. 479.

We are assured by eminent and reliable authorities that tea and coffee habitually used are injurious to digestion, heart action, and the nervous system. Hence the wisdom of the word of warning against them.

Drinks that have come into common use as table beverages since the Word of Wisdom was given must be weighed upon their merits. Those who regard the term "*hot drinks*" as largely a term of convenience, would not reject such drinks merely because of their temperature, but would inquire into their component elements.

It is evident that drinks made from home browned grains, such as "barley coffee" or "wheat coffee," to borrow common expressions, would not be subject to any suspicion of adulteration and would not contain deleterious drug qualities. It might be argued that the mere matter of temperature would not stand as an objection unless they were taken scalding hot so as to injure the tissues of the throat and stomach, and common sense would forbid such a practice in drinks as well as in foods. It is fair to state, however, that it is argued by some that all liquids taken hot have a tendency to relax and weaken the stomach, and that for this reason all such drinks should be avoided, and that this was the real intent of the revelation.

Patent drinks, such as Postum, might come under suspicion of adulteration unless put up by reliable concerns. The pure food and drug laws afford a welcome protection in such matters that was not had when the Word of Wisdom was given, nor for many years afterward. Manufacturers must now guarantee the genuineness of their food products. If these drinks are made of grain, with the addition of a small portion of molasses, as is guaranteed under the pure food act, in the case of Postum at least, they are in the same category with similar drinks made in the home. We have never known an analysis to disclose adulterants or injurious drug qualities in Postum and similar patent drinks, and anyone

may at any time analyze them, and if such are found, prosecute the manufacturers.

Chocolate and cocoa are of a different nature. They might be regarded as questionable beverages, even when the question of temperature is waived, and are condemned by some authorities because of the fact that they contain an alkaloid much like caffeine, though in smaller quantities.

Cocoa as a beverage has a similar action to tea and coffee, inasmuch as the physiological properties of all three are due to the alkaloids and volatile oils they contain. Tea and coffee both contain the alkaloid caffeine, whilst cocoa contains theobromine. In tea and coffee, however, we only drink an infusion of the leaves or seeds, whilst in cocoa the whole material is taken in a state of very fine suspension, and as the preceding analysis indicates, the cocoa bean, even with the fat extracted, is of high nutritive value.—Encyclopedia Britannica, Eleventh Edition, vol. 6, p. 630.

While the presence of theobromine in cocoa and chocolate is to their discredit, unlike tea and coffee they are to be credited with high nutritive value as an offset to the bad qualities mentioned. They are very nutritious, and according to one authority nine tenths of their entire bulk is absorbed in the digestive tract. Tea and coffee have no food value whatever; they are stimulants.

The ideas suggested in our consideration of question number two may be taken for what they are worth. We have not set down ready-made conclusions but have merely essayed to present some thoughts that may assist others to reach common sense conclusions for themselves.

ELBERT A. SMITH.

Agnostics

The testimony of one who knows and has seen is worth a regiment of those who do not know.

Some years ago the question was propounded, Is spiritual experience a matter which belongs to a few, this assurance of the existence of a God that you and my grandmother have, or is it something that is latent in all mankind? We answered clearly, It is the latter. The divine spark is in every man. The reason why it is not manifested with some is because it is dormant, has not been developed.

The illustration was then used that if it came to eating a Thanksgiving dinner you would rather that your grandmother baked the pies and roasted the turkey than you, would you not? To this he affirmed. He has spent years in college studying certain prescribed courses. Concerning that which he has studied he knew much more than did his grandmother but she knew much more about some things than he. Among other things she had studied the Word of God, had read it frequently, if not daily.

She had prayed night and morning and between times on occasion. She had sung the hymns of the church; she had desired to find God, to know something about him; and her seventy years of study had not been in vain.

Agnosticism is one of the most remarkable things of this or any other age, not alone that a man does not know, but in the attention paid to the agnostic. A man who says he is an agnostic simply indicates at once that he knows nothing about God. Why not accept him at his word? If he knows nothing about God, however well informed he may be in other subjects he is not a good teacher or a good leader in that particular.

If a professor of Greek should affirm before his class that he knew nothing about wireless telephony, in fact that he knew very little if anything about electricity, they might consider him an old fogey, they might pity him in his ignorance while respecting his knowledge of Greek, but they will not follow after his ignorance. If an electrical engineer or an instructor in physical science should state that he knew very little about biology, they would simply note the fact of his ignorance, and would not pay serious attention to anything he might say on the subject. But if he affirms himself an agnostic, though he be a geologist, an electrical engineer, a civil engineer, or a professor of mathematics, they at once open their eyes and ears, and because he knows more concerning these departments of human knowledge they are ready to reject the teaching of father and mother and minister and depart from and call in question the Christian religion and the church. This is the one instance in which ignorance is glorified, and to our astonishment this glorification is offered in our institutions of learning.

A man who knows any subject is worth more than a considerable company of men who do not know. This is true regardless of what may be his particular department of knowledge.

The story is told of a colored man who was up for stealing chickens. They told him he had better plead guilty for they had ten witnesses who had seen him steal chickens. He at once replied, "Why, I will bring you a hundred who have not seen me."

We at once recognize the absurdity of that answer. A hundred men who did not see him steal a chicken are not to be compared with one man who is an eyewitness, who saw him and knows that he did steal the chickens. The same is true in logic and common sense. One man that knows is worth a regiment of those who do not know.

Now we have in the word of God a multitude of witnesses, men who have written down their experience and assure us that they have received the knowledge of God. This is confirmed for us by the

experience of men in our own age of the world. Joseph Smith and Sidney Rigdon, two of the witnesses of to-day, add, "After the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives, for we saw him."—Doctrine and Covenants 76: 3.

Men now dead, our forefathers, have borne similar testimonies through vision, through inspiration, through the visitation of angels. Joseph Smith relates as do the two who were with him, their experience at the dedication of the Kirtland Temple. He has related his experience when he went into the woods to pray as a boy, nor is he alone. He was associated with other witnesses who knew the work was of God.

To-day we possess other living witnesses, men and women who have received that assurance. We respectfully submit that the testimony of one who has weighed and considered, who has thought and studied and prayed and who knows, is worth more than the testimony of one and a half billion if they were brought into the court of justice who do not know anything about this particular subject. We are not confronted with a lone witness, but rather with a multitude of witnesses, men who have left their written testimony, men who are living and who are able to bear their oral testimony.

It would seem that it is time that agnosticism should no longer be respected. We may view it with pity; we may view the agnostic with sympathy, we may direct his steps to the path or source of knowledge and in all brotherly love seek to teach him that he also may know; but so long as he does not know God, so long as he is ignorant of the moving power of the Spirit of God, however great may be his wisdom in secular affairs, his advice in the realm of religion is worth no more than that of any other ignorant person.

S. A. B.

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We are very anxious to increase the subscription list of our church periodicals, and it seems to us that a more appropriate gift could hardly be made for Christmas than the *HERALD*, *Ensign*, and *Autumn Leaves*. This is a gift that acts as a reminder of our love all through the year.

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Will God Hear Us To-day?

This question is before the world now as it was in the days of Jesus.

The Inspired Version of the Holy Scriptures throws much light on certain passages in the Sermon on the Mount, and especially does it make clear that which is recorded in the King James Version in Matthew 7: 6-12.

In the Inspired Version this reads:

"Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. For the world cannot receive that which ye yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you. Say unto them, ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened. And then said his disciples unto him, they will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear. And they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered, and said unto his disciples, thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? Or what man is there among you, who, if his son ask bread, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?—Matthew 7: 9-20.

We note here first that the saying is to the world, "Repent for the kingdom of heaven is at hand." The succeeding verses do not imply any secret mysteries which cannot be attained by an effort to understand God. They do not involve secret chambers, passwords, or grips, but the mysteries of the kingdom are only those that require the eye of faith in God, the pure heart, to receive. Hence the command is to ask of God.

To this we note the disciples replied, "They will say unto us, We are righteous and need not that any man should teach us. God, we know, heard Moses and some of the prophets but us he will not hear." They will say, "We have the law for our salvation and that is sufficient for us."

This describes the condition of the world as Jesus found it when he came; it also, with very slight changes, describes the condition in the present age of the world. Men are still saying, "We know that God heard Moses and the prophets and that he heard the disciples in the days of Jesus, but he does not give revelations to-day. We have the New Testament, the Bible, for our salvation, and that is sufficient for us." They will even refer to the 18th verse of the 22d chapter of Revelation, though any careful student knows that this says only that men shall not add, and does not prohibit God from manifesting his love to his children. Similar passages are found in Deuteronomy 4:2, and elsewhere. If this prohibited the reception of revelations from God now, it would have prohibited the receiving of the prophets by ancient Israel, let alone the New Testament.

In the second place the book of Revelation was not certainly included in the canon of the new Scriptures probably until the fourth century. It was accepted by part of the church, but not by all. When it was inserted it was included in different places in the canon. Its placing as the closing book of the Bible was not finally determined until the close of the fourth century A. D.

Therefore these words in the end of the book of Revelation could only refer to that book and could not refer to the book of books, the Bible, as a whole.

But in the third place, those who are acquainted with biblical criticism and biblical history, as can be seen in the article, the Bible, in the Encyclopedia of Religion and Ethics, know that the early Christian church did not at that time think the canon was necessarily closed. The church did not understand when John wrote this book, that it was the last to be received by them.

The old Jewish church continued to receive the word of the prophets and to include these words in their canon of scriptures. They did not come quickly to the conclusion that there was nothing else, but when after Malachi some hundreds of years elapsed with no further revelations, then this saying arose among them that "God had heard the prophets and Moses in ages past, but us he will not hear." The old Jewish church determined their canon by the acceptance and vote of the people. It was presented to them for their consideration both by Moses and again by the later kings.

So with the early Christian church, they continued to look for revelations. But when they recognized that nothing written by the early Christian fathers was to be compared with that which had been received and presented in the first century by those

who lived in the age of the apostles, then in time they too came to say, "God heard Moses and the prophets, but us he does not hear. We have the writings of the apostles given unto us and that is sufficient for us." But this sufficiency was an after-thought, when they came to realize that they were no longer receiving the revelations of God. For with all the efforts of their learned men, not one was writing anything with sufficient inspirational value to compare with that which appeared in the New Testament canon.

The test of the Old Testament was its inspirational value; the test of the New Testament was the same. Jesus, then, answered for the Jews, for the later Christian church, and for the church to-day, and answered clearly and logically as follows:

Then Jesus answered and said unto his disciples, thus shall ye say unto them. What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? Or what man is there among you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?—Matthew 7: 16-20, I. T.

There is the logic and reason that applies to the Christian church to-day as much as it applied to the Jews in the days of the Master. S. A. B.

Courses of Study for Young People

In this issue of the HERALD appears a joint announcement recommending the advanced courses of study which have been previously outlined in the Religio Quarterlies during the past two years. These courses of study are prepared for young people and adults. They furnish outlines to assist in the study of certain textbooks or subjects of general interest. There is no reason whatever why these quarterlies should be used only when first published. In fact, it was impossible to use most of them fully at the time of publication, because they contain two courses of study while any one class could take up only one course at the time.

The price is ten cents a copy. Many of them, it will be noted, furnish two outlines, each outline sufficient for a three months' course of study. Advanced classes either meeting during the ordinary Sunday school hour or some other hour on Sunday or some evening hour or afternoon during the week, whether composed of young people or adults, whether composed of men or of women, or of both, can well consider them for their course of study.

Since the Religio has been merged into the church

the purchase of these quarterlies does not so much help the young people as it helps the church itself so far as the finances are concerned, while the benefit to those who purchase is measured entirely by the time and thought given to the study.

Elder A. V. Closson

On the afternoon of Thursday, November 23, Elder A. V. Closson fell from the roof of a house near Independence where he was doing some work and was found upon the ground with his neck broken. The cause of his falling is not known. He was dead, however, when found.

At the funeral service held at the Stone Church Sunday afternoon, the members of the high priests' quorum in Independence and vicinity met in the basement and then formed in front in two lines for the funeral procession to pass through. They attended the services in a body, as Brother Closson has been for more than twenty years a member of that quorum.

Brother Closson entered the missionary work of the church as early as 1895 and has been continuously in service until quite recently. For the first ten years at least his work was exclusively in Wisconsin, first as an elder, then April 14, 1897, he was ordained a seventy and on the 19th of April, 1900, a high priest. In 1896 he was secretary of the Northern Wisconsin District and also acted as president of the Frankfort Branch. In the last fifteen or sixteen years of his missionary work he traveled rather widely, being appointed in local capacity to the Mobile District, then Kentucky and Tennessee, Spring River District, the Spokane District with Spokane objective, the Portland, Oregon, District, the Pittsburgh District, Utah, the Virginias, and Southern Missouri.

New Publications

As the Christmas season approaches our attention naturally is turned to the Herald Publishing House catalogue to see how far our Christmas gifts may be supplied from our own church institution.

But to the catalogue of December, 1921, there are to be added a number of new books.

Last December Square Blocks, a book of sermons by President E. A. Smith, was issued just before Christmas. Also the Vineyard Story by Estella Wight and The Story of the Plains by Eva Bailey Short. These three, while published shortly before Christmas are announced in the catalogue.

During the past year (though not in the catalogue) we note the following books have been issued: Timbers for the Temple, by Elbert A. Smith, is

just off the press at \$1.25 per copy. This story was printed in *Autumn Leaves* and was then very much enjoyed. Many of those who read it there have desired to have it in book form, and this desire is now fulfilled, while those who have not read it in the original publication, now have an opportunity to secure it.

Another book recently published is *A Reasonable Service*, by Grace Baughman Keairnes, also quoted at \$1.25. This story was recently completed in *Autumn Leaves*. All that is said above might be repeated here, as many have desired also to have this story in book form. Either of these books or both of them make an excellent Christmas gift.

In the Birth Offering Series we note two volumes published during the year, *Sleepy Hour Stories*, and *Homespun Rhymes*. Each of these volumes is sold at the price of \$1. As the title indicates these are distinctly books for children and for the parents of children.

These new volumes are of course in addition to all of the regular publications, the books announced in the last catalogue of the Herald Publishing House. If your library of church books is as yet incomplete here is your opportunity to add a book or two. If the library of your loved ones has not yet been completed with the regular church books here again is your opportunity to honor the Christmas season.

A Challenge of Righteousness

The Psalmist tells us: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalms 37: 25.) We have seen the righteous seeming to have a hard time. They sometimes speak of their numerous trials. But weigh it well, have you ever seen their children beg bread? The righteous may not be the richest in worldly goods, but he who does his duty has the protection and blessing of God.

We note in *Money, the Acid Test*, by David McConaughy, the following which we extend to our readers for consideration and answer:

A prominent Pennsylvania manufacturer tells me that in his youth he heard a Friend at a meeting house near Philadelphia throw down a challenge which he declared he had made publicly hundreds of times without contradiction. My friend, likewise a Friend, took it up and has continued to repeat it for a quarter of a century and more with the very same experience. It is this: that no one has ever failed to prosper in material things who has faithfully put to the test this word of God: "Honor Jehovah with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Proverbs 3: 9, 10.)

Can you cite any exception to the fulfilling of that promise? Are you yourself putting it to the test and, if so, with what result? (Page 187.)

ORIGINAL ARTICLES

The Resurrection of the Dead Is Assured

Funeral sermon of Annie I. Fairhurst, preached in Independence, Missouri, February 5, 1922, by Ralph W. Farrell.

And after two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.—Mark 14: 1-9.

Anointing of Precious Ointment

The scriptural picture before us is gripping in its heart interest, and one that we can well afford to gaze upon in connection with the funeral service we have entered at this hour. On the one hand is Jesus, forsaken by his friends and spat on by his enemies. He is caught in the clutches of a maddened mob; abandoned by his relatives, save that one who never ceases to cling to the most forsaken child of earth, his mother. It is just before the hour of his betrayal by Judas Iscariot; the chief priests and scribes are plotting how they can take him by craft and put him to death. The Lord is fully conscious of these things, as he sits at meat in the home of a despised leper.

On the other hand is a poor, weak woman, with little influence and less means. She enters this home of the unclean and approaches the side of her Lord. She does not understand the philosophies and theologies that surround her; she can plan no release, speak no word of justification; but in her soul she knows that something is terribly wrong, and though the tragedy is too deep for words, yet she can love—she can give of her heart's best affection. She reads sorrow and loneliness in his benign face; she feels that he is hated by those who are jealous of him; that the finger of scorn and ridicule is pointed at him by those too small in mind to understand him. Carefully she takes from the fold of her dress an alabaster box of ointment of spikenard, very pre-

cious—ointment which had probably been saved for her own burial—and she breaks the box and pours its contents upon the head of her Lord and Savior. Oh, it was wonderful! She saw no future in it—it seemed so little to her. But Jesus saw an eternity of meaning in the deed—for she had done what she could!

And the Lord said: "Verily I say unto you, Wheresoever this gospel is preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

"She Hath Done What She Could"

We have, lying in state before us to-day, comparatively another unknown woman, but one to whom can be applied, without any qualification, the words of her Lord, "*She hath done what she could.*"

Just as the orb of day pushed its way above the eastern horizon, on Saturday morning, February 4, the spirit of Sister Annie Fairhurst left its body and returned to God who gave it. And we meet to pay our last respects, in a public way, to her memory. And it is well that we do this, in order that we may draw from death valuable lessons for life. But not to express undue sorrow; rather to rejoice because a soul has winged its flight back to the presence of God.

I have not concerned myself with the routine items of birth and life and minor experiences of this sister. It suffices us to say here that a person of her character of holiness has been a Christian all the days of her life. But it is due her to state that at some period of her earthly existence she heard the teachings of the restored gospel, and believing them to be in harmony with the pattern left on record in the New Testament, she joyously embraced those commandments and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints. And to the covenant made at the waters of baptism she remained faithful unto death, and at his appearing will receive a crown of life, promised to the children of Christ, and he included her when he said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2.)

These words of Jesus open to our understanding three things—a going, a coming, and a time between. Of these three periods we shall speak briefly at this time.

Bible Views on Death

We must all, sooner or later, face the mystery of death. All that are born must die, passing through nature up to God. Our sister has penetrated the veil—she has passed over the river of death to where the ocean of life is still. She knows now. But she

did not doubt before; she trusted God and he walked with her through the valley and shadow. Hers was the death of the righteous. She did not fear. I know this, for I talked with her in the last hours. But where did she go? Millions have asked the question, when all the time the answer has been recorded in the Book of books. Let us consult the record.

Many years ago, standing out against the darkness of the heathen world, a believer in God, with pen in hand, wrote the words which have challenged the materialist: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecclesiastes 12: 7. And a little before he wrote, "Who knoweth the spirit that goeth upward?" differing from the spirit of the beast which goeth "downward to the earth." (Chapter 3, verse 21.)

So Jesus said to the repentant thief on Calvary: "Verily I say unto thee, To-day shalt thou be with me in paradise." Surely the Lord of glory knew, and so did Paul, who had a "desire to depart and be with Christ." (Luke 23: 44; Philippians 1: 23.)

And from the book which our sister loved to read, I take these comforting words given by Alma: "Now concerning the state of the soul between death and the resurrection. Behold, it has been made known to me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow."—Alma 19: 42, 43, 44.

And John the Beloved also writes of the time between: "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." And with this statement agree the words of Moroni, "I go to rest in the paradise of God." (Revelation 14: 13; Moroni 10: 31.)

Thus is set before us the testimony of the scriptures. And who among us will deny that which gives comfort to the longing soul of man? Who can believe that death ends all? But of what does this rest consist? Is it a state of unconsciousness; a sleep from which there will be no awakening? or a sleep that will be interrupted only by the resurrection of the body? In the light of the Word of God, we must believe that the intermediate state is one of consciousness. Paul, with mind illuminated by the power of the Spirit of God, and with a testimony born of the Spirit, settles forever this question of

paradise and its state. Listen while he speaks to us: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; . . . God knoweth;) such a one . . . caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Corinthians 12: 2-4.

He not only tells us that in paradise there may be heard things of which the tongue cannot speak; but also that man—the inner man—may exist out of the body and be caught up to paradise. And of these joys ineffable, Jesus speaks when he tells us that the poor suffering beggar died and was "carried by the angels into Abraham's bosom," where he was "comforted." (Luke 16: 22, 25.) So the Prophet Isaiah speaks of the righteous being "taken away from the evil to come," to that place "where the wicked cease from troubling and the weary are at rest." (Isaiah 57: 1; Job 3: 17.)

Being "With Christ" in Death

This place of comfort, peace, joy, could hardly be called simply a sleeping place. If Paul were to sleep between death and his resurrection, it would matter little to him whether he was "with Christ" or not. Ah, no; this abode of our sister's soul is one of conscious happiness and probably of service, although of this latter phase of spirit existence we cannot authoritatively speak. Those fingers, once so tired from constantly sewing for an honorable living and to provide sufficient means to care for her in her declining years, are not now playing on a golden harp; yet her individuality has been retained, and in that place of glory is the personal spirit of Annie Fairhurst, just as distinct from all other spirits as was the spirit of Abraham who lived in paradise and received Lazarus.

This belief in continuity of life is so strong, so deathless, that the bravado of infidelity trembles and disappears at the grave. Robert Ingersoll, gazing into the ashes of his brother's coffin, cried through a mist of tears that were breaking his heart: "In the night of death Hope sees a star, and listening Love can hear the rustle of a wing."

Oh, thank God for this hope of immortality! It parts the clouds of gloom, puts a smile on the face of death, softens the misery of parting from loved ones, and sits like an eternal rainbow of promise in the sky of memory. And this is made possible through the atonement of the Lamb of God. Twenty hundred years ago there came out of the little town of Bethlehem a Being—we dare not call him a mere man—who took up the challenge of death and answered it. His name was Jesus Christ. He solved the world's greatest problem. With the golden key of authority he unlocked the grave and came back from that undiscovered country. He touched the

harp of life and created deathless music; and with the voice of God earthquaked the centuries and left his shining footsteps in space when he said:

"I am the resurrection and the life: he that believeth in me shall never die."

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marble play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—Whittier's "Snowbound."

But this "unclothed" condition, this separation of spirit and element is not to last forever. Hundreds of years before the victory of Christ over death and the grave, the Psalmist had a glimpse of the reality of the resurrection, and he said: "My flesh shall rest in hope." (Psalms 16: 9.) And Job, lip-deep in the desert sand, called to enact the tragedy of the human race; Job, the deserted, the stricken one, sees in the dark night of his misery that Star of Hope. And he longs that the testimony which he is about to give might be written in a book. (And it is wonderful that that testimony has been preserved in writing for hundreds and hundreds of years.) "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19: 25, 26.

Centuries later, Paul catches the same vision, and cries out: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4: 16.

And John the Beloved informs us: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20: 6.

Resurrection the Hope of the Saints

The resurrection of the dead, or from the dead, was the hope of the saints in all ages of the world. Throughout the entire Bible we catch glimpses of this doctrine. Abraham accounted that God was able to raise Isaac from the dead. (Hebrews 11: 19.) And it was this hope that inspired him to make the sacrifice. Joseph expressed great concern that his body be preserved. And one translation of the Bible tells us that he was embalmed, the Israelites believing as did the Egyptians of that day that the spirit would return to the body in the resurrection. Of the testimony of Job we have spoken. Ezekiel saw more than a figure in his recital

of the resurrection of Israel: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezekiel 37: 12. Isaiah, not one whit behind in his fervency of belief in the resurrection of the dead, speaks thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26: 19. Daniel points to the time: "And many of them that sleep in the dust of the earth shall awake . . ." (Daniel 12: 2.) But why need we multiply these teachings of the prophets, for they are summed up in the example of the faithful women who, says the inspired writer, "received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain a better resurrection." (Hebrews 11: 35.)

It was that she might obtain this "better resurrection," this "first resurrection," that our sister lived, faithful unto death, and died firm in the conviction that she should come forth at the sound of the last trump to meet her Redeemer and reign with him a thousand years.

Where is she to reign with him? Let the Scriptures answer. Daniel is speaking: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Job: "I know that my Redeemer liveth and shall stand at the latter day upon the earth." The Psalmist: "For evildoers shall be cut off: but those that wait upon the Lord shall inherit the earth." John: "And they sang a new song. . . . we shall reign on the earth." Jesus: "Blessed are the meek: for they shall inherit the earth." (Daniel 7: 27; Job 19: 25; Psalms 37: 9-11; Revelation 5: 9, 10; Matthew 5: 5.)

Can anything be more conclusive than this? It was plain to her. In the resurrection of the just she will come forth, with a glorified body, made immortal by the touch of God's power, and reign with him and other redeemed souls on the earth made beautiful by Christ's presence.

So it all comes back to us again to-day—that scene in the house of Simon the leper; and the fragrance of the precious ointment comes to us over the silent centuries as the scent of new-mown hay over dying fields. And we see, in the stead of that unnamed woman of Bethany, our sister who has just passed from us; she has done what she could and the very Lord of heaven could do no more. And in return for her devotion to him he has anointed her by the spirit of assurance for her burial. Anointed her not because she was a famous person known world-wide with a great monument ready to be placed over her

grave, with millions of dollars to be distributed to her relatives. If such had been the case, these pews would not hold the people who would clamor for admittance. But anointed her because she was far greater than all this—greater because she was a true Saint. It is worth that counts, not popularity.

Religion Not a Theory but a Life

Religion is not a theory, not even a practice only, but a life, and for a Christian, a life of love and loyalty to Jesus Christ. And in one sense, man is not so much what he thinks nor what he says, and not always what he does, but what he loves. And she loved her Lord and showed that love by keeping his commandments.

To those who mourn the loss of this relative and friend, we give the message of the great Maine poet, whose heart, too, was torn by suffering:

Be still, sad heart; and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall;
Some days must be dark and dreary.

And for us all we have a message from England's great poet:

Sunset, and evening star, and one clear call for me.
And may there be no moaning of the bar, when I put out to sea.

But such a tide as moving seems asleep, too deep for sound or foam,
And that which draws from out the boundless deep, turns again home.

Twilight, and evening bell; and after that the dark.
Oh, may there be no sadness of farewell when I embark;

For though from out this bourne of time and space the flood may bear me far—
I hope to see my Pilot, face to face, when I have crossed the bar!

Let them ask whether psychology had invalidated the teaching of the New Testament. Let them try to imagine the apostles as deceived men. To do that they must eliminate the supernatural from the overwhelming psychical experience of the day of Pentecost, and put that experience down as an instance of crowd psychology. After Christ's death the apostles met together; they made themselves believe that the power from on high had come. After that they went forth and started a movement which proved itself a regenerating force in the world, and laid down their lives for the sake of it. How they were going to explain on naturalistic grounds the experience which turned Paul the Persecutor into Paul the Apostle he did not know. Psychology was a help to the understanding of natural processes, but with the ultimate cause psychology as such had nothing to do.—Doctor Lait, in London *Daily Telegram*, October 11, 1922.

"I Told You"

By E. O. Clark

Four short stories for the benefit of members and near members of the kingdom.

No. 1—About Mr. Worldly

Mr. Worldly was a man highly esteemed and respected by his friends and neighbors. He was honest, industrious, liberal in his benevolences, and of sympathetic, kindly disposition. He heard and believed in the gospel as preached in its fullness and purity, but did not obey. His faith was of the passive kind.

He loved to be popular, and this love of the approbation of his fellows was stronger than, and prevailed over, his desire for the approbation of God.

His pride in this respect kept him out of the church. If he obeyed the mandates of his reason and judgment and united with the church, his friends would desert him, acquaintances would shun him, coolness would pervade the atmosphere where cordiality had hitherto prevailed, excepting when among the little handful of people, ostracized and despised, who constituted the children of light in that community; and this seemed too hard for him to bear, so he decided to reject the invitations of God's people and the gentle, loving promptings of the Spirit, to obey.

By and by Mr. Worldly died. He was ushered into the presence of God to answer or give an accounting of his deeds and misdeeds.

The Book of Life was opened, but Mr. Worldly's name was not there. Mr. Worldly was seized with indescribable fear, and in desperation he began to plead; but the Great Judge said:

"I told you, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter nor see the kingdom of God,' and you deliberately refused. I also told you that 'whoso would not forsake everything which might stand in the way of his obedience to my law, could not be my disciple.' This also you spurned; and now, after indulging your pride and vanity, and disregarding my will while you were on earth, you plead to be rewarded for deeds you never performed, and to escape the consequences of misdeeds which I warned you would surely follow. I told you my laws were fixed and eternal and could not be changed; and now you virtually ask me to repudiate my own word. 'Depart from me, ye never knew me.'"

No. 2—About Mr. Demas

Mr. Demas was a man who had heard and obeyed the initiatory principles of the gospel, but who loved worldly pleasures. At first he attended church services quite regularly and tried for a while to enjoy

the pleasures of the world and the Spirit of the Lord which was in the Saints' meetings, too, but soon found that this was impossible; for as he indulged in these worldly pastimes and amusements his interest in spiritual things waned, until services at the church seemed very dull and uninteresting, and so his attendance became more and more intermittent and infrequent until it ceased altogether. He found pleasure only at the lodge, the club, the movie, the theater, and finally these were not enough, and he drifted to the bowling alley, the dance, and the pool room. Then came the use of tobacco, the sipping of liquor, and the card room.

The teacher and deacon visited him and tried in their humble persuasive way, to get him to see the folly of his actions. The elder and priest also called on him, and in a loving, brotherly way, tried to convince him of his errors, and persuade him to forsake them.

At first he accepted their efforts to reclaim him, in a kindly way, and came to church a few times, but having been up late at night almost every night during the week, especially Saturday night, he was very tired and sleepy when in the service on Sunday, and therefore the service was not only dull to him, but actually boresome. He felt that it would be better for him to be at home on the sofa recuperating from the "good times" he had enjoyed so much during the week; and then, he wanted to attend the ball game in the afternoon. So finally Mr. Demas informed the church officers that they need not call on him any more, and to take his name from the church record.

One day Mr. Demas fell ill. He grew rapidly worse, and in a few days was dead. His spirit stood in the presence of God, naked and destitute of that which would commend him to divine favor and clemency. The recording angel immediately read his life's record, and as he did so his face bore a look of sadness; and a shadow seemed to spread over the face of even the Great Judge. Mr. Demas stood quaking before him with unspeakable terror.

In dispassionate but sorrowing tones the Great Judge addressed him thus:

"I told you in my Scriptures and through the mouths of my servants whom I led and prompted by my Spirit to teach you, 'that the friendship of the world was *enmity* with God; whosoever therefore would be a friend of the world was the enemy of God.'

"I also told you that, 'to be *carnally minded was death*; but to be spiritually minded is life and peace. Because the carnal mind is *enmity* against God: for it is not subject to the law of God, neither indeed can be.' You were fully informed as to this fact both by precept and experience; yet in spite of all

this, you deliberately rebelled against the spiritual and chose the worldly and carnal. In fact, your acts defied both the law and the lawgiver. In doing so, you have left me but one course to pursue, and that is to pronounce upon you the dreadful sentence of *death*."

Heavenly music which had been flowing in indescribably sweet and soft cadences throughout the royal court, but in which could easily be detected a strain of sadness and pathos, suddenly ceased. A solemn hush, indeed an awful silence, fell upon all, and the hosts of heaven stood with bowed heads while Mr. Demas was escorted to the place he had prepared himself to occupy.

No. 3—About Mr. Mammon

Mr. Mammon was a man who also heard and accepted the true gospel, but his obedience to its principles was not complete and full as it should have been. He disregarded the fact that there were forfeiture clauses and stipulations in the gospel covenant.

He attended services quite regularly, was active to some extent in church work, bore frequent testimony in prayer meetings in which he usually exhorted the Saints to faithfulness and diligence. He was well to do, belonged to a popular fraternal order, and was very prompt in meeting all the dues and demands of the same. But Mr. Mammon was selfish; that was his greatest weakness; he would not part with his money unless there was some immediate and visible benefit to himself; therefore he had paid no tithing; his name was not on the bishop's ledger; and he had contributed but very little towards the local needs and expenses of the church, and that gingerly. He left the financial burdens of the church for others to carry.

One day while driving home in his auto, his car was struck by a fast train on a railroad crossing, and he was instantly killed. He stood in the presence of his Maker. The recording angel read his life's history. Mr. Mammon was smitten with a consuming fear. He began to plead, but the Great Judge said:

"What excuse have you to offer for neglecting to honor the temporal laws of my gospel? You were well acquainted with them, and you knew that *I had told you*, 'If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall with the wicked, lift up his eyes in hell, being in torment.' I must needs be true to my word, therefore you must go to the place appointed and there await the second resurrection."

Selfishness had wrought this terrible disappointment to Mr. Mammon.

No. 4—About Mr. Faithful

Mr. Faithful was one of God's noblemen; he heard the gospel, believed it, and unhesitatingly obeyed it. He loved the good will of his friends and neighbors, but his first and greatest concern was for the good will of God. After having found the kingdom of God, the uppermost thought in his mind was to build up the kingdom of God and to establish its righteousness.

He kept himself unspotted from the world, made annual inventories of his belongings and filed them with the bishop, and kept his tithing paid up, although he was by no means wealthy. He was generous in his contributions to local church work and needs, and was always solicitous of the welfare and needs of missionaries who came into the community. He was cheerful and congenial in all that he did; was thoughtful and considerate of others' welfare and feelings; belonged to no fraternal societies or clubs, for, said he, *God has told us*, that we must "love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our strength, and with *all* our mind"; and also, "ye cannot serve two masters"; and again, "either make the tree *good* and his fruit *good*; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." You see, said Mr. Faithful, there is no neutral ground upon which to stand. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." We should either be cold or hot, for God hates a lukewarm person, and says that he "will spew them out of his mouth." Therefore I cannot afford to *divide* my heart, *divide* my soul, *divide* my strength, or *divide* my mind between God who wants *all*, and the world or worldly institutions. Myself and all that I have are freely and unreservedly consecrated to his service.

Mr. Faithful fell ill. Serious symptoms soon developed, and his family became alarmed. The elders were sent for and responded promptly and administered with true and deep brotherly solicitude, but Mr. Faithful received only temporary benefit. He had been sick before and had been wondrously healed and blessed; but this time the conviction seemed to settle itself upon all that Mr. Faithful's time to depart this life had come. Friends, neighbors, and brethren were astonishingly plentiful and constantly at hand to render any assistance possible, and to encourage and strengthen the family for the soon-coming ordeal of separation.

Mr. Faithful died. He was ushered into the presence of the Great Judge. The face of the recording angel beamed with joy as he laid Mr. Faithful's life record before the Great Tribunal. As he did so, the face of the Great Judge seemed more glorious than usual. Other angels gathered near with radiant

P A S T O R A L

Helpful Counsel to New Members

A pleasingly arranged eight-page booklet has come to our desk from Orval L. Thompson, then in Maine, now of Graceland College. It is entitled "Helpful suggestions for the Saint of God." The cover page bears a picture of Elder Thompson. The body of the booklet is written for new converts to the faith and reads as follows:

Dear Saint: As the one who has acted as the instrument in the hands of God of inducting you into his fold and kingdom, I naturally feel a deep personal interest in you and your success as a Saint of God. And I herewith submit some suggestions which will serve to aid you in your endeavors to be a true child of the heavenly Father. Remember it is the daily practice of Christian duty that makes a strong Christian.

Prayer

Without this you can never hope to succeed as a child of God—a true Saint. It is the key that unlocks the heavenly storehouse where you draw the heavenly influence, that will fill your heart with sunshine, and keep you near the Master. Pray often. Try to pray intelligently and from the heart. Make prayer one of your habits in the general routine of each day. (Luke 11: 1; Luke 18: 1; 1 Corinthians 14: 15; 1 Thessalonians 5: 17; James 5: 16.)

Habits

Remember in taking the sacred step you have, you should be changed: 2 Corinthians 5: 17; Ephesians 4: 22-32; Colossians 3: 2-10; Colossians 3: 25; Ephe-

countenances, eager to welcome the new and worthy fellow servant; and the Great Judge said, as his arms were outstretched toward Mr. Faithful:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

As these gracious words came from the Lord's lips, Mr. Faithful was filled and thrilled with unspeakable joy; but he could not quite understand why he should be given credit for so many good deeds, and so he asked the Lord—"When did I do all this?" and the Lord said:

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

sians 6: 10-18. Your heart being changed, you will show it by your conduct in both word and action. *Swearing* is an obnoxious habit. (See Matthew 5: 34-37.) *Lying*. (See Ephesians 4: 25; Revelation 21: 8.) *Strong drink*. (See Leviticus 10: 9; Proverbs 20: 1; Judges 13: 4; Isaiah 5: 11-22; Daniel 1: 8; Luke 1: 15; 1 Samuel 1: 15.) Doctrine and Covenants 119: 3 says, "Be not addicted to strong drink in any form." Section 119: 3 says, "Avoid the use of tobacco"; again, section 86: 1 says: "Tobacco is not for the body."

Dancing. See General Conference Resolutions, Number 317: "Resolved, that the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice as being one likely to lead their minds from Christ and his gospel." Number 377 has this precept as the stand of your church on both card playing and dancing: "Resolved, that we consider the practice of dancing and card playing as unbecoming true Christians and should be avoided by all Saints." All habits should now be laid aside that are questionable in character. Remember you will be watched by both God and men. The influence you send out from your life will determine the amount of good you do for others and yourself.

Study

Read often from the Scriptures. Study the books of the church. You will be called upon from time to time to give an answer for the hope within you, and the reason why you are a member of your church. (See 1 Peter 3: 15; John 5: 39; 2 Timothy 2: 15; Doctrine and Covenants 85: 36; 11: 10.) Prayer and study and faith drive away discouragements.

Church

Meet as often with the brothers and sisters in your church as possible. Association is a power also that assists in our Christian experience. You can receive much strength from your brothers and sisters of the church. (See Hebrews 10: 25.) Also go to church not only for what you can get, but go also for what you may add to the service, by presence, prayer, and kindly greeting. If you are not in close touch with your own church, attend another. Do not be narrower than the Lord wants you to be. Manifest a Christian spirit toward all.

Testimony

You will meet at times in social services where prayers and testimonies are given. Go into the spirit of the service and with determination to add your testimony, however feeble, to that of others. Never fear to speak for your Savior wherever you may be. If you bear testimony often you will find yourself

growing more efficient in speech; it will teach you to stand up before an audience and say what you want to say. It may be hard at first, but keep at it. You will succeed; you will grow strong spiritually and your effort will strengthen others as well as yourself. Remember it isn't always the lengthy testimony that is the best. (See Matthew 10: 32; Luke 12: 8.)

Helping Others

Remember selfishness shows that we have not the Spirit of Christ in us. The ambition of every true child of God is to help some one else. (See Ephesians 4: 32; Matthew 5: 16.) Help others as you would like God to help you. The best way that you can show your love for God is by being kind to his children. Be ready to lend a helping hand to any who may require it. Be cheerful. Happiness is one good sign of Christ within. Make smiles for others but be careful that you make them in purity. (See 1 Peter 3: 10-12.) Try to think kindly of others. (See Philippians 4: 8.) Don't be distant with your brothers and sisters in the church. Treat them as you would one of your own household. They are your brothers and sisters. (See Galatians 6: 10.)

Tithes and Offerings

The spread of the gospel of salvation in the world is dependent upon the consecration of the children of God. Help, therefore, all you can. By this you may be the means of saving many souls. Tithing and offerings, like all other things of God, are voluntary with you, so far as man is concerned, but God asks us to help cheerfully. Our tithes and offerings go to keep the missionary in the field, help the poor and needy, and thus do the work of God. (See 2 Corinthians 9: 7; Malachi 3: 8-10; Hebrews 7: 1, 2; Genesis 28: 20-22; Romans 15: 26; 1 Corinthians 9: 6-15.) The Lord does not require you to distress yourself, but just do what you can, and what he asks of you.

Companions

Keep good company. Do not seek companionship of those who are unworthy. Yet do not be unkind to them. As close friends, choose those who are upright and pure.

Church Papers

Try to take at least one of the church papers. Keep in touch with what is going on in the church. It will keep you up to date in the gospel, and you will be strengthened by the sermons, testimonies, and articles that will come to you from all parts of the world. You can order the following papers from the Herald Publishing House, Independence, Missouri: *Zion's Ensign* (weekly), price \$1.00. *SAINTS' HERALD* (weekly), price \$2.25. *Autumn Leaves* (a

THE FORUM

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

The Three Measures of Meal

By H. J. Davison

Why hunt for constructions and interpretations that do not warrant the effort?

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matthew 13: 33.

Following is a partial list of the interpretations that have been placed upon the phrase, "three measures of meal."

1. "Jews, Greeks, and all others who may hear the gospel."
2. "Body, soul, and spirit of man."
3. "The sacred number used in spiritual things being three."
4. "Three dominant objectionable features of Catholicism."
5. "The earth before the flood and in the millennium."
6. "The people of this world, prison house, and millennium."
7. "Three dispensations—Adam to Moses' death, Christ until the apostasy, and from 1830 on."
8. "Eastern Continent, Western Continent, and North Country."
9. "Bible, Book of Mormon, Doctrine and Covenants."
10. "Bible, Book of Mormon, and the second of the Lost Tribes."

To be logical, if it be shown that any one of these

monthly magazine for the youth of the church), price \$1.75. At least one of these papers should be coming to your home regularly. Good books for reading to place in your library can be purchased also from the Herald Publishing House. Write to them for a catalogue.

It is my prayer that these suggestions may be the means of keeping you faithful to Christ. Develop your talents that you might be more able to help, and help with a willing hand. If you heed these things, you will be happy as a Saint of God. Remember I shall ever pray for you. My interest shall be in your success. I shall be glad to help you any time that I can, wherever I may be, if you just ask me. May the love of Christ dwell in you richly.

"Let us hear the conclusion of the whole matter; fear God, and keep his commandments: for this is the whole duty of man."—Ecclesiastes 11: 13.

interpretations is divine and true, then one must conclude that all the rest are purely human and untrue.

Query: Where is the authority for determining which of the above interpretations is correct, or indeed whether or not any of them are? If no authority is forthcoming, then we are to understand all these and others, with still others that yet may be given, are the honest efforts of different men striving to "declare the parable." That is to say, to make plain that which is thought to be obscure.

There is one thing that should not be lost sight of: The parable does not teach that the kingdom is like these measures of meal, but that the kingdom is "like unto leaven." Leaven has the quality of acting upon the particles (of the substance to be leavened) with which it comes in contact, permeating and infusing it with its own power; arousing it to life and activity. This thought seems obvious in the mind of our Savior when he chose the article *leaven* to represent the permeating features and powers of the kingdom of heaven. It is furthermore true that it is upon or in the mind of mankind that this spiritual leaven—the doctrine of the kingdom—is to do its work, and like the natural leaven, work on and on and on until finally the "whole lump" is leavened, or permeated with spiritual power, and aroused to spiritual power, and aroused to spiritual activity.

With this thought in mind, it seems quite difficult to understand how books of any kind could be consistently used to represent the three measures of meal of the parable. For some one might flippantly, yet quite pertinently, ask how long it will take to permeate either or all of those books with spiritual power and arouse them to the life of the kingdom. All must agree that it is mankind that is to be leavened: hence it is mankind that should represent the meal of the parable.

The question next following naturally would be, What were the three divisions of mankind in the mind of our Savior when he said, "Three measures of meal"? For two reasons the writer refrains from an attempt to answer that question.

The first reason is that he has no means of knowing. Of course one could guess and speculate and possibly come as near to, or as far away from, the truth as many others have, and that is all; nothing authoritative, hence of no special value.

The second reason is, The writer is very doubtful as to the Lord having in view any particular divisions of mankind or of anything else, since he left no clue or hint to base an interpretation upon. He said, "The kingdom of heaven is *like unto leaven*, which a *woman took* and hid in three measures of meal, *till the whole was leavened*."

Let the reader remember that the term *measure*

was used in those days the same as we use the terms *quarts*, *gallons*, and *pecks* to-day, without reference to the vessel but simply the amount. For instance, if we read to-day that a woman put a pound of salt in three gallons of water, who would think of anything but the amount of water—three gallons and a pound of salt? So when Jesus said three measures of meal, according to their usage, it would simply mean the amount of three measures full, with no reference to three separate vessels.

We may not know that a *measure* in the time of Abraham was the same in amount as in the time of our Savior, some eighteen hundred years later, but we do know according to the Bible that the use of the term was the same. (Luke 16: 7.) "And he said an hundred measures of wheat" the same as we might say a hundred bushels of wheat (although the margin reads much more); not a hundred separate bushel measures, however. Compare with Genesis 18: 6: "Make ready quickly three measures of fine meal." We cannot understand that she was to make ready three separate measures, one for each of them, for Abraham says, "Knead *it*, and make cakes upon the hearth." We should understand that just the same as we do the phrase that we might use to-day, "Make ready three pints of flour," etc. An examination of other texts will bring the same conclusion. For instance, we do not understand that Boaz put six separate measures full of barley in Ruth's apron, measures and all. (Ruth 3: 15.) Then why make an exception of that one parable when there is nothing to indicate that an exception should be made?

The margin reads, "The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint." A learned writer says that was an unusually large amount according to the customs of that time. And yet the Lord placed that unusually large amount in his parable, doubtless to convey the thought that even though it was large, it finally became leavened.

The obvious lesson is that though the great "batch" of humanity or aggregation of human mind is very large indeed, nevertheless it will eventually be permeated with the spirit, doctrines, and principles of the kingdom of heaven.

After all, is that not about the extent of what the Lord had in his mind to teach with that parable?

Then why should one hunt for constructions and interpretations to certain divisions or separate parts of the parable when no such certain division or separate parts are found in it when the terms are given the meaning that their customary usage warrants?

Preexistence of Human Spirits

By Henry C. Smith

The fact of man's dual nature is too well known to claim our attention here, so we proceed to show that the inner man, as Paul said, that part that could be "absent from the body and present with the Lord," existed in an intelligent form before the natural man of flesh and blood was made, and had his agency and character before birth, as well as after birth.

I refer you to Genesis 2: 56 and 6: 52 (Inspired Translation). Here we see that man existed before flesh and bone; there was not a man to till the ground. The plan was laid, and the provisions outlined, but there was no flesh on the earth.

Please connect this with the statement in Doctrine and Covenants 90: 4. The Lord in speaking to F. G. Williams, Sidney Rigdon, and Joseph Smith, said, "Ye were also in the beginning with the Father." As Christ was in the beginning, so they in like manner were in the beginning, yet they did not exist in the flesh until nearly six thousand years after the "beginning."

Jeremiah was called and even ordained at least three thousand four hundred years before he was born in the flesh. (Jeremiah 1: 5.)

Christ was in the beginning with the Father and assisted in making the worlds before (perhaps) this planet was fitted as our dwelling place. (Hebrews 1: 2; Doctrine and Covenants 90: 1.) Yet he was not born in the flesh.

The disciples believed the blind man could have committed sin before he was born, and Jesus did not correct their belief. (John 9: 2.)

Christ existed "before the world was." (John 17: 5.) He was "anointed [ordained] with the oil of gladness above his fellows," signifying that others were anointed, as well as himself; and in this connection please note that he calls them "brethren," and that there were many of them, and that he was to be the "first-born" among them. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Hebrews 2: 11.)

No wonder "the morning stars [his brethren] sang together, and all the sons of God shouted for joy." (Job 38: 7.) Note the coincidence in Hebrews 2: 12. New conditions sprang to view in which they would have an opportunity to improve by the development of character in a body of flesh.

Jesus says, "Behold I and the children which God hath given me." (Hebrews 2: 13.) We now feel safe in saying that these "children," "brethren," "sons," and "morning stars" composed two thirds of that great throng of intelligent spirits that existed

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OF GENERAL INTEREST

Limitation of Armament

Some good advice in citizenship delivered during the recent General Conference by Theodore Roosevelt, jr.

(Address by Colonel Theodore Roosevelt, jr., assistant secretary of the navy, in the tabernacle during the General Conference, October 5, 1922. Reported by Mrs. A. Morgan.)

Mr. Chairman and Folks: In my family we have a saying that when you understand people particularly well, and when they understand you, that those people are just "folks." So I am going to say, "*Mr. Chairman and Folks.*"

To-night I want to tell you about something it has been my privilege to work in—something which I think is a very great achievement for this country, the Limitation of Armament Conference.

The way the whole thing started was this: When President Harding took over, all the countries in the world were running a race in naval building. One country would build two battleships, and then another country would say: "Hello! Building two battleships, are they? Well, we better build three," and each would race the other. The result was that much money was being spent every year; money which might have better been devoted to the development of civilization in the various communities, and the chances of war were not necessarily being decreased. No. President Harding saw that. He also saw that it would be folly for our country to attempt to reduce our armaments unless the other countries would reduce theirs at the same time. Never, my friends, must we put ourselves in a position of not being able to defend ourselves.

I think I can best illustrate what went on in President Harding's mind and in Mr. Hughes's mind, by a little simile. It is this: If you were a little boy, and were walking down the streets of Independence with an armful of ripe apples, and a half brick in the other hand, and if another little boy came along with a half brick in his hand and said, "Throw down that brick!" what would you do? You would say, "No; I won't put down my brick until you put down your brick." Now that's the underlying principle of the limitation of armament conference. That was, that everyone would reduce together.

Preparing for Armament Conference

In preparing for the conference, we took this as our underlying maxim. We wanted every country in the world to have enough armament to defend itself, but we didn't want any country to have enough armament so they could start out on aggressive wars against the other country.

We prepared the plan very quietly, because Mr. Hughes had this as his underlying idea. He wanted to get shut of

before the foundation of the earth was laid, awaiting their time to take bodies of flesh and blood, and have an experience on the earth.

The other one third were those who rebelled against God's anointed and chose Lucifer as their leader and king, thereby forfeiting their right to an experience in the flesh; and their influence is being keenly felt by the people of the world, but kindly overruled by the Lord for the good of his followers.

LORAIN, OHIO,

the old method of diplomacy, negotiating between the representatives of the various countries behind closed doors. He wanted to get the plan thoroughly worked out and then present it to the whole world at once, so that the peoples of the various countries would be able to get the plan before their minds, and if they approved of it, come forward and bring the weight of their opinion to bear on their constituents.

The result of that was this: Only the people who were actually concerned in working out the plans knew about them. Noted gentlemen and ladies of the press, just after the plan had been sprung, my friends—the newspapermen in Washington—came to me and said, "By George! Colonel, that was kept secret." They said, "That's the only state secret that has been kept secret." We kept it so quiet that when I took up the plan for Mr. Hughes's final revision, about three days before the conference opened, and he made corrections on it, I took it back again to the Navy Department and had an admiral mimeograph it. We didn't want anybody to know about it until it was brought before the country.

After he had mimeographed it, just forty copies, I put them in a little black handbag and toted them up to Mr. Hughes, and he got them and said, "Now, Colonel, I will show you what we will do with this," and he went across his room and put them in the safe, and he turned the handle of the safe and said, "There they will stay until the morning of the conference and there cannot be a leak."

Opening of the Conference

It was very interesting in Washington when the conference opened. It opened in a G. A. R. hall. That morning people crowded in from all around. As I went over I remember seeing all the admirals and the generals and the diplomats from the foreign countries getting out of their automobiles, all dressed up beautifully with bright colors, and everything of that sort. I, needless to say, was dressed the way I am! I don't think bright colors help my rather elusive style of beauty.

Inside the hall there were four green baize tables around in a square. Behind in the galleries sat Congress: the House, the Senate, the foreign diplomats of the lands. Around the green baize tables sat the delegates from the various countries, the big men of Italy, France, Japan, England, Belgium, etc. Behind them sat other dignitaries. You would see, in one corner, Senator Lodge talking with Briand, in another corner you would see Balfour and some one else talking. There was a buzz of conversation. Then the President came in. The President opened the meeting. He opened it with a general speech welcoming everyone there. After he had finished he went out. Mr. Balfour then got up. Then comes an incident that reminded me a good deal of some conventions I have been to from time to time in this country. Mr. Balfour arose and said, "Gentlemen of the conference: I want to nominate for your permanent chairman, His Excellency, the Secretary of State of the United States, Mr. Hughes. Do I hear any objection? He is elected."

Then Mr. Hughes started on his speech. Now, mind you, no one knew that America had a plan. Everyone thought that this first opening of the convention was going to be simply a perfunctory opening. They thought Mr. Hughes would get up and would say the usual polite thing: glad to see everybody; hoped that they would be able to do everything—and so on. Well, he got up to speak and you could hear a general buzz all over. Everyone was talking, for they thought he was going to just give them the ordinary type of speech.

Turning a Page in World Events

Hughes started. He began to make his points, one after the other, with crushing logic, and, as if you would cut it off

with a knife, that whole buzz of conversation stopped. Everybody sat up. The delegates would catch the various points and begin scribbling them down on pads. One after the other Hughes brought out his points; and finally, with a burst of applause, he laid the plan on the table for all the world to judge; and a page had been turned in world events.

Now, you and I are all interested in it. You and I are all interested in how this came to pass, but primarily, and rightly, every one of us is interested in this first of all: How does it affect our country—the United States of America? May I tell you? First: We get, as a result of that, a navy second to no navy in the world. Concretely, we get a navy equal to the navy of Great Britain, the proverbial masters of the seas, and 40 per cent greater than the navy of any other country.

Now, how do we get that navy? At a greatly increased cost? No. We get that navy at a greatly decreased cost. Roughly this: We scrap our building program, the ships we were building when the conference started. By scrapping them we saved \$200,000,000. It would have cost \$200,000,000 to finish them. Next: If we had finished our building program—and we would have had to finish our building program if there had been no conference—we would have had a navy which would have cost us approximately speaking, \$600,000,000 a year to maintain. The navy we got from the conference, the navy second to no navy in the world, will not cost us much more than half that amount.

Again, to be concrete, we will save in annual expense about one fourth of a billion dollars a year; and that we would have had to pay otherwise; and we save it without in any way damaging our position in so far as the other countries are concerned. Indeed, our position is better than it would have been if all the other countries had completed their building program.

A Colonel in Charge of Admirals

This is what that situation would have been if all the countries had completed the building programs on which they were working when the conference met: On the basis of 100 per cent the United States would have stood 100 per cent. Great Britain would have stood 106 per cent. Japan would have stood 87 per cent. By the treaty, the ratio is fixed. The United States 100 per cent; Great Britain 100 per cent; Japan 60 per cent. That is the first concrete good that comes to the United States from that treaty. That was all worked out to present to the delegates by a committee of naval experts of the world; and that's where a joke comes in on me. The committee of the naval experts of the world that worked on this great problem was composed of the high admirals of the various nations: Admiral Beatty, high admiral of the British Fleet; Admiral DeB——, of France; Admiral Kato, of Japan, and so on; and as chairman of the committee of the high admirals, the naval experts of the world, I was chosen, and I am a colonel of infantry in the reserve corps!

Now, next. What effect has this Limitation of Armament treaty had on the question of future wars? Where has it greatly diminished the possibilities of future wars? I will show you how: There's nothing which prevents peoples, a man, or a nation, taking on a fight so much as a doubt in his mind as to whether he could win it or not. In the old days in Europe they tried to arrange what they called the balance of power. They did that by grouping three nations in one group in an alliance, and four in another group in an alliance, trying to get each alliance about as strong as the other; so that neither would want to get into a war. We have done much better by this treaty. With the underlying principle of which I spoke in mind, viz: that each country should have

ample for defense, but not enough for aggressive warfare, we have created in the naval armaments a balance of power which will, I am sure, make countries think twice or three times, or more, about declaring war. Not only that, but we have carried a great conference to a successful conclusion, to the evident benefit of all the participants. The result inevitably will be that in the future, when difficulties arise, there will be more of a tendency among the nations to talk them over rationally.

Now, I want to make myself clear on that point. I don't want any of you to think that I am here telling you that there won't be any more wars. If I were, I'd be just a plain, ordinary liar. I don't want any wars that can possibly be avoided. I know what war is, and I have three little sons who would have to fight in the next wars. I don't want to see them have to go to war—though of course they will go if it is necessary for the country. I want to get that point before your mind, that I am not saying there will be no more wars.

Two Classes of Pacifists

Now, at this time in the country there is a dangerous sentiment abroad. There are two classes of people in the community on the question of peace. I divide them roughly this way: One I call the soft-headed pacifists. They are the people who say, "Disband the army; throw the navy away; we don't care what other countries do."

The other class I call the hard-headed peace lovers. I rank myself with them. We say, "We want no wars that can possibly be avoided." We say, "We want to save our children from the horrors of war if possible, but," we say, "we want at all times to be able properly to protect our country," and that is one of the best methods of fighting the wars.

Now, concretely, that is this: We mustn't let ourselves be controlled in this country by the soft-headed pacifists in cutting our navy below what the treaty prescribed. If we want to maintain our ability to defend ourselves; if we want the name of the United States to count in the world, standing for peace, justice, and the high ideals of which we are so justly proud, then we must maintain our treaty.

Let me give you a concrete illustration of just what I mean: Why was the conference brought about? Because the United States issued a call. Why did the countries of the world come eagerly to discuss the matter with the United States? Because the United States had a big and powerful navy. If we hadn't had a big and powerful navy, we would never have been able to achieve this reduction. That's common sense, and holds true with nations as well as people. If John Jones wants to make a treaty with Bill Smith, he has to have something to treat.

I hope there will be conferences in the future. We hope we will be able to work along the same scale of reduction in the future, and believe me, we will never be able to do it if we start in and reduce below the allowance for the navy given in the treaty, because the other nations wouldn't listen to us.

Where Were You on Primary Day?

Now, this is in brief the story of the limitation of armament conference. Before I close, I want to speak a little bit further on another topic. It is this: This country of ours is a republic. That is, it belongs equally to all of us. A republic depends for its success upon the interest that the various citizens take in its government. The franchise is not a privilege simply. It is a solemn obligation. I have often heard people in this country get up and say, "Well, I don't think I will vote at this election. I don't like their candidates." Who's to blame if neither candidate is a good man? The people. It means that the man who talks didn't take the

proper interest in his party organization; that he didn't see that his party put up the proper man. I have often turned to men like that and said, "Here you are, going about, saying this candidate is poor, that policy is bad—where were you on primary day? Where were you on election?" and it is dollars to doughnuts that that man will scratch his head and say, "Well, I was off fishing." Now, he's got just what he deserves. He's got no kick coming. He's evaded his responsibility as an American citizen. There's a little verse I ran on to about a week ago, in a book of poems, that struck me as being pretty good philosophy for all of us folks. It is this:

"It isn't the work of the few,
The pick of the brave and the strong;
It is he, and it's I, and it's you
Must drive the good vessel along.

"Will you work, will you save, will you strive?
Are you ready to take off your coat?
Are you serving the state? Are you pulling
your weight?
Are you pulling your weight in the boat?"

It's a mighty good bit of philosophy for all of us Americans. Now! In closing—I see my time's up. In closing, just this: If you think what I have said is true, go home and act on it. Don't give me a nice round of applause and then say, "Well, a good deal of what Roosevelt said is true," and go home and sit down in the parlor and forget all about it. It is translating thoughts into deeds that counts. One ounce of performance is worth about ten tons of good resolutions. If you think I am right, if you want to see your country properly governed, go home and take an active interest in politics, no matter which your party may be.

Thank you. I want to say I have never more enjoyed speaking to an audience before. It is a great privilege and opportunity you have given me. Thank you.

Brother Russel Kennedy, of Bellaire, Ohio, writes that his youngest daughter, Miss Esther Kennedy, is in the P. and S. Hospital, in Tulsa, Oklahoma, and she would be pleased to have the Saints of the Tulsa Branch visit her.

Thrift Talks

Service is the standard by which the usefulness of our lives is measured.

Service is the measure of true greatness. The names of Washington and Lincoln have gone down in history as great men because of the service they rendered their fellow men.

Christ is the greatest example of service. He came not to be ministered unto but to minister to others.

Service to God and service to man are so inseparably connected that one cannot properly serve one without serving the other also.

A tithepayer's life is one of service to both God and man.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

LETTERS AND NEWS

Saving by Fasting

Since attending General Conference I have been thinking of a great many things, and no doubt others have, too. Among these is the financial condition of our church.

While at conference I heard a sermon by Brother James F. Keir, and among other good things he said that if half the membership of this church would fast one meal each week and turn over twenty cents to the church it would amount to the vast sum of \$500,000 per year. Dear Saints, would we not love to see our church go forward? Would we not love to see this glorious gospel preached in all the world? This would not be any sacrifice I am sure, to any of us, either financially or physically.

I am sure there is not one Saint above the age of twelve years who could not do this without inconvenience. How many will try it so the little stone cut out of the mountain without hands will soon fill the whole earth? So the kingdom of God shall be established in all the earth to take the place of the now existing perplexity of nations, and the unrest and dissatisfaction that exists among the masses.

May God help us do our whole duty is my prayer.

A. H. WARREN.

Charity, or, in Other Words, Love

While we look over the SAINTS' HERALD and also other church articles from time to time we read much on the doctrine of love. Yet sometimes we do not consider the question of great importance and so necessary to our salvation. In Doctrine and Covenants 11:4 we find these words have been spoken to us:

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

These are the words of the Savior himself, given to us in these latter days, yet we do not ponder on them, as with the other words, long enough really to sense the meaning of them—that we, you and I, cannot help in this work except we be humble and full of love. Are we dead members or are we alive in Christ Jesus? Sometimes we have love come to us to put forth by degrees, and the rest of the time we have not that love which should be with us continually. We at once put it down to the weakness of the flesh. But let us think for a moment. Are we our own agents? And when we falter, let us say to ourselves, "It was because I yielded to the satanic powers which I need not have done, and heeded not to the words of God."

Satan is ever ready to try to take us away from the things of God when we are in times of weakness and in our times of discouragement, and often when we get to talking together he comes to us and we talk about our brothers' and sisters' faults and weaknesses and very seldom tell of their good qualities; and we forget that while we are doing this that we ourselves are weak by not showing love and not abiding by the word of God. "Cease to find fault one with another." (Doctrine and Covenants 85:38.)

Love not only extends to our brothers and sisters but to our enemies, if we have such; also to the world at large—never mind what nation. God made of one blood all nations. But let us feel sorry for the sinner and show love, yet despise the sin, and hate all that is wrong, and try to show the

world the need of love on this earth by practicing love ourselves all the time and not in periods, and then the Spirit of God will come to us with great force and power that we may be able to say as Paul of old, "Our gospel came not in word only but with power and with much assurance." The kind of life that we lead all the time is what will count at the day of judgment whether it be for glory or disappointment.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35.

J. R. HOCKADAY.

A Bulletin From Bishopric to Aged

A one-page mimeographed bulletin is being sent out twice a month from the office of the Presiding Bishopric to all the inmates of the homes for aged, of which there are two at Lamoni and one at Holden, Missouri.

The following are typical items:

A sister from Independence recently made some purchases in a Kansas City department store and offered a check in payment. The floorwalker was called. He asked her if she knew anybody in Kansas City. She named two people. The floorwalker looked straight at her and asked, "Are you a Latter Day Saint?" As soon as she said yes, he took the check and wrote his name across the back of it. What a difference it would have made had these men she named not been good Latter Day Saints, or had some one before her, bearing the name, proven false to their trust.

During the nineteen months ended September 1, 1922, there were 103 requests sent to this office for admission to the Saints' Homes. This is 25 per cent more than is now being cared for in the three homes.

One of the matrons in writing about the daily life of the home tells of the help received from an aged sister as follows:

"Treasurer for Sunday school. Arranges program for Sunday school, writes letters for those who cannot write, reads some to those who cannot see, takes fruit and flowers to sick rooms, chapel, and sitting room, takes care of her own room, recites pieces in our programs; and I will inclose copy of poem she composed."

The oldest member in the home family is Sister Anna Christiansen, of Holden Home, who was 95 years old on the 16th of last March. She was baptized 56 years ago the 24th of last January. Her record is closely followed by Brother James Perrin, of the Saints' Home, who is 95 years old, and has been a member of the church 55 years. Brother Perrin was born June 4, 1827, and was baptized September 8, 1867. The oldest member from the standpoint of birth into the kingdom of God is Brother H. W. Pomeroy, of Holden, who was baptized in August of the year 1858, two years before the Amboy Conference when "Young Joseph" came to occupy his father's place. Brother Pomeroy has been a member of the church 64 years.

The new editor of The Parthenon department in *Autumn Leaves* is Miss Addie Belle Chappell, recorder at Graceland College. As supervisor of the Young Women's Department of the Department of Women, she is in a position to represent important developments in the work. Her editorial debut is made in the December number of *Autumn Leaves*.

Help the C

A few thoughts about various things, mostly financial.

The General Conference is over, and to one whose heart is wrapped up in the good of the church everything has turned out just as it should.

The dark cloud has been ripped and some of the silver lining is beginning to show. Now let's all get together and turn the old thing inside out and have nothing but the shiny side showing.

From now on let's all have bright and shiny thoughts. You know what I mean, the kind that makes you say, "Isn't it wonderful to be a Latter Day Saint—to have that wonderful feeling of security and hope in a world filled with sorrow and doubt?"

This promise which is ours—do we value it as we should? Think what it would mean to the destitute and homeless Christians of Smyrna. If either you or I were there we would be on our knees praying, "Lord, lead us to that place of safety which thou hast promised to prepare for thy people." But we neither of us are there, of course, so why worry? We can sit back and watch other portions of this old world suffer, but until trouble begins to strike around our home we need not lose any sleep, because when it does come, why then we can gather our family around us and take the first short cut to Zion. But for the present we can lead our happy, carefree life, enjoy our three square meals a day, and forget about the multitude who are doomed to suffer and die.

"But," you say, "what can I do to help, and why shouldn't I have my three meals a day if I can pay for them?" Why, indeed, and since food is necessary to sustain life it would seem quite necessary. But nevertheless, just the fact of being well-fed, well-housed, and clothed makes us forgetful. The man who knows hunger is more apt to share his last bite than the man who has never felt the pangs.

Here is where we confess our weakness and our lack of faith. We who stand idle with guilty conscience try to justify our position by saying, "Well, what is there we can do? All that trouble over there is so far away, when you do give money to help them out you never know whether they get it or not." True enough, but we can help them a great deal more in another way; the method may seem indirect, but in this case the longest road is the shortest way home.

Oh, how blind we are not to see that in holding back this great program God has set for us to carry out, we are prolonging the suffering of the world. Has he not said he would shorten the days of suffering, but no matter what terrors might come upon us now we are in no position to ask that they might be shortened. If anything we are hoping that

New Christmas Program Popular

We are having a big sale on the newly published Christmas program, by Ermina Perkins Kearney, entitled "Balancing the Christmas ledger," and edited by the committee of the Pen and Ink Club. Sample orders for one copy are followed by orders for a dozen or so for those who participate.

The program is for an entire evening and nothing else is required. All the committee members working on the program like it so well they are having it at their own schools this year.

Price 15 cents each, \$1.20 a dozen.

HERALD PUBLISHING HOUSE
Independence, Missouri

the evil day might be delayed to give us a little more time to enjoy the ease and comforts with which we are surrounded.

Do you want to know the answer to that question, "What shall I do?" Here's the answer, and it is the most effective thing you can do at this time. Sit down and write the fattest check you can and send it to the Bishop. "Oh," but you say, "I have given the Bishop something already this year and these are hard times, you know, and he's not expecting us to give as much under these circumstances." Yes, the Bishop has been very sympathetic with us in these hard times and it has been very easy for us to cut the customary check of thirty or forty dollars down to ten or perhaps even five just to make sure we wouldn't run short. But if you feel that you have done your duty, then it is apt to continue to be hard times with you.

Is your business such that you could use a little inspiration or additional wisdom in the management of it? If so, then why don't you ask God to become a senior partner? When you consider how much more you need him than he needs you, don't you think it would be greatly to your advantage? But first show your faith by your works. Sit down and write a check for the full amount of that little sum you have laid away for a rainy day. As long as you depend on your own strength and wisdom things will continue as they are with you. Set your house in order before God and in humility talk with him each day concerning those most perplexing problems and he will bless you according to your faith.

But here is a most serious question to consider.

As a Latter Day Saint would it be well for you to have prosperity? Will the checks to the Bishop grow larger in proportion to your bank account? Will you forget those daily talks with God now that things are going well with you? When you get that new automobile you have always longed for, will each Sunday find you miles away joy riding, forgetting about that little church that needs your help? Or would you make a list of all the things for which an auto can be used in the service of the church? Perhaps there are elderly people or a tired mother you could assist to church each Sunday, to say nothing of the way you could help the missionary and local ministers.

But none of us need to fear prosperity, for that same wisdom which was ours in the building of a fortune can be ours in the directing and management of larger interests, so that with our added income we can be a greater help and blessing to the church.

If you believe in God and the many promises he has made to us as a church, then don't you believe that even the poorest of us can become prosperous with his help? And don't you believe it would be to his interest to have us so, if we remained humble and faithful? Well, then, let's try it out. Let us do everything God has told us to do. Let us be generous with him and open the way for him to bless us as he has promised. Let's all join in the daily prayer, "Lord, help us to see more clearly what thou would have us do, and give us the strength and the courage to do it." A. F. J.

A Testimony

I wish to bear my testimony to the divinity of the revelation adopted by the late General Conference.

My sight and hearing have left me, to quite an extent; so I chose to take the *Daily Herald* rather than to attend conference. The revelation appeared in the first issue. As I began reading, the Spirit of the Lord came upon me, bearing witness to my spirit that the revelation expressed the will of the Lord to the church. I immediately wrote to Presi-

dent F. M. Smith to place my name in the affirmative touching its acceptance.

J. C. CRABB.

Successful Meetings at Burlington

The pastor writes the Presidency of increasing interest, with D. T. Williams as speaker.

We are enjoying a week's series of meetings with Apostle D. T. Williams as the speaker. He is enjoying also a splendid degree of liberty, and the attendance is increasing each night, with a splendid interest. We had tried to arrange for a series of longer duration, but Brother Williams is limited in time because of other work previously planned. Though the present effort is short, we contemplate a series of some weeks at a later date with Brother J. F. Garver.

Last Saturday and Sunday we enjoyed a splendid two-day meeting with the Saints at Ottumwa. Though the weather was bad the entire time, the attendance was good, and a fine spirit was enjoyed at every session. For a time we gave this branch special attention, and while things looked very discouraging we feel now that our efforts have not been entirely in vain.

Saturday and Sunday, 25th and 26th, a two-day meeting is planned for Montrose, and then we look forward to our district conference which convened at Burlington, December 16 and 17 with the prospects that Brother Garver will be present. Praying that we will be worthy of our Father's blessings most needful to each,

D. J. WILLIAMS.

A Letter From Sister Kippe

Some weeks ago I received a letter from Sister Alice Kippe, wife of Alexander Kippe who has been doing missionary work in Germany since before the war. The letter was written to me, and its general tone is personal; but it tells so simply and plainly of conditions in Germany and makes so earnest plea for help in church work that I present it to the readers of the *HERALD* without further comment, feeling sure the *HERALD* readers will sense the unselfish spirit and simple faith of the missive.

FREDERICK M. SMITH.

HALLE ON THE SAALE, September 22, 1922.

Dear Brother Smith: We received your last letter with much pleasure. We truly believe that you have much work; more than to be answering our letter. Kate can read everything well in English. We are surprised that you can read German so well. On October 1 the postage will be much more to America; hence I shall now write to you and other American friends.

We discovered from the *HERALD* that you were ill and hope that it is quite well with you again. I was also sick awhile this summer without knowing what was wrong, for I was always very tired and very wakeful. The physician now terms it nerve exhaustion as the result of the bad war rations, troubles, and sorrow. When the latter things vanish out of my life then the suffering, which already is better, will be healed. For that we are very thankful to God.

Kate is at present not well. She is overworked in the present position. She was in Leipzig at the fair—in the evenings to Halle on the train; in the mornings to Leipzig. From early five o'clock until ten o'clock at night always on the go. Now she is ill and at home a few days for recovery.

You no doubt have read in the papers about the change in Germany. Everything very uncertain. No person can look ahead eight days. I shall quote you a few present prices;

what they will be three days hence no one knows. So you can see the great difference from Christmas 1920, when you were here: 1 pound meat, 250-300 marks; 1 loaf bread, 34 marks; 1 pound sugar, 50-90 marks; 1 liter milk, 30 marks; 1 pound fruit, 10-30 marks; 1 dress, 10,000-15,000 marks; 1 pair boots, 3,000-4,000 marks. Cheap, are they not? Yet the need is not so great, not even among the poorest brothers and sisters as during the war, for the wages of the workmen are rising almost every week, and fat, of which there was such a shortage during the war, can be had. The coal and wood situation is the worst, for they are rationed. One has to be very saving with them. Our prayer is that this next winter will not be so cold. People certainly have reason to be converted to God; they do themselves the greatest favor. One can understand that Christ wept over the people. A person can still do it to-day.

During the summer I was in Berlin, eight days there in services. One day the people are inspired with the truth. The next they are weak. As a reed in the wind, they wave to and fro. They have the opportunity nevertheless to hear (receive) the gospel if they wish it. Until now we have had pretty good weather so that my husband can work there yet without coal. Then he wishes to go to East Prussia where he has been corresponding almost two years with people and where many wish to adhere to the truth. He is

Independence

The hearts of many were made sad by the sudden death on Thursday of Elder A. V. Closson, for more than twenty-five years a missionary of the church. Owing to the financial stringency Brother Closson has been devoting his time the past few months to work as a contractor. It is believed that he died of heart failure and so fell off the roof of a house where he was working. Death at least was instantaneous. Though the funeral services were at the early hour of one p. m. Sunday the church was crowded. Some twenty-four or more high priests were present and acted as guards of honor. Six other members of the high priests' quorum acted as pallbearers. The sermon was by Presiding Patriarch F. A. Smith, and the services in charge of Elder W. H. Garrett.

The morning sermon by Apostle James A. Gillen at the Stone Church was one of unusually high quality. He took as his text Isaiah 62, and as a subject, "Going through the gates." He spoke with great confidence as to the future of the work of the church, and with great feeling of the necessity lying before the church for missionary work and for support by the church to this end.

In the afternoon an excellent prayer service was held with several strong testimonies. In the evening, following the half hour of song service, Apostle D. T. Williams was the speaker

Let Us Send Gift Cards to Your Friends

Upon request we will send a pretty Christmas or New Year card to any address to which you wish one of the church papers sent as a gift. In sending any new subscription, just state that you wish a notification to go from this office that it is a gift from you, and the card will be sent so as to reach the person thus favored by Christmas. We will start the subscription at any time you direct. It is an excellent way to express the spirit of giving.

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Independence, Missouri

invited from there, and though he is with Mormons it is better than in the hotel or tavern.

Dear brother, since you write so friendly it gives me courage to urge you to please do what you can that people come to Germany on a mission who see and feel everything *themselves*, who bring *much, much* love—a whole heart full, and still a sack full in reserve. I have wept many an evening and prayed to God for help for Germany mission work. One to be successful here must not hold himself wholly faultless and others wholly to blame for errors; he must love as Christ did, and who always speaks the truth.

Brother Passman was not fluent in German, and an American; but what a man! He truly has God's Spirit. In all his doings he thought not of himself, only of the German work. We love him—all, all; we would do everything for him and share everything for him. Have you not more such men in America? Oh! send such to Germany for work. The Germans are a sentimental folk, reserved at first, but always to be won by love, though stubbornly inclined to resist coercion.

Now I trust you will take no offense at my letter for it was with me thus: "Out of the abundance of the heart, the mouth speaketh." Now I feel much easier and I believe the German cause is in good hands now.

Greet the sisters and brothers for me. I wish you God's blessing in all your ways.
ALICE KIPPE.

on "Zion, the brotherhood of man." He spoke with his usual fluency and power to the edification of the audience. Instead of selfishness the world needs cooperation and brotherly love.

Thanksgiving morning a service is announced for 10 a. m. with Church Historian Walter W. Smith as the speaker. The choir has prepared a special anthem for this service.

Elder U. W. Greene is now able to be out and was in attendance at the church services Sunday and reports himself as feeling fair.

No radio program was given last Sunday, but it is hoped that a suitable hour may be found and the services resumed within a few weeks. The next speaker will be R. V. Hopkins on "The Book of Mormon and the American Indian."

Elder M. A. Etzenhouser and wife of the Social Welfare Bureau will open a community store of used articles Friday in the back of the old Ensign building. They will sell at a low price not only clothing but all household goods donated. They will be at this store hereafter on Monday, Wednesday, and Friday afternoons.

The Saints in the various congregations in Zion continue to hold meetings to discuss the new situation regarding departmental work. The Religio at the Stone Church discussed the matter in open session part of one evening and all of another. A large number of persons from the young and older classes were asked as to what they would like to have the

Religio do in the future. A suggestion was offered that class work might be transferred to the Independence Institute and that the usual week-night sessions could then be devoted to expressional features, such as parliamentary drills, educational dramatics, and the like.

The vote resulted in a decision to continue the class work and programs as usual. It was suggested that the leading officers responsible for this work provide texts for the more comprehensive study of the three standard books of the church and that an effort be made to study these more and other books less.

Some of the local officers had hoped that at the Stone Church a trial might be made of the Sunday school taking charge of the study class work now handled by the Religio but meeting as heretofore on Friday evening and the young people's organization become entirely a department of expression and recreation. But it is evident that the change must be made gradually in order to secure the best results, and that a clearer understanding leading to administrative cooperation be first secured.

President Elbert A. Smith has been absent the past week in Colorado, but is expected home in time for Thanksgiving.

Bishops B. R. McGuire and I. A. Smith are also in Colorado on church business but hope to be back in time for Thanksgiving.

Bishop James F. Keir returned Sunday from Michigan and Ontario where he went primarily to attend the anniversary services at the London, Ontario, church. He finds the Saints in good condition and all desiring to move forward.

We are advised that of the Twelve, John F. Garver was in Des Moines last Sunday attending district conference. J. F. Curtis left Monday for Ohio and Paul M. Hanson expects to leave the early part of the week for Chicago and other points in Illinois. Roy S. Budd is holding meetings at Post Oak, Missouri. D. T. Williams was in Independence for the young people's service Sunday evening.

At the Second Independence junior meeting Sunday was shown the first of a series of slides being prepared by the Sunday school department with the cooperation of the Graphic Arts Bureau. The aim of the series is to impress the children of the church with the religious significance of our missionary work. At present foreign missionary work is being stressed and application made to the Christmas offering.

The twelve sets now in preparation by E. D. Moore for the Sunday school will cover the principal foreign missions, the first one being entitled, "With the missionary to Australia." This set will be sent to Lamoni soon and to other places that desire it.

Friends of Elder William T. Rushton and wife, parents of Apostle John W. Rushton, gathered at their home on the evening of the 20th, numbering about thirty-three, and gave them a pleasant surprise and spent a profitable social evening. It was composed mostly of the Doctrine and Covenants class with which they are associated.

The following patients entered the Sanitarium for the week ending November 25: Mrs. G. M. Appleman, Portland, Oregon; Mrs. J. U. Roberts, Paxton, Nebraska; Mrs. R. DeHoney, Raytown, Missouri; Mrs. R. A. Thrutchley, Kansas City, Missouri; Mrs. J. L. VanValkenburg; Yates Center, Kansas; Helen Carr, Woodbine, Iowa; Atanacio Ferrazas, Cement City, Missouri; Mrs. Edith Wheeler, Buckner, Missouri; and the following from Independence: George C. Lightener, Beulah Quick, Mrs. Henry Stahl, Mrs. Sallie Weiler, and Mrs. D. A. Dimitry and Baby Dimitry. X-ray patients: LaVerne Allen, John T. Curtis, Elsie Whitman, George A. Tryon, Ettie Barnett, and Mrs. Roy Harding, all of Independence.

Holden Stake

HOLDEN. Elder I. M. Ross, counselor to Bishop Hunt, left for Grandview Thursday morning to take up work in the interest of the financial department of the church. Brother Ross intends to visit the Saints in the various churches of the stake in the interest of the bishopric.

Elder F. A. McWethy of the Stake Presidency is to be with the Saints of Lees Summit at their Thanksgiving services at 11 a. m. on the 30th, and with the Saints at Grandview for their annual program and dinner in the afternoon.

POST OAK. President Elbert A. Smith officiated in the dedication of the church at Post Oak, Missouri, Sunday, November 19. Brother W. S. Macrae had charge of the services. Brother Roy S. Budd offered the prayer. Brother Budd continued service there during the week. Sister Gladys Teeter, chorister from East Independence church had charge of the music. The Post Oak Saints made elaborate provisions to entertain the visitors at dinner, in the Woodman Hall. About 150 guests were served. The condition of the roads hindered many from coming. Warrensburg and Holden were well represented. This is the third church dedicated since the organization of the stake. In addition to this two more have been built, one purchased and one building site.

MARSHALL. Brother and Sister House and son and Brother and Sister Guy Foster of Nelson, Missouri, spent the day in service with the Marshall Saints on Sunday the 19th, Elder House preaching at eleven o'clock. Brothers Levi Phelps and House recounted ministerial experiences. Brother Harold Thayer baptized two, being some of the fruits of the Sunday school. The new font in the church yard is an asset, these times.

EAST INDEPENDENCE. Sunday night, November 19, the East Independence choir, in connection with Grandview choir, rendered the cantata "The Good Shepherd." The East Independence church was so small that the cantata was held at the Spring Branch church. The exercises were well attended and highly appreciated. Sister Lola A. Johnson, Holden Stake director of music, was with them and in her usual manner gave much encouragement. Grandview came in their usual enthusiastic way, seven carloads strong. The East Independence choir expresses their appreciation of the assistance given by the visiting choirs.

The Holden Stake conference held at Warrensburg, Missouri, November 10 to 12, 1922, was one where much good was received. Through the able help of Sister M. A. Etzenhouser and Elder F. H. Edwards of the Quorum of Twelve the Saints were inspired to greater activity and zeal in their work. The first session began Friday evening with a very interesting illustrated lecture by Brother Edwards. Views used were taken by President F. M. Smith during his mission to Europe.

Saturday morning at 8.30 prayer meeting was held in charge of Brothers R. E. Burgess and George I. Hansen. Business session began at 10.30. Brother F. H. Edwards was associated with the stake presidency in presiding over the conference. Reports from various stake officers and members of the priesthood were read. The following superintendents of departments were sustained: Sister I. M. Ross for the women's work, Brother C. F. Scarcliff for the stake Sunday school, Brother I. M. Ross for Recreation and Expression, and Sister Lola A. Johnson for the Department of Music. The stake presidency, bishopric, and high council were authorized to act between conferences in the distribution of funds from the church building and loan fund, and in the erection of new church buildings, sale and purchase of old church buildings. Brothers Peter Vasquez, Joseph Beebe,

(Continued on page 1137.)

MISCELLANEOUS

Just the Opportunity You Have Been Waiting For

Our Sunday school and Religio workers have for a number of years looked forward to the time when a large variety of courses would be available for study by the various classes of their respective departments. In many places it has been impossible to satisfy all of the demands of the school, with one quarterly. Consequently, many classes have been forced to leave the outlined courses entirely and take up the church books or outside texts and do the best that they could without outlines.

We believe that we are in a position to offer some help at this time. During the past two years the Religio has published outlined courses on a variety of subjects. A large number of these are still available, and disregarding the dates on these quarterlies, they can be used just as profitably now as when they were first published. We earnestly suggest that our Sunday school and Religio superintendents and teachers look over the following list and when organizing new classes, be prepared to suggest to them the large variety of subjects that have been outlined under our supervision, and which, we believe, would be suitable for study by our church people.

Senior Religio Quarterlies

1. Outline for study of Ellwood's The Social Problem, and outline for study of Young People's History.
2. Outline for study of From One to Twenty-One and outline for study of Young People's History.
3. How to Teach Religion
Problems for Zion Builders.
4. Same as Number 3 (continued).
5. Problems for Zion Builders.
6. The Meaning of Service.
7. Religious Education in the Family.

Junior Quarterlies

1. Stories from Young People's History.
2. Different Ways of Serving the Church.
3. Lessons from the Book of Mormon.

Order by title and number given here, saying "Back number Religio Quarterly." The price is 10 cents a copy.

Let us again emphasize that there is absolutely no need of the dates of these quarterlies interfering with their use, whenever they are desired. Many are of the opinion that the dates could well be omitted from the quarterlies entirely. Why not make use of the material that we have on hand? This would be helping the Religio financially and would be putting into the hands of our people, outlines for study which they very much need.

T. W. WILLIAMS,

General Superintendent of Department of Recreation and Expression.

A. MAX CARMICHAEL,
General Superintendent of the Sunday School.

Clergy Fare Certificates for 1923

Blanks for making application for Clergy Fare Certificates for 1923 have been distributed by the Eastern and Western Bureaus. Those entitled to these certificates who do any considerable traveling should secure a blank from the railroad agent if one has not been forwarded to you direct and after carefully filling out and signing, secure signature of the home railroad agent and forward to the undersigned with the necessary fee.

Important: In answering question 5, missionaries should show "Expense Budget" and not "Salary" as the former term is in accord with the facts.

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Address Department of Recreation and Expression, Box 255, Independence, Missouri. Those desiring to reach the superintendent direct will address T. W. Williams, 317 West Avenue 38, Los Angeles, California, until further notice.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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HOLDEN STAKE

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and Chilton Ross were elected to fill the vacancies on the stake wireless committee.

Saturday at 2 o'clock a lecture was given by Sister M. A. Etzenhouser, explaining social service in a very interesting manner. Business session at 3.30. Plan number four outlined by the general department superintendents was adopted except in the nomination of the department heads, other nominations being permitted if desired. A similar motion was passed relative to the nomination of pastors of churches by the stake presidency. The ordination of Brother J. G. Hass of Lees Summit to the office of priest was authorized subject to the approval of the stake high council. Committee reported on dining hall conducted at the State Fair at Sedalia, Missouri, the approximate amount cleared being about \$950. A vote of thanks was extended to those who had made this splendid enterprise possible. Sermon Saturday night by Brother Edwards. Prayer meeting Sunday morning in charge of Brothers F. H. Edwards and F. A. McWethy. Sunday school at 9.30 in charge of Brother Walter Johnson, local superintendent of Warrensburg school. Because of limited room, the intermediate and senior classes assembled in one body and Brother Edwards addressed them for thirty minutes. Bishop Hunt spoke to the children in the lower auditorium, and at 10.30 he addressed the audience in the upper auditorium on the present needs of the church. Sermon at eleven o'clock by President Elbert A. Smith which was of great value to the conference and highly appreciated.

Sunday afternoon Sister M. A. Etzenhouser lectured on social service, giving practical illustration as to how the work should be done. Brothers J. W. A. Bailey and F. H. Edwards discussed missionary work in the stake. The stake presidency, Brothers Krahl, Macrae, and McWethy followed with talks on the needs and care of the work of the churches. Brother I. M. Smith, patriarch of the stake gave a brief closing address. The services were all accompanied by a splendid spirit. All went home with renewed courage and determination to serve to the best of their ability. The next conference will be held at Lees Summit, time of meeting being left to the call of the stake presidency.

STAKE SECRETARY.

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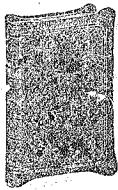
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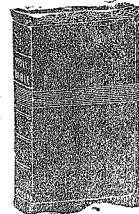
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xx. 23-24.
Lev. 26. 11.
Deut. 23. 14.
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THE SAINTS' HERALD

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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Number 49

EDITORIAL

Evidences of God

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.—Psalms 42: 1-5.

The Scientific American Supplement quotes Henry Maxim:

All events of all history and all phenomena and all evolution of organic and inorganic, animate and inanimate nature through all time have been exactly those that have resulted from the sum of the combined forces of all the atoms in existence acting upon one another.

The above statement would make all existence and history dependent upon atomic action. The later ideal of the materialist to-day would no doubt be the motion of the electrons. Emil Haeckel in his *Law of Substance* takes exactly the position that all existence and life and history, the thought in the minds of men, their very prayers and religious nature, as well as the existence of table or forge is the true representation of the action of the electron or monads upon one another, or that life has just happened and intelligence is the development from the electron or monad in life.

We have previously pointed out that the planets move in regular course. They have their set paths and move according to certain laws. If any planet should vary by even a slight angle from its course the probable result would be to upset the balance of its position and the penalty a catastrophe. The very comets which seem to be such free agents are yet found to move according to definite laws in an elliptical course. There are some, it is true, which have not been proven to return, but it is found that some have returned after a period of a thousand years at a tremendous rate of speed, going out far beyond the solar system and returning. They move according to law. It is known that they move along

a path which is a conic section. It has been proved many times that the course of particular comets is a narrow ellipsis. In any event they all move according to law.

Under the microscope the minutest particles, invisible to the naked eye, also move according to law. In chemistry acid acts upon a rock and produces a reaction and change but that reaction and change is definite and is understood and can be explained by a definite formula. In all the inanimate world we find law governing.

Man is influenced, it is true, by his environment and is influenced by his heredity, the kind of a body he has, but his life is also determined by his individuality, by his independent will. Many able papers have been written to prove the effect of endocrine action on the body and on life. It is argued many times that life moves according to satisfiers and annoyers, but a careful study of psychology, of actual living conditions shows that these satisfiers and annoyers, the will to live and even the will of the race to live is subordinated, and that life is not determined by such means purely biological. Man is more than an animal.

In the life of man and the life of the animals law is manifested even though man is permitted his free agency.

We have already discussed this in the realm of procreation, that if it were purely a matter of chance there would be a breaking away along the pathway before the single cell developed into the human being. There would be a tendency to break away all along the pathway of development, but instead each invariably produces after its kind. With a million chances to go wrong we have in each living instance man producing after his kind.

The old theory of the supreme being held by some was of one who set aside the laws of nature. We would rather suggest that his is the supreme intelligence which understands the laws of nature and how to work in accordance therewith. If the hand holds up a ball the law of gravity is not set aside. If there were no gravity the ball would have difficulty in being held in the palm of the hand. God is manifested in the laws of nature.

It is convenient to suggest that created things just happened; yet when an agnostic is confronted with

a piece of machinery he will ask, Who made it, just as the agnostic asked one of the preachers of the East, Henry Ward Beecher, we believe, as to who made an unusually fine globe in his library. The preacher answered, "Why, man, nobody made it; it just happened by chance." Yet the agnostic was ready to believe that this more marvelous globe on which we live was the result of chance!

The earth is located in the universe, according to A. R. Wallace, in the one place where human life would be best. Off on the edge of the universe there would be extreme cold. Its size is such as to be convenient to man. If it were double the diameter each man would weigh eight times as much. He would probably be smaller and would find it harder to move around. Temperature is so adjusted as to make possible human life. The temperature of the surface of the earth varies comparatively little compared to temperatures which are known to us. Man can live in a climate from 120 to 60 degrees below zero, but not with his bodily heat below 90 degrees Fahrenheit or even over that temperature. But known temperatures go up into the thousands and down to hundreds of degrees below zero. The air around us tempers the climate as well as supplying air for man to breathe.

The very dust forms nuclei for the formation of the drops of rain. Where a poison or sickness is found the antidote is found so near at hand that expeditions are being undertaken to go where a disease originated, to find the vegetable antidote.

Then in addition to this there is deep in the soul of man the evidences of God. This we have already touched upon as well as the necessity shown by modern writers for the existence of Jesus. Deep in the soul of man is this belief in God.

Again, hundreds of great men have credited their best work to inspiration, to a flash from without.

Truly is it written in the words of the text, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "Blessed is he that doth hunger and thirst after righteousness: for he shall be filled with the Holy Ghost." "My soul thirsteth for God, for the living God."

When they ask, Where is thy God, let us answer with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25-27.)

S. A. B.

• Absolute agnosticism, or a negative attitude toward ultimate reality which must be the supreme object of religion, so far from being consistent with the positive and scientific attitude of mind, is wholly inconsistent with it.—Charles A. Ellwood.

Our Loyalty to Christ

It is true that the Apostle Paul rather reproved the early church.

For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Corinthians 3: 4-6, 21-23.

Still this statement must not blind us to the fact that our loyalty to Christ involves the rightful support of our brethren. We should follow in his footsteps, but should not make that following a means of offense or an excuse to the injury of our brethren.

It is right that in a business meeting each contend earnestly for that which he believes is right, for the election of the man, the adoption of the action that he deems to be best for the church. But when the vote has been taken it then becomes the part of all not to oppose or hinder the action taken, but to permit a fair trial. It were better, in fact much better, to give it our support, even if we cannot give our full mental acceptance, in order that the plan may be given a fair and just test. If it is wrong, opportunity is given for its correction, when again we meet for the transaction of business.

We have been much struck many times with the great difference it makes to a new man whether he feels that he has the support of his brethren or their opposition. Even though it be but the preaching of a single sermon, if he feels the spiritual and moral support of his auditors, he is quite likely to outdo himself, while if he feels their opposition or the dislike of a large part of his hearers he is quite likely to undo himself and speak below even his own normal ability.

We have noted many times with interest those who have rendered in the past good and even great service to the church and their readiness to step forward and congratulate and say "Good" to each new speaker. Especially are they in the front ranks if the speaker be a young man and practically untried. They give him immediate encouragement and make his next effort the easier.

Also in the carrying out of the work we have seen young men of practically little experience chosen for work in the large branches or districts. They have under them at times men not only of years, but of great learning and of piety, men who are in fact abler men. Sometimes it may even occur that some of these men who make up the rank and file of the priesthood are more able than the man who is chosen can ever be. Nevertheless those who are able as a rule show their ability in their kindly consideration

and support. The young man may be diffident or he may be cocksure of his own ability; in any case he should receive our fair support so far as we justly can give it.

There is a time to speak and a time to refrain from speaking. But it is always the time to look for that which is good and to encourage others to see the good in our fellow men, and try to increase that good, and with gentle counsel assist in the success of the work as a whole.

It is true that if a man is elected whom we do not want we can by our attitude do much to insure his failure. But it is also true that even a man of mediocre ability if loyally supported in time becomes effective. A man without native ability, no matter what his training, will never become a truly great judge or ruler. But the work of the court or the work of administration consists so largely of routine items, that having learned the routine he will be for a time more effective than will be an abler man not in touch with these details.

Of course a man of mediocre ability cannot be expected to rise to meet new and great issues. But the regular and routine work requires but rarely the ability to think a matter through clearly and logically, to analyze it into its constituent elements, to study critically and to find the answer. But the work to be done does mean united support, for the sake of the whole work.

A man or woman of less ability will do far better work when supported by their associates, their brothers and sisters, than will be possible to a man or woman of exceptional ability without such support. It is not only that the work is in many ways the burden of all, but there is also the spiritual and moral aspects to be considered.

For the sake of the church of God and the loyalty we owe our Lord Jesus Christ we should support in righteousness all good works and endeavor to assist in putting into effect the orders of the body. Nor do we by this argue that any man should be guilty of that which he believes to be wrong or to uphold and promulgate the wrong. Rightful support in the church requires no such a departure from truth. It does require a fair opportunity to others and fair and just support to our brethren, every man in his place, not only according to his gifts but also according to the position to which he may have been called by his brethren, the church, or his heavenly Father.

S. A. B.

Organization and methodology are valuable, but they are secondary. *The world cannot be saved by pedagogy alone.* It can be saved better with pedagogy than without it, but pedagogy itself is a secondary consideration.—Walter S. Athearn.

The Forum

In The Forum of the HERALD this week there appears an article written by the associate editor. The reason for putting it there was in the first place to offer a basis for an explanation, as we have received several letters from time to time questioning why certain articles were placed in The Forum and others in the Article Department.

The Forum was established at the instance of J. A. Koehler when he was manager of the Herald Publishing House, and primarily as a department in which to discuss social questions, though broad enough to include other moot or debated questions.

The line of division has never been that what the editors do not approve is put in The Forum and that which they do approve is put in the Article department. We have printed as articles, manuscripts which did not appeal to the editors; we have published in The Forum articles which we believed were a correct presentation of the law of the church and which agree with our own ideas.

At this point it may be well to state that by the term "the editors" we refer to the associate editor and the assistant editor and usually the former, for while the editors-in-chief have reserved the right to outline the policies, they have in fact never, so far as we can recall for over five years, passed upon an article for any department, and only perhaps once or twice in the past six years submitted an article written by some one else with the request that it be published. That which they have presented has appeared over their own signature, and usually in the editorial columns, or as official notices. They have also very kindly forwarded letters of general interest received at their office. They have not concerned themselves as a rule with what appears in the HERALD or what is excluded, let alone that which may be published in any one particular department rather than another.

The Forum is not at all a dumping place. The best articles often appear there rather than elsewhere. The HERALD for long has been open to discussions of general interest and has always taken the editorial position that the editors do not assume responsibility for that which others write. The criterion has always been and still is in every department to use that which appears to be of general interest or to present a point of view worthy of consideration. Literary merit, subject matter, and manner of treatment have been and still are the criteria.

As a rule very few articles have been printed in The Forum except those that deal with the temporal law of the church, and this because this subject is one of live interest and one in which diverse opinions are held. Other articles have been published

there, those which discussed questions more or less moot, even if the active editors were inclined to accept the view taken by the writer in whole or for the greater part.

The article this week contains a few points on which an agreement has not been reached by the church. The purpose is not to present an argument. The writer has attempted to avoid so far as possible bias and to present the action taken by the church, the custom of the church, and the reasons for that custom in reply to numerous inquiries which have been made.

Ordinarily it would not then appear in The Forum. It has been placed there for the reason already stated, to give a basis for this note as an explanation concerning The Forum; and also to indicate as clearly as possible that while the writer has endeavored to present the position of the church and reasons for it, he is presenting it only as his understanding without an attempt to commit any other part of the editorial staff.

The article is longer than desired, but it seems preferable to consider the subject as nearly as a whole as possible at the one time. S. A. B.

Our Books

The Chinese make their sacred books the basis of their educational work. To memorize the words and letters of the Kings, to write essays on the theme therein considered, is itself the beginning and end of education.

This is one extreme. At the other extreme we may take the Christian community of to-day. Young men or young women can go to college and never hear a word of the Bible or be brought in contact with any religious influence. They can be graduated and receive a degree of culture, yet not know the Bible on which is based the best of English literature.

It is for reasons of merit that we find among every people that their sacred books are among the few writings preserved from ancient times to the present day. This is because of the tremendous significance of religion in the life of a people and also because of the literary character devoted to the sacred writings. The sacred writings have done much to make education possible, to preserve the language and give it continuity.

There are many good books that we should individually read, at least parts of them. We are commanded to study all good books but among the good books to be studied we must not fail to include the Holy Scriptures, the Bible. Even infidels like Heinrich Heine have been compelled to admire its literary style and the truth which it contains. It is in-

deed the book of books. No person can claim to be truly cultured who is ignorant of what this book contains. Nor is it a just substitute to read the representations and misrepresentations by writers in various departments of science, even though it be a Bible commentary. The book deserves to be read and studied for itself.

Scarcely secondary to the original Scriptures we should place the revelations of God to us to-day. The early church was admonished to remember the Book of Mormon. How much of our present failure to progress as rapidly as we should like is affected in part at least by the lack of a thorough study of the principles set forth in the Book of Mormon; to say nothing of the revelations given to us to-day as set forth in the Book of Doctrine and Covenants? We should read all good books, but with all our getting we should get understanding.

For Christmas there can be no better books to purchase for the young person who does not already possess a prized copy, or the older person who would appreciate a gift edition or who has worn out his present volume by much reading. The Herald Publishing House has Bibles as low as 70 cents and \$1.30 each, and fine Bibles of India paper as high as \$12 and many others at prices in between; New Testaments in large and small type at different prices. The Holy Scriptures, the Inspired Version, is published in four different bindings; cloth, at \$1.75; imitation leather, \$2.25; leather, \$2.50; and flexible morocco, \$6.

The Book of Mormon is also published in four different bindings from \$1 for cloth binding to \$3.50 for the flexible morocco; and a large edition, one with large type, is published with cloth binding for \$2.65. This book is also translated into Danish at \$1.85 and \$3.50; and German, cloth for \$1.50.

The Doctrine and Covenants can be procured for 80 cents in the cloth binding; at \$1.25 for imitation leather, and \$3.50 for the flexible morocco.

At these prices no family, in fact no person, should be without the three books of the church. And to add to their personal value the name may be added in gold letters for 30 cents for one book and 15 cents for each additional book. Thus the name would be put on all three of these books for 60 cents, or one can add the Zion's Praises and Saints' Hymnal for an additional 30 cents, making a set of the three books of the church and the two songbooks.

But whether we purchase this year or not we should hold firmly before us the ideal of possessing the word of God, and not only of possessing or holding it, but also of reading and of studying, for the seed that falls on good ground is he who receives the word and *understands* it. S. A. B.

PASTORAL

A Textbook for the Local Ministry

[Elder Leonard S. Rhodes wrote some time ago urging the necessity of a textbook for the ministry. We replied asking him for suggestions and in return he has offered the following outline which may be taken to stimulate thought and perhaps action on this important point. The outline offers only a suggestion in order to stir up such discussion as may produce some effective help.—EDITORS.]

(Suggestions for a book of instructions to the local ministry.)

Foreword

A Call to the Holy Priesthood

Chapter 1

The Church of Jesus Christ

1. Brief history of the church.
 - a. Joseph Smith's birth and first vision.
 - b. The plates and the Book of Mormon.
 - c. Church organization and development.
 - d. Historical events.
 - e. Apostasy and assassination.
2. Brief history of the church (Continued).
 - a. The twelve supported.
 - b. Brigham Young elevates himself.
 - c. Factions break off.
 - d. The Reorganization begun.
3. Brief history of the church (Continued).
 - a. Young Joseph ordained.
 - b. Restoring confidence.
 - c. The Twelve filled.
 - d. Lamoni, Iowa, headquarters.
 - e. Death of Joseph.
 - f. Latest Developments.
4. The Bible.
5. The Book of Mormon.
6. The Doctrine and Covenants.
7. Principles of church doctrine.
8. History, purpose, and organization of branches.

Chapter 2

How to Serve as Deacon

9. Physical Culture.
10. Dress and appearance.
11. Man building.
12. The deacon's duties.
13. A financial agent.
 - a. Collecting branch funds.
 - b. Solicitor for Bishop's agent.
 - c. Proper financial records and reports.
14. Looking after the poor and the needy.
15. Preparing the bread and wine.
16. Janitor work.
17. Seating a congregation.
18. Lighting, heating, and ventilation.
19. Keeping order and suppressing disorder.
20. In case of fire.
21. Custodian of church property.
22. The appearance of the church grounds.

Chapter 3

How to Serve as Teacher

23. The teacher's duties.
24. Watching over the church.
25. Strengthening the membership.
26. Transgression.
27. The psychology of the transgressor.
28. Successful methods of labor.
29. When to seek the deacon's assistance. The ordination charge.
30. Preparing charges: when and how.
31. Prosecuting a case.
32. Good English.
33. Collecting material for a sermon.
34. Preparation of the sermon.
35. Points on delivery.
36. Presiding.
37. Reporting.

Chapter 4

How to Serve as Priest

38. The priest's duties.
39. Family duties.
40. Making your visit an event to be looked forward to.
41. Strengthening the home.
42. The family altar.
43. Administering the sacrament.
44. Wedding ceremonies.
45. Baptismal service.
46. Ordination service.

Chapter 5

How to Serve as Elder

47. The elder's duties.
48. Overseers of the flock.
49. Confirming the new member.
50. Blessing a baby.
51. First aid.
52. The sick room.
53. Principles of Nursing.
54. The consecrated oil.
55. Administering to the sick.
56. The proper use of mild herbs.
57. Proper dieting.
58. At the bedside of the dying.
59. Looking after the dead and the bereaved.
60. How to conduct your part of a funeral.
61. How to conduct an elders' court.
62. Justice and right.
63. Ministerial jealousy.

Chapter 6

How to Serve as Pastor and Branch President.

64. Why we have branch presidents: their duties and powers.
65. Learning conditions and needs.
66. Proper organization and management.
67. Getting and checking results.
68. The educational department.

(Sunday school, Religio, Boy Scouts, Temple Builders, Orioles.)
69. Local organizations.

(Choir, aid, etc.)
70. Successful preaching services.
71. Successful priesthood meetings.
72. Parliamentary.
73. Advertising church services and work.
74. Special days and anniversaries.

75. Local missions.
76. House-to-house work.
 - a. The free booklet plan.
 - b. Free religious information bureau.
 - c. Sellings books.
 - d. Constant work and the use of records.
77. Cooperation between the missionary and local workers.
78. The branch's duty in financing the missionaries.
79. Reports and reporting.

Comment on the Course

It is my opinion that a course of instruction like the above or similar to it should be placed in the hands of every local minister. They should be required to take it sometime between the giving of their call to the ministry and the giving of their license, the latter being withheld until they have satisfactorily passed examinations conducted by Graceland or qualified institution or committee. At the very least they should have access to such a course, those who care to avail themselves of it. No member of the church should be forbidden the privilege of studying these lessons, and perhaps taking the examinations.

To those called, the church could give the instruction free, including a neatly bound volume and certificate of ordination, or the branch or district required to pay all or a part of the cost of tuition, or the individual to be benefited required to pay all or a part of the cost as thought best. Of course the ultimate benefit would be to the church and this would be an argument for the church paying the expenses, since local ministers are not salaried.

Inasmuch as the deacons may be called upon to assist the teachers at times it is my opinion that both deacons and teachers should study all of Chapters 1, 2, and 3. Inasmuch as the higher offices may serve in the lower I believe the priests should study Chapters 1, 2, 3, and 4; the elders should study Chapters 1, 2, 3, 4, and 5. Inasmuch as any ordained minister is eligible for the position of branch president they should all have the privilege of studying Chapter 6; but while it may be a privilege of the Aaronic priesthood to study these lessons, it should be regarded more as a duty of the elders to study them since they are the presiding officers of the church, and no one should be considered as qualified to preside over a branch until he has successfully passed an examination on those subjects. What a lot of trouble, heartaches, and contention some good uniform course for branch presidents would save. It would save both the branch presidents and the branches.

Lessons 1-3. These subheadings are worked out from memory. No doubt I can do better when I get my church histories from storage.

Lessons 4-6. These are not intended as normal courses but simply useful information concerning these books.

Lesson 7. A general outline of our beliefs.

Lesson 8. To give a clearer conception of branches, and the revelations that deal with them.

Lesson 18. There are correspondence courses on heating and ventilation. We would not want to go into it that extensively but our deacons need some good scientific instructions along these lines. It would save a lot of uncertainty and dissatisfaction. I could not do justice to any of Lessons 14 to 22 without further study and investigation, but I am sure you will recognize the need of that kind of instruction.

The ordination charge should come at the close of the lessons for whom the instruction is intended, elder, priest, teacher, or deacon.

Send the *Ensign* to a nonmember—75 cents a year.

Activity in the Church School

It is a very familiar saying that children learn by doing. It is the business of the church to stimulate and direct activity as well as to stimulate and direct thought. There is much activity that groups of children can do on Sundays.

As an illustration of this, a group of thirteen-year-old girls who were called upon to get up a twenty-minute program for a church service decided that they should get up out of their own minds a drama illustrating a home where family worship is not conducted and one where it is. It took them several Sundays to get up this drama, to determine the words, the conversation to be used, and then to act out the drama.

Along with the getting up of this drama they had class work, discussing the value of family worship in the home, what should be the content of this worship, whether it should be made up of stories, scripture reading, prayer, and songs; and if so, what should be the nature of each, whether all the members of the family should take part, what would be the difference in family worship where there are small children and where there are not. They were further asked to notice the prayers which were said at the opening exercises, prayers given in church services to find out whether these prayers were the best possible, and whether the most suitable prayers that could be said. Some illustrations of the power of prayer in the lives of people were given and a special study of the Lord's Prayer was made.

We see then that the activity of getting up a program to instruct and entertain others stimulated a large field of study.

Duty

By W. W. Powers

Read before priesthood meeting, Seattle, Washington.

We as the priesthood of Christ, the Son,
Should with our God and Christ be one.
Wisdom and charity should be our guide,
Virtue and purity close by our side.

Eyes fixed on heaven, mind on our God,
Studying always, his most holy word.
Espousing meekness and patience and love,
Directed by God, from the heavens above.

Earnestly striving and teaching our flocks
How to avoid the treacherous rocks.
Pressing unceasingly upward each day,
Guarding our deeds, and the words that we say.

Sensing our duty to God and to man,
Let us firmly, unitedly stand.

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THE FORUM

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

Why Revelations Are Submitted to the Quorums and the Church

By S. A. Burgess

The principle on which it rests is found in both the Old and New Testament, in the Book of Mormon and Doctrine and Covenants as well as in the practice of the church.

Several requests have been received for an explanation of why documents in the nature of a revelation are presented to the various quorums and to the church. Others have asked for the publication in the HERALD of certain statements made by leading church representatives. We are therefore in another column reprinting several of these statements for the information of our readers.

Also in another column there appears a very brief summary or memorandum of actions taken on each revelation presented to the Reorganized Church of Jesus Christ of Latter Day Saints with reference to minutes in the SAINTS' HERALD.

Pursuant to these requests and to comment both within and outside the church we herewith present a brief review of the principles involved and early history.

There are several quite distinctive terms that are used sometimes interchangeably, though their significance is different. Free agency was granted to man in the Garden of Eden in the beginning, and Lucifer fell because he would have compelled man to be saved. He possessed the ideal of a very strong authority, so strong that he would have compelled man to come in. According to the Inspired Version it was for this reason that he failed. Satan to-day tries to force his way into the hearts of the people,

Gird with the gospel of God, and his might,
Brother! how can we fail to do right?

With God as our leader and Christ as our King,
If only we follow, we surely shall win.
So buckle on closer the armor of God,
Prepared in all things to follow our Lord.

And blessings will follow wherever we go,
Our works will be good, and e'en the world know,
That we are the priesthood of God, and from him
The old gospel message and blessings do bring.

So fasting and praying for strength let us sing,
Praises and honor to Jesus our King.
And follow his footsteps by day and by night,
For God is with us and God is right.

but the ideal of the Master is, "Behold, I stand at the door and knock." Free agency is broad enough to include all aspects of judgment. In the primary sense it is the choice of right and wrong. "Choose ye this day whom ye will serve." But it has a broader significance.

Common consent is complied with if the people as a whole have an opportunity to vote. It implies democracy—the people rule. But there is in connection with revelations still a third question to consider. Some may consider that free agency is fulfilled if a man has the right to accept or reject the commands of God, others that common consent is fully complied with if the representatives in conference, or in branch or district, have the right to vote. A third question is, Have they the right and duty to consider whether or not it is a revelation from God? Is it their right or duty to test and prove, or must they accept or reject?

The People Want to Accept

Naturally people do not want to reject a command of God even if by the law of consent they have that right. It is doubtless because of this fact that some of our friends in other churches cannot understand why a document which purports to be a revelation and comes through the recognized prophet and leader of the church should be submitted to the quorums and then to the church. It is doubtless for a similar reason that many of our members are of a like frame of mind.

Others think that any consideration at once reflects upon the prophet. It is only fair to state that we have never known it to be taken up in that way, or the slightest breath of suggestion to be made of any question of the integrity of the prophet. Discussion and consideration is usual; opposition is very rare.

The fact that in a broad way everyone does judge, that even our critics of other churches pass judgment, was well illustrated by an editorial by R. J. Lambert in *Zion's Ensign* in April, 1920.

The Two Ideals

There are two general ideals concerning a revelation presented to the church. The first is that more commonly held by the sectarian world. They point out that the prophets of ancient Israel spoke and did not ask anyone's consent. But to this reply may readily be made that even to-day there is no objection to such prophecy, and such prophecies were evidently by way of exhortation and incitation. No action taken by the body prevents any man speaking by the voice of prophecy, nor by way of exhortation and admonition.

This ideal recognizes the prophet, in the sense that when he speaks it is the voice of God. (Doc-

trine and Covenants 19: 2.) It was well expressed by W. W. Blair at one time who urged that the only investigation to be made was whether the communication came through the recognized prophet of the church; if so, no further investigation was in order, for if it were not the very word of God, God would strike him dead. This was followed by considerable discussion, and it is noteworthy that for the succeeding fifteen years the utmost pains were taken that every such communication was presented not only to the usual quorums, but separately to each of the quorums of elders and to the unorganized elders, also to the priests and to the teachers and deacons. (Also note his testimony a few years later in Temple Lot Suit.)

This theory taken to its logical conclusion presents some phases of absolutism. The communication is not only presumed but is considered at once to be divine and infallible. This ideal is one of plenary or verbal inspiration. There remains, therefore, only the one question, that is, whether the church will accept the word of God. Those who will not accept the commands (if this theory is correct) quite rightly should be expected to withdraw, if they are not expelled.

It therefore follows naturally enough that some holding this view should urge that all those members of the leading quorums who did not vote affirmatively should at once resign. Out of this view also grew the fear on the part of some that a division was threatening and their surprise and delight when there were no signs of a division.

When a Prophet Is a Prophet

The other ideal does not for a moment discredit the man of God. It rather presents the picture of brethren upholding his hands. He does not stand absolutely alone, but is the first among equals, and his brethren share with him the burden. They recognize that Joseph the Martyr plainly stated that he was not a prophet at all times, but only when so directed by the Spirit of God. They note that his wife made a similar statement and that his son, our late President Joseph Smith, consistently took a like position, even going so far as to say that the president of the church may be mistaken as to the authenticity of a revelation. (Temple Lot Suit, p. 76.) It is the position that is presented by President F. M. Smith in a quotation printed elsewhere from an address by him in Independence in 1918.

This ideal is consistent with modern criticism and study and with our epitome of faith. It accepts the Bible as the word of God but not as verbally inspired, or as Peter expresses it, "Holy men of God spoke as they were moved by the Holy Ghost." God revealed the truth; the man wrote, but not as an

automaton or without will. Those who hold this ideal feel that it is not only their privilege but their duty to weigh and consider. This is not in the spirit of "I must have my own way." Hence there is no thought of resignation, but only the support of brethren who are quite ready when the matter is decided still to do their best to support and assist in the work of the church. (This is more fully considered below in the discussion of the teaching and action of the church and the reasons for the action taken.)

These two ideals are well illustrated in the extract from an address by President Joseph Smith to the General Conference in 1900, General Conference Minutes, page 295, quoted in this HERALD. He plainly states that there are those in the church who under ordinary circumstances would receive his views with a "thus saith the Lord" attached to them without question. But he also recognized that there was another element and adds "must necessarily be there properly" that would scan anything that bears the impress of revelation closely.

Consideration Is Founded on the Law of God

In the Temple Lot Suit, President Joseph Smith stated at least twice that the principle there set forth of submitting first to the quorums was founded upon the Bible, the Book of Mormon, and Doctrine and Covenants, though he did not then attempt to turn to or quote any particular passage.

Moses, when sent to the children of Israel, was sent first to meet Aaron. (Exodus 3: 16.) After meeting Aaron they then went and Moses and Aaron gathered the elders of the children of Israel (Exodus 4: 29). Also at Sinai he was directed of the Lord to the elders of the people (Exodus 19: 7), and when the law was written Moses delivered it to the priests, the sons of Lehi, and to the elders of Israel.

When Moses went up to receive the law he was directed to take with him Aaron, Nadab, Abihu, and seventy of the elders of Israel and they were permitted to see the God of Israel (Exodus 24: 1, 11, 14). Moses was then directed to come up farther, and took with him Joshua, but bade the seventy elders, Aaron, and Hur to tarry where they were until he came again. While it does not appear clear that they did so abide, still the intent evidently was that Moses would return to Aaron and Hur and to the seventy elders of Israel before returning to the people.

We note later in Israel's history Moses was directed to select seventy elders to assist him in bearing the burden and in administering to the people (Numbers 11: 16, et seq.) and on them was laid a portion of his spirit. Many similar passages may be found upon a careful study of the Word of God as

where Moses was directed when he went before the people to take with him the elders of Israel (Exodus 17: 5). The principle of presentation to the people seems therefore to have been rigidly followed and also of presentation first to the elders.

It is true there were various prophets according to the Old Testament, though the word is used to indicate quite different spiritual manifestations. In Judea we are told that the prophets were not even permitted to preach, as they only incited and exhorted. As we have already indicated, this is quite in accordance with the church of God to-day. The right to draw near to God belongs to all.

Test of the Bible Was Inspiration

But it is significant to note that when the canon of the Old Testament Scriptures was formed, according to Sanday in the article on the Bible in the Encyclopedia of Religion and Ethics, the test was entirely one of inspiration. The people voted not only under Moses to accept; they were not only instructed that the law should be read to them at regular periods and again they should vote; not only is it true that when the law was lost for a season one of the kings finding the roll caused it again to be read before the people; but the canon of the Old Testament was determined by its degree of inspiration and each book was accordingly considered and accepted or rejected. The action was not only to do the will of God, but according to Doctor Sanday and other able critics it was to accept the canon of Scriptures, and that which was included in each instance was tested on the basis of inspiration. In the case of the Old Testament this has been considered a continuing process. The Jewish church therefore considered this question of inspiration and according to it judged that which should be included in the sacred writings.

With regard to the New Testament, Sanday is equally explicit. Nothing was written during the life of Jesus. The apostles wrote during the first century. The early Christian fathers also wrote. There were in existence some forty gospels, a number of apocalypses besides that of John. The gift of prophecy was plainly in the church (1 Corinthians, chapters 12 and 14). These different letters were written and passed from church to church and copied. Finally when it came to the making of the canon there was a meeting of the ecclesiastical authorities of the church. They carefully considered, the council and church carefully considered, and that was included which in their judgment showed the highest degree of inspiration of the Spirit of God.

The test was the moving power of the Spirit of God as shown in the writings of Moses, and as shown

in the writings of Paul. This was not simply a vote to accept the commands of God, but to determine that which should be accepted as being of divine origin. Holy men of God wrote as they were moved upon by the Spirit of God. The mind and will of the prophet—the style of the prophet—can be seen as well as the divine truth expressed in his writings.

Our late president, Joseph Smith, also referred to the Book of Mormon. The principle is there set forth by Mosiah (Mosiah 13: 3, 4) wherein he points out the evils of a bad king and therefore the evils of having a king to rule over them. The people therefore chose judges and the people also chose and made the law. Even a purely military matter was submitted by Limhi to his people. (Mosiah 10: 1, 2; 13: 49-63; Alma 1: 56; 23: 7; 2: 23; 8: 26, 36; 3 Nephi 3: 31.) The laws of the church were so determined (Helaman 2: 55, 56, and 64; Alma 1: 1). It is not common for the voice of the people to desire that which is wrong (Mosiah 13: 36), but if they do they suffer the judgment of God. (Ibid., 37.)

A clear statement of the principle is involved in the close of the Book of Mormon (Moroni 10: 4, 5) in that the reader is directed to present these things, the book itself, in prayer to the eternal Father to receive the evidence of its truth by the Holy Ghost. This evidently recognizes that responsibility and privilege belong to the individual.

In the Book of Doctrine and Covenants the law of common consent is plainly set forth (25: 1; 101: 12, 13; 17: 16, 17). Joseph Smith and Oliver Cowdery were instructed not to ordain each other elders until there was a meeting of the church to pass thereon. Also the elders were commanded to assemble to "*agree upon my word*" and did assemble and agree. (Doctrine and Covenants 41: 1; 42: 1, 2, 5.) These passages recognize the general law of common consent. Other passages show the right of the individual to receive revelations (Doctrine and Covenants 67: 3), also the right to approve or disapprove. (Ibid., 107: 46; 124: 3.)

The Practice of the Church

When the gospel was restored the early revelations were to Joseph Smith and the few immediately associated with him before there was a church. When the church was organized with six members evidently there were no quorums, yet the principle appears to have been carried out that whatever was received was presented to those concerned. Many of the revelations were to a group of elders. First a group of elders, and then as soon as the high priests were ordained, a group of high priests met to consider every important matter, this even before the high council had been established. When the manuscript was sent for the Book of Commandments

it was certified to by other elders. Then as soon as the Quorum of Twelve and the Quorum of Seventy were organized in 1835 the commandments were submitted to all of the quorums. This plan is plainly set forth in section 108a in the minutes of the general assembly, which show clearly that each quorum was called upon in turn and bore testimony, and evidently each quorum had been required to consider and the various revelations had been submitted to them for that purpose. This is a very clear precedent. Evidently a revelation could not be submitted to a quorum before the quorum was in existence, but the principle of submitting to the priesthood and to the church was early established.

As to ordinations, they were made on the vote of a conference of high priests or a high council of a general conference of the church. Joseph Smith was presented as president of the high priesthood to a conference, but since all could not be there, the matter was again presented to the high priests and the Saints in Zion in 1831. The first Quorum of Twelve was chosen by the three witnesses to the Book of Mormon by the spirit of revelation. They each separately prayed vocally before proceeding.

Then we have the statement made by Orson Hyde and printed in the fifth volume of *Times and Seasons* in 1844. This was a short time after the death of Joseph Smith. Of course this has not been taken as a law to the church; but has been taken as a statement of custom in the old church. We do not know of it being contradicted, though this is apparently the only evidence we have that Joseph Smith made that statement. This however, carries with it at least the silent testimony of other men at that time. He made other statements at that time with which we do not agree. But the only question is as to its authenticity. It has been freely quoted by the Reorganized Church, as in the tract in 1864 probably by E. C. Briggs, in the tract by Jason W. Briggs, by Heman C. Smith, and others. But it also has been quoted among ourselves as stating the rule and was so far as we know without objection published and distributed for many years in the Manual of the Priesthood, by Charles Derry. The substance of it has been reaffirmed by leading men of the Reorganization as the rule governing—not in an ironclad way, that every communication must be presented first to one quorum and only when it has passed the first to be presented to a second quorum—but the principle of the submission of any document in the nature of a revelation to the quorums of the church and especially the three leading quorums: the First Presidency, the Twelve, and Seventy, is well established.

We quote elsewhere the action taken on each revelation by the Reorganized Church. We have already

noted the action taken in 1854 that all revelations should be submitted to the Twelve and that they should try to examine the same.

A later resolution by the Reorganized Church appears in General Conference Resolutions, Number 308, paragraph 7, adopted in 1886:

"The sole mouthpiece of the church," is Jesus Christ. We are to receive commandments as a church only as Christ communicates the same; and we are entitled as a church, to be first satisfied that Christ did give any commandment purporting to come from him, before accepting or receiving the same.

Then when in 1901 President Joseph Smith made an oral statement of a communication received the night before which he stated he was directed by the Spirit thus to present, the following motion was at once made and adopted:

Concerning the Statement and Revelation, presented in open conference, the following was adopted: Resolved, That as soon as practicable the matter be prepared and placed before the quorums of the church, after which it shall be presented to the conference. (Resolution 500.)

We note also in Doctrine and Covenants (1841) the recognition of the right of the people to accept or approve or disapprove:

And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference.—Doctrine and Covenants 107: 46.

Of similar purport is the following received by the Reorganization in 1897:

The quorum of twelve, my servants, may choose and appoint one of their number to take the place of my servant Alexander H. Smith, and if they shall choose William H. Kelley, from among them for this place it will be pleasing unto me; nevertheless, if directed by the spirit of revelation and wisdom, they may choose another.—Doctrine and Covenants 124: 3.

We may also note that in 1906 after President Joseph Smith stated he had a revelation the people were asked to fast and pray and the matter was represented in order that we might have more light and more certainty, and when the revelation was finally received it was presented to the quorums in order: first, to the Presidency, Twelve, and Seventy; afterwards to the other quorums. In another instance a revelation was received and not accepted by the church, and later the church was instructed to let their action stand. (Doctrine and Covenants 125: 7.)

Principle Well Established

It would therefore appear from ancient Israel down that this principle has been recognized, and the more the subject is studied the more evidence do we find of such care in testing. As already indicated, this by no means prevents the voice of prophecy (1 Corinthians 12, 14) nor speaking by way of

exhortation and excitation, that which is given him.

But that which is to govern the church and be a law to the church must come through the President and should be carefully scrutinized by the quorums and presented to the body. And when men are called to office there is wisdom in having first such preliminary considerations before presentation to the body and election.

Statements of Leading Men

We have published elsewhere in this number in a separate column a few statements by some of the leading men of the Reorganization. Much more could be written. Thus we note in the decision of John F. Philips, United States circuit judge for the western division of the western district of Missouri, in the Temple Lot Suit, the following statement as printed on page 37 of the tract, "Decision of John F. Philips":

Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done.

Of course Judge Philips is not an officer of the church, but his decision was evidently founded on the testimony before him. It gives the opinion of an impartial judge as to the legal value of all of the evidence submitted, and it is pertinent to his decision. Nor do we know of it ever having been called in question.

In a tract published in Great Salt Lake City in 1864 entitled, "Polygamy," and signed "Truth conquers," and probably prepared by E. C. Briggs, we note in a discussion of polygamy a reference to the statement ascribed to Orson Hyde:

Now we ask, was this revelation on polygamy brought before the quorums to be tested? We answer, No! On the contrary, it was taught in the secret chambers, to this brother and that sister, creeping into houses, leading captive silly women, and not published as a revelation, until many years after the death of Joseph Smith. If it had been brought before the quorums, would it not have run against a snag? Would it not have been manifested to those in possession of the Spirit of God, that it was in direct contradiction to the revealed will of God? Most assuredly it would.—Polygamy, p. 29.

A similar statement was made by J. W. Briggs in his tract, "The Basis of Brighamite Polygamy":

Again; upon the trial of Sidney Rigdon, by Brigham Young and his associates, Rigdon's revelations were condemned and set aside, on the ground that they had not been submitted to proper authority for examination and sanction. This same rule applied to the document of 1843 requires it to be set aside. The measure they meted to Sidney is here measured to them.—The Basis of Brighamite Polygamy, p. 285.

These later were used against the Utah Church,

but as already pointed out, this statement ascribed to Orson Hyde has also been used by us to indicate the practice in the old church—not alone in connection with controversy.

Call to Office

The principle is deeply engraved in the practice of the church. We are distinctly told that communications in the nature of revelation to direct in branch or district should come through the recognized authority. (Doctrine and Covenants 125: 14.)

It has long been the practice of the church to submit calls to the priesthood in the branch to the branch priesthood before submitting to the church. General Conference Resolution number 312 requires the presentation to the church, as well as Doctrine and Covenants 17: 16. In our stakes a call to the priesthood is presented to the stake presidency, then to the stake high council before being presented to the branch or stake. And the usual practice has been, if there is any objection to any name in local, district, or stake, to postpone action and endeavor to remove the objection. Local men are usually advised to be careful and go slow in the matter of ordination, and especially if there is any objection made.

The reason for thus submitting is that it gives an opportunity for quiet consideration. There may be a variety of objections; not all need impair a brother's usefulness. It is to the best interest of the man called that there should be this opportunity for quiet consideration first, as it provides a proper opportunity and place for objections to be made known. It protects also the church and it protects the presiding officer.

It should present to him the good will of his brethren who share with him a portion of the burden. The principal burden is, of course, his, but they share that burden with him as they also have the responsibility of presenting themselves in prayer before their heavenly Father to learn his will, and thereby they may render the stronger support to their brother, the presiding officer, and they may also lend the better counsel.

Ordinations in the General Church

This same principle applies in the general church. The seven presidents of seventy call from the eldership to the office of seventy (Doctrine and Covenants 104: 43; 120: 10), and it will be noted that this is by the spirit of wisdom and revelation. They also have the right to nominate the seven presidents of seventy (Doctrine and Covenants 120: 1-5; 124: 5). But while this is true and by the spirit of revelation, nevertheless these men so called are first presented by the seven presidents to the First Presidency and Twelve. It has happened several times that names

have been there held up. It does not follow that it is for reasons that reflect upon the brother called. If it receives the approval of the First Presidency and Twelve it is then presented to the seventies before the nomination comes to the General Conference. It has occurred that a name has been held up by the seventies.

High priests receive the approval of at least the First Presidency and then of the high priests quorum before being presented to the church. Patriarchs are called by the spirit of revelation through the Quorum of Twelve (Doctrine and Covenants 104: 17) but these names are first presented to the First Presidency, and then to the high priests quorum before presentation to the conference. This protects the man immediately affected—the one who is called, and it gives the support of their brethren to the men through whom the call is made. If a member of the Quorum of Twelve has what to him is the spirit of inspiration to call a man as an evangelical minister, this must first be approved by the rest of his quorum, and then by the First Presidency and quorum of high priests before presentation to the body.

If the names are first made public, such calm consideration becomes difficult. That it is for the good of the church should be apparent; that the responsibility is upon the church and upon the officers to test should also be clear from that which is written. But it is also for the protection in a double sense of the man through whom the communication comes. It should give him the support of his brethren; also if men are appointed or ordained who are not called of God or who are unworthy, it not only reflects back upon his work, but may seriously hinder it. A man may be possessed of splendid gifts for one position in the church and yet from that very fact be disqualified for a different work.

But the questions may well be asked and have been, What if one or more of the quorums do not approve? What if objection is made and persists? Is the church prevented from receiving and acting upon that which has been received for the direction of the church? Can, in fact, a few men or a quorum automatically prevent the body of the church, the people, from receiving that which has been presented?

Now there certainly is no presumption that the quorums are infallible. There is a strong presumption with practically all of us that what is received and presented is divine. That presumption is very strong, so strong that when there are added to it personal reasons, objections are rare. There is of course also the presumption of the integrity of other members of the priesthood and of a quorum in its action.

Care in Ordaining

The matter would not seem to be extraordinarily difficult though it is in part still a moot question. In branch, district, or stake, the advice has usually been to go slow, but one or two members of the priesthood could not rightfully continue to prevent church action. The proper procedure would seem to be for the officer who presents the call to look into it.

The same principle would seem to apply where the seventies present nominations for the seventy or the Twelve for evangelical ministers or the president of the church to the First Presidency or Twelve or especially that which affects the doctrine of the church. If it strikes a snag it should be looked into. That is in the spirit of ascertaining the nature of the objection and if reasonably possible to remove the objection. Normally that would appear to be by the officer or body who presents the document. This has been done in the past, for while the truth is of God, the language used is largely if not principally that of men.

But if a humble Christian effort fails to remove the objection and the difference is one which cannot be reconciled, then it would seem in reason that if the objection is only from one quorum or from a small number of the priesthood, the document and the objection may be laid before the body.

If two quorums, however, object and those two are two of the three leading or "apostolic" quorums of the church, the Presidency, Twelve, and seventies, there are many who would seriously raise the question as to how to proceed, though we believe it would be agreed that a general assembly would possess the authority. Certain it is that the work of God cannot be permanently held up by the opposition of a few.

Summary

We do not know that this interpretation is directly challenged by anyone. It seems to the writer, however, that there are two ideals, even if we do not consciously work out these ideals to a logical conclusion. The one ideal is the prophet of God who stands in the very stead of God and who speaks by the voice of God (Doctrine and Covenants 19: 2). This presents factors of absolute authority. If it is followed out as is sometimes partially construed, it would mean that no communication should be submitted to the quorums nor to the body, but should only be promulgated.

The other ideal is one of a broad brotherhood. Our late president Joseph Smith stated clearly that the president of the church may be mistaken as to the authenticity of a revelation. He also stated that the right to revelation inheres to every man possessing that gift. The burden is great upon those on whom is laid the presidency over the whole of the

high priesthood and over the church, and especially upon him who is the president of the church. According to this ideal not only have his counselors to bear a portion of the burden, but it also inheres in others in the church—in the quorums—to weigh and consider and to test—not in a position of standing between him and the church, but as standing rather with him to uphold his hands in all brotherliness and bearing that portion of the burden which it is their duty to undertake, that they may thereby protect both the prophet and the church, if any error should be disclosed, and that they may also, as is usual, offer the support of their testimony to that which is received. Their responsibility is great to approach the work in that spirit of brotherhood which is akin to the Spirit of God.

On the other hand, the church does not want to attempt to limit either our heavenly Father or his prophet. It was for this reason that the resolution presented by the seventies during the late conference was voted down. It will be noted that the resolution merely stated that communications in the nature of a revelation should be presented to the quorums prior to their presentation to the conference. It was not made compulsory, but those who objected interpreted it as compulsory and hence moved quickly after the discussion to lay it on the table. It was under this misapprehension that the action was taken. At least those who were responsible for the motion denied that it was their intention absolutely to prohibit, but rather only to indicate and recognize the general rule.

Those who hold to this position of a brotherhood do not attempt thereby to deny Doctrine and Covenants 19:2 but interpret this passage in the light of other scripture, as it has in fact been interpreted continuously in the past. Furthermore it may be open to question that God demands of humanity unthinking obedience. Is not rather the position that he has taken that of a father, "Come let us reason together," that he has given man his free agency and his intelligence and expects him to use both?

The above constitutes a brief review of the law. The reader will no doubt distinguish between the fundamental law and the statement of the practice of the church in ancient and modern times. Also the opinions of individuals, however high in the church, is not the constitutional law. But on the other hand it is well recognized that practice does become law and is the law until the contrary is shown. The burden is naturally upon those who question to prove the contrary.

We know very little about how the prophets received and presented their communications in Old Testament times. There are many other things concerning which we know but little; but the absence

of a definite, clear-cut knowledge is no proof against established custom. To the contrary, the burden is upon those who would appeal to constitutional or statutory law against established custom to prove that there is such a law. For the presumption is that custom is in accordance with established law.

The action of General Conference is the statutory law to this church, and hence binding. Opinions of leading representatives are fairly considered, and would be considered in any court as a declaration of the ecclesiastical law governing the body, and especially is this true in the absence of any equally validated denial. But the constitutional and statutory law and the reason of the law is also set forth above.

We have not only attempted to set forth the fundamental law, the practice, and the opinions of leading men, but also the reason for the law reaching back into common consent, free will, and the reason why it is wise that in branch, district, stake, or general church the call of men to office should be presented to the proper officers of the priesthood, so that there is opportunity for calm and deliberate consideration, and a like reason exists in the case of communications declaring the law to govern the church.

But this does not infer the establishment of an ironclad rule, though it is a statement of the principles that should govern as a rule. The practice of the church has been one of open-mindedness to receive the law of God individually and collectively as it may be presented, and as is so clearly set forth by President F. M. Smith in the brief extract from a sermon which appears in this issue of the HERALD.

We trust the above will make the reason clear to our readers why such documents are presented to the various quorums and then to the church, and that it will also assist to a better understanding of these two ideals. We are called to be workers together with God. That means we must work together, as well as working with our heavenly Father.

Inspiration is not a departure from reality. The more inspired a man is, the better able he should be for the tasks of everyday life, to see and to do that which is best. Inspiration should give a clearer understanding of our problems. The man who is inspired does not therefore always bring in the fact of inspiration, but strives rather to understand and solve the problems confronting him and his associates and often presents the solution in a matter-of-fact way. The inspired man is in a true sense both priest and king of God, for the king is the one who knows and inspiration helps him the better to understand—and the priest of God always serves.

S. A. B.

OF GENERAL INTEREST

On Receiving of Revelations

A few statements by leaders of the church on how revelations are received by the church.

A great many statements on the above subject may be found. We give the following only as illustrating the position taken by some of the leading officers of the church.

The statements in the Temple Lot Suit were reduced to writing, read over by the witness, and then signed and sworn to. Care was therefore taken to make an accurate statement.

It must be remembered that the method pursued was that of questions and answers. For that reason this particular subject was taken up at several different points of the examination. The questions are omitted and only the answers given. This may cause a little confusion in reading, particularly that from pages 63 and 64 as it is apparent that he is there discussing both communications in the branch and calls to general offices of the church. This is at an early point of his examination and the questions bring out simply what the lawyer was asking at the time. Of course a communication to call a man to an office in the church in a branch is not presented to the quorums. Even to-day a call to the high priesthood as a high counselor in a stake is not first presented to the high priests quorum. The law provides that a high priest may be ordained at the direction of a General Conference or high council. (Doctrine and Covenants 17: 17.)

It may also be noted that President Smith plainly stated that the testimony of Orson Hyde is not law to the church. This has long been understood. At the same time, he states clearly that he believes the statement to be a correct one.

Following these various extracts from the testimony of Joseph Smith there is a short extract from W. W. Blair. Also some further statements made by our late president, Joseph Smith, and printed in the Conference Minutes or SAINTS' HERALD. Also a statement by President F. M. Smith and an extract from a sermon preached by the church historian, W. W. Smith, October 31, 1920, and after careful revision printed in the SAINTS' HERALD for February 9, 1921, and also in *Zion's Ensign*, and in tract form.

Joseph Smith in Temple Lot Suit

"The methods which were used in their adoption by the Reorganized Church required that they should be presented to the quorums, and acted upon by them; they are then presented to the body, and accepted by the body in Conference."—Abstract of Evidence, p. 56.

"As a rule, before a president or high priest can be ordained there must be some kind of a manifestation in regard to it individually, before he can be ordained to any office in the Melchisedec priesthood. There is no law of the church that such a revelation or manifestation before it can be enforced must be accepted by the quorum. It requires an acceptance by the body; I should say, acted upon and accepted by the body before which it comes, either a branch, district conference, or General Conference. It is owing to the nature of the revelation. For instance; a man may be called and ordained in the body or branch. In a congregational organization he may rise and speak what he considers is the voice of the Spirit, and be ordained by reason of this manifestation without the matter being submitted to the different quorums; but if it is a matter to be presented to the body, and to be-

come a rule of action for the general body, it must be presented in that way; but in rising in a local congregation it must be acted on immediately by the voice of the people there assembled.

"I do not know that I can just turn to the law of the church to that effect. There are precedents in the Book of Mormon for it. You are asking for a special law of the church to that effect; I have stated that I do not know where I can find it, or whether I can find it. It is in the Book of Doctrine and Covenants that has been identified here. That is, the principle is undoubtedly there. Yes, sir, the principle is in the authorized publications of the church prior to 1852, but I do not know that I can give you the exact location of it. What you read to me in your question, to-wit: 'There is a way by which all revelations purporting to be from God to any man can be tested,' down to the words, 'Brother Joseph said, "Let no revelation go to the people until it has been tested,"' that in itself is not a law of the church; it is a statement of one Orson Hyde with reference to what was the rule of the church; I say that is not the law of the church, as it is contained here. That is a statement of Orson Hyde, as to what was the rule, and he belonged to the Utah Church. I believe the statement to be a correct one."—Abstract of Evidence, pp. 63, 64.

"The right of revelation did not inhere in the First Presidency, because the right of revelation inheres to every member of the church who is possessed of the gift, but the gift to receive revelation for the church and its guidance inheres in the Presidency of the church, and whatever purports to be revelation is still tested, as has been the custom; that is, whatever purports to be revelation for the doctrine or government of the church, or affecting either in any material issue, before it becomes authority, must be presented to and acted upon by the presiding quorums of the church—the

Thrift Talks

Somewhere I've read: "If you want a tree for today, plant the poplar; but if you want it to be there to-morrow, plant the elm."

"The poplar and the elm are both ambitious, but the poplar lives for the present alone, and the elm has thought for the future. In the eagerness of its ambition, the poplar sends forth branches in the spring without developing the strength to support them in the sluggish days of summer. Its roots are constricted, its spread is narrow, its life brief.

"The elm grows roots that are deep and spreading. Expansion is its nature. Its fibers are tough and strong; it weathers wind and storm; it lives and grows for generations.

"The one provides for the present alone; the other has thought for the future."

A savings account is roots for future branching.

A member with a savings account owes tithing and he has the money to pay it with.

The church needs elms.

Start now!

Let's be an elm.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Presidency, the Twelve, and the Seventy especially."—Abstract of Evidence, p. 72.

"Revelations as I understand it, are received in different ways, sometimes by impression, sometimes by the person becoming conscious of it, and sometimes by audible voice heard by the individual by whom the revelation is received, and sometimes by a direct messenger, and sometimes by what we understand to be the intervention of the Spirit. No, sir, it does not rest on a man's own judgment as to whether or not the revelation is received by impression, or by audible voice from without. I do not so understand it. If anybody says anything to me I understand that they say it, and if I hear what they say clearly and comprehend it, it is not a matter of my own judgment as to whether I hear it or not. I am forced to accept it and judgment as to whether or not I heard the thing is not called into question, for it is a matter that is not involved in doubt at all. Whether I accept it depends on circumstances under which the communication is received, such as whether there is a reason for it, or occasion for it, or whether it comports with that already received upon that subject, if anything has been said upon that subject. A man may be mistaken even though he be the president of the church, as to the genuineness or authenticity of revelations claimed to have been received.

"Revelations received are not binding upon the church, nor do they become law or rules of action for the church until they have been formally adopted by the body; when they are accepted by the church, then they become binding upon it. Yes, sir, it is a law of the Reorganized Church that new revelations may be given and accepted by the church, and thereby become law to the church."—Abstract of Evidence, pp. 75, 76.

"The Reorganized Church gets its authority for submitting to the quorums and body for their indorsement, revelations, after they have been received, from the Bible—the teaching of the Bible, the Book of Mormon, and the revelations to the church in an early day, which required that the common consent of the people should be obtained, I may say shall be obtained; for I take it that it is mandatory.

"We have an illustration in the giving of the law from Sinai, and its submission to the people by Moses, and its acceptance by them, and the consequences attending its acceptance or rejection according to the word of God.

"This is not a new mode that has been introduced into the church since the reorganization. The Reorganization has endeavored to follow the teaching and precepts of the old church from its inception.

"Now there is one item of the law that requires or states, that the three leading quorums of the church have what may be called concurrent jurisdiction, and the decision by either one of them is equivalent to a decision by either of the others, thus exercising or maintaining a neutralizing power in cases of conflict, so that the rights of the people may be kept free from imposition by false doctrine or theory by anybody; and also in the rules of the Doctrine and Covenants, which require that matters of that importance shall be submitted to the body for their action, for approval or disapproval, at the conferences held from time to time when they meet."—Abstract of Evidence, pp. 85, 86.

W. W. Blair in Temple Lot Suit

"In the Reorganized Church revelations are first presented to the First Presidency, then they pass to the Twelve, then to the high council, then to the high priests, the seventy, the elders, the priests, and the teachers, and the deacons—that is the method of procedure; and if it meets with no snags, then it is presented to the body, the entire body of the church, and

if accepted by them, it becomes binding upon the church. This was the course adopted from the beginning as I understand it. I do not say this was the course from my own knowledge, I say it was the course according to my understanding from the history.

"I have not stated that there was a Quorum of Twelve at the time this revelation was received. At that time there was no seventy. This was prior to 1834. This revelation I have been reading was presented to them. I can give you my knowledge on the subject, if you desire it, and read it to you also. It is presented here in section 61, which I have already read, that they held a conference with them and agreed upon what they would accept as the word of God. They met together in compliance with the requirement, and the presumption is that they proceeded right on in compliance with the spirit of that commandment, and decided what they would receive. That is not altogether a presumption of my own, for it states here that they did that very thing. [Doctrine and Covenants 61: 1, 1835 edition; 41: 1, 1906 edition and since.] There is no other conclusion that can be drawn from what is stated here. We have no evidence of that except what is in the Book of Covenants at that time. At that time they had no church paper printed. That was in 1831, and the Book of Covenants was printed in 1835. The doctrine adopted in 1831 would be the doctrine contained in the New Testament Scriptures and the Book of Mormon. The Bible is placed first in order, and the Book of Mormon comes next, then they were to remember the church ordinances and covenants to do them. [42: 5.] That we find in the revelation of February, 1831.

"Yes, sir, I say in the Reorganized Church, when a revelation is given it has to go through all the quorums; and then through the body of the church, and be accepted, before it becomes a law binding upon the church."—Abstract of Evidence. pp. 129, 130.

[The passages referred to above are the following:

"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me."—Doctrine and Covenants 41: 1.

"Hearken, O ye elders of my church, who have assembled yourselves together. in my name, even Jesus Christ, the Son of the living God, the Savior of the world, inasmuch as they believe on my name and keep my commandments; again I say unto you, Hearken and hear and obey the law which I shall give unto you; for verily I say, As ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive. Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jr., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel. two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand. . . . And again, the elders, priests, and teachers of

this church shall *teach the principles of my gospel which are in the Bible and the Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures*are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son."—Doctrine and Covenants 42: 1, 2, 5.

It will be noted that they were commanded to assemble "to agree upon my word." Then evidently they assembled according to the commandment and were agreed as touching this one thing; also that the principles of the doctrine were to be the principles of the gospel in the Bible and Book of Mormon and to observe the covenants and church articles to do them. Italics are used here only to set forth references by W. W. Blair.—EDITORS.]

Joseph Smith in 1900

"I wish to make a few remarks; I do not know that I will edify you or change your sentiments in any form; but I have been seriously impressed during the last year and especially for the last six months touching this conference and its outcome, and I strove earnestly and continuously that the Lord might in his infinite wisdom give us the instruction that so many seemed to want, to desire.

"I do not know that any of you may realize the condition that the position I have occupied has put me into; I do not know whether you may realize the peculiar temptation that

would beset a man of whom so much was expected and from whom so much was anticipated in relation to the voice of revelation. The peculiar temptation that must necessarily beset a man who has strong opinions of his own as to church work, as to doctrine, as to theory and practice, to formulate his opinions and add a 'Thus saith the Lord' to them. Knowing that under ordinary circumstances a great many would receive those views with a 'Thus saith the Lord' attached to them without serious question; realizing also that there was an element in the church—must necessarily be there properly—that would scan anything that bears the impress of revelation closely, especially anything affecting the word as it is written to us and the ideas that have obtained among us upon that word. . . .

"I hope that none of the brethren will go hence with the thought in their minds that I have not tried and placed myself in a receptive position before God. I am in no sense what is called a spiritist. I believe that if a man opens the avenues of his soul to the incomings of the evil spirits, he does it to his hurt, and hence I have been careful to avoid the approaches of the spirit of self-exaltation, and also of those spirits that seek to take captive the servants of God and lead them into disorder; willing only to receive ministration from the Spirit of Christ, who is the Master, the only infallible source to which we can look, from which we can expect anything to substantially help us in this conflict."—Address by Joseph Smith, General Conference Minutes, pp. 294, 295, 296.

Joseph Smith in 1906

"At this juncture [April, 1906] President Joseph Smith stated that matter had been placed in the hands of several of the quorum for their consideration and action, and thought it wise that these quorums be permitted to retire and take the matter under consideration.

"He also stated that it would be understood that when anything comes before the church for examination it was to be passed upon by the three quorums of Presidency, Twelve, and Seventy. If it passed these quorums it would then be given to the other quorums for examination, and finally to the public in open conference."—SAINTS' HERALD, vol. 53, p. 381.

Heman C. Smith

On pages 46 and 47 of Succession in the Presidency of the Church B. H. Roberts quotes some detached extracts from President Smith's speech of acceptance of April 6, 1860, and especially criticizes these words, as extracted therefrom:


"I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals."

Mr. Roberts's criticism is based upon the thought that a prophet should not be governed except by revelation to himself, and should not be bound by the voice of the body. He evidently has overlooked the fact that God himself does not force upon the church an edict without consent of the church. In the revelation of 1841 he names the men who should fill the leading offices in the church, and then adds:

"And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference, etc."—Doctrine and Covenants 107: 46.

According to this, God himself would not force upon the church that which it did not approve; but Mr. Roberts's ideal prophet would have no regard to church approval. He has perhaps overlooked the further fact that according to Orson Hyde, Joseph the Seer has established a rule that revelations were to be approved by the quorums ere they were promulgated.

Mr. Hyde says:



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"There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, then says he, it wants inquiring into; you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested there."—*Times and Seasons*, vol 5, pp. 649, 650.

Mr. Roberts also fails to notice the positive assertion of President Smith as follows:

"I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

This indicates that he would not submit to any power other than the one that sent him, though he, as President of the church, would not *promulgate* any doctrine until approved.—*True Succession in Church Presidency*, pp. 31, 32.

President Frederick M. Smith's Views on Revelation

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, oh God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

And so, when there arise persons claiming that they have had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revealments in the past, however they may have come.—*SAINTS' HERALD*, vol. 67, p. 49, January 21, 1920.

Walter W. Smith

"I believe it would be quite a dangerous thing to do to lay down a precedent that this church was to be guided, governed, or directed by the revelations of any one man or any group of men or any class of men, if they are not safeguarded by the witness and testimony of their fellows and the common consent of the people to whom the revelation is given, whether it be to a branch, a district, a stake, or to the gen-

eral church. I have been under the direction of the general officers of this church for a good many years and I have always followed this rule. I do not now call to mind a single policy of the church, like the ordination of a man, the choosing of the location for a church building, the purchase of materials or otherwise—I say I do not now call to mind any time when any branch or district or stake of the church under my ministry has ever done anything without the common consent of the group. No, not even ordained a deacon, and that sometimes is supposed to be a very minor consideration.

"The laws that are to govern this church are to be surrounded by this safeguard. This church is not to be governed by the revelations, prophecies, visions, or dreams of its leaders without first securing the common consent of those governed.

"I want to read to you what to me in looking over this matter had more than ordinary meaning, meaning larger than I think it had ever had before. Turning back to section 1, I want to read the concluding paragraph. The Lord said:

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever."

"The revelations in this Book of Doctrine and Covenants are not based upon the *ipse dixit* of any one man. Whether it is Joseph Smith the Martyr, Joseph Smith his son, or Frederick M. Smith, the revelations are only binding to us in the degree and to the extent that we have the witness of the Spirit touching their truthfulness."—*SAINTS' HERALD*, vol. 68, p. 125.

Action in the Reorganized Church on Revelations Received

Believing it would be of interest, we have examined the minutes of the past conferences and the reports in the *HERALD* and give herewith a brief summary of the action taken on each of the revelations received and presented to the Reorganized Church.

It will be noted that there is no absolute uniformity. At first all revelations were presented to the Quorum of Twelve in accordance with General Conference Resolution 15:

"That this conference authorize the twelve holding the highest authority in the priesthood, assembled at Zarahemla, as a council to try and examine all revelation and manifestations, that has or may come through any member of this church, male or female, and that such revelation or manifestations after having been examined by this council and declared to be the word of God, may be taught as such until the next General Conference shall reject or receive it as the law. And if any member of the church assumes to teach, as law or doctrine, any revelation or manifestation before being presented to this council, shall be considered a transgressor of the law, and proceeded against as such."

None of these revelations were included in the Book of Doctrine and Covenants until 1878. The record, from the manner of presentation, naturally infers that the revelation of 1873 was likewise presented to the Quorum of Twelve and this is confirmed by the statement of Josiah Ells, who was a member of that body at the time.

We may add also to the statement below that each of the names were taken up separately and carefully considered. This included the two called to the First Presidency, the two released from the Twelve, the men called to the high priests quorum and to the office of seventy, and the nomination by the bishop of his counselors. The names were not considered informally in 1873 but taken up individually and discussed

and approved on separate motions. This later statement is made at this point simply to avoid recopying the memorandum already made.

Revelation of 1861: Apparently no vote was taken upon this at the time nor was it submitted to the conference. It is found in *SAINTS' HERALD*, vol. 2, page 162, and was set out in connection with the first epistle of the Twelve under the presidency of the late Joseph Smith. It was evidently submitted to the Twelve in accordance with the previous resolutions of General Conference, received the approval of the Quorum of Twelve. There hardly appears to have been an able body of seventy at the time. Receiving the approval of the Twelve, it was sent out to the church, but not acted upon by the church until 1878 when they voted to include it in the Doctrine and Covenants.

Revelation of 1863: Section 115 was called up by J. W. Briggs, the president of the Twelve. It had evidently been submitted to the Twelve and received and approved. Others of the Twelve bore testimony to it before the substance of it was presented to the conference. (Vol. 3, p. 197.)

Section 116 was given May 4, 1865. This was given during a joint council session of the First Presidency and Twelve. They fasted and prayed to ask the Lord for light. This was received and unanimously accepted. (*SAINTS' HERALD*, vol. 7, pp. 163, 164.)

The revelation of March 3, 1873, is discussed in *SAINTS' HERALD*, vol. 20, pages 285, 286, 289, 290, 291, 293. It was presented first by J. W. Briggs, the president of the Twelve. It appears that there were then only five members of the Twelve. Two of these were released by the document and seven others called. Provision was also made for the better organization of the seventy. Though it was presented to the body it was presented to the body by the president of the Twelve and had been first presented to the Twelve, hence evidently had received the approval of that body as had all these earlier revelations. This conference was one of the most peaceful they had ever enjoyed and was practically unanimous in all action taken. (This also was not included in Doctrine and Covenants until 1878.)

The revelation of 1882 when presented to the conference came as a communication from the Twelve. It was signed as a revelation by Joseph Smith by "command of the Spirit" and bore the signed approval of the Quorum of Twelve, and of the seventy, a unanimous approval signed by their respective presidents and secretaries. It was also voted upon by the other quorums and the body. (*SAINTS' HERALD*, vol. 29, p. 321.)

Section 119, given April 11, 1887, was also presented to the Twelve and Seventy first, and then to the other quorums and finally to the body. There was considerable discussion in 1886 in the matter of receiving revelations. It was quite strongly urged that the only question to investigate was that it comes through the proper channel. This discussion was continued in the *HERALD*, but it is significant to note that from this time forward every revelation was submitted to the Twelve and Seventy and received their approval before it came before the body. Some of them were presented to each quorum of elders. This was true of section 120, received April 8, 1890. But all of them received the approval of the Presidency, Twelve, and Seventy without exception and as a rule from 1890 on, at least were submitted to each of the bodies of the priesthood: the high priests, the elders, the bishopric, the priests, and the Aaronic priesthood. The action of the conference on section 119 is set forth in the *SAINTS' HERALD*, vol. 34, p. 299.

Section 120 was received on April 8, 1890, and was presented to the First Presidency and Twelve, the quorum of seventy, the high priests, the bishops, the first, second, fourth,

and fifth quorums of elders, to the priests, teachers, and deacons before being presented to the body.

In 1894 the answers made by Joseph Smith in 1885 were by vote of the conference included in the Doctrine and Covenants. This had to do with various members of the First Presidency and Twelve with regard to their being sustained by the body and was presented as the voice of the Spirit. It may be noted that these were accepted by the leading quorums prior to their being voted upon by the conference or accepted as law and printed in the Book of Doctrine and Covenants. It was not formally presented to the quorums, but evidently had received their approval prior to 1894.

On April 15, 1894, section 122 was presented to the church. It was presented to the First Presidency, Twelve, the first seventy and second seventy, high priests, elders, the first, second, fourth, third, and fifth quorums of elders and those not in a quorum, to the bishopric, to the priests, and also to the teachers and deacons. (*SAINTS' HERALD*, vol. 41, p. 257.)

Section 123 is a report of a meeting of the joint council. Section 124, the next revelation, was presented in 1897 to each of the quorums in turn. Prior to its presentation to the body it was in turn presented to the Presidency, Twelve, high priests, and elders. (*SAINTS' HERALD*, vol. 44, p. 241.)

Then in 1901, on the 15th day of April, President Joseph Smith came before the conference and stated specifically that he was bidden to come before the house and tell what had been given him the night before as light and instruction. This was, however, immediately referred to the various quorums and two days later, having been considered by each of the quorums in turn, was then read to the body and acted upon by the body. (*SAINTS' HERALD*, vol. 48, pp. 321, 322.)

On the 18th of April, 1902, President Joseph Smith presented a vision to the conference which is reported as section 126 of the Doctrine and Covenants. This, however, was presented for the approval or disapproval of the church (par. 13) and apparently was presented to the quorums before its presentation to the body. (*SAINTS' HERALD*, vol. 49, p. 371.)

In April, 1906, section 127 was presented to the church. President Joseph Smith stated in advance that he had "light" and the matter was referred to the joint council of the First Presidency, Twelve, and Bishopric. They reported back, recommending a day of fasting and prayer, and in fact this revelation was again presented before the Lord for additional light. As a result section 127 was received on April 14. It was presented to the quorums in turn and approved by them and then for the first time was it presented to the body. The first statement by President Joseph Smith was only in very general terms. (*SAINTS' HERALD*, vol. 53, pp. 381, 386, 387.)

The next communications were received in 1909 and included sections 128 and 129. A meeting of the Melchisedec priesthood had been held for several days, fasting and praying for light on the economic questions. As a result section 128 was presented to the Melchisedec priesthood in mass meeting, but they immediately adjourned, dividing into quorum capacity, and in quorum capacity considered this communication. Immediately after, section 129 was also presented to the quorums in order. Section 128 was presented first to the Melchisedec priesthood because they had been meeting in mass conference, but was considered in quorum capacity and unanimously approved before submitted to the church. Section 129 was received first by the quorums in order and then read and presented to the church. (*SAINTS' HERALD*, vol. 56, pp. 392, 393.)

Section 130 was received on April 14, 1913. As reported in *SAINTS' HERALD*, volume 60, page 402, it went directly to the quorums first before being presented to the body.

Section 131 received on April 5, 1914, was presented first to the quorums and when approved by them was read to the body. (SAINTS' HERALD, vol. 61, p. 374.)

Section 132, received by President F. M. Smith, was presented first to the First Presidency, Twelve, and Bishopric on April 5 and then to the quorums before being presented to the body.—SAINTS' HERALD, vol. 63, p. 373.

The last two revelations received by the church, that of April, 1920, and that of October 2, 1922, were both read to the conference and then referred to the quorums.—SAINTS' HERALD, vol. 67, pp. 349, 350; vol. 69, p. 923.

LETTERS AND NEWS

From the Nation's Capital

May we have a little space in which to tell what has been taking place here in Washington, the Capitol City. There have been and are young people here from different sections of the country who came first as war workers for the Government, and while some have gone home others are here more or less permanently.

Under the guiding hand of Brother Davidson, a Sunday school was organized in their home with Brother Froyd as teacher. There was a membership of about fifteen, mostly young girls, and with their young enthusiasm and devotion to the church we had a splendid spiritual meeting with us and many valuable lessons were learned.

One never-to-be-forgotten Sunday President Frederick M. Smith met with us. We had an all-day picnic out in Virginia at the home of Brother and Sister Froyd. The day was ideal for such an occasion. There was a spirit at our morning prayer meeting which made our hearts one and made us feel that although far away from the center place the distance was swept aside and we were one in that spirit which unites all.

The dinner under the big trees was a happy incident and our young war workers demonstrated how large appetites could best be satisfied with pickles and pie.

In the afternoon Brother Smith treated us to a rare occasion. He allowed himself to become the center of a circle and gave us the privilege of asking any question we cared to concerning the church work—and no one hesitated. There were questions waiting in line concerning past, present, and future policies. But it was mostly to the future that these young people looked and questions of stewardships, school of prophets, and foreign missions were most plentiful. Brother Fred M. was most generous with his answers, giving us a vision of the future greatness of this work, and as he related an incident which occurred when the first list of students were chosen for the first class in religious education, we were able to see the working of that guiding Spirit leading and directing in these forward-looking policies of the church.

To Brother Fred M. no doubt, this day has long been forgotten as one of many such in a busy life. But to those who were present the personal contact and confidence will be reflected in loyalty and devotion to this cause, which seems just a little bit more ours and a more personal thing than it did before.

We want to express our appreciation to Brother and Sister Davidson for their leadership and for the use of their home in past years. While it must have been a sacrifice to the family to give up their big comfortable living room every Sunday morning there was never an indication to that effect; instead we were met each Sunday with such a cordial welcome we felt it was good to be there, and the influence of that quiet Christian home has made a deep impression on many young lives.

We would like to speak of the work of each member and what they have contributed to the cause, but the work of these girls is not in the past; we will hear from them in the future.

While many changes have occurred in our membership here, we feel that at present we are making real progress toward a permanent organization. We have rented a hall, a splendid place for services, lots of windows, carpets on the floor, and a good piano. Then best of all, we have Brother Edwards to preach for us, and when you have heard one of his sermons then you realize what a privilege that is. His

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message stands out clear-cut and vivid; it is fascinating to follow step by step his thoughts as they progress and culminate in establishing the main points. Then we have Brother Ray Carmichael for our Sunday school superintendent, and although he may not be with us long, he has already done much to put our school in better shape for real work, and if his plans will permit him to remain with us we feel sure that the work here will have to grow and that a branch can be established in the near future.

May this little group of loyal Saints grow and progress to be a support and an inspiration to those who must carry the burden of the work of establishing Zion, is our wish.

A. F. J.

A Letter from New Zealand

I take pleasure in once again writing to let you know that we are still at 468 Colombo Street, Sydenham, Christchurch, and so far cannot complain at our change of residence. There is one thing we do miss, and that is the meetings which we enjoyed with the Saints in Dunedin, but we live in the hopes of seeing the good works established here so that we can resume our associations with the children of God. We are expecting Brothers McConley and Lewis from Australia this month. They are very likely in Auckland at the present moment and will no doubt be a great help to the work there.

I am sorry I could not send my subscription renewal to the HERALD in time this year, but have sent it some time ago now through the Sydney office, and I hope you will get it in due time, also the *Autumn Leaves* subscription and one for the *Journal of History*. I would be pleased if you would inclose a renewal notice two months ahead and that would give me time to forward the subscriptions to you. I know I should not require reminding, especially when I enjoy the articles in the church papers so much, but it seems to be a failing amongst us to keep postponing everything till the eleventh hour, a kind of death-bed repentance fallacy. I hope I will be able to keep ahead in the future and so try to lessen your worries at headquarters.

I am inclosing some verses which if acceptable may fill up a space in the HERALD or *Autumn Leaves*. If, however, they receive their death sentence it will be unnecessary to send me a wireless for at present I have no means of receiving same.

I hope that the conference was a huge success and that the work of God will be better established in all the world. There are many churches in these parts practicing divine healing and speaking in tongues. Surely the minds of the people are becoming enlightened to the truths of God. Is it that the famine for the word of God is abroad? We all pray for the advancement of this latter-day glory and the time to come soon when we shall be fit subjects to partake of the blessings of Zion and so be able to dwell in peace and unity.

Your brother in gospel bonds,

J. C. BRADLEY.

Willing Helpers

BENJAMIN R. MCGUIRE,

Dear Brother: Please find inclosed three dollars to apply as tithing. As this is my harvest time I am trying to send one tenth of all I make, as by and by I shall not be making anything. I am anxious to see God's work spread and do not like to hear of any of the missionary families in want. I am a widow seventy years old, and have to live on what my poor old hands can do. For that reason cannot do all I would like but am glad I can do a little.

Your sister in the faith,

ALVENIA J. DALBY.

Orderly Giving

We are quoting from a letter received from Sister Alma Coop, of Estacada, Oregon, who, finding that she has no increase from year to year, is setting aside one tenth of certain things which she raises for the purpose of making her free will offerings:

"We are poor people financially. We have paid our tithing all up on our property and, had we paid only on our income above our real needs without any of the luxuries, we would really have had none to pay. We have pinched ourselves many times in the past to pay what my husband considered our tithing.

"I believe in paying tithing as much as anyone, but why cannot we take our tithing one out of every ten; say one egg out of ten, one bushel of wheat or potatoes out of every ten, one turkey out of ten, or ten cents out of every dollar as we have it? The church would be several thousand dollars ahead in a year and we would not miss it.

"I honestly saved one egg out of every ten last spring from January until July and I never missed them. I sold them for whatever the eggs were worth at the time till I have close to \$5. It may not be quite that much or it may be more.

"We live on a farm, a small one, and we may not have any tithing at all if we take it from our income because we really need every cent of our income to live on and, if we follow the inventory plan, I am sure that we will have no tithing this year."

BENJAMIN R. MCGUIRE, *Presiding Bishop*.

Ottumwa, Iowa

On November 11 and 12 a two-day meeting was held here under the direction of our beloved district president, Elder D. J. Williams, of Burlington, Iowa. The first meeting was presided over by Elder W. H. Gunn and R. Herrick, of Fort Madison. At 10.30 Elder C. Smith preached a fine sermon, taking for his theme, "Forward." In the afternoon at 2.30 a problems meeting was held, and in the evening a department program. Some of the items given were a talk on "Stopping the leaks" by Brother Herrick, and a paper read from Sister Clara Williams, of Burlington, on "Play in the mental and physical development of the child." Sister E. Hughes, of Ottumwa, gave a talk on "The relation of the home to the church school." Several other good items were given.

The Sunday services began at 9.45 when the district Sunday school superintendent, Sister Ethel A. Lacey, gave us a good talk on the school work. At 10.45 Bishop George P. Lambert preached a very spiritual sermon; of such men the church should be proud. In the afternoon at 2.30 a social service meeting was held in charge of Elders D. J. Williams, William H. Gunn, and F. C. Bevan. It was a very fine meeting, long to be remembered. Words of comfort were given through the Spirit. The priesthood had a meeting at 6.45. The closing service was at 7.45 when Elder C. Smith preached to a good house on "Present-day revelation." Sisters L. Scott and N. Epperly sang a duet, and a solo was rendered by Sister G. Sontee. The whole service was a soul-lifter.

More two-day meetings are advised by the writer.

F. C. BEVAN, *Publicity Agent*.

In Germany

Elder Alexander Kippe has been laboring in eastern Prussia, the farthest east of Germany, where he held a number of meetings of Bible lessons and converted and confirmed four, with others making preparation. He held a sacrament service and ordained one of the number a priest to care for the work. He found them hungry for the truth.

Independence

Thanksgiving Day started gloomy with a high wind and rain, hence there were but few to attend the Thanksgiving service and hear Elder W. W. Smith's earnest presentation of the theme at the Stone Church. His sermon was mostly historical, comparing the philosophy of the Greeks, Romans, Teutons, and Anglo-Saxons, discussing the settlement of North America and its peculiar differentiation from the Spanish or cavaliers. He also strongly criticized faultfinding as a waste of time and presented very optimistically his view of the work and conditions before the church.

The pleasing custom of Thanksgiving observance by the sending of baskets of food to deserving families was again carried out this year in Independence by the I X L ("I excel") and Nonpareil classes of the Stone Church. These classes are large aggregations of young people of about the same personnel in the Sunday school and Religio. Each year they notify the bishop in Zion that they will furnish a basket of food sufficient for a balanced meal for an entire family to the number suggested by the bishop. He does this, giving no names nor addresses, and seeing to the delivery on Thanksgiving eve himself. He says that at no time have the baskets seemed so well filled as this year.

This year there were thirty baskets thus provided, families represented in the class usually furnishing a basket, or in the case of unmarried young people they sometimes pool resources to the same end. We are assured that the response to this was so general that had the number of baskets been double that called for, it would have been supplied.

Mrs. E. S. McNichols is teacher of the I X L Class in Sunday school, with an average attendance of about seventy-five. They use the senior grade Sunday school quarterly as a basis for their study, enlarging the scope to cover the life of Christ and use as collateral evidence the Book of Mormon and Doctrine and Covenants.

In the Religio the same young people, with some differences in personnel, meet under the name of Nonpareil ("of unequalled excellence") Class, with Chris B. Hartshorn as teacher and Sister McNichols as assistant teacher. They are discussing the Book of Mormon in a large way, taking up such phases as the rise and fall of nations, America in prophecy, and so forth.

The Sunday morning services on the 3d opened with a goodly attendance at the young people's prayer meeting at 8 o'clock.

The sacrament service at 10.45 was in charge of President E. A. Smith, U. W. Greene, R. V. Hopkins, and James F. Keir. After the passing of the emblems Elder W. W. Smith was asked to lead in prayer on behalf of the sick. Then instead of the usual prayers and testimonies President E. A. Smith delivered a "communion sermon." Because of the large attendance which well fills the auditorium it is difficult at times to carry on a regular prayer and testimony meeting. An opportunity is given in the prayer services held each Sunday afternoon. President Smith took his text from Matthew 16: "Whom do men say that I am?" "On this rock I will build my church and the gates of hell shall not prevail against it." This becomes the great question, and the answer the most important in our life. The truth of the gospel stands unchangeable despite the passing of men. He made a splendid argument for continued revelation and the knowledge that Jesus is the Christ. He is the builder and he not only has built, but will build and is building constructively and affirmatively.

Owing to the recent illness of Sister Ruth L. Smith her many friends were glad to see that she was able to attend the sacrament service together with President F. M. Smith

and their two daughters, Alice and Lois. She was also out in the evening to hear President F. M. Smith deliver the fifth sermon to the young people.

As usual when President Smith speaks, the upper auditorium was crowded long before the opening hour. The first half hour, from 7.30 to 8, was given to congregational singing. President Smith's subject was, "The essentiality of loyalty in the development of Zion." He spoke in his usually forceful manner concerning the establishment of Zion, stewardships, the need for unselfishness, and the need for loyalty first to the truth and to Christ, and hence to the leading officials of the church in Zion. As the sermon was reported we hope soon to publish it in full, hence do not attempt a review.

The speaker next Sunday evening will be Apostle John F. Garver on "Zion the pure in heart."

On the previous Sunday evening the director of music, Brother H. C. Burgess, had slips distributed and asked everyone to put down his age and list three favorite songs. As a result there were collected 73 lists from those under 25 years of age; 82 between 25 and 49; 30 by those above 50 years of age; and 57 by those who gave no age and therefore were classed by him as old maids and bachelors. It is curious to note that four songs were chosen and led for most of the classifications. Those four songs are in order: "Consecration," 58 votes; "The old, old path," 38 votes; "I need Thee every hour," 31 votes; "In the garden," 30 votes. Fifth place was given to "Admonition," 17 votes. The exceptions are that no one over 50 listed "In the garden," but instead gave second place to "Nearer, my God, to thee," which also received votes from each of the other groups. It will be noticed that "In the garden" and "Nearer, my God, to thee" are in some respects similar. Also "Admonition" was placed in fourth place by the young people, those under 25.

Another point of some interest and significance is the catholicity of taste. Many songs were chosen, but very near the same songs were chosen throughout for each age. The same time the choice was a very wide one. Thus the four leaders receiving a total of only 157 votes from 242 individuals, while these individuals actually cast 590 votes.

On October 8, Mrs. Mary Ann Clark died in the Independence Sanitarium after an illness of two years. Owing to the rush of General Conference local items did not appear at that time hence no report was made.

Sister Clark came to this country in 1840 when three years of age, living in Saint Louis, Missouri, then at Quincy, Illinois, where she joined the church about 1864. Hence she has been a member of the church for fifty-eight years. She was also connected for several years with the women's column in the *Ensign*. She has lived in Independence only for the past two years of her illness, but has been actively engaged in church work for many years. Sister Clark was the mother of Mrs. A. Morgan who has been reporting the sermons at the Stone Church for several years and reported most of the sermons at General Conference.

The following patients entered the Sanitarium for the week ending December 2: Mrs. Charles Heck and Baby Heck; Mount Washington, Missouri; Mrs. H. M. Brown, Bevier, Missouri; John W. Clements, Lone Jack, Missouri; and the following from Independence: J. R. Harris, W. C. Chapman, LeRoy Rohrs, Ina Hattey, Catherine Stephens, Dorothy Smith, J. H. Botts, Mrs. B. D. White, and Alexander Klein. X-ray patients: Mrs. John Schneider, Mount Washington, Missouri; and M. A. Etzenhouser, Richard Trowbridge, and LaVerne Allen, all of Independence.

The youth who reads *Autumn Leaves* regularly knows that the church is an institution worthy of his best efforts.

Kansas City Stake News

From the opening till the closing session of our stake conference held on Sunday the 19th with the business meeting on Monday the 20th at 7.45, the period was marked by a very peaceful spirit and we were very busy withal. The department of Religious Education in charge of Brother David Blair is well organized at Central and with a few visitors additional to the regular attendance made a splendid showing in both junior and senior departments.

The morning discourse was by President Tanner who explained in detail a measure to come before the business session, a plan to coordinate the departments of the stake, both stake and local.

At 1.30 the elders' quorum had a fine attendance and at the same hour Sister Lula Sandy's class in normal work was held. The young people's social meeting has proven a success as the attendance at each conference shows a gain until at this meeting the north room was full, extra seats being needed to accommodate those coming. The hour was 2.30 and at the same time the older Saints occupied the main auditorium with a goodly number in attendance, both gatherings expressing themselves with spiritual utterances in song, prayer, and testimony.

At 4.15 the Department of Women was addressed by Doctor Edwin Lee Miller, of Kansas City. The priesthood meeting was held in the north room where they were addressed by Bishop Blair setting forth the needs of the stake from the standpoint of finances, urging support from all.

Stake missionary, Brother Amos T. Higdon, was the speaker at 7.30, using his large two-way chart for text material to an appreciative audience of whom several were non-members.

A number expressed themselves as enjoying the day, it being spiritually instructive and uplifting.

On Monday night more important business was transacted in an hour and forty-five minutes than was ever witnessed since our organization meeting in 1916 and without a suggestion of feeling or perturbation. The message from the stake presidency was hopeful and showed that they were alert to the many needs of the Saints and offered suggestions which would make for better service in the various churches.

The bishop reported a balance on hand last conference of \$35.60; collected from various sources, \$12,928.66; total, \$12,964.26; expenditures \$10,018.39; balance \$2,945.87.

The conference approved a plan of the stake bishopric to finance the new building of the Grandview Church which will cost when completed about \$15,000. It is found necessary to borrow \$7,000 which loan will be negotiated by the Presiding Bishop, the members of the stake guaranteeing responsibility for the debt incurred.

There was an allowance made for two budgets, that of the Department of Women and director of the stake orchestra.

A recommendation from the Department of Women for a separate service for juniors at eleven on conference Sundays was referred to the stake presidency.

Bishop Blair tendered his resignation as committeeman on Grandview Church Building Committee.

Recommendation from stake council that R. E. Brown be ordained elder; E. S. Losey, priest; and Richard Hunter, deacon, was approved.

A resolution substituting a name for meeting places in the stake variously called branch, group, division, etc., resulted in the name "church" being decided upon. It is understood that the name "group" applies to the subdivisions of each church.

A resolution discontinuing the serving of meals in the church during stake conference was adopted. This does not

hinder lunches being eaten brought by any who so desire.

The stake presidency presented the following, which was adopted unanimously. It takes up and adopts the outline denominated as Number 4 by the General Conference Coordinating Committee appearing in the *HERALD* of November 8:

"Whereas there has been a general sentiment throughout the various departments of church work for the past five years to get away from their general organization and to be handled exclusively by the church as church departments, and

"Whereas the late General Sunday School, Religio, and women's conventions passed resolutions dissolving their general organizations and thereby becoming amalgamated in their line of work with the church, thus formulating a coordinating committee composed of the heads of the departments, subject to appointment by the presidency of the church and ratified by the general conference, and

"Whereas the appointees of these departments have formulated a basis of operation under five different forms (see *SAINTS' HERALD*, November 8) and these forms range in degrees of progression or a step from one to another, giving each stake the right to make a selection from these forms to suit the conveniences of their work,

"Therefore, we, the stake presidency, recommend that our procedure in the Kansas City Stake will be as follows: That the stake presidency appoint the superintendent of Sunday school for the stake, subject to the approval of the head of the department of Sunday school and the stake conference; also the field worker for the stake for the Religio, subject to the approval of the head of the department and stake conference; also the organizer of the Department of Women in the stake, subject to the approval of the head of the department and the stake conference; also the chorister in the stake, subject to approval of the head of the Department of Music and the stake conference. With the stake presidency, these appointments will constitute a coordinating committee in the stake.

"We also recommend that the pastors of the various churches nominate the superintendent of the school, Religio, and the representative of the Department of Women and the chorister, subject to the approval of the stake coordinating committee and the stake conference, and in turn these local appointees will form a coordinating committee in each of the churches for the conducting of the local work, and they will appoint all the associate officers in the departments, subject to the approval of the stake coordinating committee.

"We further recommend that the appointment of pastors and stake department heads and local department heads and Sunday school superintendents be appointed at the November conference for the following reasons:

"1st. It is the first stake conference following the General Conference.

"2d. It will give these appointees the advantage of starting in with their work on the first of the year.

"We further recommend that the appointments made for the year 1923 be ratified at the February conference and, thereafter, at the November conferences."

Stake missionary, Brother Higdon, will commence a series of special meetings at Heathwood Mission, northeast corner of Troup and Valley Streets, Kansas City, Kansas, Thursday night, November 30. A temporary tabernacle has been provided.

Brother Higdon closed a four weeks meeting at the Fourth Church on the 17th. A good interest was awakened but without present results.

Stake President Tanner occupied the 11 o'clock hour on November 26 at Central. The Central Church choir gave a Thanksgiving musical service at 7.45 p. m.

MISCELLANEOUS

Conference Notices

Spokane District, December 9 and 10. Oscar Case, president.

Appointment of District President

Notice is hereby given of the appointment of Elder Allen Schreuer as president of the Northern Michigan District to succeed Elder E. N. Burt, resigned. The appointment is made subject to the approval of the district conference.

Elder Thomas G. Neville has been appointed president of the Kirtland District vice Elder A. R. Manchester, resigned. The appointment is made subject to the approval of the district conference.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, December 2, 1922.

Addresses

Prescott A. Foo and wife report their address to be 827 Young Street, Care E. B. Hull, Honolulu, Territory of Hawaii. They would be glad to hear from the Saints.

Amos Berve, The Mansion House, Nauvoo, Illinois.

Pastoral Notices

To the Missionary and All Local Forces in Southeastern District of Illinois: It has pleased the appointive powers to send again your humble servant to cooperate with you in carrying out the new missionary policy, which if we all unite together as a band of workers will be a great help to the missionary work in the district.

In order to accomplish this we must have the united help of each one, and especially that of the ministry both general and local, and in order that I, your missionary supervisor, may know who of the local priesthood can help, I desire the address of each one so I can send him a copy of the new missionary policy adopted by the Twelve.

By the advice and counsel of the district president and each branch president we shall arrange an annual meeting at each branch, and I wish to know from all the local workers where you can lend us your help in either preaching, singing, tracting; in fact we shall be glad to have the help of the young who can help sing or play.

I shall be glad to meet as many of the priesthood as possible at our next district conference (which convenes with the Bellair Branch, the first Saturday and Sunday in December) so we may talk these matters over. Now, in order to make a success, let us all be workers. You may address me until further notice at Bellair, Illinois.

HENRY SPARLING.

Are Your Reports All In?

In order that all reports may be in hand, our books for December business will remain open until January 8, 1923. Look through your diaries, notebooks, etc., and see that all baptisms, blessings, marriages, ordinations, and deaths have been reported. Be careful, very careful. Print the names. See that dates are correct.

Branch secretaries will please advise us of deaths, marriages, or expulsions affecting their records, and which have not been reported. Let each one do his part toward making complete the record for 1922.

F. A. RUSSELL.

INDEPENDENCE, MISSOURI, December 4, 1922.

Some One Sent Five Dollars

to us with an order for merchandise. It was a five-dollar bill, pinned to an order that had no name and no address on it. The envelope bore an illegible postmark, so we have no way of knowing to whom the order should be sent. Will the brother or sister sending the order let us have full name and address so we may send the goods ordered?

Which reminds us that quite frequently we feel that we are blamed for errors that should not be charged to us. Or-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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ders that are not correctly stated must be interpreted somehow, and of course we are sometimes wrong in our guess. Names are written hurriedly and cannot be read. We would suggest that the Saints read their orders carefully ere sending, to see that every necessary item is plainly set down. Our mailing department is functioning well, with a minimum of errors, and we only desire full cooperation in keeping the average at the lowest point.

HERALD PUBLISHING HOUSE
Independence, Missouri

Price Correction

Through error the price of The Call at Evening was published in Stepping Stones recently and in a circular mailed separately was given as \$1, when it should have been \$1.50. Please note this in ordering this well-liked book.

Department of Women

We have appointed Mrs. R. M. Esgar, 817 South Third Street, Bozeman, Montana, district organizer for Western Montana.

THE DEPARTMENT OF WOMEN.

Lamoni Items

From the Lamoni Chronicle we learn that Elder John Smith and Mrs. Louisa J. Orton were married at Liberty Home on November 28 by Apostle John F. Garver. Elder John Smith was president of the Lamoni Stake for fifteen years with John F. Garver for eight of those years as a counselor. Prior to that he was the manager of the Herald Publishing House.

Announcement is also made of the engagement of Mrs. Anna A. Dancer and Bishop John Zimmermann and that their wedding would take place on Thanksgiving Day, November 30. Bishop Zimmermann is well known to the whole church as a church official and as a business man. Mrs. Dancer is the widow of David A. Dancer and has devoted her time since his death October 23, 1898, in the raising of their family.

Elder Wardell Christy and wife have moved to Lamoni and entered upon their missionary work.

Apostle F. Henry Edwards was the speaker in Lamoni Sunday evening, meeting with them in the other services of the day; while Apostle John F. Garver was in attendance at a two-day meeting in Tabor, Iowa.

USEFUL GIFTS

A good pen or pencil is one of the best gifts, and the price is nominal. If you get a standard make such as we list here you can be assured of satisfaction. We list a few of the most popular numbers. Order early so if the number you want is sold out we can have a few days to get it for you. Order by number and name. The price given is postpaid.

SHEAFFER'S PENS

Self-filling, high quality, and with national reputation for satisfaction. Medium or fine points as desired. The sunken lever that always works is a strong point with these pens.

No. 2C. Nickel clip and lever, chased barrel, 5¼ inches in length, a good pen at a medium price\$2.75

No. 2SC. Nickel clip, chased barrel, 4½ inches. A general favorite \$2.75

No. 3. Chased barrel, slim and graceful. 5¼ inches. \$3.00
No. 21C. Gold clip, band and lever. Chased barrel, sturdy and long-lived. \$4.50

The Lifetime Pen, guaranteed unconditionally forever, from \$8.75 up.

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No. 2SR. Gold ring and lever. 4½ inches, chased barrel \$2.75

No. 2½SR. Gold ring and band on cap; 4½ inches; chased barrel \$3.25

No. 2MC. Gold band and ring at top; 4 inches; chased barrel. \$3.50

SHEAFFER'S SHARP-POINT PENCILS

These pencils are of the propel, repel, expel type; each with magazine containing a dozen leads and an eraser. We list some of the most popular numbers.

No. AASR. Nickel, smooth barrel, ring cap, 4¼ inches. \$1.00

No. ABSR. Nickel, chased barrel, ring cap, 4¼ inches \$1.50

No. AB. Nickel, chased barrel, clip, 5¼ inches. \$1.50

No. ABM. Nickel, chased barrel, ring cap, 3½-in. . . \$1.50

No. EES. Silver, chased barrel, clip, 4½-inches\$2.00

No. CHM. Gold filled, 20 year, chased barrel, ring cap, space for engraving name. 3½ inches \$3.50

No. CCS. Gold filled, 20 year, clip, space for engraving name. 4½ inches \$4.00

No. CESR. Gold filled, 20 year, ring cap, space for engraving name. 4¼ inches \$4.00

DUNN-PENS

Self-filling, without the rubber sack. "The fountain pen with the Little Red Pump Handle." It holds more ink than any other pen and is sold with unlimited guarantee. We specialize on a few patterns, though forty or more may be had quickly if you want them.

The "Baby Camel," a small vest-pocket self-filling model—yet it writes 15,000 words from one filling. Made in two sizes—the length being the same, but No. 2 being slightly smaller in diameter than No. 4. Length with cap on, 4¼ inches. Price \$3.00

The "Majority." This model meets the average man's requirements. Although it is only the size of the ordinary self-filler, it holds several times as much ink—and writes 19,500 words. Length 5¼ inches. Price \$2.75

The "Society Jr." An ideal pen for women. It may be carried in the handbag. A neat, slender, graceful, and beautifully finished pen. It writes 15,000 words without refilling. \$4.50

The "Senior." The largest number of the Dunn-Pen family. It writes 24,000 words without refilling, and it is admirably suited to writers, business men, and others who do a great amount of writing. Length 5¼ inches. \$4.00

VENUS EVERPOINTED PENCILS

Each Everpointed Pencil has a magazine filled with twelve leads and with one in the barrel ready to use. Venus pencils have an enviable reputation for quality.

No. 63S. Silver filled, smooth finish, short barrel, 4¼ inches long. \$1.25

No. 63SC. Silver filled, chased barrel, 4¼ inches long. Price \$1.50

No. 63. Silver filled, long barrel, smooth finish, length 5½ inches. With clip \$1.50

No. 63C. Silver filled, chased barrel, with clip. Length 5¼ inches. Price \$1.75

No. 63SCR. Silver filled, chased barrel, ring cap, 4¼ inches. Price \$1.75

No. 643. Sterling silver, smooth barrel, 4¼ inches ..\$2.00

Herald Publishing House
Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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Number 50

EDITORIAL

The Rock, the Builder, the Material

*An after-conference sermon by President
Elbert A. Smith.*

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16:13-18.

The Question

Jesus is represented as inquiring of his disciples concerning what men were saying about him. I do not suppose that he was merely idly curious regarding current speculation and rumor as we sometimes are. Evidently he had a certain objective in mind. One of the best ways to teach is to ask questions. Socrates employed that method. In the market, in the forum, at the banquets he "cross questioned humanity." By his method he led his hearers unconsciously to the truth. By the simple process of answering questions they found themselves led to certain conclusions. Having thought their way to these conclusions, step by step, perhaps without perceiving his guidance, the conclusions became theirs and were much more vital and precious to them than they would have been had he announced the conclusion at the beginning of the conversation.

Perhaps in a similar way Jesus guided the conversation by questions to a conclusion which he had in mind from the beginning. The time had come in his ministry and in the novitiate of his disciples for them definitely to recognize and boldly formulate in words certain conclusions concerning him that must have been taking shape in their minds for some time.

Hence he began, "Whom do men say that I the Son of man am?" The reply, taken with certain other texts, indicates that men have not changed. Humanity in all ages loves to pull the curtain aside

and peep out to see and comment on the passer-by. A most notable man was passing by. Very naturally gossip was rife. Jerusalem and adjacent cities had as many rumors then as we have now. One man was running about proclaiming that Jesus was Elias come to life again. Another was spreading the news that Jesus was Jeremias. Others, pop-eyed with importance, had other tales to tell. He had been seen eating with unwashed hands. He had dined with publicans. He was just a common glut-ton and winebibber. Rumor has neither cradle nor grave, gray hair nor bald pate; but is always in the prime of life in every age and clime. Brushing aside rumor, Jesus came to the point: "But whom say ye that I am?"

The Answer

That was a very important question, one that every man sometime, somewhere must face: "Whom say ye that I am?" Peter, self-appointed spokesman on most occasions, gave the answer, "Thou art the Christ, the Son of the living God."

That was a wonderful answer. The idea there set forth grows bigger and bigger in my ministry as the years go by. I do not actually think less of the preaching of the principles of the gospel or of the proclamation of the prophetic calling of Joseph Smith and the coming forth of this work; but, relatively, they seem less important as the magnitude of Jesus Christ, his light, his personality, his mission, his divinity grow upon me. These others are to help men perceive Jesus and so are important, but only in the way of being the means to a glorious end.

If we had ninety thousand Latter Day Saints, united, living daily the Christ ideals, we would not need to preach the prophetic calling of Joseph Smith and the divinity of our work. That would be our sermon for all to hear. And on the other hand, in any community where Saints are in contention, and living slovenly spiritual lives, it is generally a waste of time to preach the principles of the gospel. The world replies with Emerson, "What you are shouts so loud that I cannot hear what you say."

I know it to be possible to proclaim the principles of the gospel in a way so harsh, censorious, and contentious as to drive people from Christ rather than draw them to him. It is possible to argue about re-

ligion with our neighbors in a very irreligious manner.

Christ should shine forth in every sermon, in every prayer service, and in every business meeting. Alas, in some business meetings he seems scarcely to be tolerated as a delegate. When Sunday comes and the prayer meeting arrives, we then invite him into the stand. Is it a matter of surprise that he does not always respond? I repeat, he should shine forth in every sermon whatever its theme, in every prayer meeting, in every business meeting, and during all the week in our department.

A Sure Foundation

Jesus declared, "Upon this rock I will build my church." At times when there is confusion and conflict in the church, when there is storm and stress, it gives me joy to realize that we have a sure foundation.

As a boy I lived in a frame house that had no foundation at all. To-day there is not one stick or timber of that house left. Had the builders taken time to provide a foundation it might have stood for generations. I am glad that the church has a foundation. When the superstructure seems racked and strained we may rest assured that the foundation of eternal truth stands sure.

I was not converted to men but to certain fundamental truths which never change. Why should my allegiance be shaken by what men may say or do? I wish to be true first to Christ and his teachings, and after that as a very natural result to the church which he has founded and commissioned to represent him and to the men selected by him to proclaim those truths and guide the destiny of the church under his direction. But let me not lose sight of the fact that under the church is a foundation of eternal truth, and under all that is something that Jesus called a rock.

What Is the Rock?

What is the rock to which Jesus referred? The interjection that Jesus threw into his statement, "I say also unto thee, That thou art Peter," together with the interpretation of "Cephas," as "a stone," given in one text, lends some coloring to Catholic claims that Peter was the rock. To us Peter seems a frail and inadequate foundation upon which to base so wonderful a structure as the church of Christ. Peter was very human. He was the most human of the apostles. Jesus in the same conversation said to him, "Thou savorest not of the things that be of God, but those that be of man." If Peter were the rock the church would have a human foundation—nothing more. True, Peter did become very dependable; but Jesus was speaking not of a possible or potential or future rock, but of one that was, al-

ways had been, and always would be a rock—a rock that would outlast the gates of hell.

Our early elders thought the rock to be continued revelation: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." True, we have here a very splendid argument for continued revelation. Paul says that no man can say that Jesus is the Christ except by the Holy Ghost. You cannot read it in a book—comprehendingly—and no one can tell it to you. But one who has had the testimony that Jesus is the Christ burned into his consciousness by the Holy Spirit is not likely to misunderstand or forget, and this testimony is one that will have a stabilizing effect upon his life. Forever, so long as generation shall succeed generation by the processes of begetting and birth, there must be a continuous and personal revelation of that great fact.

Yes, we have here a splendid argument for continued revelation—but that is not the rock, as I see it. What was the important thing drawn forth by the interrogations of Jesus? "Thou art the Christ, the Son of the living God." And Jesus replied, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

There are many religions, Mohammedan, Buddhist, whatnot. The Christian religion is the only one having under it the fundamental fact that Jesus is the Son of God and the Savior of men. Destroy that fact, if it were possible to do so, and the Christian church is left without foundation. That is the great fact that cannot be destroyed by force or by argument or by false philosophy. It will outwear the gates of hell. On that fact the church stands secure.

Who Is the Builder?

Jesus said, "I will build my church." He is the builder. He is the triumphant Christ, the one who declared that all power was given into his hand both in heaven and on earth. We need have no fear then about the builder. And I am very glad that in the initial revelation of 1820, which led up to this work of ours, the heavenly Father presented Jesus to the Prophet Joseph with this declaration, "This is my beloved Son, hear ye *him*." Jesus reappeared in 1820 as the builder of the church in these last days. He still continues as its builder. He was the builder in 1820. He is the builder in 1922. If there seem to be blemishes, we may rest assured that he is working toward their eradication.

I may pause, however, incidentally to note his statement from another standpoint, brought to attention by shifting the emphasis, "I will *build* my church." The work is constructive, affirmative. Anyone who will assist Jesus must be a builder, not

a tearer down. To destroy error is incidental—the work of life must be to build. Jesus said, “I will build.” He also said, “The works that I do shall ye do also.”

I do not wish to appear to depreciate the value of adverse criticism. Accompanied by the right spirit it is very helpful. Not so long ago I preached a sermon, and at the close the brother who had charge said to me, “Brother Smith, I kept tab on you, and by actual count you put your hands in your pockets and took them out forty-eight times during that sermon.” That was a negative criticism. It helped me and I profited by it—yet of course only in a negative way. It did not help me to present a convincing message; merely to avoid marring my message. Negative criticism does not help us to do things that should be done; it merely helps us to avoid doing things.

A noted physician in a recent article says that the man who becomes even fifty-one per cent negative in his attitude will be of little use in society; while one who becomes seventy-five per cent negative in his reactions will find himself without moral influence or desirable followers in the community.

If I observe a group of men building a wall, I may remark that one man is putting the stones in wrong and another is mixing the mortar wrong. But I have not helped to build the wall. To be a builder I must build. My best course is to go to work and lay a portion of the wall as it should be laid. I am then a builder. And my work serves the double purpose of negative and positive criticism in one. The other workers by observing what I have done may by comparison see their own errors and at the same time perceive the advantages of my system. Wherever you are, in branch, or district, or stake, try to build.

Our General Conferences give us an opportunity periodically to attempt to correct things that we think to be wrong. Any man personally or through his delegates may seek to correct whatever he thinks to be wrong. And he will have a fair chance and a square deal and be protected in his rights of free speech within Christian and parliamentary bounds. But between conferences let us get together and work together on the plans that seem to be approved by the common consent of the people, as well as by the law; and during the year, during *this* year, make our work affirmative and constructive.

I honored the stand taken by Brother Gomer T. Griffiths in his farewell speech to the conference. After long years in the Quorum of Twelve, he stepped aside for a younger man to occupy, and said, “I am not going home to sulk. I am not going to write tracts against the church. I am not going to start another faction. I have no use for such

work. You will find me at work trying to build up the Saints.”

Jesus said, “I will *build*.” Will you pledge yourself to endeavor in all ways to build up the church this year? There are many sad hearts. Many wounds have been made. Some one must pour in the oil and the wine. Some one must speak words of courage and cheer. Who will do it? Will you? Will you do it this year?

I have heard some wild talk from a very few about quitting the church. I do not think that the test of manhood and womanhood is to be valiant when everything is smooth and lovely and to blow up with a loud noise when there is a little trouble. The test of Christian manhood and womanhood is to retain self-control and self-discipline under great stress, to retain faith in God and charity for our fellow men. Also Bishop Keir says that some few church representatives have told the people to quit paying tithes. God says to pay your tithing; who does the man represent who says to refuse to pay it? Would it pay this church to send out missionaries to tell people that they should not be baptized? Will it pay to send out men to tell the Saints that they should *not* obey the law? No! Let us build up. If there are things that we think should be changed, let us trust to time and the two corrective agencies available. These two are: first, the Spirit of God. Jesus said, “I will build my church.” We may assume that he is observing these things and in time will correct. Second, the common consent of the people which at any proper time at any General Conference may make desired changes, or in a local conference may make local changes.

The Material

At this juncture some one may say, Granted that the rock on which the church rests is secure, and Jesus the Master Builder, unapproachable for wisdom, why then do we have these delays, these contentions, these failures to achieve, this long waiting and hope deferred? To answer that question we must consider the material with which the builder has elected to work—human beings, like you and me. If we would bear that in mind it would save us many disappointments.

You say, “I can’t understand Brother A——. He made a speech yesterday on one side of the question and to-day he voted on the other side.” Or, “I can’t understand Brother B——. He voted yesterday on one side of the question and to-day he bore a testimony in prayer meeting on the other side. I can’t understand how people can be so inconsistent.” Perhaps you cannot understand others because you do not understand yourself. I can understand Brother A—— and Brother B——. I feel one way one day

and differently the next. I think one way one day and differently the next. True, I endeavor to preserve a consistent course, and by exertion of will power and reason may do so fairly well—but I have enough lapses and sufficient wayward impulses and random thoughts that I can comprehend Brothers A—— and B——. Understand yourself, my friend. Do not measure others with an iron rod and yourself with a rubber cord.

You say, "I can't understand Brother C——. Yesterday he met me and shook hands and was all smiles and friendship. To-day he met me and passed by with head up and did not seem to wish to see me." Well, I can understand Brother C——. During conference one day I came down from the rostrum after presiding over three or four hours of very strenuous business session. Immediately some old friends from a distant point seized me from the left and wanted me to direct them to their lodgings, or something of the kind. At the same time some young people seized me from the right and wanted to know something about decorating the stand for the evening exercises. I tried to answer both of them while my mind was still busy and dizzy with the problems of the conference, and while in this dilemma a lady appeared from in front and shook my hand cordially. I shook her hand and smiled, and said I was glad to see her—but I did not see her at all. She became rather indignant and said, "You don't see me at all. I have been away from Independence for a year. I am back again, and you hardly give me a decent word." Yes, I can understand Brother C——. I am liable at any time to meet my best friend on the street and not see him. Perhaps Brother C—— has a single track mind like my own, with trains that run none too often.

If we would understand others, so as to work with them, or even bear with them, we must understand ourselves and face the *truth* about our *own* inconsistencies and limitations and follies. Then we will know why there are contentions and delays—and we will not put all the blame on others while we imagine we feel the budding of our own wings.

When I read the fleshly tablets of my own heart I am compelled to admit that there is no mistake or folly that this people or any portion of them could commit that I cannot comprehend and make allowance for, to a degree at least—even though I might lament it and seek to have it rectified. And there is no sin or transgression that one of them might fall into that I could not understand to a degree how it happened—and his shame and humiliation and agony of repentance and his struggle to rise again—and I will help him rise if I can. As a great English bishop said, while watching a condemned crimi-

nal mounting the scaffold to be hanged, "There I go, but for the help of God."

If you would understand the delays and troubles of the church, read your own humanity. Jesus understood man. He took upon himself humanity and learned rightly to appraise the struggles of his fellows. So it is said that "when he saw the multitude he had compassion on them." He did not have contempt for their folly and blindness, or disgust for their sin of misconduct and their bad logic of reason. He had *compassion* on them. Who are we to do less?

The rock is secure. The Builder is wise. But the material is difficult. It is finite. It is changeable. It responds slowly to the designs of the Builder. But you are a part of it. So am I. If we would only remember that fact, out of deep humility we might come to have patience with others while our common destiny is worked out.

But if the material with which Jesus works has its defects, it has its supreme values. Humanity is capable of all sorts of follies and inconsistencies. It is also capable of the most supreme sacrifices, the most prolonged endurance, and of development to the foreordained goal, the full stature of manhood in Christ Jesus. Knowing all this, Jesus thought it worth while to die for man—yes, to live for him. Can we do less?

If Jesus had selected perfect men and women with which to build his church many troubles might have been avoided. Only at the very beginning—where would he find the perfect men and women? But he declared that the well have no need of a doctor. He seeks the ailing. He gathers of all kinds—men and women with all sorts of habits of thought and life, with all sorts of previous experiences, with different intellectual development and emotional states—and from this material builds his church. We should not therefore be surprised that there come divisions and conflict of opinion and delays. That is why the ministry of reconciliation runs all through his gospel—priests and pastors to visit the homes and forestall contention, teachers to heal division, the monthly communion service to knit together estranged hearts.

Not long ago I had the great pleasure to see two men who had been at variance shake hands and promise to forget the past and press forward as friends mutually supporting each other. I wished then that I had the power and the influence to bring every two men who are at variance together at a communion table to make such a pledge. But then it occurred to me that I was presumptuous. One greater than I has set up his communion table for the whole church. He has commanded that when one shall come to that table and remember that his

brother has aught against him, he shall seek the brother and make his peace and then return to the altar to make his offering. Will you go about your work in that spirit? Will you enter upon the ministry of reconciliation? Will you do it now?

A Christmas Gift

Jesus came and offered his life for the redemption of the world. He offered not alone his death, but he laid aside his glory and gave his life as well as his death in order that he might share with us that glory which he already had for himself. (John 17.)

It is a curious fact that on all other birthdays we celebrate by giving gifts to the one whose birthday we honor. But this day we celebrate by giving gifts to one another. That is beautifully expressed in a poem which we are reprinting from *Autumn Leaves* in this HERALD.

By giving gifts to our friends we honor him; by giving gifts to the poor, those in need, we honor him all the more. It is of course necessary that the poor be first fed and clothed, but we ought not to leave off too long their spiritual feeding. Man predominately differs from the animal creation in the fact that he is a thinker, and that there is a spirit in man and the inspiration of the Almighty giveth him understanding. (Job 32.) It is well to remember the material needs of the poor, but it is well that we do not neglect their spiritual care.

We have an immediate means of giving to the cause of Christ in our Christmas offering which now will be used first for the foreign missionary work abroad, and then if there be sufficient abundance it will be applied to the missionary work in America. Nor need any feel he is too old to make a Christmas offering. It does not have to be made to the Sunday school, for the Bishop's office is always open to receive special offerings from anyone, an offering truly to the cause of Christ and to send the gospel of the kingdom, the message that he came to earth to give to mankind, abroad throughout the world. Such a gift provides not only for the spiritual feeding of those who are poor in heart, but also provides for the physical care and feeding of the ministers and their families.

It is a wonderful theme that because of the greatness of his love we give our gifts to him, when we give gifts to one another, when we love one another, and strive to help one another. It is also a splendid thing that we can extend this gift in the forwarding of the very gift He gave, or taking to the world the very gift that He himself came to give to the world, the message of the gospel of our Lord Jesus Christ.

S. A. B.

The Day of His Birth

Some 1925 years ago there was born in a manger in a stable of Bethlehem a babe, for whose coming the world had long been looking, and from whose coming time has since been measured. The intent is clear that the chronology of the world was intended to be based from his coming, even if later researches lead us to believe that his birth actually took place in the spring of the year, about 4 B. C.

He was not born in a palace, for they were too busy with the affairs of the world and their own interests.

He was not born in the inn, for the inn was full and they were too full of business.

He did not come to the house of the rulers of the times though he came of royal line and of royal blood, for the rulers were too busy with the business of government. He came to a humble family of Nazareth of Galilee, to one of the many descendants of David.

But he was born in a manger among the poor who, knowing what it means to be without, who realizing what is suffering, are ready to share what little they have with those in greater need.

His early life was therefore not laid in the courts of worldly fame and power, nor was his life in the busy marts of trade, but in the humble home of an artisan, a carpenter, and until his thirtieth year he, too, engaged in that trade and thereby made manual work henceforth not only respectable but glorious. For at the head of all the kings of earth there goes, not one of the wealthy of earth, but the carpenter of Nazareth with the smell of the shop, of the shavings and sawdust, still about him.

Therein was laid his broad sympathy for all mankind, his love for the poor, the signs of his coming that the blind see, the lame walk, lepers cleansed, deaf hear, and the poor have the gospel preached to them. Nor did he stand aloof to send others, but he himself went into the highways and byways to carry this gospel of the kingdom.

Those who are aloof from the poor are too often blinded to what the common people are thinking and doing. They may not be as extreme as was the noble lady of France before the French Revolution. When she heard that the poor did not have bread to eat she replied, "Why, then, let them eat cake." But the story illustrates something of the attitude of those who do not get down under, in order that they may lift up.

Jesus was the Son of God, the King of kings, the Lord of lords, very God of very God, yet he put aside all of his glory to come so humbly to earth to give his life itself for the sake of humanity. To what end? That he might gain added glory and added

power? By no means, for his prayer at the close of life was simply, "Father, glorify thou me . . . with the glory which I had with thee before the world was." He came that he might call us to be his brothers and sisters in the Lord, to be joint heirs equal with him in receiving the inheritance of the Father. He came not to get, but to give the peace and blessedness that he had.

Being as he was the Son of God, we may have our doubts as to whether he learned anything or gained anything from the sacrifice. But all the word of God would give us to understand was that he had gained a deeper understanding and sympathy (Hebrews 2); that he was tempted and tried like us in all things yet without sin. (Hebrews 4:16.) But after all we believe that rather signifies his attitude on behalf of humanity. It is for the sake of humanity that this statement is made, that we may know that he not only expects us to follow in his steps, but has set us the pattern and has lived completely the example, and made his steps short human steps that we may follow.

His steps were not the long, proud steps of a mighty ruler or man of power, let alone those of which divinity is capable, but being God he became man and made the short, loving steps in which a little child may walk.

What matters it whether he was born in the spring or winter season? What matters it that in ancient times in connection with sun worship or solar mythology, the 25th of December came to be recognized as a special day for the coming of the Son? That after all is only a symbol or type.

The great fact remains that his is the only name whereby man may be saved and that those who came before him were looking earnestly for his coming and spread his story among the children of men; and those who have come since date the life of the world before and since from this event, the day of his birth, which we now celebrate.

S. A. BURGESS.

Proof of Truth

"Of course, it is impossible to prove even that two and two make four, to a person who refuses to accept the first principles of mathematics. And so it is impossible to prove that the earth turns on its axis, to a person who ignores all the known facts of science. But when we speak of proving a thing, we do not mean proving it to those who are incapable of seeing the point when it is shown them; we mean proving it so that it will stand the test of rational judgment."—*Pathfinder*.

The above statement, which is true in mathematics, and is true in science, is also true in every other

department of human knowledge, including the field of psychology, of philosophy, and religion. It is because this fact is so often ignored that some defy us to prove the truth of religion.

A Call to the Young People

Those connected with the work of the young people in the church in the former Zion's Religio-Literary Society have many times contemplated the advisability of holding a young people's convention at a different time than the General Conference. The General Sunday School Association has also considered the advisability of doing this. Elder T. W. Williams on behalf of the former Religio Department, now the Department of Recreation and Expression, has been seriously considering this for at least the past year, as has also F. M. McDowell as associate superintendent of both the Religio and of the Sunday School Departments.

The decision has been made and the call is now being sent forth for such a convention, as will be seen by the letter from President F. M. McDowell in this issue of the HERALD. This letter is being sent to all branch presidents for a special convention of young people to be held June 3 to 16 in Lamoni, Iowa. This will include for the first three days the commencement exercises of Graceland College, hence should be opened with a grand homecoming of as many as possible, if not all former students and graduates of Graceland College.

Further than that it is open to all young people, and comes during vacation. There is no limit on the number to be sent or to come from any branch or district. But there is a request that the branch take steps and the district make provision to see that at least every district, and if possible that every branch, be represented. There will be presented a program of a decidedly educational nature. Particular attention will be given to the problems of religious education, but the recreational activities will not be overlooked, nor will the course be made too strenuous. It should give a new impetus to all of the department work throughout the church. We should begin to plan to attend or at least to be represented by those who can go and who will best bring back the message there received and the benefit of the convention.

There will no doubt be further announcements as the time draws nearer, but it is the wish of the First Presidency, as stated in this letter, that the young people at once begin to plan to make this event a success.

Ethics, to overcome the conflict between classes and races, must have the support of religion.

ORIGINAL ARTICLES

A Young People's Convention

President F. M. McDowell on behalf of the First Presidency is sending the following letter to the various branch presidents for public reading.

To the Young People of the Church; Greeting: Since the late General Conference, we have been wondering just how we might reach you and just what sort of message we might send to you that would indicate in a small way our interest in you, and what we might be able to say that would stimulate an interest on your part in the general problems of the church. We have delayed writing you this letter until this time in the hope that we might be able to give you some definite plan to work upon and some goal to look forward to. We believe that we have partially succeeded in this in being able to call your attention to a young people's convention, the plans of which we are outlining below. Before telling you of these plans, however, let us explain a few reasons why we are interested so vitally in you and your work.

The Church Needs You

It needs your youthful vigor, to carry out its mighty program.

It needs your idealism, lest it become a mere machine.

It needs your vision, lest it cease to grow.

It needs your criticism, lest it become self-satisfied. Without youthful blood, an institution tends to become nonprogressive, mechanical, and content with the deeds of the past. Youth demands growth, progress, accomplishment. It looks to the future, not the past. Our church must have your allegiance. Will you give it willingly and whole-heartedly?

You Need the Church

You need the wonderful ideals of a new social order which the church program offers.

You need the organization of the church as a means of realizing your ideals.

You must have some means of harnessing your youthful vigor, making sure that it will be used for the betterment of humanity.

You need some guidance on the slippery paths of youth.

You need to be pointed to "a more abundant life."

You need an opportunity for cooperative service.

Youth unguided and unharnessed may destroy itself and the social order. The church assures stability and at the same time offers you a chance to express yourself and your personality in a cooperative, progressive way.

The worth-while achievements of the world's his-

tory have come as a result of definite purposes and high ideals. The call of to-day is that Christian youth catch the vision of the Master of men and with him yield their all to the end that righteousness shall triumph over sin and this world become a better place in which to live.

The application of Christianity to individual and social life means Zion. This goal can never be attained without your help. You can never share in these results except through sacrificing devotion to the church.

Indeed, it is almost a case of love at first sight. Youth cannot get along without the church; the church cannot get along without youth. Why not have a wedding? Why not unite our interests? Why not work together for the accomplishment of the great task that has been outlined for us?

It is for this purpose that we have called a young people's convention to be held at Graceland College, June 3 to 16, 1923. At this convention we want to weld the interests of the young people in the cause we all love. Every day of this convention will be full of religious, educational, and recreational activities. Just the kind that appeal to young people. Every moment will be full of suggestions for church workers. Here you will meet the leaders of the church and the leaders of the various departments. Here you will meet young people from all over the church, those who in the next few years will become the leaders in all the lines of church activity. We want every district of the church represented. Can you not begin to work at once to make sure that your district will not be missing when the record of the convention is complete?

The first three days of the convention will be given over to Graceland home-coming and commencement exercises. This will be the first real home-coming that Graceland has ever had. It is planned to have every graduating class represented. A large number of present and former students will also be here.

The last ten days will be devoted to a varied program of religious and educational activities. Among other features, there will be prayer and social services, inspirational lectures and sermons, a model church school, a course in recreational leadership, round table discussions of various problems, community singing, etc. Just the thing you have always wanted.

Remember the date of the convention: June 3 to 16, 1923. Remember the place—Graceland College, Lamoni, Iowa.

Here is a purpose which deserves the best you can give. Your leaders are calling. Will you boost?

Very sincerely yours,

THE FIRST PRESIDENCY,

By F. M. MCDOWELL.

www.LatterDayTruth.org

Moral Growth

By A. Max Carmichael

How parents and teachers may get better results in encouraging and directing moral ideals.

For the sake of a concrete illustration let us presume that all during the second, third, and fourth years of a child, we say in our prayer before him, "Lord, help little Johnnie to be honest." "Lord, help little Johnnie not to take anything that belongs to anyone else." We have further told him that his Uncle John, after whom he was named, was always honest, and never took anything that belonged to anyone else. We have built within the child the desire to be like many people whom he has been told have always been honest.

In his kindergarten experience during his first year at school little Johnnie finds one day that he has not brought a drinking cup for himself, as he was instructed by his teacher. She has previously explained that they should have their own drinking cup because it is cleaner to drink from one's own cup, and furthermore one child might give a disease to another child by drinking from the other child's cup. Little Johnnie desires a drink very much. He has no cup. He sees all the other cups standing beside the drinking faucet. No one is around.

How many will say that our prayers that he will always act honestly, that our earnest requests of him that he will always be like his Uncle John who was honest, and never took anything belonging to anyone else, have fortified Johnnie in this hour against taking up another's cup and taking a drink without the least conception that he has done anything that he ought not to do? It is our opinion that the average child would under these circumstances take the cup of another for a drink without the least hesitation and without any feeling of having done wrong.

We want you to note that our supposed circumstances have not included a telling of the child by the kindergarten teacher that he should not take the cup of another, because it is wrong to take the property of another, nor have the circumstances included the telling of the child by the parents that he should not take the cup of another with which to take a drink. The parents and teacher have gone no further than a general statement asking the child to be honest, and never to take anything belonging to another.

Abstract Teaching Not Enough

In other words the teaching of an abstract truth as to be honest proved insufficient when the child desired to take the property momentarily to satisfy a perfectly normal desire of his own. Why? Because neither the child's experience nor the child's

ability to think was sufficient to interpret the act of taking the cup of another with which to take a drink, as a breach of the statement to be honest, or even as a breach of the statement not to take the property of another; although we should have to admit that the latter statement might be more helpful to the child in this particular situation of wanting a drink than the former statement. In other words his ability to interpret his present experience as a breach of "not to take the property of another" might be easier than to interpret such experience as a breach of honesty.

Again, let us presume that all during the life of a child up to his twelfth year we have been teaching him to be honest, that we have used the term *honest* continuously, and presume further that in certain specific instances we have helped him to interpret honesty.

Let us presume that these instances are the following: We have told him he must not take his fellow schoolmate's lunch; that he must pay for a window that he breaks at school. Let us presume further that in the main he responds correctly to these situations.

He meets for the first time a new situation; he has a large desire for gum; he has no money to spend for gum but in boarding the street car he sees an opportunity to pass up paying the conductor. If he does so, he will have a nickel for his gum. Have our teachings up to date been sufficient fully to fortify the average twelve-year-old child against this situation?

In asking this question we can further presume that the child would do what we wanted him to do. We expect in answering this question there would be a larger diversity of opinion than in answering the question about the five-year-old child. Many would say the twelve-year-old child would stop to say to himself that the failure to put in the nickel and the passing up of the conductor would be a dishonest act and, therefore, since he is supposed not to be dishonest he would not fail to put in the nickel. We are skeptical whether the twelve-year-old child would so stop to analyze the situation as a result of his previous training. It is hard work to tell, of course; we have ourselves experienced this, that children who have been taught to be honest, and who would become very angry to be called dishonest, will yet fail to pay for an article which they negligently break and do so without any feeling of being dishonest.

Of course, the idea involved in this illustration is this—Will the teaching of an abstract moral principle be sufficient when the child meets the concrete situation in which he may act according to the abstract principle or against it? Presuming that a

child will act the way he is told, he will act in accordance with the abstract moral principle in the situation, whenever his experience or his mental analysis at the time make it appear that the given situation is one involving a line of conduct, either in accordance with or against the abstract principle. The reader will say that if the child fails to see in this situation of the street car the principle of honesty at the age of twelve, doubtless he will be able at a later age in his life to see that the principle of honesty is involved in the situation. Those who claim that the normal twelve-year-old child will react properly in this situation will have to admit that at some younger age he would not be able to react correctly to the situation even though he had been repeatedly taught to be honest.

Use Real Situations

But what is the best way to be assured that the child will not pass up the street car conductor in this situation? Is it by teaching the abstract truth to be honest, or is it by specifically referring to such a situation? We believe the latter. We believe further that even if this particular situation has not been discussed with the child, that he will more easily have the right conduct in this situation, if in his past experience he has met situations very similar to this one and has been taught to respond correctly in these similar situations. In other words, the surest method of getting a child to react favorably in a certain situation is to consider with the child that very situation.

Further, we cannot build up an ideal of honesty through any other method than that of considering concrete situations out of which the principle of honesty may be reasoned. A child cannot be taught to be honest as such; he must be taught not to take the pencil of his brother, not to bring home the doll of his playmate, not to take away the cookies of his brother, and out of all these he may be taught that to do otherwise would be to be dishonest. We will admit, then, that there can be built up in children the tendency to respond correctly to a situation in which they see the principle of honesty is involved; that in a new situation the children will react correctly, if they are told that to react in a certain way would be honest and to react in the opposite way would be dishonest, provided that such a thought came to them before their reaction was made. But with the growing child the surest way is to build up specific reactions to specific situations; or, in other words, a specific mode of conduct in specific situations.

All through our instructions with regard to these specific situations we as moral educators should be attempting to get the child to see the general principle of honesty in them all. This is done in order

that he might be able to meet new situations, that is, new in so far as there is a slight difference between the new situation and the old situations in which he has already responded correctly. If a new situation has many elements which are quite different from the situations in which he already responded correctly, a young child is very apt to respond as expediency demands rather than according to the principle involved.

It is, therefore, possible to build up in children the tendency to respond correctly to the thought of honesty. This too is a very desirable tendency. But there are some very serious obstacles to securing a response in every situation that is slightly or greatly different from old situations. The child is not apt to see that the new situation involves the old principle. The new elements blind his perspicuity. He is not able to see in the new situation, because of the newer elements, the application of the principle which he has already been taught. It is hard to say at just what age in the child's life he is able to make an application of an old moral principle to a new situation involving more or less strange elements. It would vary with different children according to their mental capacity and according to the intensity and efficiency of the former training.

In order that the child may make the correct response in the more or less strange situation, he must have the power to think. This is a power that all children do not possess equally even after the same training; but it is also true that children do not receive the same training in the power to think.

The Child Must Think Out Meaning of Honesty

We must reiterate that people cannot be taught moral conduct by the preaching of mere abstract truths. A child cannot be taught to react honestly in every given situation by the mere preaching of honesty. He must first be taught to react properly in given situations of life, and out of these he must see a common element or combination of elements which constitute honesty. But even if he is taught to react properly in several different situations all of which are similar on the fact that they involve honesty, even yet this individual may not act honestly in a new situation, because he is unable to see in the new situation the combination of elements which involve honesty. He must further have the power of seeing in the new situation or of thinking out of the new situation the principle of honesty. It is not pessimistic, we think, to say that adults are largely unable to respond to new situations in accordance with abstract truths. This is demonstrated by the fact that the average adult would be insulted if you should call him dishonest when he fails to pay the railroad conductor, or keeps his ticket if the

railroad conductor passes him by. He does not see in the new situation the principle of honesty involved. In other words, the average adult's conduct is governed by rules as applied to given situations rather than by general principles. The average adult who thinks himself clean and would be insulted if you would call him dirty, may yet be very dirty in given lines of conduct. A woman may be scrupulously clean with reference to her person and yet permit the pots and kettles in the kitchen to go filthily dirty.

What does all of this mean to teachers of religion and teachers of morality? It means they can never get away from discussing concrete situations of honesty. In order to teach honesty or concrete situations of cleanliness, they can never teach honesty and cleanliness by discussing abstractly honesty and cleanliness. But concrete situations must be discussed and the proper reaction to such situations must be first taught and the principle deduced from them, rather than that the abstract principle should be first discussed and an attempt made to apply the principle to concrete situations.

The best order of moral growth then is as follows, using concrete illustration. There comes into the child's life certain situations, as for instance, his desire to take a cookie from his playmate, or to bring home his playmate's doll or train. These situations are discussed by the tutor with the child, and he is encouraged to make the proper response to these situations. He is not told that certain conduct in these situations would be dishonest as though he knew what dishonesty was. He is rather told the exact response he should make. But if several situations of this sort come into his life he is told that certain responses would be dishonest, and he is reminded of similar situations that he has already experienced: He is reminded of how he acted in those similar experiences, he is told that to act in a certain way in all of these experiences would be to act honestly, and he is encouraged to act honestly in every other situation which he might meet which is at all similar to the ones already experienced.

Principle of Honesty in Life

After he has met considerable numbers of these situations he begins to learn there is a principle of honesty in life. Then if he has the power to make the application of honesty to new situations he will act correctly to the thought of honesty. But if he has not the power to think out the fact that the principle of honesty is involved in the new situation, in order to get him to act correctly in the new situation the religious tutor will have to discuss with him the correct response.

The average moral tutor is very apt to forget this. We have seen public-school teachers of children of

about ten years old tell these children to be clean, but as a result of this teaching the children have not seen the necessity of keeping paper off of the floor. Even though they did wish to act in accordance with the commands of the teacher in order to get paper kept off of the floor the teacher cannot say, "Be clean, children." She must rather say, "Keep the paper off the floor." Ten-year-old children are incapable of making the application of cleanliness to having paper on the floor. Her rule must be specific. The children cannot be governed by abstract principles.

Sunday School Opportunities

The average Sunday-school teacher is not sufficiently mindful of this principle of teaching moral conduct. Her general course is as follows: She feels that to-day she must teach honesty, or love, or cleanliness: She talks about honesty, tells stories involving some situations of honesty, and then attempts to make an application to an imagined experience of the child. We might say that many teachers stop with the first third of this course. They merely discuss with the child honesty and "an application" of the lesson or scripture reading. An "application" is an attempt upon the part of the teacher to get the child to see the application of the abstract principle to similar concrete situations. The trouble of such a mode of teaching is that the concrete situation is too often one that the child has never experienced or never will experience or cannot imagine.

How much better it would be for the teacher to take an actual situation of the child, discuss that situation, and show that in that situation is involved the same principle that is involved in a like situation that the child has already experienced elsewhere. In other words, instead of starting out with the abstract principle of honesty and winding up with an application to an imagined situation the teacher had better start with the real situation, discuss the correct conduct in such real situation, tell stories involving conduct in similar situations, discuss real situations that the child has experienced which are similar to the one now being discussed, and out of these all show that there is a common principle of conduct involved. Then it is quite in line if time permits that the teacher should discuss imagined situations. It would then be hoped that the child would react correctly if he should meet these situations which are being imagined. The main point we are trying to urge with religious tutors is that we should start from a concrete situation with the average child rather than start with abstract truth and wind up with an application to a supposed situation.

Who is in a better position thus to properly teach; the person who knows the concrete situations in

which the child finds himself daily, or the one who is not? Naturally, there is only one answer. To be the best teachers we must know the exact situations in which the child finds himself. The average Sunday-school teacher is greatly handicapped in this matter. He does not know the exact situations in which the child finds himself daily. He has no starting point. Naturally then he falls into a system of teaching which has been described above, that of discussing abstract truths and attempting to make an application to supposed situations.

A parent has by far the larger opportunity to teach properly moral truths; he knows more of the exact situations in which the child finds himself. He is acquainted with the concrete moral problems of the child. This means that we must rely more upon parents for the religious and moral training of our child than we do upon church-school teachers.

Discover Actual Problems of Pupils

But in order that church-school teachers may make the largest success they must discover the actual situations in which the children find themselves and start out with these situations in their teaching.

It is evident, however, that the Sunday school church teachers cannot discuss in front of all the children the moral problems involved in the situations in which each child finds himself. The teachers cannot discuss in front of eight or nine children the moral problem of honesty in which one child has found himself. Such a child will resent having his own situation discussed in front of the other children.

This means then that the Sunday-school teacher should discuss with each child separately as much as possible his own individual situations in life. To be able to do this with individual children would involve a larger degree of confidence than is now existing between the average Sunday-school teacher and her children. This but reinforces the fact that the parent is the logical teacher of religion in the greatest number of cases.

If the Sunday-school teacher cannot start off with the individual situation in which each individual child finds himself, the question then comes, With what situation may she start out? It is hardly ever possible to find a situation which is common to every individual child, and even if such a situation could be found, it is doubtful whether one child would want to discuss his particular experience in the situation before the other children, even though the experience was common to the other children. It means then that the teacher must start out with situations or problems resulting from situations with which the class is concerned as an organized group. For instance, if a class of eight or nine girls should attempt to get up a program to be given before the

school or before an old folks' home or hospital, such activity would raise situations in which moral and religious problems would be involved. The moral problems aroused in such situations, the teacher could naturally discuss with the class.

This means then for the Sunday-school teacher to get the right point of attack. She should not start out as the ordinary quarterly does with a set of lessons concerning themselves with honesty, courage, cleanliness, and godliness, but she should rather start out with some group activity, which activity makes the class as a unified whole function somewhere in the system of the church or community. A teacher will not get very far until she finds a moral problem aroused which will be of interest to all of them. The problem will cause them to discuss such questions as how best to choose a leader, what powers the leader should have, what are the right relations between the followers and the leader, how best to criticize the leader.

Class Distinctions Need Removal

As a concrete illustration of the above discussed method, the following is a real situation that arose within the writer's own experience. A Sunday school class decided to entertain a group of older people. There was another class in the same school of the same age as the class that so decided. It seemed best to the teacher of the one class that the other class of the same age should be invited in. It immediately appeared that there was a feeling existing among the members of the class that they were above the members of the other class. Some slighting remark was made of the social standing of the members of the other class. Here was a situation involving moral conduct. This situation gave the opportunity for a couple of lessons. It involved the relation of children of the same church of the same age. It brought up the question as to whether the wealth of one class made them any better than the other. It would give grounds for bringing up Christ's attitude toward the Pharisees in their attitude toward the publicans. Reference to the caste system of India could be brought to bear upon the situation; in fact, the situation motivated a study of the historical growth of toleration, religious as well as political.

No doubt we shall get teachers of religion to see that this method of conducting the church school work should be used, long before we shall get them to practice it.

Timbers for the Temple is the title of a new book just off the press by Elbert A. Smith. It is a historical church novel concerning Nauvoo in the days of her glory. No. 888C, price, \$1.25.

Building and Building Material

By P. H. Phillipin

We are admonished in the testimony of Matthew 6: 38 that we should seek first to build up the kingdom of God.

Connected with the idea of "building," there is always something which appeals to the practical man—particularly to anyone whose daily vocation lies in one or another of the many trades comprising what is known as "the building trades." We know of no busier people or more assiduous workers among men than those who are occupied in the construction of a first-class building, when the workers all realize that the architect and master builder is on the job and that every detail of their work is under his immediate inspection.

It is an inspiring sight, too, especially to the owner, to see the different materials being carried to, fitted, and secured in position and the whole building growing under the hands of the workmen towards completion. He is perfectly satisfied with each day's progress and feels assured that within the specified time the building will be ready for occupancy. But suppose that in the absence of the master builder the workmen begin to carry away the material so generously supplied by the owner, to some other job—some the bricks, others the mortar, some the various kinds of lumber, others the slate or the nails, or any of the building material provided for this specific building, how long will it be before it will be complete and ready for occupancy?

These thoughts came suddenly to the mind of the writer while assisting at a sacrament, prayer and testimony meeting recently and the application, emphasized by the prevailing conditions, came with irresistible force. The building materials for building up the kingdom of God consist of our tithes and offerings, our consecrations and surplus, and our individual and collective gifts—our time as well as our talents. And every individual, particularly every member of this church, the great Reorganization, who is using any of this building material in any other way than for the upbuilding of the kingdom of God is carrying God's building material off the job to some other building.

The thought applies to every activity of life. Can we sing? Are we assisting in the song service of the house of the Lord, or are we devoting this talent to the interests of the adversary? Have we ability as a musician, as a Sunday school, Religio, or Women's Department worker? Are we using this ability for God's building? If not, then we have another job on hand to which we are carrying all this material which God has provided for the building up of his kingdom.

Are we paying our tithes and offerings? Are we

consecrating our means, our surplus, our time, our thought for the building up of God's kingdom? If we are, then all is well. The building is rapidly nearing completion, and God is pleased with the progress from day to day. If otherwise, then we have another job somewhere else to which we are carrying God's building material, not only robbing God, but also assisting to build up the adversary's structure.

That some are carrying away the building material is clear from the fact that as early as June, 1834, Zion might have been redeemed, the building might have been completed, had the builders had no other job on hand, or had every man observed the command given through Saint Matthew: "Wherefore seek not the things of this world, but seek ye first to build up the kingdom of God." Are we as individual members of the church to-day building all of God's building material into his building, or is history repeating itself?

A new building devoted to American archæology has been completed in New York City and contains nearly 2,000,000 specimens of the American Indians, including the Aztecs, the Peruvians or Incas, and it possesses the art of the ancient Mayas. The building is called the Museum of the American Indians and is located on Broadway and One Hundred Fifty-fifth Street and opens to the public the middle of November.

Scripture Text Reward Cards

The children will appreciate these cards and be impressed by their beauty.

There are nine different styles from which to select. All are in colors, gilt-edged, and contain texts, verses, and special scripture quotations.

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Number 117. Pictures of children in colors; stanza on reverse side; size 3½x5. 10 for 20 cents.

Number 140. Floral and landscape in colors; beatitudes on reverse side; size 3½x5. 10 for 20 cents.

Number 113. Floral and landscape in colors; ten commandments on back. Size 3½x5. 10 for 20 cents.

Number 133. Floral in colors; Twenty-third Psalm on back; size 2¾x4. 10 for 15 cents.

Number 103. Flowers and birds in colors; beatitudes on back; size 2¾x4. 10 for 15 cents.

Number 131. Chickens and landscape in colors; on back of card, First Psalm. 10 for 15 cents.

Assorted packages of 50 for \$1.00.

Order by number from Herald Publishing House, Independence, Missouri.

HYMNS AND POEMS

Star of Bethlehem

By Eleanor Waldorf Kearney

Behold the stars! Their brilliant light
Seem like a diamond studded sky;
'Twas thus they shone one distant night
On ancient shepherds, watching nigh.

One star stood out above them all,
All lights paled in its greater glow,
A king it seemed 'midst subjects small—
That scene two thousand years ago.

It was the Star of Bethlehem
Sent, Lord, to guide the wise to thee;
Lo! wisdom still abides with them
Who the vision's meaning see.

The King of all the world "*is born!*"
He by whose hands the world was made!
O Wisdom! of thy vain pride be shorn!
O Stars! your light forever fade!

The Maker of the universe
Was born to live despised and die!
Born, Holy One! to bear the curse
For earth's weak sinners—such as I.

Still glows his star 'bove stars or sun,
Lighting the way in which he trod;
All other ways be ours to shun.
Bethlehem's star still leads to God.

A Christmas Poem

By Florence Burgess

(Reprinted from *Autumn Leaves*, December, 1915.)

A little girl came, with her doll and toys—
"Is this Jesus' birthday?" she said.
"Then why don't we all give presents to him—
And not to each other instead?"

"Dear child, he wants it so; he says—
'Inasmuch as ye have done
Any good, even unto the least of these,
Ye have done it to me, the Son.'"

I know not whether she understood,
But after she slipped away,
I sat in the dusk and pondered long
Upon the wondrous way

In which we give to the Savior of men
By giving to a brother—
Thus blending the first and great command
With the second, to love one another.

And then another significance
Came stealing through heart and brain,
With "Oh, to be more like Jesus"—
How oft I had sung the strain!

Did I really wish to be like him?
Was I like him in *this*? Ah, no!
For oft I had envied more fortunate friends,
And grieved that I was not so.

Of the unselfish spirit embodied there
I had known but little, I fear;
"Do good to me by doing good
To those whom I hold dear."

Was it possible, then, to love like that?
Could I ever say that too?
And feel like that toward *all* my friends
Not a favored one or two—

Would I not be intensely thankful, then,
For every good they had,
And for every added joy that came,
To make their lives more glad?

Would I not *pray*, with "sincere desire,"
For *their welfare*, day by day?
Forgetting largely my own lack—
In short, would I not say:

"Inasmuch, dear Father, as thou hast blest
My brothers and sisters here,
Inasmuch as thou hast granted to them
Good health and comfort and cheer—

"It is e'en myself that thou hast blest
In this sweet and wonderful way?"
And so at last, as I sat in the dusk,
I felt in my heart to pray:

"O Jesus, dear and holy one,
Help me this end to gain—
To 'prefer another' in happiness,
Thy Spirit to attain.

"I thank thee for this beautiful thought,
Upon this holy day.
'Tis a thought that will lift me up, I hope,
Toward thee and from self away.

"I prize full well the gifts I found,
Beneath the festive tree—
But most I prize this thought divine,
Thy gift from heaven to me."

The Lord's Prayer

By Thomas Newton

Our Father dear, who dwells above,
Thy great name we adore;
Thy kingdom come where all is love,
On us thy Spirit pour.

Thy will be done by us below
As it is done above,
Our daily bread do thou bestow,
Almighty God of love.

Forgive us, Lord, our many debts,
As we forgive our brother,
His trespasses we would forget,
So we would love each other.

Lead us, dear Lord, in holy ways
Where no temptations are
And we will always sing thy praise
Beneath thy sheltering care.

Deliver from all ills that come;
O may we sheltered be,
That we may safely reach our home
And ever dwell with thee.

O may thy blessings on us shower
As we thy name adore,
For thine is the kingdom and the power
And glory evermore.

O Father, help me so to be,
That I may always give
A willing service, Lord, to thee
And in thy service live.

Shield me, dear Father, by thy power
From danger, sickness, pain,
That I may serve thee hour by hour
Washed clean from every stain.

Help me, dear Lord, whilst here, to loose
The bands of wickedness,
And always be inclined to choose
The paths of righteousness.

I want to live whilst I am here
So I can walk with thee,
Be always guided by thy hand
Unto eternity.

And when my work on earth is done
My greatest joy be this,
That I may come and dwell with thee
In everlasting bliss.

Think Not of Self

By Emma Irwin

O soul of mine! Think not of self,
But bend thyself to nobler aims,
Lift up thy head, and give thy strength
To that alone which virtue claims.

The power that caused thee to exist
And give thee place in this dull land,
Has watched thy rugged way, and makes
Of thee a wonderful demand.

For He requires of thee to learn
To live and freely sacrifice;
Be calm, be true in all you do,
No matter what may be the price.

Wherever in this darkened earth,
Thou mayest better service give,
Fly to that spot, forgetting self,
Henceforth alone for service live.

Oh, judge not that the weary years,
Shall altogether fruitless be,
For God shall cheer thee with a hope
And by his Spirit comfort thee.

Oh, thou shall stand with purpose bold,
To rescue those that slip and fall.
Let resolution hold thee firm,
That thou mayest help the weak who call.

Oh, toil for others' betterment,
For this shall be thy life, thy way,
Which, though 'tis grim to wander in,
Shall lead thee into perfect day.

Love

By J. R. Gibbs

Love is a dove of peace—Eternal
Is the term of its office;
Like God its source it doesn't cease
To offer its fair graces.

Good Books for Mothers and Others

The following list of books is suggested by Sister Dora Pankey Glines, superintendent of the Department of Women. These books are excellent, however, for fathers to read as well as mothers, and there are some of them of quite general interest and importance for teachers, ministers, or thinkers of any kind:

The American Home Series (a set of 38 pamphlets written by the best authorities, per set	\$6.70
The Mother Teacher of Religion, Anna F. Betts	2.20
Psychology of Child Development, Irving King	1.65
Guide Book to Childhood, William Byron Forbush	2.60
Book of Etiquette, Lillian Eichler, two volumes, per set..	2.00
The History of Social Thought, E. S. Bogardus	3.50
Social Work, Doctor E. T. Divine	3.00
History of American Social Work, Doctor Divine, paper	.50
Food Study, Textbook in Home Economics, Mabel T. Wellman	1.60
The Dawn of Religion in the Mind of the Child, Edith E. Read	1.35
The Mental Hygiene of Childhood, William A. White....	1.85
The Bible in Graded Story, Book I, The Good Shepherd..	.80
The Bible in Graded Story, Book II, The Good Neighbor	1.10
Story Sermon for Children, Howard J. Chidley	1.35
Missionary Stories for Little Folks, Margaret T. Apple-garth	1.75
The Dramatization of Bible Stories, Elizabeth E. Miller	1.35
Shorter Bible Plays, Benton	1.25
How Jesus Met Life's Problems, Harrison A. Elliott90
Christianizing Community Life, Ward-Edwards	1.15
Marks of a World Christian, Daniel F. Fleming	1.15
The Meaning of Service, Harry E. Fosdick	1.25
The Church and the People's Play, Henry A. Atkinson.....	1.35

Elder James E. Bishop has been holding services in the Kirtland Temple for the past two weeks. The opening Sunday he spoke on "Divine appointment, and safety zones and danger zones in religious experience." Through the week he lectured on such subjects as "The development of character," "The contribution of Joseph Smith to the thought of the nineteenth century," "Natural and revealed theology," "Jesus Christ an ultimate reality," "The four elements of the gospel," "Basilica and Ecclesia," "Priesthood authority," "The government of God," "Spiritual basis for the Book of Mormon." The second week his subjects concerned individual and social psychology, "Principles and nature of teaching," "The corner stone of right mindedness," "The nature of philosophy and sociology."

OF GENERAL INTEREST

War Saving Stamps

The Government of the United States requests that we announce to our readers that those holding the 1918 War Savings Stamps should not part with them for unstable investments or considerably less cash than they are actually worth. These certificates are due January 1, 1923, and have a face value of \$5 per stamp.

But beginning November 15 arrangements have been made to change these War Savings Stamps for the 1923 issue of 4 per cent Treasury Savings Certificates. These Treasury Savings Certificates may be purchased for \$20.50 for a \$25 Savings Certificate and in increasing amounts of \$82 for a \$100 Certificate or \$820 for a \$1,000 Certificate. These Treasury Certificates will be due January 1, 1928, when the face value will be paid. But they may be redeemed any year with 3 per cent simple interest.

On January 1 there will doubtless be a rush to have these War Savings Stamps redeemed or transferred. It is for this reason that the Government offers to make the exchange at once for those who wish to continue their investment.

The Vital Test

An advertisement of boots and shoes contains this statement: "Into every pair go the results of sixty-six years of experience in making shoes." There is no doubt that the best recommendation a firm can produce is successful work after long practice.

The same principle is applicable to every department of life. "By their fruits ye shall know them." This is the essential truth which underlies the system of philosophy associated with the name of William James, called Pragmatism. It insists that the truth of anything is proved by its power to produce proper results. "Does it work? If so, it is true."

Now, while this is not the complete explanation, for it is not, and cannot be the last word on a subject, it is sufficiently accurate to warrant close and careful attention as one, at least, of the ways of testing reality.

This is part of the challenge of Christianity. What has it done? What is it doing? What can it do? This is one statement of the record of its past:

"It has changed the world's outlook, it has been the most potent factor in history, it has grown under fierce oppression, it has inspired the greatest philanthropists, the finest poets, painters, philosophers, and statesmen. Where it has flourished, nations have become strong and free; where it has been thrust forth, or only allowed in an impure and vitiated form, the nations have become weak and their individuals corrupt. Nearly two thousand years of experience of its vitality and power testify to its worth."

Individual lives tell the same story, as a book like *Twice-born Men* clearly indicates. A well-known incident has just been given renewed currency. The great English Methodist preacher, Hugh Price Hughes, was once challenged to a debate on Christianity by Charles Bradlaugh, the English Ingersoll. Mr. Hughes at once accepted the challenge, but said that as conventional debates are usually profitless they should have one on new lines:

"I will undertake to bring a hundred men and women of various sorts on to the platform of Saint James' Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who

have been redeemed from a sinful life by means of your atheistic teaching."

This was the only practical way of settling the question. It is scarcely necessary to say that the debate was not held. The supreme test of life is the "pragmatic" one, the proof that comes through personal experience. This was the convincing argument of early Christianity in the face of its first opponents: "And seeing the man that was healed standing in the midst of them, they could say nothing against it."

This practical test of Christianity has a great and definite bearing on the many intellectual problems and discussions so rife to-day. Ideas and ideals are powerless against moral evil and the bias of the will, for until these ideas become part of human convictions and volition they remain purely intellectual and without moral potency.

A great deal of learning and scholarship is apt to forget this necessity of a "pragmatic" proof. A thoughtful writer recently said that "the constructive scholars of the church have never met their duty of popularizing the results of their studies; they have not matched the itinerant evangelist's ardent preaching with an equally effective presentation of their findings."

The editor of a secular newspaper wrote something very similar a few weeks ago when a meeting of "liberal" ministers was held in his city:

"The masses want less head and more heart, more that is vital in the religion of the church. Themselves intensely personal in their spiritual experience, they crave a Bible less punctuated with human comment and more literally a sword of the Spirit. There are some things a university cannot teach. Obedience is the organ of spiritual vision—to do the will is to know the doctrine—and here the college campus is on an equality with the shop and factory and field where toil abounds."

Christianity appeals to the whole man, and not to the intellect alone. Readers of *If Winter Comes* will remember the cry of Mark Sabre for "light." This is how a Chicago paper, *The Evening Post*, comments on the novelist's words:

"The authentic note of the human soul rings poignantly in that cry. It is both incitement and appeal. Its undertone is the moan of winter, but its overtone is the hope of spring. Can that cry be answered? Yes, but not in the weak compromise that Sabre strips naked with his edged words of scorn. Not by garbing religion in the motley of good-fellowship and joining the carnival. Not by abandoning the high demands of the Cross for the pliant policy of 'everybody is all right, and anything goes.' That sort of religion for a time may get glad hands, but it can never make glad hearts. Yes, there is light! And those who have seen its radiance must make it their task to remove the obscuring screens and let it shine. 'The light of the glory of God in the face of Jesus Christ,' Paul called it. That is the light the world needs."

This is at once the challenge of Christianity, and a call to all who name the name of Christ. The great fact of religion is that it is essentially and predominantly concerned with man's welfare; not with his pleasure, except so far as welfare leads to pleasure. The religion of Christ is intended to produce a change in every part of human life, in man's thinking, feeling, and doing, and then will come the desire and determination to have others share this unspeakable satisfaction. The best recommendation of Christ to those around is to show in our lives what he has done and is doing for us. A lady who had befriended a fallen girl received the highest possible testimony when the poor repentant creature said on her deathbed after a life of sin: "I have not found it hard to think about God since I have seen you."—*Toronto Globe*, October 18, 1922.

Leadership and Lordship

Doctor Horne, of New York University, in a little pamphlet on Y. M. C. A. work suggests three types of leadership, giving several names in illustration of each, and he urges all young men to develop these qualities. The first type is said to represent the rule of reason; the second the reign of law; and the third the call of love. These are not only valuable in themselves as models for human life, but they are particularly suggestive in their application to Jesus Christ, because they all three are realized in him as in no one else.

The leadership of the first of these classes is connected with thought. These men may be said to do the thinking for their fellow men. The names associated with this type include those of Plato, Aristotle, Aquinas, Luther, Calvin, and many more. But at the head of this class stands Jesus Christ, because he proclaims and embodies the truth. "I am the truth," is his claim. He tells man about God, about human life, about redemption from sin, about holiness of character and conduct, about the world to come. No one else can do this except the teaching is derived from him, and although the Bible, which enshrines his teaching, has now been before the world for several centuries, not only has it not been superseded by any more recent teaching, it has never been more powerful than it is to-day. When Christ's enemies sent to apprehend him, the messengers returned without him, and could only say with evident astonishment, "Never man spake like this man." The ages have confirmed this testimony to Christ's uniqueness as a teacher, and at the present time the confession of every true learner is, "Who teacheth like him!"

What, however, is the secret of Christ's leadership as a teacher? It is due to the fact that his teaching is always closely and vitally connected with himself. We cannot accept the teaching apart from the teacher. He revealed the Father's will, and not only did that will himself, but set it before his disciples as the supreme and satisfying life for man. And in so doing he presented himself as the sole way of realizing that life. "No man cometh to the Father but by me."

The second class of leadership indicated by Doctor Horne represents that dominating will which lays hold of men and leads them step by step to the accomplishment of its purposes. Typical names are Moses, Alexander, Cæsar, Constantine, Cromwell, Napoleon.

This, too, is true of Jesus Christ, for no one has so completely captivated and controlled his followers as the lowly One of Nazareth. Saul of Tarsus was an outstanding personality, who would have come to the front and been a leader anywhere. And yet for thirty years he was a mere echo of Jesus Christ. "To me, to live in Christ," was his motto.

Some one remarked to Wendell Phillips that Jesus was "amiable, but not strong." "Not strong?" replied Phillips, "not strong? Measure Jesus Christ by the men he has mastered." This is true. Go through the centuries and mark the many outstanding men who have been disciples of Christ. A striking testimony to the uniqueness of Jesus Christ was, all unconsciously, given the other day. The well-known scientist, Einstein, said that the list of scientific geniuses of the first order consists of three names only: Newton, Faraday, and Clerk Maxwell. Newton is known by all; Faraday by many; but Clerk Maxwell by a very few. And yet, as a scientific article says, "it is Maxwell's name which has become more and more the dominating name of Victorian science." Now the interesting thing is that these three "scientific geniuses of the first order" were humble, devout followers of Jesus Christ. "Measure Jesus Christ by the men he has mastered."

In the third class Doctor Horne puts the great religious

leaders, those who have been concerned for human suffering and have endeavored to relieve it. Names in this class are Confucius, Buddha, Socrates, Francis of Assisi, Mazzini, and others. But none of these can compare for an instant with Jesus Christ. All human suffering comes primarily for sin, and Christ alone deals with this root of man's troubles. His love prompted him to come to this earth to put away sin by the sacrifice of himself, and this is the only way in which sorrow and suffering can be abolished. And his love so dominates the hearts of those who follow him that they in turn go forth and bring to bear on the world's misery the love and grace of their Master. "We love, because he first loved us."

Here, then, is the true and complete leadership: in thought, in action, in devotion. And Christ's leadership is due to his lordship. The prophet said hundreds of years before Christ came: "I have given him for a witness to the people, a leader and commander to the people." He becomes "witness" and "leader" in proportion as he becomes "commander." Saint Paul tells us that the very purpose for which Christ died and rose was "that he might be Lord," and when man surrenders to him as Savior and Master he finds that knowledge of truth, that control of the will, and that inspiration of love which constitute the secret of all true life.

Full Salvation

At an institute held in Columbus, Ohio, at the First Congregational Church, great emphasis was laid on the inspired idealism of the teachings of Jesus. He is the master of life, the sure builder of a new order in the world. God is the intelligence within the marvelous natural order. True, Christianity does not disparage man and consider him as hopelessly lost, according to the conclusion reached by these Congregational ministers, but feel that the importance of man, and find also that individual salvation, which takes place between a man and God without reference to other men, is not enough for the modern world and is not true Christianity. The Christian idea of salvation is both individual and social, both present and future, both physical and spiritual. It is only when we combine these that we conceive of full salvation. Omit any of them and it is partial, incomplete, and unchristian.

Popular Common Sense

A reporter on a New York newspaper recently asked five people, two men and three women, chosen by chance from among the six million inhabitants, the following question:

"Would you rather be rich without education, or poor with education?" The answers were as follows:

Housewife: "If I had to choose I would much rather be poor with education. It is easy to lose riches, but if you have education you retain it and can enter most any field of endeavor."

Salesman: "Just as most of my friends are: educated and earning a fairly good living. There is nothing more offensive than an uncouth rich person who wants you to know he's rich."

Secretary: "I prefer education to riches. An educated person knows how to enjoy herself and appreciate life without spending a single penny. Riches are least essential for true happiness."

Compositor: "Anyone with sense would prefer education to riches because he could read and think intelligently and also mingle with people worth while. Riches alone give men very little standing."

Hostess: "I would choose to be poor with education. Igno-

LETTERS AND NEWS

The Lesson of the Prodigal Son

This is not a sermon. The writer is not of the ministry, but just one who has accepted the gospel, as taught by the Saints, and who does not hear it preached except through the church publications. Within the last year, there have been some discussions in the HERALD which might lead some isolated ones into contentious attitudes of thought.

I was glad when I read that the revelation presented to the General Conference had been accepted. Not being in touch with the work of the church, as those who have branch privileges, I, of course, was in no position to judge of the objections to it, nor the arguments for it; but the last sentence, "Let contention cease," just seemed to be the very words we were hungry for.

A good many years ago, when I lived at Rich Hill, Missouri, and was in the Sunday school work, we had, for a lesson, the "prodigal son." I had never seen anything in the narrative of much importance until it came in the Sunday school lesson. It seemed after that lesson had been learned and understood that all, from the least to the greatest, could learn a great lesson from that parable.

It seems no words are necessary to convince a prodigal that bread made from the good whole wheat is better than "husks which the swine did eat," or bran. And when he knows where it may be had he ought to show the good sense to go and get it on the right kind of terms. But if he would cry for the father to come and get him, and bring him home, he would have to look elsewhere for a precedent.

The son who had stayed at home, and had helped his father to increase his wealth, and had not spent his substance, had to be preached to by the father, because he did not hold his possessions for the right purpose. When he complained that the father had not so much as given him a kid with which to make merry with his friends, the father said: "All that I have is thine." Apparently he could have used it if he had chosen to do so.

The church has been propagating the gospel, wherein the righteousness of God is revealed, and it has interpreted that righteousness to mean nothing less than doing right. The parable of the prodigal son clearly shows that neither wasting of substance in riotous living nor of keeping it for a selfish purpose is right.

Each of us is having his individual problems to solve, and surely the Father knows the answer to the question: "What lack I yet?"

Some of us would not ask that question for we know of much that is lacking and are too deeply concerned with our tasks to ask another question: "What is Brother Rich going to do with what he has?" Some of us are not good managers and it seems to me a wise provision that the Father is allowing us the time for the experience of learning outside of Zion's stakes.

This may not be enjoyed by us as well as we think we would enjoy living in Zion. But are we not taught that if we come

to Zion and are not prepared it will not be Zion for us? Is it not apparent to all of us, that the Father knows just how we stand in our individual preparation, as well as he knows who are qualified to act as ministers?

I was glad to read the letter of our socialist brother to President F. M. Smith, and Brother Smith's answer.

I am not in touch with many of the Saints, so I don't know whether many of them are being affected by it or not, but socialism is a stumblingblock to many of the good people who hope to become pure at heart through its tenets. Surely the gospel makes it plain that only the pure in heart can occupy in a condition of social equality.

Some of us know that we are not living in an ideal environment, but we may suppose the laundry is not an ideal place for the family linen, yet the housewife sees to it that it must remain in the suds until it is clean.

A sermon in the *Ensign* by Apostle Edwards, recently published, just fills the vacuum in the experience of some of us.

He says to educate a man we must act upon his affections, his intelligence, and his will. This is only accomplished by a course of activity, and in that course each of us must move from the place he occupies at present.

The one writing this looks back over more than a quarter of a century of time, since the gospel became the power of God unto salvation to him. He sees many failures, much that he is ashamed of, and some things for which he knows he is justly condemned. Out of it all he sees experience and, perceiving that this experience is his education, he would cease to think of the past in terms of "If I hadn't" or "If I had"; but to think of life in the present in terms of what I have and of how I may use it.

The fact that the recent world events have awakened us to the need of Zion as a city of refuge ought not to cause us to sing, "Beautiful Zion built above," and close our eyes to behold the heavenly vision, while at hand some common but wholesome work is waiting to be done which we fail to see because we are beholding Zion in our visions and dreams.

It ought rather to cause us to use the modern way of doing things.

In industry where electric lights are used, we have the metallic cord to carry the current from the circuit to the bulb which we may carry about with us, so that we may have the light aid us at every point where it is needed. If the gospel is the light of the world, we ought to so apply it that we may see just what is needed in our own selves.

It may be that some of us who are "poor" would not be so if we would learn management. And if that be the case, management is the thing for us to learn and do, and it is very convenient for us to have examples of thrift in our midst so that we may know that it can be done.

If there be those who withhold tithes and offerings selfishly, does not the Father know? If I have not written too much already, I will say that while I was in the Sunday school work I dreamed one night that the individuals composing our corps of workers, superintendent, teachers, and all, were working in a garden with ordinary garden tools. Some one said: "Let us get a drink." We went to where three springs of clear, cool water were bubbling from the ground. No one seemed to be thirsty, but each took a sip. The superintendent said, "On a day like this, and the kind of work we are doing, if we are not thirsty it is because we haven't been doing much. We are lazy."

Experience teaches that the best way to have a good appetite is to do a good day's work, and it will apply to those who would "hunger and thirst after righteousness."

R. E. HUBRICHT.

rant rich people have friends only as long as they have money and spend it freely. The educated class makes worth-while friends who last."

The answers are worth quoting because they suggest a growing belief among people in varied walks of life that a sound education is very well worth while.—*Christian Work*, October 21, 1922.

Is This Your Church?

Editors Herald: One of our young people who is located temporarily in one of our large cities where she is pursuing advanced studies in her line, writes to a sister as follows:

"I went to church yesterday for about the third time since I have been here. I hate to go because it is so far, and the people are so unfriendly. There are hardly ever more than seventy or seventy-five people at church, but do you know that I can go again and again and never a soul speaks to me but the pastor. I think it is so strange in a small branch

where everybody knows everybody else as they do here. I swear that although we never know at home, who is strange and who is not, I am going to speak to everybody when I get home again. It is an awful feeling to be so completely ignored! Guess I am a little bit spoiled from living in small towns and being rather run after. Maybe a dose of this is what I need. Anyhow it's what I'm getting."

May this letter cause us to look around for the other fellow—"Make your church a friendly church."

Shake hands with the stranger as well as each other. Let us greet each other with a "holy salutation" as becometh Saints.
Sincerely,
D. J. KRAHL.

From the Bishop's Office Bulletin

This bulletin is sent to each member of the family in our church homes for the aged. Among other items we note the following:

Thanksgiving! Make it a habit, not just a holiday.

Thirty-four of the Home family have belonged to the church over 40 years; 20 of these over 50 years, 3 for 55 years, 2 for 56 years, 3 for 57 years, 1 for 58 years, 1 for 59 years, and 1 for 64 years.

New members admitted to the homes during November: Brother A. B. Shumway, Brother and Sister James Allen, and Sister Mary Pascoe. The last three are to remain for the winter months only.

We neglected to make mention in our last Bulletin of Halloween at Holden Home. Sister Carr's report reads:

"After supper we placed some flowers and Halloween decorations in the sitting room; our help and a few neighbors came in masked and a jolly time followed while they tried to guess who each one was. We serve pop corn and apples which were donated to the home."

The fifth anniversary of Holden Home on November 20 was perhaps one of the most pleasant days in its history. Guests from far and near were in attendance. A very spiritual service was held in the chapel at 2.30 p. m. Apostle J. F. Curtis and Evangelist I. M. Smith addressed the audience. Those of the home family participating in the evening program were: Sister Frances Keeler, reading; Pantomime, "Home, sweet home," E. R. Boucher; a playlet, "The new college girl," written by Grace Daugherty, one of the home girls, was highly appreciated by the audience. At the close some one said: "This is the end of a perfect day," not a jar in the whole day's program.

The spirit of cooperation manifested by those in the homes who are able to help in one way and another is greatly appreciated by this office. Generally when they know what is wanted and how to do it, that is sufficient. We offer one suggestion which if carefully observed will save perhaps \$10 or \$15 each month. *Turn off the lights and water faucets* when you are through with them, or if you see that some one else has forgotten to do it. The approaching winter with its long, cold nights increases our fuel and light bills considerably and you can help the church just as much by saving as by giving.

"I have splendid interest at Gurton, Ohio," writes Elder O. J. Hawn, from Bradner, Ohio. "Baptized two Sunday and others have given in their names for baptism. I feel more determined this year to do my best."

www.LatterDayTruth.org

TIMBERS FOR THE TEMPLE

A New Book by Elbert A. Smith

From the preface we quote: "This volume by no means represents an effort to write an historical textbook. Imagination stirred by the romantic records of the past, has endeavored rather to revivify and re-live some of the strange events of the past, occurring in that most unique city of modern history, Nauvoo."

The story appeared in Autumn Leaves in 1917 and 1918. David H. Smith served to an extent as model for the character of David Nobleman. Frederick G. Smith likewise helped to suggest the character of John Nobleman, we learn from the author's explanation of the story.

The illustrations are of considerable historical importance, including these titles: "Ruins of the temple at Nauvoo," "Haun's Mill Massacre," "Nauvoo— from below the city," "The trysting place," "The Nauvoo House," "The 'Mansion House,'" "Carthage Jail," "The expulsion from Nauvoo," "President Joseph Smith."

It is a book with a wholesome attitude on some events in our church history and the incipency of some of the factional departures. While not a "problem novel," it stirs the reader and incites some deep thinking.

The preface concludes: "If even one reader shall be fortified in his determination to help build the living temple first, a redeemed people the home and habitation of God, that the temple of wood and stone may not be in vain, the labor of love represented by this book will not be lost."

No. 888C, Price \$1.25

Herald Publishing House

Independence, Missouri

Independence

The eyes of the church are turned upon the land of Zion, with many inquiries to know what is happening there. One interesting event showing the disposition of the people in this place is the advice from the office of the Presiding Bishop that the receipts of tithes and offerings in the local bishop's office for Zion are one hundred per cent higher for November than for October. In other words, they have more than doubled.

Apostle J. A. Gillen has been laboring locally and met with the Saints in group two in prayer service Wednesday evening. The result was the largest attendance ever had in that group.

Apostle John F. Garver was in Independence a few days in connection with his editorial work but primarily in order to deliver the sixth sermon to the young people Sunday evening on "Zion, the pure in heart." He stated he had formerly understood the pure in heart to signify moral purity, but he now interpreted it in terms of "an eye single to the glory of God."

At the same hour President Elbert A. Smith was the spokesman in the sixth of the young people's services at the South Side Church. He will be the speaker next Sunday

Church was held, and Elder E. D. Moore was chosen as superintendent. He nominated as his coworkers, all of whom were approved: Vernon A. Reese, assistant superintendent; Dewey McNamara, assistant superintendent; Bruce Gold, assistant superintendent; Enoch Cox, secretary; Marshall T. Jamison, financial secretary; Frank A. Russell, chorister; George Miller, pianist. Elder John A. Gardner who has been superintendent of this local department withdrew in order to give his time to his work as field worker in Zion in connection with all the local groups in this department.

On Sunday evening at the close of his sermon at Second Independence church, known as the South Side, President Elbert A. Smith announced that the pastor, Elder Arthur Allen, had been released and Elder Richard J. Lambert chosen to fill the place. Brother Allen would be appointed to other church work. The change is taking place immediately.

Monday evening, the 11th, the Sunday school business meeting of the Stone Church was held resulting in the reelection of the general officers and most heads of departments. Christmas offering to December 10, \$2,859.90.

President F. M. McDowell and A. M. Carmichael were in town Saturday in connection with the work of their office, but returned to Lamoni for Sunday.

FOR BELATED BUYERS

Don't take any chances on not getting what you want by Christmas. If you are not sure what to give, send one of the church papers. Pick any you want sent to a friend, send us the order, with instructions to mail a gift presentation card to reach your friend by Christmas. If your order reaches us in time we will mail a beautiful holiday presentation card containing your name and the name of the paper which will be sent. *SAINTS' HERALD*, \$2.25 a year; *Zion's Ensign*, \$1 a year (to nonmembers, 75 cents); *Autumn Leaves*, \$1.75 a year. These will bring the spirit of Christmas the year round.

HERALD PUBLISHING HOUSE, INDEPENDENCE, MISSOURI

evening in the last of the young people's series at the Stone Church.

Elder R. V. Hopkins, pastor in Zion, spoke at the Stone Church Sunday morning. He specially stressed that we should strive to understand one another and especially to have an understanding heart toward our brethren on whom is placed the responsibility of leadership. W. T. Goulee, of England, presided at the organ and played the prelude and offertory as well as the accompaniments. Brother Goulee has been visiting the United States for the past several months and takes much interest in the organ work.

The radio services will be reestablished next Sunday at 6 p. m. continuing till 7. Tune in at 360 meters. Their license as a sending station had expired, and it was necessary to discontinue sending until it was renewed. The speaker will be, as previously announced, R. V. Hopkins, on "The Book of Mormon and the American Indian." Elder J. Charles May who has recently returned from the Isles of Pines and the Grand Cayman Islands will have charge of the music, using the instruments and vocal numbers that he has been using in missionary work.

Sister Jenkins, the wife of Elder George Jenkins who has been for many years engaged in missionary service, passed away Sunday, the 10th. The funeral is announced for Tuesday.

Friday evening, December 8, the business session of the local Department of Recreation and Expression at the Stone

Mrs. Abbie Horton celebrated her 86th birthday on December 8 in a social gathering with some thirty friends. Sister Horton was for several years a correspondent of the *SAINTS' HERALD* and graduated last summer from a course in the Independence Institute.

The social welfare store being conducted Monday, Wednesday, and Friday afternoons each week in the old Ensign building is gathering momentum, but lacks the patronage they might expect. The proceeds from the sale of used clothing and household equipment will be used for the establishment of a day nursery for children of mothers who must work.

An oyster supper and donation party was held Tuesday evening for the benefit of the Independence Sanitarium.

The following patients entered the Sanitarium for the week ending December 9: Mrs. Julia Clark, Kansas City, Missouri; Mrs. M. Sandage, Lamoni, Iowa; Mrs. M. L. Guay, Grand Rapids, Michigan, and the following from Independence: S. M. Adams, Mrs. C. J. Spurlock, Miss Maud Martin, Mrs. W. M. Sherman, Mrs. J. P. Hess, Master Billy Clarkson, Mrs. Drusilla Johnson, and Mrs. Dewey Green and Baby Green.

X-ray patients: J. M. Burnett, Kansas City, Missouri; Mrs. J. H. Allison, Syracuse, Missouri; and Mrs. L. W. Cross, George Barton, Elmer Peer, J. H. Botts, Mrs. Elizabeth Robinson, and Mrs. H. W. Pruitt, all of Independence.

Kansas City Stake News

Elder J. A. Gillen of the Twelve was speaker at Argentine at 7.45 to a fine little audience. He is thrice welcome there, as a former ten years' pastorate endeared him to all who came under his ministry. His subject was from John 15: "I am the true vine. My father is the husbandman." His text was from Acts 16: 30: "What shall I do to be saved?" The effort, urging the Saints to occupy higher ground, to prepare for the endowment which is ready to be given the ones qualifying for it, was well received.

Thanksgiving was observed by a service at several of the churches in the stake, many being fervent in rendering thanks and praise to our heavenly Father for his bounties bestowed during the past year.

The first official gathering of the Post-Brown families was held Thanksgiving Day with twenty-nine present, the larger part of the members living in and near Kansas City, all descendants of John and Ruth Sherman Brown born near Palmyra, New York, the latter part of the eighteenth century. Nearly all are members of the church. An organization was effected with John H. Post, of Atherton, Missouri, as president. The organization was given the name, "The Post-Brown Society," its aim being to mutually strengthen the family ties by obtaining their genealogical history, not forgetting their present social and spiritual needs.

Lamoni Items

Elder D. T. Williams was the speaker in Lamoni at the morning service Sunday, and it was announced that this would be the last opportunity to hear him before his departure for Great Britain.

Lamoni announces a community Christmas tree this year to be held in Central Park with an open-air pageant to be held Sunday evening, December 24, at six o'clock.

"WHO SHALL FEED THEM?"

Matthew 25: 37: "Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered and fed thee? . . . And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All are anxious that the missionary force shall be increased and that none now devoting themselves to the work of the Master shall go unfed or unclothed or be forced to discontinue their work in order to provide for their families.

God has provided for their support. The tithes and offerings are the inheritance of the ministry. The righteous are those who do right, who observe every phase of the gospel law. It is they who feed and clothe Christ by caring for the needs of his servants.

JANUARY WILL BE INVENTORY MONTH. You can secure a tithing report blank from your local solicitor.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Creston, Iowa

It has been some time since the Creston Branch has had anything to say through the columns of the SAINTS' HERALD. Our only excuse is that we are so busy we don't have time to talk about it. But if anyone thinks we are dead, come to Creston to visit us and we'll prove to be a very likely corpse.

This branch is growing numerically as well as spiritually, and any Saints who are planning on heeding the advice of the church to move where their families might have church privileges would do well to come visit us. We have Sunday school and preaching every Sunday, prayer meeting each Wednesday evening, also an active Department of Recreation and Expression, and Department of Women.

The Creston home-coming is an event looked forward to with eager anticipation by the Creston Saints as well as those who receive invitations from year to year to attend. But the one held this year, November 19, will long be remembered by all who attended because of the good spirit that was manifest from the early morning prayer service throughout the entire day.

All of the Saints who know Brother J. F. Mintun, of Council Bluffs and Brother C. E. Wight of Lamoni Stake will understand better than words can express the wonderful spiritual direction of the day's activities by those very capable men of God. We also had with us Saints from Afton, Corning, Fontainelle, Des Moines, Kent, and Pershing. Everyone returned home feeling it was good to be there.

Bevier, Missouri

October 22 was Home-coming Day with Bevier Branch. There was quite a large crowd of visitors at the morning services, but towards noon a light, drizzling rain began, which got to be quite a downfall before night. Many of the scattered members who had come in cars, some of them a distance of forty miles, started back at the close of the morning meetings.

The Temple Builders had charge of the refreshments in the church basement and served a splendid dinner and supper to all who remained.

Elder A. M. Baker, the new supervisor of the Northeastern Missouri and Saint Louis Districts, was present and began a series of gospel meetings which lasted every night for two weeks excepting Saturday nights. There was good attendance and interest at most of the meetings and quite a number of outsiders who seemed interested. Brother Baker used a large chart to illustrate his sermons which made them much more interesting and instructive.

From Bevier Brother Baker went to Macon where he held forth for a week with good crowds and attention. From Macon he goes to Forker, Missouri, a new opening where a Christian minister has challenged our people to a debate, which challenge I understand has been accepted by Elder Baker.

Thursday night a farewell reception was given at the church to Elder and Sister V. D. Ruch, who left here on the morning of the twelfth for New York, from which port they will sail November 16, for Christiania, Norway, where they will enter the foreign mission field in Norway and Sweden, and expect to be gone for five years. An appropriate program was given at the farewell meeting and this fine young couple was given a purse of money as a token of the regard and esteem held for them by the local members. After Religion Friday night light refreshments were served in their honor also.

Brother and Sister Ruch are making a great sacrifice for the work. They broke up their beautiful home furnished with all comforts, Brother Ruch giving up his work from

which he derived a comfortable living for himself, wife, and little daughter Velma. May God's choicest blessings go with them and be with them in the great work of carrying the gospel message to foreign climes. They were among the first to respond to the call to take up religious training for foreign mission work, and spent one year at Graceland College.

J. L. WILLIAMS.

Brooklyn, New York

Although some months have passed since we met on the beautiful camp ground at Deer Park, we have a hopefulness in our heart that many of the Saints will be reminded of the comforting experiences and pleasant associations of those days by reading a few items from the Brooklyn Branch.

We were pleased with the ready response on College Day, also with the collection sent to the Department of Women, it being twice that of last spring.

Our sacrament services and most of the prayer meetings have been well attended. Distance is a factor of no small moment in this great city.

Twenty-four of the Saints have organized and will take the two-year course in teachers' normal training as given by Graceland College in her extension department. Sister Catharine Nichols is leader and we are looking forward to a pleasant winter of concentrated study and class work.

Our Rally Day service passed off nicely with music, recitations, etc., by the children of the Sunday school.

Brother Mulligan, of Philadelphia, recently preached two sermons for us which were greatly enjoyed. In the morning he took for a text, "What to believe and what to believe not." He said to believe depends on three things: investigation, concentration, and action. We like this definition.

Brother John F. Sheehy who is on his way to his mission field in the Far West Stake gave two wonderful sermons on November 26 to a very appreciative audience.

On November 3 and 4 the Women's Department entered a bazaar at the Thirteenth Regiment Armory given under the direction of "Women's Welfare Workers" of the different church organizations of Brooklyn. We ran a haberdasher booth and cleared something like \$125.

The Women's Department feel greatly indebted to Sister Guilfof of 4 Shippley Place, Forest Park, who has so generously given us the use of her home during the cold months.

The Sunday school is making a special drive for the Christmas offering this month. We are glad to see the Sunday school attendance increasing and hope the coming Christmas tide will be fraught with much good will and happiness for this department.

AGNES A. BEARDSLEY.

Three Universal Magazines

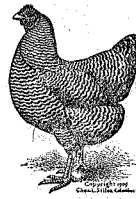
The three Curtis Publishing Company magazines are wonderful productions, with their high-priced articles and stories, the best of everything procurable. We would like to have your subscriptions on these magazines. Send them with your orders or with orders for other magazines. They allow no reduction in price, but are worth the price—and much more.

- Saturday Evening Post, weekly, \$2 a year.
- Ladies' Home Journal, monthly, \$1.50 a year.
- Country Gentleman, weekly, \$1 a year.

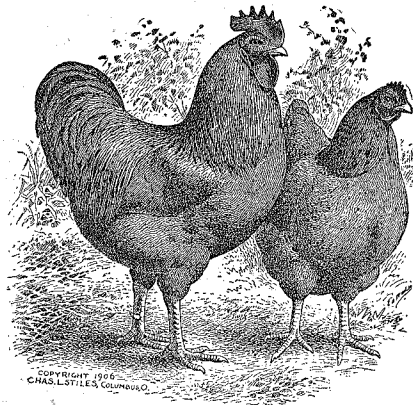
HERALD PUBLISHING HOUSE
Independence, Missouri

To Poultry Raisers

This is the time of year to sell your extra stock and to create sales for your eggs for hatching. A few dollars spent wisely in advertising will pay good returns.



We are in a position to print your stationery, business cards and circulars to your advantage. We have a fine assortment of cuts of all standard breeds of poultry.



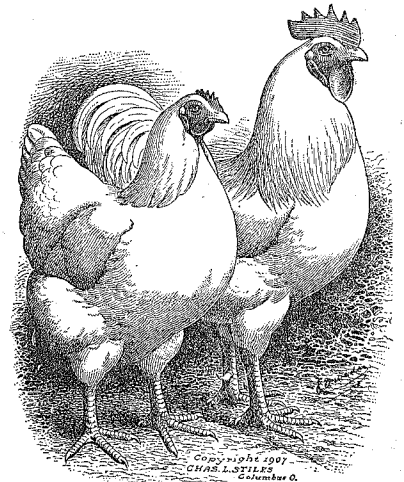
These include chickens, ducks, geese and turkeys. We even have some of the bantams.

We use these on your job without extra charge—but one of the ways we offer special service.

Upon request we submit designs for your letter heads, etc. We can furnish the regular typewriter size stationery or the ruled notehead as preferred.

There is something about well-printed literature that lends dignity to your business as well as creates immediate business. The cost is trifling and, done right, good printing always pays dividends—if you produce the goods.

There is a big demand for thoroughbred, carefully reared stock, and you could easily sell to advantage if people only know you have what they want.



Herald Publishing House
Independence, Missouri

We Have Moved!

A surprising number of persons still address the Herald Publishing House at Lamoni, Iowa, in spite of the fact that we moved from there to Independence early in the summer of 1921. This would not make so much difference with ordinary letters except for the delay which is naturally charged to us, but when Canadian money orders are sent to us at Lamoni it requires a letter and four cents in postage for us to cash the order. And frequently these orders accompany a remittance blank plainly printed with the present address, given below. Please help us in this little but important matter.
 HERALD PUBLISHING HOUSE Independence, Missouri

SPERRY, OKLAHOMA: At Sperry we are at work and doing all we can. At the present time we have a large Sunday school and regular church services and the ladies' aid meet and have quite a number. Our superintendent was called away recently on account of his father's illness but we hope he will soon return. Our Oriole girls are doing well. We are all trying to learn the lesson of loving one another. There are others interested in this place and we hope we can increase their interest. Our orchestra may interest more people as it is doing well at present.

SPERRY, OKLAHOMA.

Editors Herald: I would like to enter your columns as I have never written a letter to the HERALD. I live at this place and like it very much. We have quite a church here. I have never had the opportunity to go to church since I was married, so I am more than pleased. I try to serve the Lord in every way I can, although it takes lots of faith and prayer; but I know that without this we can do nothing. I am strong on faith and believe if we would pray more we would have faith. I am asking the prayers of the Saints for my husband, as he got hurt and at present is in the hospital. He does not belong to the church, but I am praying that he may.
 Yours in the faith, MRS. BELLE KENDAL.

Thrift Talks

Thoughts are things in incubation.

Thoughts are the most powerful in the world.

The Atlantic cable was first a thought.

The Panama Canal, the Woolworth Building, and the airship were first thoughts.

The World War was a destructive thought which materialized into the most sanguinary struggle of civilization.

Watch your thoughts; they will make you either angels or demons.

Success or failure, prosperity or adversity, joy or wee depend largely if not absolutely upon the kind of thoughts you think. If you want to make large financial contributions to the Lord's work, watch your thoughts.

Think about prosperity.

Pray about prosperity.

Work for prosperity.

"And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

MISCELLANEOUS

Business Opportunities

Brother J. D. Shirk, of Great Falls, Montana, advises us that there is a good opening at that point for an all-around artist, one who can do both oil and water-color work. Those interested may write direct to him.

There is a good opportunity for a shoe repair business sixty-five miles from Independence, population 1,000. No competition. Will require \$3,200 in cash or real estate in Missouri to handle. Party selling on account of ill health.

B. R. MCGUIRE, *Presiding Bishop.*

Two-day Meetings

Fremont District, at Shenandoah, Iowa, January 13 and 14. These services will commence with a prayer meeting at 8 a. m. Saturday. Come early and stay to as many services as you can. The good Spirit will be with us, we are sure. A. M. Chase, president.

Conference Notices

Pottawattamie, at Council Bluffs, Iowa. Annual conference at Central Church, corner of Glen Avenue and Pierce Street, December 27 to 31. Election of officers and receiving of all reports. John F. Garver as special speaker. Elsie Lapworth, secretary.

Musical Institute

There will be a two-day musical meeting at Beaverton, Michigan, December 30 and 31. All musicians of Central

A New Edition of Roget's Thesaurus

Almost every institution has at least one copy of Roget's Thesaurus available for constant reference. Next to the dictionary it is indispensable for literary workers, professional men, preachers, or orators.

The Crowell Company has recently issued a new, large-type edition with thin paper, and the 650 pages total in thickness less than an inch. Considered by many the best book of synonyms, it is more than that. It has a very complete and convenient arrangement of antonyms (words of opposite meaning) with an index that literally beckons one to its inviting pages.

The new edition is a great improvement over the old ones, and they were considered a great boon to writers. For those who know the book we have said enough. For those who do not, we reproduce the publishers' ten reasons for owning it:

"1. It will recall the word that has slipped your mind.

"2. It will enlarge your vocabulary.

"3. It will assist and stimulate you in the writing of themes and essays.

"4. It will aid you in letter writing.

"5. Where a single word will not express your meaning, it will give you just the phrase or quotation, and the author cited.

"6. It is rich in *slang* and *cant* expressions.

"7. It gives Americanisms, colloquialisms, and newly accepted words.

"8. It contains information you cannot find in any dictionary.

"9. The purist and the scholar who seek the finer shades of language will find the expression which exactly fits the need.

"10. It is the most complete, scientific, and accurate work of its kind in existence."

The price is \$3.60, postpaid, from this office.

Michigan District are urged to be present and bring instruments, also all those who are contemplating on learning an instrument. A district orchestra will be organized during the meetings. Let's all go and make it a success. B. H. Doty, director of music.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Gamville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

Slides for Children Furnished Free

Of the new sets of slides for use with audiences of children (and greatly appreciated by adults) two are now ready and may be had upon application to the Graphic Arts Bureau, Box 255, Independence, Missouri. There is no charge, transportation charges each way only required.

No. 59 is a set entitled, "With our missionary to Australia." It contains forty slides and takes the child on an imaginary journey to Australia and has as a theme a greater appreciation of foreign mission work, to find ultimate expression in contributing to the Christmas offering as well as in personal devotion.

No. 60. This is entitled, "Our missionaries abroad—Christmas offering series." The child is aided materially to vision the scope of the missionary work and to understand his part in making missionary work possible through his contributions.

Complete lectures are furnished with each set. Arrange in time to be sure of getting the slides. If you do not have a lantern, it is often easy to get some kind person to come and use his for the occasion. The expense is very small. Postage to Lamoni on the heaviest set was only sixteen cents.

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Conference Minutes

WESTERN MAINE.—At Little Deer Isle, November 11 and 12, with district president, A. Beggs, in charge. Minutes of last conference read and approved. Reports of the various officers of the district read and approved. Five branches reported. Secretary's report shows a total enrollment of 447 in the district. Receipts of the bishop's agent, \$1,289.19; expenditures, \$1,289.19. Speakers of the conference were Brothers A. Beggs and Newman M. Wilson. A splendid spirit prevailed throughout the conference. Next meeting at Stonington at the call of the district president. L. J. Eaton, clerk.

LITTLE SIOUX DISTRICT.—Met at Moorhead, Iowa, November 11 and 12, with J. W. Lane, district president, and Apostle John F. Garver in charge. The bishop's agent's report showed total receipts from tithes and offerings and for special funds, from June to November 1, \$2,244.52. Ministerial and statistical reports were read from nearly all branches in the district. Recommendations for ordination to priesthood were concurred in as follows: Parley Gamet, Mondamin, deacon; Charles Clark, Logan, priest; David Morgareidge, Sioux City, priest; Eovey Jones, Pisgah, teacher; E. A. Purecell, Missouri Valley, elder. Preaching by John F. Garver, A. H. Parsons, and Charles F. Putnam. The attendance was quite small, owing to rainy weather, but those present felt benefited and encouraged in the work. Ada S. Putnam, secretary.

Convention Minutes

KENTUCKY AND TENNESSEE.—At High Hill, near Lynnville, Kentucky, October 3, 1922. First session opened at 2 p. m. with District Superintendent O. S. Caldwell in charge. After the regular routine of business the chair put the following questions: How can we create a greater interest in our Sunday schools? How shall we teach; shall we follow the quarterlies verbatim? What is the Sunday school worth to us? These were discussed by Brother William Bath, Professor Pierson, and others, and many good thoughts developed. A good spirit was present. It was like an old-time family reunion. Time and place of the next convention was left to the district officers. At 7.30 a program was rendered by the young people, children, and choir, which was well rendered. The large church was filled to capacity. O. S. Caldwell, superintendent.

Our Departed Ones

WHITE.—Ladelle Annie, daughter of Cecil A. and Emma White, granddaughter of S. G. St. John who is now laboring as a missionary in London District in Canada, was born November 26, 1918, at Owen Sound. Died of diphtheria, November 8, 1922. Memorial services at Saints' church, November 19. Sermon by Benson Belrose.

HOUGAS.—Harriet Elizabeth Teal was born August 2, 1841, in Columbia County, New York. Came with her parents to LaSalle County, Illinois, in 1849. Married Thomas Hougas, January 3, 1858. Died at the home of a granddaughter in Ottawa, Illinois, November 18, 1922. Sermon by F. M. Cooper, assisted by F. G. Pitt. Interment near the old homestead at Mission Branch, Illinois. Leaves four sons and one daughter, thirty-nine grandchildren, thirty-four great-grandchildren, one sister, and one brother. Six children have preceded her.

McMULLEN.—Mary Ann Reid was born April 3, 1880, at Bellwood, Ontario. Married Archie McMullen, January 6, 1909. Baptized in August, 1906. Died September 15, 1922. Funeral sermon by J. R. Neil. On September 27, her husband met with an accident while threshing and died the following day. They leave one daughter.

FRETZ.—Annie D. Fretz was born August 7, 1872, in Belmont County, Ohio. Moved with her parents to Nebraska when quite young. Married Edwin Fretz, September 8, 1892. Baptized at the age of twenty-three.

Died at Comstock, Nebraska, October 30, 1922. Leaves husband, daughter, mother, and two brothers. Funeral from Saints' church in charge of C. W. Prettyman.

PETERSON.—Margaret Erickson was born in Sweden, January 18, 1845. Came to America during the 60's and settled in Nebraska, where she married Andrew Peterson. Moved to Montana in August, 1870. Died November 9, 1922. A number of her eight children are members of the church. Funeral from the Christian church. Sermon by George W. Thorburn. Interment at Anaconda, Montana.

CLOSSON.—Andrew V. Closson was born September 22, 1862, at Scott, Wisconsin; was baptized November 8, 1876; ordained an elder June 5, 1882; a seventy April 14, 1897; a high priest April 19, 1900. Married Miss Mamie Brown April 4, 1886, at Lamoni, Iowa. To this union there were born two sons and two daughters, all living at Independence, Missouri. He died from or during a fall from a house on which he was working near Independence, November 23. He leaves a wife, two sons, two daughters, fourteen grandchildren, one brother, and two sisters, with several nephews and nieces and a host of friends. He was a devoted husband and a kind and loving father, a faithful worker in the church; a large portion of the time since his ordination in 1882 has been devoted to missionary work. He was energetic, very humble and conscientious and has made a good, clean record, his services covering a period, local and missionary, of forty years. Interment in the Mound Grove Cemetery.

CLARK.—Mary Ann Clark was born in Newcastle, England, February 19, 1837. Came to America at three years of age, living in Saint Louis for a time and later at Pittsfield, Illinois. Baptized about 1864 and married in 1867 to Charles J. Clark who preceded her. Died at the Independence Sanitarium on the evening of October 8, after two years illness, in the eighty-sixth year of her life. Funeral services in charge of Elder F. G. Pitt; interment in Mound Grove Cemetery. Five children survive and mourn her: Mrs. H. B. Curtis, of Kansas City; Mrs. A. Morgan, Independence; Mrs. John C. Goodwin, Kansas City; C. J. Clark, Augusta, Georgia; and Mrs. A. A. Pitt, of Chicago.

EDWARDS.—Sarah Jane Edwards was born in Dallas County, Iowa, November 11, 1855; died November 20, 1922, at Mayville, Oregon. She leaves to mourn, husband, two sons, one daughter, and a host of relatives and friends. Baptized in 1898 and has remained a faithful member.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 69

Independence, Missouri, December 20, 1922

Number 51

EDITORIAL

Next Year's Course in Religious Education

The work being done at Graceland College by the group of young men and women preparing for missionary and other church work holds so much promise for the good of the church and its work that it appears wise to issue another call for a class to enter Graceland College next fall. The preparation will be not alone for foreign service but for domestic as well, the ratio to be determined after the applications are in and it is known what material is available. The preparation will require intensive study along special lines. The great demand for qualified workers requires speeding up on our part. The course will include:

1. A thorough study of the doctrine and beliefs of the church with methods of their presentation.
2. Language, history, geography, customs, etc., of the countries in which the church has or is likely to have missions. For those in local work, courses in political history, political science, economics, or sociology with particular reference to the problems of Zion.
3. Certain academic studies to meet the needs of individual students.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Recreational leadership, scouting, Oriole and Temple Builder work.
6. Sunday school, Religio, and women's work.
7. Such incidental subjects as are found to be closely related to the particular work to be accomplished.

One of the outstanding benefits to be derived from the course will be personal association with the Lamoni Stake and general church officers.

The selection of the young people to make this preparation is highly important. The qualifications of those selected must be such as to assure the highest possible degree of success. These qualifications will include:

1. Consecration and call to the work of the church, and intense interest in the welfare of the church and prosecution of its work.

2. The necessary education and general intelligence: a high school education or its equivalent. Successful church and missionary work is in many cases the best equivalent. Systematic reading courses and travel experiences function as developers of intelligence.

3. Not over thirty years of age, with general good health and physical fitness. Those over thirty years of age, having formed the habit of study, should also apply.

Those desiring to enter the course should apply at once by writing to the President of Graceland College, Lamoni, Iowa. Selections will be made from these applicants by the general church authorities.

Since the establishment of this course many of the conference appointees and church workers have spoken to me about young people qualified for the course. Such should write to President G. N. Briggs of the college, so that application blanks can be forwarded.

In the present financial situation it will be necessary for students not under missionary appointment to finance themselves either wholly or in part.

The work of preparation for church service is highly important and all interested in the progress of church work should assist in securing qualified workers for this course. Those who have taken the courses thus far feel deeply the responsibility and importance of the work, and are earnestly endeavoring to meet the divine approbation. The standard for next year's class must be raised rather than lowered.

May God bless our efforts.

FREDERICK M. SMITH,
President of the Church.

Says Conklin (The Direction of Human Evolution, p. 228): "The possibilities are almost infinity to one against the conclusion that the order of nature, the fitness of environment, and the course of progressive evolution with all its marvelous adaptations are all the results of blind chance. . . . In short, science reveals to us a universe of ends as well as of means, of teleology as well as of mechanism, and in this it agrees with the teachings of philosophy and religion."

Our Bible

As literature, as a sacred book, in every way, it holds a foremost place. No other book in so small a place gives us so much.

According to newspaper accounts a California court has decided to exclude the King James version of the Bible from the public schools of that State on the ground that it is sectarian. It is not surprising that this decision is receiving serious comment.

The *Outlook* raises the question, What would be the attitude of educators if all study or reading of the literature of the Romans or the Greeks were excluded from our public schools? Is it less of a calamity for a court to bar from the public schools all study of the equally great literature of the Hebrews to say nothing more? It would appear, however, that the objection comes from those who hold the Bible as having been infallibly dictated to an infallible writer and infallibly preserved and infallibly translated. It is this factor which has brought about the inability to sanction any particular translation, and hence raises the issue of partiality if any particular translation be received.

This is indeed gravely unfortunate, for it is not necessary for these arguments to be received at their face value. The facts are that regarded merely as literature the Bible is as ancient literature incomparable in its survey of life from early days to the present in its insight into the heart of man, in the elevation of its vision in the spiritual realm, in the conciseness of its words of wisdom, and in its simplicity of narrative.

In its variety of literary form it is not surpassed by any other literature either ancient or modern. The literature of the Greek in its perfection of form does not exceed portions of the Bible, nor, according to the *Outlook*, do the works of Shakespeare overtop the book of Job. It is indeed most unfortunate that such a book in any adequate translation should be excluded as sectarian.

But to this may be added also the fact as the *Outlook* suggests, that the King James Version itself is not merely a translation of this wonderful ancient literature, but is itself a masterpiece of English literature. It is so interwoven in the history of English literature that if it were destroyed it would nevertheless continue as a part of the living organism. Men of all faiths and of no faith have accepted it as a marvel of style, as a treasury of language, and as a pure fountain of thought.

As we have suggested previously, English literature cannot be rightly understood without a knowledge of the Bible. It has formed the basis of the writings of all of the great writers in England and America, as well as the great writers in other lan-

guages whose works have been translated and preserved.

Of all of the literature of ancient times, the sacred books have been preeminent in quality and have been the best preserved. When the scholar thinks of India he remembers the Puranas, the Vedas, and the Mahabharata; when he thinks of Persia he thinks of the Zendavesta; when he thinks of Egypt he thinks of the hieroglyphs, the monuments, and the Book of the Dead; when he thinks of China he thinks of the writings of Confucius and the Kings; when he remembers the archæology of the Northmen he turns to the Eddas. Where the archæology of America is concerned it is plain that most of their writings were religious in character and the great ruins of the southland are presumed to be great temples and altars for worship.

But of all the sacred books which have been written, the Bible, the Holy Scriptures of the Old and New Testaments, excel all others for literary style, for conciseness of statement, for beauty of thought, for spiritual power, and in the New Testament especially, for high spiritual and ethical standards. This is true even though the Old Testament relates the failings of man.

Occasionally an item appears in some of our newspapers of some great find. Numerous comparisons have been made of the Babylonian books and the Bible. But the fact remains that book for book the early books of the Bible exceed and excel the corresponding books of the Babylonians. If even fair open-mindedness is preserved, one who is not thoroughly acquainted with this book cannot rightly pretend to culture. Yet it is excluded from our public schools.

No other book in so little space gives us as much. For a pocket book no other collection of equal size can compare with the New Testament. One must feel a sense of respect for the man, however learned, who carries as his constant companion the words of Jesus of Nazareth and the great epistles of the Apostle Paul.

One is not surprised when he enters the home of a man whose constant companion is the word of God to feel their peace, not only the peace of the family, but the peace of God. We have been permitted to enter the bedroom of such a man and felt at once the spirit of worship which must be the result of the many humble prayers there offered up.

It is not surprising that the talk of the day and the papers of the day are filled with criticism of our morality, when we remember how few children in fact are regular attendants at Sunday school and how very few have even read, let alone made a companion of, this book which contains the word of God.

S. A. B.

January Is Inventory Month

Beginning last week there appears in the HERALD for five consecutive weeks a short item from the Presiding Bishop that next month, January, will be inventory month. The branch solicitors all have the proper blanks, on which to set down our assets and liabilities, to consider what tithing has been paid and how much is due.

If our tithing has been paid in full up to the present year we still have to consider what has been our increase for the year and this increase does not mean simply an increase of net assets, but it also means that which we have received and used above our necessities considered on a missionary basis of food, clothing, and shelter, the latter including fuel, light, water, rent, interest, and taxes.

This is the one way that we may determine frankly where we stand with the Lord financially. We can only do so accurately, if we keep an account during the year and distinguish between these expenditures which are absolutely necessary, and those which help for our service in the church or for our joy in life but which are not absolutely necessary. In these latter the bishop has included our gifts to others, education, books, and magazines, offerings other than tithing to institutions or church. It would also include any expenditure for food or clothing above that which is necessary. Many of these expenditures make for better service in the church; and some missionaries have therefore supposed that they have no tithing to pay. It is only by keeping account that we can be sure of this.

There are some who are backward about paying tithing. There are some who will find it difficult to pay anything, for the year has proved a difficult one. But whether we can pay or not, our attitude toward the work of God should be one that we desire to assist to the extent of our power.

As showing the attitude taken by the editors of the HERALD we learn that immediately after conference one of them took a private stock inventory and found that his net assets had decreased instead of increasing. Despite this fact he set down some expenditures for furniture and clothing and then added the donations to the various church offering funds, the money spent for education, for books, magazines, etc., noted the tithing already paid for the year up to July 1 and then at once paid the balance to the Presiding Bishop within three days after the close of General Conference.

The work of God belongs to all of us. It requires the support of all. The first step is not to guess but to take an inventory blank and set down our financial status frankly and then to set down all the expenses of tithable items. If we have kept account this latter will be much more nearly accurate. If

we must err it is better to err on the right side.

Then when the balance of our tithing is paid, it is time to consider whether we can make an offering or not. But the tenth belongs to the Lord.

What the "Herald" Is Doing

Last week's issue of the HERALD was a Christmas number even though not so designated. It opens with the excellent sermon by President Elbert A. Smith, on Jesus the Christ, under the caption, "The rock, the builder, and the material." It was followed by two short editorials on the Christmas theme, by Christmas poems, and in General Interest by two excellent articles which will repay a careful reading: "The vital test of Christianity, What are its fruits," and "Leadership and lordship." That Jesus exemplifies the rule of reason, the reign of law, and the call of love.

In addition to these themes dealing more or less directly with Christmas and the mission of Jesus, there is the call for the young people's convention by President F. M. McDowell, which should be carefully noted and read. This is followed by an article on "Moral growth" by Superintendent A. Max Carmichael on how best to teach morals and religion. The article by P. H. Phillipin on "Building and building material," while short, touches upon another aspect of the question of the builder and the material. While in the General Interest department "Popular common sense" presents clearly and tersely that education is to be desired rather than great riches, for education holds worth-while friends, who last, while ignorant rich people have friends only so long as they have money and spend it freely. Also the item here that full salvation is social, and in the letter department the lesson of the prodigal son, "Let contention cease"; and the experiences of one of our young people in one of our city churches are well worth reading.

In January there will appear in General Interest an article clipped from the *Kansas City Times* for December 13, on the Bible, and particularly on the beauty of the English of the Authorized Version. It is well worth considering, as it is undoubtedly true that the age when the Authorized Version was translated into English, was the most glorious in English literature, the age of Shakespeare. The English translation of the Bible has done much to insure a beauty of language that certainly is not improved upon by many of the modern translations which have come to our attention. We have wondered many times why some will use an inferior text rather than the beautiful English of the Authorized Version, though there are a few other texts which

are also models of good English. This week we publish a few pertinent extracts on the Bible.

It is difficult, week by week, to forecast what will appear in the *HERALD*, as the make-up of each week depends so much upon that which is received. For example in the past week a number of excellent sermons and articles have been received and probably more for the letter department of the *HERALD* than for all the rest of the time since General Conference. We have made it a general rule to give preference to letters, so long as we have good letters on hand. Nor is the literary test so severe for the letter department as it is for articles. We recognize that many of our readers prefer the letters to any other department of the *HERALD*, and therefore we try to give the very best of all we receive and much of the time all that we receive. If more is not presented it is because our readers do not write.

This week the Bishop again calls attention to January as the inventory month. We have an article by J. R. Lambert which will be noted with pleasure by his many friends. A Max Carmichael discusses clearly the status with regard to Form 5. This will settle much of the agitation on the subject. T. W. Williams publishes his directions with regard to the Department of Recreation and Expression. In General Interest appears the creeds of the churches belonging to the Federal Council of the Churches of Christ in America with regard to the relation between brothers engaged as employers and employees, the issue between capital and labor and the social problem.

Now for the new year. We have many splendid manuscripts in hand and expected. In hand we have for the first issue in January the soul-stirring sermon by President E. A. Smith preached at General Conference on October 8. We have also an article from Elder Harry Passman concerning the mission house in Jerusalem, its building and its construction, together with four snapshots, which he has sent, of the building and its surroundings. If we secure the cuts in time we expect to use this also in the first issue in January.

And then early in the new year we hope to publish the Graphic Arts number for which the manuscript is completely in hand.

We also have sermons and articles by T. W. Williams which we will have to postpone until after the first of the year; and we expect to continue the articles on religious education by A. Max Carmichael. Also many announcements will appear and further explanation and details concerning the young people's convention by President F. M. McDowell. This is but a small indication of what the new year holds forth for us, as we have a considerable supply of

manuscripts on scientific themes of general interest, for the Seminar Department.

Another Missionary Crowned

Word was received by telegram here Saturday, the 17th, that Elder Holmes J. Davison had passed away at his home in Stockton, California.

Elder Davison was a brother of Mrs. Emma Burton and has had a long and fruitful experience as missionary in the church. During the past few months he has suffered the ravages of tuberculosis and succumbed to its attack.

He was inclined toward literary pursuits and has painted some quite excellent pictures in oil. He considered that his best work had been put into a book manuscript in which he sought to present our peculiar ideals without especially mentioning the name of the church. The manuscript had never been accepted for publication.

An article by Brother Davison appeared in a recent *HERALD*, but it was written before his recent illness and was held up awaiting the time when space was available.

He was one of God's noblemen, a true leader and spiritual companion.

New Dutch Tracts

A development of the publishing business of the church of interest to our readers is the new tracts published in Dutch to be used by Elders Veenstra and Postma in Holland. They plan to go to that country soon. This is another instance in which the publishing house is of direct assistance to the missionary work of the church.

These tracts consist of a translation of the tract, "Church of Jesus Christ, Where is it, How shall I know it?" written by William Lewis. This translation is made by A. Wouters and bears the title, "De Kerk Van Jezus Christus, Waar Is Zy? Hoe Zal Ik Haar Herkennen?" Other tracts are, "Wordt Behouden Van Dit Verkeerd Geslacht!" and "Het Evangelie," and "Kort Begrip Van Het Geloof en Van De Leeringen van de Reorganiseerde Kerk Van Jezus Christus Van De Heiligen der Laatste Dagen." These shorter tracts are translated and prepared by Brother C. F. A. Roell.

This is a work which should be developed as rapidly as the support of our general missionary work will permit. Other tracts have been written or translated or are in process of preparation for use in foreign missionary work, carrying out the work of the church in sending this gospel abroad to all the nations of the earth.

ORIGINAL ARTICLES

The "One Spirit"

By J. R. Lambert

"How readest thou?" is the question of this veteran thinker.

My first article on *faith* and *belief* appeared in the SAINTS' HERALD for February 4, 1914. The first paragraph reads as follows:

I believe I am prepared to appreciate carefulness of thought and expression. I also admire true independence and originality. But it should be borne in mind that the only true purpose of all these efforts is to be right. The only proper end to be sought and secured is *truth*. The most important thing for us to do, as ministers for God, is to see to it that our teaching and practice are in harmony with God's *word* and *Spirit*. Without this harmony, our apparent carefulness, independence, and originality in thought and expression, together with our nice efforts to discriminate, are vain. For, when we are in harmony with God, we are right; but when in conflict with God, we are wrong.

This paragraph will, I trust, be found to be a suitable introduction to what I may be able to write under the above caption. I take it for granted that we all want to be right and, therefore, in complete harmony with God's word, as found in the sacred and standard books of the church, the Bible being the leading one. I am more and more impressed with the necessity for a correct interpretation of God's word as found in the Holy Scriptures which he has so graciously furnished us.

But One Spirit in the Divine Plan

The Apostle Paul, who, as I see it, stood next to the Master as a minister for God, furnishes us with the following valuable instruction:

There is *one body*, and *one spirit*, even as ye are called in *one hope* of your calling.—Ephesians 4: 4.

In 1 Corinthians 12: 4, 7, 13, we have the following:

Now there are diversities of gifts, but the *same Spirit*.—Verse 4.

But the manifestation of the Spirit is given to every man to profit withal.—Verse 7.

For by *one Spirit* are we all baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into *one Spirit*.—Verse 13.

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another Spirit, which ye have not received, ye might well bear with him. (Or "with me," as given in the marginal and Inspired Translations.)

But "*one spirit*." This furnishes us with a good basis from which we can, if we are careful and wise as we would like to be, arrive at a correct and safe conclusion.

All Point to the One Spirit

On the other side of this question, it is virtually admitted that the Comforter, the Spirit of Truth,

and the Holy Ghost are synonymous; but that there is a marked difference between the Spirit of God and the Holy Ghost.

They Are One

"The Spirit," "the Spirit of God," "the Spirit of Christ," "the promise of the Father," "the Holy Spirit," and "the Holy Ghost," etc., are the same and point to the *one Spirit only*. It is not enough to simply assume a clear distinction between the Spirit of God and the Holy Ghost, especially in the absence of any direct statement, or even an inference that such a distinction exists.

We must not forget that there is but "*one Spirit*." Paul attributes the fruits of the Spirit to the *one Spirit*, and the gifts of the Spirit to the same source. See Galatians, chapter 5.

But if ye be led of the Spirit, ye are not under the law."—Verse 18.

But the fruit of *the Spirit* is love [the greatest principle in the divine plan], joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."—Verses 22, 23.

In 1 Corinthians 12th chapter, we have the following statements:

Now there are *diversities* of gifts, but the *same Spirit*.—Verse 4. But the manifestation of *the Spirit* is given to every man to profit withal. For to one is given by *the Spirit* the word of wisdom; to another the word of knowledge by *the same Spirit*. To another faith by the *same Spirit*; to another the gifts of healing by *the same Spirit*; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh *that one and the selfsame Spirit*, dividing to every man as he will.—Verses 5-11 inclusive.

What is this *one Spirit* from which all these gifts and fruits emanate? Notice, Paul says they all come from the same Spirit, and the different kinds of fruit, he says, are "the fruits of the Spirit." Is this the Spirit of God? If not, what is it? In Doctrine and Covenants 46: 5, 6, 7, we have the following:

And to every man is given a gift by the Spirit of God.—Verse 5.

And to some it is given by the Holy Ghost to know the differences of administration, etc.

And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestation of the Spirit may be given to every man to profit withal.—Verse 6.

To some it is given by the Spirit of God, the word of wisdom.—Verse 7.

This evidence from the New Testament and Doctrine and Covenants shows that "the Spirit of God," "the Spirit," and "the Holy Ghost" are synonymous and interchangeable. That is, they all point to the "one Spirit." But this is but a small portion of the evidence at command.

Additional Evidence

When Jesus was baptized of John, "he saw the Spirit of God descending like a dove, and lighting upon him." (Matthew 3: 16.)

Mark, relating the same events, says Jesus saw "the Spirit like a dove lighting upon him." (Mark 1: 10.)

Luke uses the phrases "the Holy Ghost," "the Spirit," and "the Spirit of the Lord." He says that Jesus was full of the "Holy Ghost" when he returned from Jordan, and "was led by the Spirit into the wilderness." When full of the Holy Ghost, did he need a different Spirit to lead him into the wilderness? "And Jesus returned in the power of the Spirit into Galilee." (Luke 4: 1, 14, 18.) Thus we have the Holy Ghost, the Spirit of the Lord, and the Spirit all referring to the Spirit with which Jesus was baptized, and by which he was actuated after his baptism. Surely none will deny that this is the *one Spirit* spoken of by Paul, that is, the Holy Ghost, the Spirit of God. *One Spirit*, described by different phrases, just as the gospel is known as "the doctrine of Christ," the "word of God," "the perfect law of liberty," and "the truth." (2 John verse 9; John 7: 16, 17; James 1: 25; 1 Peter 1: 23-25; John 8: 31; 1 Peter 1: 22.)

The Holy Spirit

At this juncture of our investigation, we desire to emphasize the correctness of our contention by submitting additional evidence. The crucial point is, no line of distinction exists between the Spirit of God (the "one Spirit") and the Holy Ghost. My position is that when we so interpret the word that our interpretation is brought in conflict with other portions of the word on the same subject, it is self-evident that our interpretation is wrong, or our standard books are wrong. Which is it? I prefer to believe the former. The mistake is in assuming a position that we cannot get from the books when we consider what is written on the work of the Spirit as a whole.

It will be seen from the following passages that the phrase, *Holy Spirit* means just the same as the *Holy Ghost*. And, to say the least, *Holy Spirit* is just as good a translation as *Holy Ghost*. Even in the King James Version, we have *Ghost* substituted with the word *Spirit*.

Caste me not away from thy presence; and take not the *Holy Spirit* from me. Restore unto me the joy of thy salvation; and uphold me with thy free *Spirit*.—Psalms 51: 11, 12.

Notice that Spirit and Holy Spirit are synonymous and are here used interchangeably.

"And grieve not the *Holy Spirit* of God, whereby ye are sealed unto the day of redemption." (Ephesians 4: 30.) This passage shows that the Holy

Spirit is God's Spirit, and that in its office work it is nothing less or different from the Holy Ghost.

Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that Holy Spirit of promise.—1 John 3: 9, Inspired Version.

This is a very instructive and significant passage. First, it shows that the Spirit of God, the Holy Spirit, and the Spirit of promise all are one. Second, not only the terms used, but the effects produced on those who receive it, show most effectively that it is nothing less or different from that which has been outlined and defined by the Master himself and his apostles, a brief record of which we have in John 14th, 15th, and 16th chapters, and elsewhere.

Christ defined the Comforter as being "even the Spirit of truth," and in another verse, "the Comforter which is the Holy Ghost." Thus we have the Comforter, the Spirit of truth, and the Holy Ghost, the Spirit of God, the Holy Spirit of promise, all pointing to the *one Spirit*. The Spirit of promise was evidently the promise of the Holy Ghost. Jesus said:

And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.—Luke 24: 49.

The promise was fulfilled on the day of Pentecost. (See Acts 2: 1-4.)

In Isaiah 63: 10, 11, we find the following words: "But they rebelled and vexed his Holy Spirit." "Where is he that put his *Holy Spirit* within him [Moses]?" Was not this the Holy Ghost?

How much more shall your heavenly Father give the *Holy Spirit* to them that ask him?—Luke 11: 13, latter part of verse.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his *Holy Spirit*.—1 Thessalonians 4: 8.

But notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they shall be directed and guided by the *Holy Spirit*.—Doctrine and Covenants 46: 1.

In connection with this read Doctrine and Covenants 17: 9: The elders are to conduct the meetings as they are led by the *Holy Ghost*, according to the commandments and revelations of God." These two statements, like many others, are exceedingly plain. They show that the Spirit of God and the Holy Ghost are unmistakably synonymous and interchangeable.

A little more on this point, after which much evidence will be left untouched:

But thus spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised to them who believe, after that Jesus was glorified.—John 7: 39, Inspired Version.

How plain! But we may refer to this passage again.

In the second chapter of Joel there is much said concerning the restoration of the house of Israel. The promises made are grand, cheering, and confirming. But after all these things have been realized, the prophet says:

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.—Joel 2: 38, 39.

On the day of Pentecost the Holy Ghost was received, according to promise, but the assembled masses did not understand its manifestations. "They were all amazed, and in doubt." Some mocked and said, "These men are full of new wine." Peter stood up to explain, and among other things, he said: "For these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Then Peter proceeds to quote from Joel's prophecy.

This was the important question, What is this strange light and power which enables these disciples of Christ to speak in so many different languages, seeing they are all Galileans? Peter answered by saying, "This is that which was spoken by the Prophet Joel." "That"—what? After the word *that* occurs what we call ellipsis—something understood but not expressed. How shall we supply it? It will not do to say this is a fulfillment of Joel's prophecy, for it was far from it. No old men dreamed dreams, nor young men saw visions on that day, that we know of. Let us supply the ellipsis in this way: "This is that *Spirit* which was spoken by the prophet Joel." This, so far as I know, agrees with all the facts in the case, answers the all-absorbing question of the Jews, from their own sacred standard, and puts Peter's defense in good shape.

We all know, of course, that it was the Holy Ghost which they received on Pentecost Day, and this was the same *Spirit* that moved Joel to say: "And it shall come to pass afterward that I will pour out *my Spirit* upon all flesh," etc. In the light of all this evidence, the conclusion that *the Spirit of God* and *the Holy Ghost* are the "one Spirit" which we have in God's great gospel plan, is irresistible.

Objections Considered

First, we are referred to the statement of Jesus when he promised the Holy Ghost to his disciples. "Even the Spirit of truth; whom *the world* cannot receive, because it seeth him not, neither knoweth him." (The emphasis is mine.)

What did Jesus mean by the phrase, *the world*? Did he mean that there are none living outside of

the church and kingdom of God who can, under any conditions, whatever they may be, receive and enjoy any portion of the Spirit of God, the Holy Spirit, the Comforter, or the Holy Ghost? (I care not which phrase you use.) I think not. When praying for his disciples and all who should believe on his name through their words, he said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17: 15.)

My position is this: Just as far as men or women come out of the world, renouncing the evil, and begin doing that which is right and true, they are not of the world. God gives them a portion of his Spirit to encourage and enlighten. It is his prerogative to give *when, to whom, how much or how little*, just as his wisdom and love shall dictate. I believe there are many in the reformed churches and the Roman Catholic Church (good, honest souls) who have received a portion of God's Holy Spirit. God knows when to give and what to give; and we notice that Paul said:

And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.—1 Corinthians 12: 5, 6.

And in Doctrine and Covenants 46: 6, we have additional light thrown upon these "differences of administration" and "diversities of operation." The paragraph is very instructive.

And again, to some is given by the Holy Ghost to know the differences of administration, as it will be pleasing to the same Lord, according as the Lord will, *suiting his mercies according to the conditions of the children of men*. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestation of the Spirit may be given to every man to profit withal. [The italics are mine.]

From this paragraph we learn that there are "differences of administration," and "diversities of operation" in God's distribution of spiritual gifts *to the children of men*, both those within and those without the church of God; but is it not reasonable to presume that God will observe the same rule in the bestowal of any portion of his Spirit upon those within and those without the fold? We think so. If we deny that God ever gives any portion of his Spirit to those outside of his church we do so in the face of the facts that prove our denial to be *false*. We know that God gave the Holy Ghost to Cornelius and his household before they had been baptized into the church of God. Peter said they received the Holy Ghost. And in making his defense before the council, composed of "apostles and elders," he said in part: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us."—Acts 15: 8.

In making his defense before his Jewish brethren,

at Jerusalem, Peter said: "Forasmuch then as God gave them the like gift as he did unto us, what was I that I could withstand God?" (See Acts 11: 17.)

These testimonies are sufficient to show that God does sometimes give the Holy Spirit to those who are outside of the church and kingdom of God. Similar cases of more or less importance may occur at any time. One safeguard is to interpret always in harmony with the facts in the case.

Second, we are told that Jesus not only said that the world could not receive the Holy Ghost which he promised to his disciples, but he also made the following statement: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16: 7.)

In connection with this passage is another which is thought to be even more prohibitive in its character. It is found in John 7: 39: "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Can we afford to interpret these scriptures to mean that the Holy Ghost was not given till after the ascension of Jesus Christ into heaven? Surely not. Why interpret any passage of scripture in such a way as to place us in direct opposition to existing facts? Is it safe to do so? We hardly need to be told that many, very many, at different times and places received and enjoyed the gift of the Holy Ghost.

How, then, do you interpret these scriptures? Here is the key to the whole situation: The work of organizing and establishing the church and kingdom of God, including, of course, the great gospel system, that is, "the perfect law of liberty," which is also the law of the kingdom, and the means by which we enter into it, was being established. (See John 3: 5; Matthew 23: 13; Luke 16: 16; Acts 8: 12; Mark 1: 1-3, 8, 14, 15; Matthew 24: 14.)

The disciples received the Holy Ghost by virtue of their obedience to the gospel law, and as an "*abiding Comforter*." Jesus said to them: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may *abide with you for ever*."

The promise and office work of the Holy Spirit is an important part of the immutable law of salvation—"the perfect law of liberty"—and the children of God receive it, also by *promise*. It is true that we have the following statements in John 7: 29, but if we interpret them in a strictly absolute sense, we get into difficulty, and are placed in direct conflict with some of the facts in the case. Here they are:

"For the Holy Ghost was not yet given; because that Jesus was not yet glorified." That is, it was

not yet given to the disciples as an important *promise* of the divine law, and as an *abiding Comforter*. The Inspired Version throws light upon this topic, produces harmony, and leaves no room for doubt. It reads as follows: "For the Holy Ghost was promised unto them who believe, after that Jesus was glorified." Not a word about the Holy Ghost being "not yet given."

Jesus said to his disciples, after his resurrection and before his ascension: "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." That is, wait until this great promise is fulfilled. John said as already quoted, "For the Holy Ghost was *promised* unto them who believe, after that Jesus was glorified." In Acts 1: 4 we are informed that Jesus commanded his disciples "not to depart from Jerusalem, but wait for the *promise* of the Father." They did wait, and they received it. The next mention we have of the word *promise* fell from the lips of Peter in answer to the question:

Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the *promise* is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

This evidence shows that it was the design of God from the beginning to incorporate the promise of the Holy Spirit in the gospel plan, which was to be preached *always*, and *everywhere*, among the nations of the earth.

So it may be seen easily that this promise of the Comforter, the Holy Ghost, to abide, is not given to those who are outside of the church of God, or to those who have not received the gospel of their salvation. These have no claim upon God for the fulfillment of the promise, for they have not obeyed the conditions upon which the promise is based. Jesus said to those to whom the promise was made, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

As a fitting close to this article, I call special attention to the fact that the church has accepted the Bible, Book of Mormon, and the Book of Doctrine and Covenants as proper standards of evidence. And yet we may take any one of these books and read all the texts which apply to the work of the Spirit, and we will fail to find any line of distinction drawn between any two of the phrases mentioned in this article. In other words, we will search in vain for the distinctions referred to except as they are found in the different *administrations* and *operations* of the "*one Spirit*."

About forty-seven years ago I was present (by accident or design) and heard the last sermon of a series of discourses held by our church's representative in the Christian church. Our elder, who was one of our missionaries, stated that he was going away, and he expressed gratitude for the liberality and marked kindness which had been extended to him.

After the dismissal the Christian elder stepped up to our minister and said in substance: "Well, elder, you are going to leave us?"

The elder replied, "Yes, I will have to leave you now."

"Well," the Christian elder replied, "I want to tell you that I have enjoyed your sermons, and if you should ever come this way again, and I should be in charge, you can have our church to preach in whenever we are not using it. I notice this leading difference between the way you present your faith and the way in which many other ministers present theirs. You first get your doctrine from the Bible, and then you bring your argument and other passages of scripture to strengthen your position. They first assume their position and then hunt around to find scripture to sustain it."

This conversation made a strong impression on my mind, for I was near enough to hear every word that passed between them. Do we really get all our positions from the three standard books of the church? If not, why? and where are we? Just as faith and belief are but one principle, with two terms to express it, even so there is but *one Spirit*, with a number of phrases to express it. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit."—Paul. There is a wonderful but harmonious oneness in the gospel plan. *One God, one Lord, one body* (the church), *one faith, one baptism, one Spirit*, and *one gospel*.

Form Number 5 for the departments is an ideal toward which we should work, but we do not want to be too hasty in undertaking it. To do so before the other departments are all functioning would be merely to have a new form of Sunday school. To do so before we are ready is likely to defeat real progress. The essential principle first as well as later is the desire to work thoroughly and fully together. This is necessary for Number 2, Number 3, and Number 4, as well as Number 5. Number 5 requires a fully informed pastor as well as a competent leader for all department work.

Is It True?

By J. F. Keir

Occasionally we find a person who has been a faithful, consistent tithepayer who meets with reverses in his financial affairs and our attention is called to the promise made in the 3d chapter of Malachi, with the query, "Why is it that when I have paid my tithing and have been generous in assisting the missionaries and helping with the local branch expenses that the promise had not been verified in my case?" You may have had this question propounded to you. We might argue that tithing is but a part of the law of God and that whatever virtue attaches to its observance might be offset by our neglect in some other direction.

It will be noted that this text is not addressed to an individual but to a nation. It is not an individual rebuke, neither is the promise individual but collective. "Even from the days of your fathers *ye* [the people] are gone away from mine ordinances, and have not kept them."

Jevons warns us in his book on logic, that, "We must carefully avoid any confusion between general and collective terms."

By a collective term we mean the name of a number of things when all joined together as one whole; like the members of a church, the children of a school; thus a collective term is the name of all, but not of each.

"*Ye* are cursed with a curse: for *ye* have robbed me, even this whole *nation*."

This neglect and curse was not individual but collective. There may have been individuals who were faithful tithepayers but as a nation they were negligent and those faithful ones suffered with the unfaithful. We have a splendid example of this principle in the experience of the early Saints in Missouri.

Section 102: 2: "Behold I say unto you, Were it not for the transgressions of my people, speaking concerning the church and *not individuals* they might have been redeemed even now . . . and my people must be chastened until they learn obedience, if it must needs be, by the things they suffer." We cannot doubt but that there were many God-fearing, law-abiding people among these early Saints, but as a whole they came under the curse and the innocent suffered with the guilty.

"Bring *ye* all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

As the curse was to be applied collectively, so will the promised blessing. Obedience to the law by the

people as a whole will bring to the church the promised blessing.

This interpretation removes the sordid aspect of the possibility of an individual paying the tithe for the purpose of reaping the reward. "And all nations shall call you blessed." Surely none will think that any nation will single us out as individuals and call us blessed but as a nation blessed with the favor of God this commendation would come.

Again the promise of God through Malachi was not limited to material blessings for he reminded those who said, "It is vain to serve God." "And what profit is it that we have kept his ordinance [tithes and offerings] and that we have walked mournfully before the Lord of hosts?" That the

time would come when they should clearly see the wonderful advantages that come to the obedient even though temporal reverses and sickness or loss of loved ones might come, so that at times they "walked mournfully before the Lord."

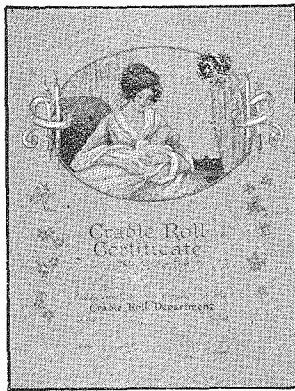
"They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, . . . And they shall be mine, saith the Lord of hosts, in that day when I come to make up my jewels; and I will spare them as a man spareth his son that serveth him. *Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*"

The promises of God are yea and amen.

This Is Promotion Time

The giving of certificates to pupils in Sunday school who pass from grade to grade is practiced more and more each year. It helps him to appreciate the Sunday school as a real school.

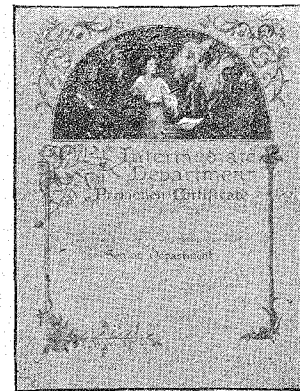
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P A S T O R A L

Form Five

By A. Max Carmichael

Our great need is for teachers, then a spirit of cooperation. Be slow to change forms, for forms do not spell success.

As President Floyd M. McDowell has suggested, the five forms in departmental organization have become almost as famous as Wilson's fourteen points.

We would first suggest that there is no more magic in any one of these forms than the others. Mighty fine work can be done under any one of them. In fact, the forms do not disclose the secret of good Sunday schools, good Religio, or good Women's Department work. The secret of good Sunday schools or Religio or women's classes comes in having good teachers. Good teachers can be had under any one of these five forms. We urge district and local superintendents to turn the main emphasis of their attention upon the teaching process, upon teacher training long before they turn their attention to forms of organization.

The second secret in having a good Sunday school or other departmental work comes in possessing the spirit of cooperation among the various officers and teachers. This spirit of cooperation can be had under any one of the five forms as well as any other. True, we do feel that some of these forms are better adapted to an expression of this closer spirit of cooperation than do others, and it is for this reason that we have suggested the various forms. But we urge you to consider whether you have a spirit of cooperation or not, rather than whether you have certain forms of organization or not. Be sure you possess the spirit of cooperation first under your present form of organization, then talk of advancing to another.

Advice on When to Change

We would say in general that for the greater portion of our locals and districts we would urge them to go no farther than form two or three. Work under form two or three for several years; then think about going to form four. Work under form four for several years; then talk about going to form five.

Very few locals have any need of form five. Even these should work under form four for several years before going to form five.

In general we should want the following conditions prevailing before we should want any local to go under form five: There should be a well-organized Sunday school. There should be a well-organized Religio class hour either on Sunday night or some week night. This Religio class hour should

have been running for several years with success and with every assurance that it will continue to run with success. Further, the locals should have classes under the Department of Women running week days. Further, there should be a well-organized Oriole, Temple Builder, and Boy Scout group running regularly and for such a length of time as to be an assurance that they will continue to run successfully. After such a local has run successfully with all of these activities under form four for quite a length of time, we believe that they can begin to think of approaching form five.

Form Five Is but a Theory and Ideal

Form five has proven a success nowhere; it is but a theoretical idea up to date. It necessitates a closer spirit of cooperation as a prerequisite to its adoption than we have seen exhibited anywhere up to date. Further, it anticipates the use of educational methods in the teaching of religion that have not been adequately put into operation anywhere, though the Religio has done a great deal of pioneer work in preparing the people for the use of this educational method.

We should like to repeat and emphasize that our success in locals is not bound up in forms of organization. You are not necessarily making any progress when you advance from one form to another. That is why we have urged district superintendents to be cautious in giving their consent. The feeling seems to be far too prevalent, that if our local organization can only change its form of organization it will have made a great step in advancement.

Some have suggested that Sunday school superintendents are at sea; anchor yourself; turn your attention to teacher training. Get better teachers, that's the main job of a local superintendent. As you progress in the quality of your teaching process the significance of form organization will drop immeasurably.

We are sometimes inclined to feel that many districts have already gone too far in permitting district presidents to nominate district departmental heads. Too many district presidents, we feel, who have this power given them are too much inclined to nominate men of the priesthood only, and have passed by women who are now competent. They have the feeling that only men and men of the priesthood can run a Sunday school. Neither the Sunday school nor the Religio can afford to go back entirely into the hands of the church, if that means losing the use of competent women as leaders and superintendents. We would much prefer having trained women superintendents than untrained men superintendents.

We would urge district Sunday school conventions

to give their district presidents the right to nominate a district superintendent only after they feel assured that the district president is in hearty accord with the idea that women are just as good workers in the Sunday school as men, and that the departments are entitled to a much larger proportion of the total budget than is generally accorded them. More than all, we are asking district conventions not to pass to this form until the spirit of cooperation is evidenced already among the departments.

Have We a Message? What Is It? How Shall We Declare It?

By Ralph W. Farrell

Trumpeters, sound for the splendor of God!
Sound for the heights that our fathers have trod
When truth was truth, and love was love,
With a hell beneath but a heaven above
Trumpeters, rally us, rally us, rally us,
On to the City of God.

At times we wonder, when asking the question, Have we a message? We wonder because, though the answer is always, "Yes," the understanding of what that message is, is varied and often vague.

Europe is dying. Asia is in turmoil. America—alas, how is it with America? The divorce courts show an enormous increase in immorality; physicians' records show an alarming increase in venereal diseases; standards of modesty have been lowered, and crimes of violence are witnessed everywhere; dishonesty shouts from the mouth of the profiteer; individual unrest smolders in nearly every human heart; sectarian pulpits surrender to substitutes for the gospel. In the midst of this chaos, can we say that the Church of Jesus Christ has no message?

And this condition does not exist from lack of Bibles. In the past one hundred and two years the American Bible Society alone has issued 90,000,000 volumes in America. And it seems that with each Bible has come a new interpretation of that Bible, until to-day the mind of man is racked with doubt, division, and infidelity.

Indeed, *we have a message*, and it is a message from God, witnessed to the honest in heart by the Spirit of God.

"What Shall I Preach About?"

Every minister in the church has asked himself repeatedly, "What shall I preach about?" And most of us have attempted to introduce many and varied subjects, only to find the experiment unsatisfactory to us and unedifying to our audiences. And what has been the feeling of conscience after the night's sermon has passed into the silence of the hereafter?

As for my soul, it has been empty, as if I had trifled with God's time; for what time can more properly be called his time than the preaching hour?

The message, then, that we must declare to the world and to the church, is God's message—is the thing which he would teach were he here; for we are his messengers, sent to tell the truth and nothing but the truth. It is a serious matter to teach the doctrines and commandments of men; such taught the Pharisees, and for so doing were condemned.

Repentance the Keynote

The chief need of the world to-day is to turn from its idols and worship the true and living God. Such thing was emphasized by the angel who came with the gospel. "Fear God," said he, with a loud voice, "and give glory to him." *Fear God. Give glory to him.* These phrases give us the keynote to our message. That keynote is *repentance*. "Cry nothing but repentance to this generation." And the more this instruction is examined the more it burns in the heart.

Repentance means getting acquainted with God. Involved, however, in the process of getting acquainted with God, are several principles; namely, the knowledge of good and evil, conviction of sin, desire to do right, knowledge of right, obedience to right. As long as a prodigal son remains away from the Father's house, so long will there be need of telling him about that Father waiting on the brow of the hill, looking with dry eyes of compassion and love towards that distant land where the son is feeding on the apples of Sodom. As long as one Mary Magdalene remains, so long will it be necessary to tell of that garment whose hem will give "virtue." And after all has been said, all else pales into dimness when compared to the spirit of the message by which souls are to be brought into touch with God.

To be sure, there must be system to our effort—we must present a logical appeal, a practical theology. Jesus and his former-day disciples were plain teachers, and with words of simple beauty made glorious the lesson of the cross. True, I use here poetry, but may it not confuse us. Long before Jesus died his messengers were sent forth to proclaim "the gospel of the kingdom of God." They were to say, with the voice of authority, "Repent ye, and believe the gospel." In this story, which the disciples told, listening souls learned of the Lamb of God who came to take away the sins of the world. Can we tell this gospel of Christ effectively without emphasizing the gift of God's Son to the world? I think not. "Go so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." I believe that our message should be blazoned with the

great truth found in Paul's words, "This is a saying worthy of all expectation, that Christ Jesus came to save sinners." No other message can ever be successfully substituted.

It should be freely admitted that we are preaching Christ when we preach of the baptism that admits us into the church, which is his body; that we are holding him up when we teach of the laying on of hands by which is conferred the Holy Spirit that testifies of him. In like manner do we preach the gospel when we expound the Scriptures which refer to faith, repentance, judgment; but it seems to me that Christ must be the background and the foreground of it all, lest our message be one of letter only, which letter killeth.

"What Must I Do to Be Saved?"

Added to Revelation 14: 6, 7, should be Luke 2: 14.

Man asks to-day as he asked anciently, "What must I do to be saved?" And the answer must be the same as was the answer twenty hundred years ago, "Believe on the Lord Jesus Christ." "Repent and be baptized." Our message must be the word of truth. It will then be doctrinal because it teaches the doctrine of Christ; Christian, because Christ is its author. But let us bear this fact in mind—a congregation will grow little if it hears nothing but sermons on baptism or any one principle of truth. Our creed is "All truth." (See Hebrews 5: 12-14; 6: 1-3.)

And how shall we declare it? It is easy to say, Declare it simply, plainly, boldly, but what do these terms mean when placed to the test? The weak man thinks he is using gentleness when he is only timid; the arrogant speaker thinks he is using boldness. All in all, it is a question of spiritual preparation rather than of "style." (And who of us does not hate that word *style*?) Let a man be filled with love and he need not worry about the how of his declaration. There are, however, fundamentals, and the following, briefly mentioned, may help us.

Something of Methods

Do not speak fast. Appeal to sentiment as well as to reason, for man is an emotional as well as a rational being, both gifts being of God. One half of the average audience listen with their heart; we should not neglect these persons; they have a soul to save. Use the story. That man who argues against the use of illustrations, stories, is surely far afield from fact. Jesus is our perfect example of a teacher who made use of the story. Illustrations to the point are vitally necessary to make plain and hold attention.

The function of the introduction is threefold: to establish friendliness, create proper relation be-

tween speaker and audience, to state subject of speaker.

Audiences are friendly, indifferent, hostile. Indifference in an audience usually grows out of a distaste for being bored. This state exists when the subject touches neither their experience nor their interest. As a rule there are not many persons in an audience that are hostile. Boldness, sincerity, and geniality go a long way towards securing the attention of indifferent audiences.

Impress the importance of your subject. Use striking phrases. Use proper concession if necessary. State your purpose. Overflowing goodness is winning in the extreme. (It is the secret of John Cornish's influence.) *Like* your audience, for like begets like. Use charity as a garb. Be dignified, earnest, original. Do not "saw" the air too much, but I pray thee, move about once in a while, lest the audience think you dead. Stand up. Keep hands and arms off the pulpit. Look calmly and kindly into the eyes of your hearers.

Introduction.—Is it needed to win the good will of the audience? Does it set forth the speaker's theme clearly? Will it arouse interest in what is to follow?

Discussion.—Does it have unity? logical order? clearness? force? elegance? appeal? Is it free from things that hurt? Does it unnecessarily antagonize? Is it convincing?

Conclusion.—Is it the natural climax of the speech? or is its purpose merely that of leave-taking? Is it brief? Is it strong? Is it appropriate? —High Priests' Annual, 1921.

At the recent election Florence E. Allen, of Cleveland, Ohio, was elected a member of the supreme court of that state. She acted as judge in the Ohio county courts, was admitted to the bar some years ago, but is the first woman to be elected to the supreme court bench. The *Columbus Dispatch* approved her election on the ground of her legal learning, her judicial temperament so that the court will gain because of her possession of just those qualities which make a good judge regardless of sex.

"The greatest money-making machinery in the world is not to be found in Henry Ford's mammoth plants in Detroit, in Rockefeller's oil refineries, in the Steel Corporation's throbbing city of Gary, or in any or all of the colossal General Motors factories.

"The greatest money-making machinery in the world weighs only a few ounces. And, thank the Lord, it has been given to all of us.

"It is the human brain."—B. C. Forbes, in *Current Opinion*.

OF GENERAL INTEREST

The Bible

What some famous Americans say of the Book of books.

The following extracts are taken from the *Herald of Holiness* for November 22, the statement of various Americans on the Bible as the Book of books.

Andrew Jackson said, "That Book, sir, is the rock upon which our Republic rests."

Ulysses Grant said, "Hold fast to the Bible as the sheet armor to your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, of special revelation from God."

Roosevelt said, "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said, "The Bible is the word of life. I beg that you will read it and find this out for yourselves, read, not little snatches here and there, but long passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Roosevelt said of Lincoln: "Sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom loving he had served so well, built up his entire reading upon his real study of the Bible. He mastered it absolutely; mastered it as later he mastered only one or two other books, mastered it so that he became almost 'a man of one book,' who knew that book and who instinctively put into practice what he had been taught therein."

Talmage said, "Walk up and down this Bible domain; try every path; plunge in at the Prophecies and come out at the Epistles; go with the Patriarchs until you meet the Evangelists; rummage and ransack; open every jewel casket; examine the skylights. . . . Yea, calculate on a lifetime voyage. Sail away, O ye mariners, for eternity."

The Social Creed of the Churches

The churches of America have spoken against class struggle, for cooperation, collective bargaining, living wage, and a share in shop control.

The following statement was adopted by the Federal Council of Churches of Christ in America in 1908, and has since been adopted by the leading Protestant denominations, the Y. M. C. A., and the Y. W. C. A.

This creed is as follows:

- (1) Equal rights and justice for all men and in all stations of life.

- (2) Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
- (3) The fullest possible development of every child, especially by the provision of education and recreation.
- (4) Abolition of child labor.
- (5) Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- (6) Abatement and prevention of poverty.
- (7) Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- (8) Conservation of health.
- (9) Protection of the worker from dangerous machinery, occupational diseases and morality.
- (10) The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
- (11) The right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.
- (12) Suitable provision for the old age of the workers, and for those incapacitated by injury.
- (13) Release from employment one day in seven.
- (14) Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- (15) A living wage as the minimum in every industry, and for the highest wage that each industry can afford.
- (16) A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

At the meeting of the Federal Council in 1919 the following four amendments were added to the above "creed."

Facing the social issues involved in reconstruction:

RESOLVED: That we affirm as Christian Churches,

- (1) That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle, and declare against all class dominion, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.
- (2) That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
- (3) That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, and experimentation in profit sharing and cooperative ownership.
- (4) We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

International Ideals

At the meeting of the Federal Council in Chicago, December 16, 1921, the following declaration of International Ideals was adopted:

- (1) We believe that nations no less than individuals are subject to God's immutable moral laws.
- (2) We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.
- (3) We believe that nations that regard themselves as Christian have special international obligations.
- (4) We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.
- (5) We believe that Christian patriotism demands the practice of good will between nations.
- (6) We believe that international policies should secure equal justice for all races.
- (7) We believe that all nations should associate themselves permanently for world peace and good will.
- (8) We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
- (9) We believe in a sweeping reduction of armaments by all nations.
- (10) We believe in a warless world, and dedicate ourselves to its achievement.

Essentially similar statements have been promulgated by the Administrative Committee of the National Catholic War Council in America and by the Central Conference of American Rabbis. A critical summary of the various social programs of different religious bodies will be found in Ward, *The New Social Order*, Chapter XI.—From the *Reconstruction of Religion*, by Ellwood, Appendix.

Practice Makes Perfect--When?

From a speech by Walter S. Athearn, prominent as an advocate of religious education.

We were once told that all progress came into the race by means of rehearsals. The schoolmaster's motto in that day was, "Practice makes perfect." In harmony with this theory, penmanship was taught by the rehearsal method. The old-fashioned copy books had a steel engraved copy of the perfect model at the top of the page. Into the pupil's second line went the imperfections in his own first line. Into his third line went the imperfections in his own first and second lines, and, as the pupil wrote down the page, his writing grew poorer and poorer. If you will examine one of these old-time copy books, you will find that the poorest writing is at the bottom of the page.

The public-school teachers finally discovered that much writing does not make a good writer; much reading does not make a good reader. When they made this discovery the method of teaching penmanship was changed. Those schools still using copy books have the copy printed on a narrow slip of paper, which is fastened to a string running down the page in such a manner that it can be moved down the page as the pupil writes. The pupil writes his first line, following the perfect copy. Then the copy is moved down to cover his own imperfect copy, and again he copies the perfect copy. And so he writes down the page. If you will examine a copy book written after this manner, you will find that the poorest writing is at the top of the page. It is not practice which "makes perfect," but practice under criticism, prac-

tice under direction, practice under the stimulation and pull of a great ideal.

I think this is why we are exhorted not to neglect the assembling of ourselves together on the Lord's day, not to absent ourselves from the midweek prayer service, or to forsake our daily devotions and other "means of grace." We are, by this means, to pull down our copy each day and live each day in the presence of our perfect copy.

Washington's Advice

Washington's farewell address is the classic for those who declare that the United States ought not to be entangled in European politics. As it is more often referred to generally than quoted, it may be interesting to recall some of its sayings. Washington advised his countrymen "to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence." For that purpose they should avoid "permanent, inveterate antipathies against particular nations and passionate attachments for others." Considering the time in which this was said, it may be regarded as a warning against antipathy against Great Britain and passionate attachment for France. In place of these sentiments, he said, there should be amicable feelings towards all. Political connections with European nations should be avoided as far as possible. He went on to say:

"Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of politics or the ordinary combinations and collisions of her friendships or enmities."

Commonly it is said in reply to those who appeal to the authority of Washington that his counsel no longer applies because conditions have changed. The change is beyond question. Steamships and telegraphs have brought western Europe nearer to the United States than some points in the United States were to others in Washington's day. But there is a sense in which Washington's advice still holds good. One would not expect the United States to be continually taking sides in European quarrels over boundaries and other local questions. But to-day the proposal is that the United States shall be guided, in Washington's own words, by "an exalted justice and benevolence," not towards one nation, but towards Europe and the whole world. Have we any warrant for believing that Washington would have opposed membership in the League of Nations, which is formed, not to help one nation and hurt another, but to advance the common interests of all? Have we any warrant for believing that he would have objected to the United States, "guided by an exalted justice and benevolence," giving financial aid to an impoverished Europe? He might have regarded such an undertaking as too great for the little nation that he ruled, but hardly for the vast, rich, and strong United States of our day.

Americans have to consider to-day, not "the ordinary vicissitudes of European politics or the ordinary combinations of her friendships and enmities," but the extraordinary condition of a continent threatened with ruin, in far worse plight than the Europe that had been ravaged by the Napoleonic wars. One can hardly believe that the statesmanlike vision of Washington would have failed to recognize the change.—*Toronto Globe*, October 18, 1922.

Timbers for the Temple by Elbert A. Smith is just off the press in book form. No. 888C, price, \$1.25.

LETTERS AND NEWS

Three Measures of Meal

A letter to Elder Holmes J. Davison, printed by request.

I was glad to see your name in the HERALD again. Hope it is but the forerunner of many returns. But, brother mine, I was surprised at your rendering of the "leaven in the three measures of meal." Surprised because I did not know that anyone of this church of Jesus Christ saw that parable in any but the one way.

Jesus, we learn, was not given to saying unnecessary words, and when he said, "three measures of meal," he meant three *measures*, as well as that much meal. But as you say, the "leaven" is the main part of the parable in Matthew 13: 33. This leaven as we understand it is the gospel of Jesus Christ, or that that brings the kingdom of heaven, on earth, and prepares one for it in the hereafter.

Jesus Christ preached and established his church and taught the people of Jerusalem and the surrounding country, taught them his doctrine, the true leaven. And while with them he said, "Other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."

In the Book of Mormon, 3 Nephi 7, we read that he came to this continent and taught the people the same gospel and doctrine that he did those in the eastern country and established his church in the same order, with the same gifts and blessings and told them what he had said to the people at Jerusalem concerning "other sheep that were not of that fold" and that because of their iniquity they understood not that he had reference to the people of this continent but thought he meant the Gentiles, forgetting that the Gentiles had never at any time heard his voice.

In verse 19 he told the people here on this continent that they were those whom he meant when he said to those at Jerusalem that "Other sheep I have who are not of this fold. And they also shall hear my voice." And while talking to them he said, "Verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem. . . . for they of whom I speak are they who have not yet heard my voice; neither have I at any time manifested myself unto them." But the Father had given the commandment that he should go unto them that they should hear his voice, and should be numbered among his sheep that there should be one fold and one shepherd.

In verse 3, chapter 8, he says, "But now I go unto the Father, and also to show myself unto the lost tribes of Israel." We do not have the record of his visit to that people, the lost tribes, but enough to understand that he taught them the same as to those of the Eastern Continent and on this the Western Continent since they were to be his sheep and of the one fold.

This fulfills the parable. The gospel of Christ, the true leaven, the people, the meal, the places in which they were the measures, Christ the one person who hid the leaven in the three measures of meal and at about the same time, for the purpose that all might be his people. E. B. B.

Elder Alvin Knisley reached Independence the 4th from his mission field where he has been engaged in preaching, using his steamer car for transportation and living quarters. He returned as they were so nearly snowed in at Pueblo, Colorado, and had to force their way through the snow to come east.

Care Needed for Scattered Members

A letter from one who is sacrificing for Graceland.

I have been wanting to express myself for weeks. I have been a member of this church for nearly twenty-four years and I have experienced the usual ups and downs of life. At times it has seemed I had more than my share of trials but one thought has ever been with me at those times and I have said, "Though he slay me, yet will I trust him." "My times are in His hands, and to quit would be like jumping from the frying pan into the fire."

There is the matter of the conference voting to use the money first for the Seventy and Twelve or for missionary work. I feel it is a sin for stock men to raise more stock than they can properly care for, or the housewife more chickens than she can feed in the fall and winter. They may live through the winter but they are poor and stunted. It seems to me that is what the church is doing. They baptize the convert and then he is left to shift for himself. It seems to me if we could just make good *live* Saints out of the membership we have and put in practice the "no poor among you" teaching, the eyes of all the world would be on us and they would be sending representatives to us to learn how it was done. Then our missionary work would prosper.

It makes my heart ache to see the scattered Saints starving, and some in the small branches not much better. It seems to me that the crying need of the church to-day is a trained, educated, and spiritual local force, and my hope is that those released from the Quorum of Twelve will be able to turn their attention to the membership. I believe it would be money well spent if the Bishop would send the HERALD to every family of Saints not on the subscription list. If it hadn't been for the HERALD, *Autumn Leaves*, and the quarterlies I don't know what would have become of me and mine.

I would be glad to see the church establish a circulating library. Who! oh who! is going to feed these sheep? It seems to me the district president should be supplied with means to look after them. If it doesn't come from the district membership then from the Bishop.

We have read a lot of late about salesmanship. Business firms do a lot of advertising. We get that in the church papers. But where are the follow-up letters? It seems to me the members of the priesthood who cannot be instructed personally could be given a correspondence course. I don't believe there are any of them but would take time to read an encouraging letter. And why couldn't the isolated Saints receive a letter once in a while from some one interested in their spiritual development. If they don't answer, it isn't because they haven't read them. Do advertisers expect an answer to all their letters? Yet if they are answered, so much gained.

[The Presidency, Presiding Patriarch, etc., write to these scattered members who are not in a district. Those in a district are under the care of the district officers.—EDITORS.]

I have been one of the isolated ones about nineteen years of my church life, and many, many are the times I would have welcomed a letter of encouragement from some official. The only one that ever wrote us anything like a pastoral letter was Brother S. D. Condit when he was missionary in this field. I feel grateful to him for those letters.

I have read Sister Alice Kippe's letter in the HERALD of November 29 and am touched thereby. But it seems to me that if we could bring up the spirituality of the Saints, the Lord would bless them so they would have some thing to pay. I doubt very much whether at present the Saints "have the straw to furnish for the making of the brick." It seems to me that Pharaoh (financial depression) has withheld the

straw from them, yet the Bishopric expects them to deliver as many bricks as ever. However, I'm willing to give all I can.

Brother Keir speaks of \$15 and \$10 hats. Maybe some of the Saints are wearing them, but 75 cents is the price of mine. Surely that is permissible, to go with a coat dyed and turned wrong side out. But I'm not complaining. I'm proud of that coat and only wish thereby I had saved a five to give to the church. But I didn't have the five to save.

In my opinion it is time we were learning to pray over our flocks and herds and in the fields morning, noon, and night, as the Book of Mormon teaches us.

While I haven't the money to give the church I would like to have I have tried and am trying hard to raise my seven children for the church. Our two oldest have gone from us and are now at Graceland. Graceland, how I love her! How glad I am to have my boys in her care and how I hope to be able to send the other five to her. I have always been her friend.

Your sister, MRS. A. W. PROBST.

Grand Cayman Islands

Seventeen baptized recently, thirty-four within the year, with others nearly ready.

Elders Tordoff and May gave me the duty of reporting to the HERALD the final news and outcome of the series of meetings we held recently in Georgetown. After reading the extracts from their letters in the November 8 issue of the church paper I realize that the result is all that is untold.

It was with gladness that we welcomed the brethren to this island the 7th of October. I had been promising the Saints and friends a few weeks of very interesting meetings and their expectations were realized when the brethren arrived. We began our meetings the 8th and had five weeks of meetings, with the exception of Saturday nights, and two or three other nights when the stormy weather kept the congregation in their homes.

Our church is small, seating about one hundred and fifty, but that did not hinder the crowd from attending. The church was filled each night while others were crowded at the windows, at the doors, some in trees; others brought their own benches and sat outside. All could hear perfectly as sound carries a great distance here. I have estimated our largest audience at about three hundred. Everyone interested and sorry to see the brothers leave when the time of parting came.

The results of the five weeks are seventeen new members, with many others very near the kingdom. Some of these are waiting for the return of their husbands to ascertain their position in regard to the church. We now have thirty-four of us on this island. One who was baptized here is on the Isle of Pines, and another in Texas. In other words, thirty-four have been baptized on this island since Brother Tordoff came here a year ago. Sister Carr and I will make the number thirty-six.

Our meetings stirred up some of the opposition anew. With that to help us along we should be able to grow together rather than apart. We have a very nice band of Saints and are hoping for a greater ingathering later. This is a very fruitful field of labor. When I first came here my work was more pastoral than missionary, as I had to build up the Saints who had long been without a leader. Now that the brothers have left me with so many more to instruct in their duties I have the pastoral spirit with me once more. Have organized a Bible class, and instead of the fifteen that I expected I found about thirty present the first night. The second night over fifty were present, some of them nonmembers

who are very attentive. In this way we are really preaching missionary sermons to them in class form. We are going to begin a teacher training class next week to prepare teachers for our little Sunday school. In this way we will be able to reach those who were drawn by the sermons and music of the special meetings.

We did not have the opportunity to visit the other districts of the island while the brothers were here. Two small towns are very anxious to have us come. Lack of means and traveling conveyances hindered us then. The next time we will have better arrangements made. Now that Elder May is supervisor of this mission as well as the Southeastern States Mission we will probably see him again.

A boat is leaving for America to-day, which does not happen very often in this part of the world. We are glad to see them go, because they return with mail.

Your brother in the gospel,

THOMAS M. CARR.

Support the Conference

Gomer T. Griffiths urges that we hold fast to the church of Christ. Pay your tithing.

The late General Conference is now a matter of history, and those who were in attendance have had ample time to consider carefully the actions of the General Conference, and to get back to normal again.

It is to be hoped that those whose feelings were stirred up to a high pitch of uncertainty as the result of the strenuous days of the conference, have been able through sober reflection to arrive at a definite and satisfactory conclusion regarding the work of the conference, and have composed their minds by this time.

There was one thing that we did discover to our sorrow, that the Lord's people have not attained to perfection, or in other words we have not reached the point where we can see eye to eye in all things pertaining to the government and welfare of the church; however, it should be remembered that all of us are human, and in our opinions we are prone to differ as the result of our individual peculiarities and experiences.

It is not to be wondered at that men should disagree even at a General Conference when the divine record informs us that the angels in heaven could not agree, hence, I do not look for perfection among the brothers this side of the great millennium.

To the mind of the writer the idea is preposterous that individuals who claim to have received a knowledge, through the Spirit of God, that the church with which they are identified is the Church of the First Born, and that the gospel that they have espoused is true, should suffer themselves to stagger and stumble in their warfare, and allow their faith to be shaken to the extent that they threaten to leave the church and withhold their spiritual and financial support, because some things transpire in the church which do not conform to their personal opinions. It is quite apparent that such individuals who would cast aside the pearl of great price so easily do not appreciate the great sacrifice of our Savior in that he suffered the pangs and agony of death, and was willing to shed his precious blood, and thereby purchased the church of God, and they overlook the fact that only those who remain faithful and continue in said church will inherit celestial glory. Peter and the rest of the apostles in his day realized that only those who were loyal to Christ and remained in his church would be saved in his everlasting kingdom.

The church has always stood upon the principle of common

consent and majority rule, and as minister of the church I have upheld this principle for over forty-six years, and it is to be regretted that any in the church, especially the ministry, should refuse to abide by a principle that has been ordained of God, and which is everlasting in its character; and it is exceedingly sad that some of the ministry use their time and influence in their travels among the Saints to destroy the faith and confidence of the Saints in that which has been adopted by the majority at General Conference.

It should be remembered that the Lord has spoken regarding this matter, and counseled the ministry against such unwise procedure, as the following from Doctrine and Covenants 125:16 will show.

Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.

I wish it to be understood that I am heartily supporting the change which has been effected in the personnel of the First Presidency and the Quorum of Twelve, and I do not believe that I or any other man who has been an apostle can act with the Twelve in quorum capacity unless he is reappointed by the Lord or the church, but I do believe that I am still an apostle and will have to answer to God for my apostleship. It is my duty to support the new apostles that have been installed in the Quorum of Twelve, and by the grace of God I shall uphold them in my prayers and by my faith and confidence, and every other member of the church should do so. I am personally acquainted with all the brethren who have been so honored, and they are men of integrity and ability. Some criticism has been made regarding the youthfulness of some of them, but such objections are groundless and have been made time and again in the past with reference to other men. I remember that some of the brethren objected to my going into the Quorum of Twelve because of my youth and inexperience. The age of an individual is not a matter of much concern with the Lord, if his qualifications are such as will fit him for the office. He may not be fully qualified at the time that he is called, but the Lord recognizes his latent abilities and what he can attain to, if he applies himself and seeks to magnify his holy calling.

It is the duty of every member of the church to honor God's law which requires him to pay his tithing, freewill offering, oblations, and consecrations into the hands of the men whom the Lord has commissioned to handle his moneys, and in case these men should use unwisely the funds thus placed in their keeping they will be held responsible by the Lord in the day of reckoning, and not the people who have paid in their money, and who have honored the law by being obedient to the commandments of God.

Therefore, dear Saints, if we wish to see Zion redeemed, and our blessed Lord come to earth to dwell with his people, it is necessary that we put on the whole armor, and strive to perform with all diligence the work that our heavenly Father has assigned us, his sons and daughters. There is no time to spend in pouting, complaining, and faultfinding: The demands that are made on the church are manifold, and you know wickedness is increasing and the whole world ripening in iniquity, and if there ever was a time in the history of the world when the people of God should awake and attend to their heavenly Father's business, surely now is the time.

I have been deeply pained when told by some of the Saints that they did not intend in the future to pay tithing and

freewill offerings into the church, because things were not conducted as they thought they should be. They seem to think that they could manage the affairs of the church to a better advantage than those whom the Lord has ordained for this work, losing sight of the fact that by withholding their financial support they are hindering the progress of the church, and preventing the gospel from going to the nations of the earth, and working a hardship on the poor and the families of the ministry, and thus placing themselves in the same position as those whom the Lord through the Prophet Malachi charged with robbing God. No individual has the right to appoint himself custodian of that which belongs to the Lord.

Patience, love, and long-suffering are the precious jewels that we should ever keep in our possession if we are to have part and lot in Christ's glorious kingdom when he shall reign as King of kings and Lord of lords.

It is indeed good to be a Saint, as we often sing in our social services. Why then should we allow the Devil or the weaknesses of men to rob us of the peace which comes to us through the Holy Spirit? In conclusion I desire to admonish my many friends to cling to the rod of iron, and faithfully discharge their duties, both spiritually, and financially in the Lord's work.

I feel very grateful for the many letters that I have received lately from all over the world where our people are to be found, and deeply appreciate the kind expressions of confidence and brotherly love, and good wishes contained therein.

My wife is some better in health, although confined to her bed, but still trusting to our heavenly Father for his protection and loving care.

Have visited quite a number of the branches within the last month, endeavoring to cheer and stimulate the Saints to greater activity in the service of the Master.

Wishing all a Merry Christmas and prosperous new year,

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

LOCK FOUR, PENNSYLVANIA.

"GOD'S LAW AND PROMISE"

Proverbs 3:1, 2: "My son forget not my law; but let thy heart keep my commandments; for length of days, and long life and peace shall they add to thee."

Doctrine and Covenants 85:8: "That which is governed by law is also preserved by law, and perfected and sanctified by the same."

Giving is a part of God's law, and its observance assists in the development of a perfect life. To neglect it retards our progress.

If you wish to compute your tithing, ask your branch solicitor for a blank. January will be inventory month.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

O. J. Hawn writes from Bradley, Ohio, that he baptized four noble people the first of December. God is blessing his effort and he is feeling splendid since conference.

Some Good Work in Connecticut

Thirty-one years ago this month I first heard the angel message, and while at first I opposed the elders, I saw that they had the Bible on their side. Being desirous of all that God had for me I went forward in obedience to the restored gospel and can truly testify that I know for myself that we have the light and the whole world is in darkness or semi-darkness.

Many times I have seen churches that refused God's servants the use of their buildings later break up. One nice church building that was closed against Brother A. B. Phillips in New London has been converted into an ice cream factory. They had promised Brother Phillips the use of the building. Another has been turned into a restaurant where Brother Phillips preached three times and then was stopped. One at Norwich, Connecticut, a beautiful Union chapel with a large congregation in a thickly settled district refused Brother Robley the use of it and it stands idle and has for many years. Two others near here are practically closed.

A number of fine men and women have united with the church here and at Westerly and we are rejoicing to see that the honest seekers are finding the fold of Christ. Brother Herbert Johnson has been and is doing a good work among us. He puts forth great efforts to bring to pass righteousness and works all the week in a foundry at Providence, Rhode Island. He goes home Saturday at noon and gets ready and goes fifty miles to Westerly where he visits among the Saints and outsiders and Sunday morning comes twenty miles on street cars to New London and gives us a rousing sermon. Then he goes back to Westerly and holds Sunday school at 6 p. m. and preaches at 7.15. He then takes the train for Providence at 8.45 and is up at 5 a. m. Monday morning to get ready to go eight miles to work. And Herbert pays tithing and teaches his converts to pay tithing. I saw a lady hand him her first tithing Sunday night.

I have noticed a number of articles in which it is proposed to go without one meal each week and give twenty cents to the church. I hope none of our members are so poor that it is necessary for them to go without proper food in order to pay into the church. We have plenty of members that have a surplus that should be in the Bishop's hands. God requires all our surplus property as a beginning of tithing (to make us equal in temporal things) and then a tenth of our increase. All that I possess I recognize as belonging to God and is at the Bishop's feet.

My prayer is that our leaders may be inspired and directed in their efforts to establish Zion. But in order for Zion to be established the Saints one and all must be willing to lay our all at the Bishop's feet and receive back just enough to make us equal with the poorest of God's Saints, for God says in Doctrine and Covenants that none are exempt from that law and that all have an equal right to draw on God's storehouse to help them in their stewardships that they may gain other talents *all* to be put back into God's storehouse for the common good of the whole church. In no other way can Zion be established but by this law of the celestial kingdom.

With love to all the household of faith I remain your brother in the only true faith,
THOMAS G. WHIPPLE.

Mission Building Near Jerusalem About Completed

Elder Harry Passman wrote from Jerusalem under date of November 18 that the mission building was about finished and this will give him opportunity to turn his attention to other things. He includes an article concerning the construction of this building with description and snapshots to show

its character and surroundings, which will be published in an early issue.

He again emphasizes the necessity of economic support for the work to be really carried on in that land. He has a prospective convert, a man who is engaged in one of the other missions, but he realizes that if this man is converted he will lose his employment and so will have to be provided with new employment as a means of support. The work in Jerusalem makes prominent the necessity for a consideration of the economic aspects of our work.

He has recently made a trip to the north and visited Hebron, where he regretfully found some of our church people near starvation, so he at once made provision for them.

"Ensign Better than Ever"

"I am renewing my subscription to *Zion's Ensign*. I think it better than ever and growing better all the time," writes Brother B. A. Wing, of Zion City, Illinois.

"I could not get along without it, nor any other of the publications of the Saints. I have always been interested in the missionary work and hope to see the time when our missionaries will be sent into the mighty nations of China and Japan and India and Russia. I wish our missionaries were in Russia now while the great religious awakening is on, while the field is fresh, and before the denominations with their traditions get such a hold on the people. I love this latter day gospel more and more every day. I love to read the experiences and testimonies of the brothers. It does me good. I am glad I have been dug out of the denominational pit."

An Appreciated Oratorio in Independence

The Independence Oratorio Society gave their first concert of the season on December 12 in the Independence Junior High School auditorium, before a highly appreciative audience. This is the second season of the society, and under the able and careful conductorship of Mr. John R. Jones we had a very real vision of what the near future holds for the town folk of Independence, Missouri. They had a right and can justly be proud of such an oratorio society. It was also a great pleasure to see such a good proportion of our church members who are members of this society.

The program of the concert was a popular one, and the selections from the operas "Carmen," "Faust," and "Aida" were warmly received. Miss Mary Joan Parks sang the solo in the Faust selections, a young singer from Mount Washington. She has a pleasing voice of much power.

The "Deep river," "Negro spiritual," "The rosary," "My Johnny was a shoemaker," and "Mammy's lullaby," sung to the tune of Humoresque by Dvorak, brought out the good work and careful training of the conductor. Mr. Jones is known in England and other countries in Europe as well as in America as one of the foremost choral conductors of recent years.

In the "Blue Danube Waltzes" the choir gave a versatile rendering of the famous Straus waltzes. The singing of the choir was exceptionally fine; good attack, backed up by proper enunciation, wonderful light and shade and strong sense of rhythm, impressed one again and again with the cooperation of the choir, conductor, and accompanist.

Much credit is due to Miss Cammie Johnston who so ably accompanied the choir numbers as well as some of the soloists. The violin solo by Miss Rosanne Clinton was much appreciated. The group of songs sung by Mrs. Ona Goodrich showed the beauty of the singer's voice and gave fine opportunity for expression. The group of songs by Mrs. Corrine

Haines French added another triumph to her popularity as a vocalist. Mrs. Jennie Schultz, well known to music devotees here and in Kansas City, played the piano accompaniment for Mrs. French.

Before the choir sang their last number, Mr. Llewellyn Jones, president of the Oratorical Society, spoke encouragingly of the progress made by the society. Doctor J. E. Wolfe, president of the Chamber of Commerce, spoke of the good the society was doing, and how glad they were to have such a conductor as Mr. John R. Jones. Mr. Jones made a brief reply of thanks then for the kindness and courtesy shown.

WILLIAM T. GOULLEE.

Independence

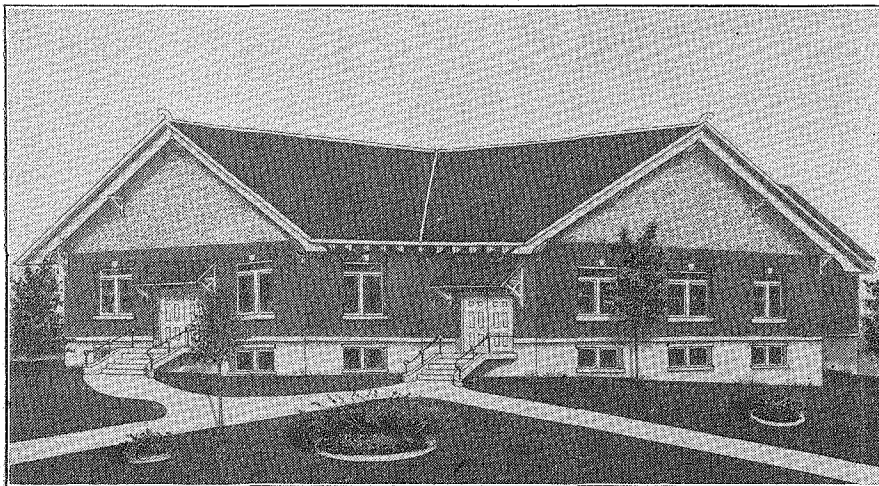
At the annual Sunday school business meeting at the Stone Church the Christmas offering was announced as \$2,958.90. A. L. Sanford was reelected superintendent; C. B. Hartshorn, assistant superintendent; J. A. Becker, treasurer; Louise Geisch, secretary; R. T. Cooper, chorister; Edith Bullard,

purchase a large variety of homemade candy at a reasonable price. A number who did not come to supper brought gifts. The same evening the Independence Oratorio Society gave its first recital.

Elder R. D. Weaver and wife were in Independence a day or so recently for consultation and examination. Elder Weaver has been out of the Sanitarium since about the middle of October and though his wound has not yet healed on account of a fistula of the bowel, his general health is good and he is glad to be around. They will go soon to Traverse City and Brown City, Michigan, to visit their relatives during the holidays. They desire the prayers of the Saints for his continued improvement.

The entire evening last Friday was given over by the Stone Church Religio to a fine program by the Royal Holland Bell Ringers, Kansas City family composed of a man and wife, one daughter and three sons, all in native costume. They played on Swiss handbells, farm bells, school bells, cathedral chimes, Swiss cymbals, harp, and a small portable organ. It was a delightful program. These people do not play in theaters but visit hospitals, churches, cantonments, etc., and in the summer travel on a Chautauqua circuit.

The radio program Sunday was sent out from 6 to 7 p. m., with Elder R. V. Hopkins as speaker on "The Book of Mormon and the American Indian." The usual program of music accompanied. Brother George Anway is in charge of the musical part of the programs and E. D. Moore the speakers. The music Sunday evening was by Brother and Sister Charles May and Brother Anway. This is the first program under the new license recently secured with the station call of W. P. A. G., operated by the Central Radio Company of Kansas City. The wave length is 360 meters. Thousands of persons hear these weekly programs and the number is increasing. The speaker next Sunday evening will be President Elbert A. Smith with an appropriate Christmas sermon.



FROM ARCHITECT'S DRAWING OF WALNUT PARK CHURCH

Work is now in process on enlarging the basement as indicated in the picture. The Saints are giving liberally in money and work to the completion of the structure.

Christmas offering secretary; Frank Holsworth, chairman reception committee; George Netter, custodian; W. B. Paul, superintendent adult department; M. T. Williams, senior department; Carl Wehrli, intermediate department; S. A. Thiel, junior department; Ruby Williamson, primary department; Eunice W. Smith, beginner department. The normal department was discontinued as a separate department and was turned over to the superintendent of the adult department.

Tuesday evening occurred the Sunday school election at the Second Independence Church at which the following were chosen: P. A. Sherman, superintendent; Mrs. A. K. Dillee, assistant superintendent; Delbert Whiting, secretary; Clarence Martin, treasurer; Earl F. Audet, chorister; Gladys Inman, pianist; Mrs. Goldie Wisemore, superintendent of primary and beginner department; Alma E. Campbell, superintendent junior department. All of these take office the first of the year.

Owing to the very cold weather the attendance was quite light at the supper given by the Patronesses of the Independence Sanitarium, but those who were present were amply repaid, were served a good supper, and had the opportunity to

On Friday evening a reception was held at the Second Church in honor of Elder Arthur Allen the retiring pastor, E. D. Moore, the retiring Sunday school superintendent, and R. J. Lambert, the new pastor recently appointed. Elder Allen has been the pastor of that church for about three years; Elder Moore, the Sunday school superintendent for the past year, but he has declined reelection because of taking up the work at the Stone Church Religio as superintendent of the local Department of Recreation and Expression. After a social program in which appreciation was expressed for the work of the department officials, Elder Allen was presented with a leather bound album suitably inscribed in gold and containing the signatures of the branch members together with a sum of money. Elder Moore was presented with a gold pencil in a plush case and a gold stamped loose-leaf notebook.

At the Stone Church the Sunday morning sermon was by Bishop J. A. Becker and concerned local financial conditions. There are more members of the church in Independence than can be accommodated in all of our present church buildings, including upper and lower auditoriums.

At 2.30 p. m. a problems meeting was held in the upper

auditorium in charge of the First Presidency and Presiding Bishop. President F. M. Smith presented the broad vision of a coming acropolis for Zion. He referred to the Parthenon of Athens as an expression of the Greek people, and looked for the time when we would have a group of buildings expressing Zion and the brotherhood of man as beautifully as the Parthenon expressed the spirit of ancient Greece. All of our building program should be subordinated to this general ideal and built from now on so as to fit in with this broad vision and ideal. Bishop B. R. McGuire at once presented the immediate needs of a suitable church edifice at Walnut Park, as well as seen elsewhere, and the immediate problem to raise a building fund for Walnut Park. Our fathers have given us the building in which we meet. We owe a responsibility to the coming generation and our brethren who have not as suitable a place for meeting. Plans have already been drawn for this building and a cut prepared. After Walnut Park church is completed other churches will be taken up in like manner. Bishop Becker stated every family would be solicited this present week. If we could double our contributions for the past year to the church he believes it would provide an adequate building fund.

At the close of the afternoon meeting Elders Frank Veenstra and W. Postma were blessed and set apart for their mission to Holland by President E. A. Smith and Presiding Patriarch F. A. Smith.

At the afternoon meeting President Smith announced the preparation of the two poems he had prepared during General Conference as sheet music by his niece, Helen Silsbee Smith. All of the copies prepared were quickly disposed of at the close of the service. He also explained how these poems came to be written.

At the 7.30 song service, "Zion the beautiful beckons us on," one of the songs mentioned above, was sung by the congregation as part of the musical program before the evening service. President Elbert A. Smith then delivered the seventh and last of the special series of sermons for young people on "Christ, the pattern," which he presented with his usual fluency and earnestness and clearness of statement. He made a review of the life of Christ from boyhood on to his death.

The choir expects to give as a Christmas oratorio the Messiah on Wednesday evening, December 27, at the Stone Church.

Next Sunday, December 24, is announced as the completion of the local Christmas offering at the Stone Church.

At the Second Church R. J. Lambert and Bishop J. F. Keir were the speakers.

The following patients entered the Sanitarium for the week ending December 16: Mr. George Sherman, Rosedale, Kansas; Mrs. Olive Chrissinger, Sidney, Iowa; Miss Katie Bice, Holden, Missouri; and the following from Independence: Mrs. E. H. Garrett, T. M. Elsea, Morris S. Sharp, and Ruby Raveill. X-ray patients: Mrs. J. S. White, Hartshorne, Oklahoma; Miss Katie Bice, Holden, Missouri; George Sherman, Rosedale, Kansas; and Mrs. E. H. Garrett, T. M. Elsea, and Mrs. Roy Harding, all of Independence.

Indorses Help for Priesthood

"Nothing is more needed in the church at the present time than the book of instructions as suggested on page 1143 of the HERALD," writes Elder C. W. Clark, pastor of the First Columbus Branch, Columbus, Ohio.

"I sincerely hope this will be developed. Entirely too few know their duties. It will be a great blessing to the church if published."

Forty-Seven Years a Reader of Saints' Herald

Elder Edward Rannie writes the First Presidency that Leslie S. Wight, the oldest son of J. W. Wight, attended their services in Indianapolis on the 10th and spoke to the pleasure and edification of all at the evening service.

Brother Rannie adds that he himself has been a subscriber for the HERALD for forty-seven years and that it is forty-five years since he held his first conversation with a Latter Day Saint.

Ironton, Ohio

Gard H. Kirkendall writes that Sunday, December 3, was Sunday school rally day at Ironton, Ohio, and the little mission house was packed to capacity. Following Sunday school the sacrament service was marked by an outpouring of the Holy Spirit, giving encouragement and peace to those present and admonishing and encouraging several individuals.

After a basket dinner at noon Elder J. D. Shower preached at two o'clock on "The second coming of Christ," and was followed in the evening by the branch president, Elder Chambers.

On Saturday, Mrs. Jones, a graduate nurse, gave an interesting talk to the Department of Women. That department held a bazaar December 8 and 9 for the benefit of local missionary work.

Thrift Talks

Vanity—a strange disease of man's mind,
That looks ahead but never looks behind
To see the havoc that is wrought
By those who act, yet without thought.

She thinks not now in terms of weal or woe,
She plunges on with but desire for show.
"Care I if come a rainy day?
God will provide my needs some way."

Ever increasing appetite has she,
Though poor, rich would she appear to be.
Silk takes the place of cotton stuff,
Whether she lacks or has enough.

Slaves she makes of those that to her bow,
No victor's crown can rest upon that brow.
That follows in her riotous wake,
From such she strength and virtue takes.

Love, Joy, and Peace are no part of her life,
With Envy, Hate, and Disappointment rife.
She always self-denial will shirk,
She fails to see OK in work.

With rude disdain her nose upturned at thrift,
Her course is downward to disaster swift.
Wise are the men who folly see
In her mad course and from her flee.

Vanity, like a bandit, plunders the treasury of the
Lord by diverting the tithe from holy purposes to
vain, unprofitable pleasures.

MISCELLANEOUS

Department of Recreation and Expression

To District Presidents, District Religio Superintendents, and Superintendents of Local Religio Organizations:

I am sure you are anxiously awaiting word from this office as to the future of the Religio and its relation to other departments. We offer the following:

The general superintendents of all departments, Religio, Women, Music, Health, are in full agreement and working towards a common objective. We are now preparing a joint manual which will soon be published and for sale at the Herald Office at a nominal cost.

Do not attempt any change in Religio organization or plan of work other than suggested in this letter without the consent and advice of the superintendent of religious education, A. Max Carmichael, Lamoni, Iowa.

As you will note we have changed the name of the general department. Hereafter it will be known as the Department of Recreation and Expression. There is no desire to force this name on the districts and local churches. The name *Religio* may be continued where it is deemed wise to do so. We feel that the general department should minister to the whole church and function as a general church department and thereby serve all recreational and expressional life within the church, hence the change in name in keeping with our program.

We suggest that hereafter district superintendents be elected by the district conferences. It will be our studied purpose to make diligent effort to secure the election of the most capable persons in these positions. This office will circularize district presidents with a view to securing the most capable workers. This office will make nominations to the district conference. This will not invade the right of the conference to make its own nomination and to elect whomsoever the majority may decide upon.

Where the budget system is in vogue the district departmental expense may well be included in the district budget and the expenses of the department supplied from the district fund. All revenue derived from the department would then automatically go into the district fund. Where there is no budget system the Religio will continue to raise funds to meet its district and local expenses by assessments or donations as may be decided upon.

The first and primary work of the Department of Recreation and Expression is to the young people of the church. While we may minister to all, our duty to, and opportunity with, the young people commands special attention. Our work is to supply wholesome environment, a directive influence, vision, and perspective, to the youth of the church. We suggest:

1. *Dramatics.* We recommend the formation of dramatic clubs wherever possible. The club membership should not be too large. It would be better to have several of such groups

than to have an unwieldy body which might easily eventuate in a mob. The purpose of these clubs will be to develop leaders in dramatic art, who can take over the training of the various group ages as we shall move to put into effect form five of the proposed plans of organization.

These clubs can take up the study of the drama, its origin, its history, its interpretation. This will comprehend church pageants, plays, pantomimes, charades, entertainments. Scriptural interpretations will be specially considered. We will give extended suggestions and information along these lines through the church papers. We suggest the following textbook as a primary study, either individually or in class work: Pageantry and Dramatics, by William V. Meredith. Price, \$1.35.

2. *Public Speaking.* Graceland College offers an extended correspondence course in public speaking. The cost of this course is nominal. Commencing with the January, 1923, issue of *Autumn Leaves* there will also be a series of lectures from our pen and continuing throughout the year. These lectures are comprehensive and complete. They are suited for class work. There will be a series of exercises and questions accompany each lecture. We suggest that you organize classes in each locality where there are interested students. Work up club subscriptions for *Autumn Leaves*. Where possible induce students to enroll with Graceland College as correspondence students. We recommend as initial textbooks, Effective Speaking, by Arthur Edward Phillips, price \$1.60; and Public Speaking, by James A. Winans, price \$2.35.

3. *Athletic Clubs.* Our boys and girls are interested in athletics. It is little short of a crime to leave them solely to their individual resources. The church must lead the way. We must give direction. If the church will take the lead, the young people will follow. Go in for this rightful expression of life. Let the club select a leader, or better still, an instructor, and get to work. This comprehends gymnasias, playgrounds, courts, tracts; and all athletic expression. As your first textbook we recommend *Gymnasium Problems*, by Jacob Bolin, price, \$1.60.

4. *Physical Culture Groups.* Many of our people are interested in physical culture in its manifold expression. Many more could become interested. We advise the formation of groups or classes to study and practice physical culture. The following texts will be good: *Physical Beauty, How to Keep It*, by Annette Kellerman, price, \$2.60; and *How to Develop Muscular Power and Beauty*, by Bernarr MacFadden, price, \$1.10.

5. *Recreation.* We need recreational leaders in every local church to plan and direct the recreational life of the people. It is the work of the district and the local superintendents to create an interest in wholesome recreation, to organize the recreational activities of the people in each locality, and to supply perspective and direction. Text to use: *Recreation and the Church*, by Herbert W. Gates, price, \$1.35.

6. *Organized Play.* There is no man or woman too old to retain and express the play purpose of life. Well directed play is life—the very life of life. The work of district and local superintendents is to direct and organize the play content of the people. We suggest that you follow the articles along this line appearing in *Autumn Leaves* and *SAINTS' HERALD*. Text: *The Church and the People's Play*, by Henry A. Atkinson, price, \$1.35; also *Education Through Play*, by Henry Curtis, price, \$1.90.

7. *Games.* This field is limitless. One of the very best books on games is *Games for Playground, Home, and Gymnasium*, by Jessie H. Bancroft, price, \$2.50.

8. *Entertainments and Socials.* Superintendents of recreation and expression will be foremost in promoting entertainments and socials. These may be held at frequent intervals and may embrace mixed programs, pageants, lectures, plays, orchestral and vocal renditions, choruses, exhibits, banquets, contests, etc. Text: *Social Activities for Men and Boys*, by Albert M. Chesley, price, \$2.25; also *Neighborhood Entertainments*, by Renee Stern, price, \$2.35.

Please bear in mind that it will not be wise to attempt to interest the same people in all of these activities. This would be a fatal blunder. Permit the people themselves, as far as possible, to decide which of the above courses they will take up. Find out how many people would like to engage in dramatics—organize them. Let this be true of each of the other expressions.

We advise that the class work be not discontinued in local meetings. It may be well to make provision, however, so that those who may be engaged in the activities mentioned

Songs by President F. M. Smith

Many of the Saints will remember the songs, "Onward to Zion," and "Come sweet Comforter," which were sung at the recent General Conference.

The words of these songs were written during the conference by President F. M. Smith and are very inspiring. The music as arranged by Helen Silsbee Smith is from sweet melodies and suitable for choir or congregational use. Because of the many requests for copies of these songs a small number of copies have been printed and can be had at

25 Cents a Copy

This music was arranged from records by J. Ehrlich and Foster. Please send orders to Helen Silsbee Smith, 3943 Garfield Avenue, Kansas City, Missouri.

above have their class study conform to the particular expression in which they are interested.

It is not obligatory that the Book of Mormon be the only study. We learn that in some places there is a mistaken idea that the Religio was organized to study the Book of Mormon. This is incorrect. In some quarters there is an insistent determination to confine the study work of the Religio to the Book of Mormon and to ignore any and all of the different expressions, activities, and studies suggested. This we feel to be a very tactical blunder.

Let it be distinctly understood that it is not the purpose of this department, in any way, to discourage the study of the Book of Mormon or to force any other study or work on the local group. We believe in rightful democracy. We do not object to an intensive study of the Book of Mormon. In fact we encourage it. But we do not need the Religio organization to study the Book of Mormon. Book of Mormon classes may be formed and operate in Sunday school, on Sunday or on week days or nights, any time, and anywhere.

The general church has said that the primary work of the Religio shall be recreational and social. Would it not be far better to allow those who desire to confine their activities to a study of the Book of Mormon to do so and permit all others to follow their inclination as well? Nothing will be gained by trying to compel all to conform to the views of the few. Let the greatest tolerance obtain. The department exists to encourage, to help, to foster all wholesome expression.

The clubs, groups, and classes may have their separate organizations and may meet on separate nights from the regular meeting of the local Religio or they may hold their class study on the same evening and unite in either case in the general group expression. We hope at no distant day to see the interest along these lines develop until we can have contests, and even tournaments where selected representatives from the different local organizations may enter competition.

The general tendency now is to merge the business of the local church and also of the district dispensing with the different departmental business meetings. This is not arbitrary but we so recommend. There will be no restriction as to membership in this department. The business will be conducted by the church membership. Our classes and expressional work will be open to all those who will cooperate with us.

In order to be successful as a representative of the department it will be quite necessary for local and district superintendents to familiarize themselves with the scope and character of the work. Become an authority on church dramatics, athletics, physical culture, recreation, and organized play. These are interesting and illuminating subjects. They are things with which the church should concern itself. It is for you our superintendents to become leaders among the young people and not only be the means of supplying them with wholesome expression, but also to win them to an appreciation of the spiritual values for which the church stands.

The Herald Office informs us that there are only a limited number of copies of "What Can We Do at Our Religio?" on hand. Better order one or more copies at once. The price is twenty-five cents.

Please send us names of any book or books or periodicals relating to any of the subjects mentioned so that we can add same to our bibliography. In this way we will be able to secure a valuable collection of helpful material. Do not hesitate to write the department at any time for information or suggestions in regard to your work.

Write us a personal letter. Tell us what experience you have had in recreation and expression. Indicate your purpose for the future. We propose to make this department indispensable to the church. May we have your cooperation?

Superintendents will please present this letter to your locals.

Very sincerely yours,

T. W. WILLIAMS,

General Superintendent, Department of
Recreation and Expression.

General Address: INDEPENDENCE, MISSOURI.

December 18, 1922.

Appointments

The following appointments have been made by the Joint Council of Presidency, Twelve, and Bishopric:

- James E. Bishop, Youngstown-Sharon District, local.
- R. E. Burgess, Holden Stake, Lexington objective, local.
- C. I. Carpenter, Northwestern Kansas District, local.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager. Published by Herald Publishing House, Independence, Missouri.

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

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Mrs. Dora Glines, Central and Western States, unordained missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, December 15, 1922.

Appointment of District Presidents

Elder Otto Kueffer has resigned as president of the Northwestern Kansas District and Elder C. I. Carpenter has been appointed to succeed him, subject to the action of the next district conference.

December 12, 1922.

Notice is hereby given of the appointment of Elder L. O. Pearson as president of the London District to succeed Elder J. H. Yager, resigned.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, December 15, 1922.

Warning Against an Impostor

One Reverend W. J. Baker, advertising as actor evangelist, has been in certain districts representing himself to be a member of the church and soliciting assistance from the Saints. He is not entitled to assistance on this claim.

BENJAMIN R. MCGUIRE.

Important Institute in Southwestern Kansas

To the Saints of Southwestern Kansas: Your attention is again called to the institute at Wichita, December 30 to January 1. Superintendent A. Max Carmichael of the Sunday School Department will be with us. Apostles Roy S. Budd and F. Henry Edwards will be present to organize this territory into a district, providing in their judgment that present conditions would justify such action. All the Saints of this territory are urged to be present. Thomas S. Williams.

Requests for Prayers

Prayers are requested for Mrs. William H. Carter, of Maquoketa, Iowa.

A. H. Warren writes that Mrs. D. E. Ellis, of Fairfield, Illinois, desires the prayers of the Saints that her suffering may not be so severe in her present affliction.

Our Departed Ones

GERBER.—Eva Gerber was born in Germany in 1842. At the age of eight years she came to America. She was a pioneer of Wyandotte County, Kansas, living there since 1864. Baptized fifty years ago. Died December 6, 1922. Leaves four sons, three daughters, twenty-two grandchildren, and twenty-two great-grandchildren. Funeral services from the Chelsea Park church in Kansas City, Kansas. Sermon by J. A. Tanner. Interment in Woodlawn Cemetery.

Interesting Items About the Periodicals

"GREENBRIER'S LOST TREASURE BOX"

A new serial by Estella Wight will appear in the first number of "Stepping Stones" in January. Sister Wight is editor of "Stepping Stones," and is the author of the popular books, *In the Shelter of the Little Brown Cottage* and the sequel, *A Vineyard Story*. These books appeared first as stories in "Stepping Stones" and "Autumn Leaves," respectively, and have a year-round sale similar to some of the standard books of the church.

The principal character is Faith, a little fair-haired girl of fourteen, whose home is found in one of the Middle Western States, and whose childhood has been a very happy one. Her first real understanding of the sorrows and distress that come into the lives of some, comes during the summer of 1917 when the young men of the United States were called to take up arms in the great World War. In the invasion of war's grim hand, grasping for the brothers and fathers of her very own little circle of Sunday school and Religio friends, she realizes for the first time something of its awfulness.

As a thread running through the entire story is her desire to cling closely to her religious training and to the faith she knows to be true.

There is a touch of romance; there is war, mystery, adventure, pride. Prejudice against the latter-day work is a real factor in the story.

The story will run for several months. Keep in touch with "Stepping Stones." Buy it for your family if they do not get it in Sunday school. Single copies \$0.65 a year.

A COURSE IN PUBLIC SPEAKING

One of the best features of the many good ones "Autumn Leaves" has carried will be a course in public speaking beginning in the January number of "Autumn Leaves." This is by Elder T. W. Williams, who has read and studied many books on the subject and who has culled from them and his successful experience as an orator of much power that which will inspire many people with a desire to qualify in this most commendable skill.

There is sufficient in one installment (especially if one will purchase one or more of the textbooks suggested) to supply a class with material for a month. It is especially a fine course for classes in Religio and is to be recommended for that purpose in addition to its value for private study.

"Autumn Leaves" costs only \$1.75 a year and contains many valuable features in addition to the course mentioned above.

SERIES ON RESTORATION OF THE GOSPEL

In the issue of December 21 there begins a valuable series of articles in "Zion's Ensign" on the restoration of the gospel, by Elder E. E. Long. Saints and nonmembers alike will appreciate these articles, together with the weekly array of interesting material the "Ensign" presents.

The price is a dollar a year—seventy-five cents to nonmembers.

"AUTOBIOGRAPHY OF JOHN J. CORNISH"

Thousands of Saints have wanted to secure in written form the account of the many thrilling incidents in gospel work as related by Elder J. J. Cornish. Such an opportunity is now offered in the current issues of the "Journal of History," which contain liberal installments of the "Autobiography of Elder J. J. Cornish."

It is generally known that when Elder Cornish began preaching he could not read his own texts, but he has since then made such excellent use of his opportunities that in this lengthy manuscript written in his own handwriting, surprisingly few changes are required before publication.

The "Journal of History" is a quarterly publication of 128 pages for only \$1.50 a year and has in addition many other valuable historical articles. It is edited by Church Historian Walter W. Smith.

"THE PRIESTHOOD JOURNAL"

The members of the priesthood throughout the church will profit by regular perusal and study of the articles appearing in "The Priesthood Journal." For the past year it has carried the lectures of Walter W. Smith and Elbert A. Smith, delivered to joint meetings of the priesthood in Zion, on teaching ideals and methods. In addition there have been various important items by the editors, President F. M. Smith and Bishop B. R. McGuire. It is a monthly the size of the Angel Message Tracts, sixteen pages to an issue, and costs 40 cents a year.

Many persons availed themselves of the opportunity to let us send gift announcements where subscriptions to the church periodicals were sent to friends. It is an eminently appropriate way to show one's good judgment and we predict that the number will be doubled next year. There is still time to send these cards—if you hurry and they don't have to go too far before Christmas. If the time does not matter, send them in anyway.

Herald Publishing House, Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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Number 52

EDITORIAL

Go Ye Into All the World

How many are ready? How many will go?

Men of to-day are appreciating the need of consecration. Thus we note in a recent issue of the *Christian Century* a statement of the conversion of Sherwood Eddy. He has given his life and fortune to missionary effort in India, China, and during the war, in the west.

Frank L. Brown promised his heavenly Father that as soon as he had \$40,000 he would give all of his time to Sunday school work and he was soon doing so.

A. A. Hyde, who makes Mentholatum, seven years ago had a net personal income of \$100,000 a year, of which \$90,000 was given to the work of the Lord as he understood it, while he lived simply on the \$10,000.

Colgate gave first a tenth, then a fifth, then a half, and finally all of his income. Other business men are named who have in like manner arranged their affairs so as to give either their income or the major portion of their time and energy for social service in connection with the church and its departments.

Finally John R. Ewers concludes with the statement: "I never have been able to find that verse of scripture that says if you cannot go, send. The harvest is ripe, the laborers are few; pray the Lord that he send forth laborers. You know who he will call first? *You*. Pray, but pack your trunk while you pray. All will not be sent to China, all will not be sent to Africa, but more will be sent to both places. Some will stay in America; many will stay in their old home town; but all must go and teach. Christ called for a consecrated people. God has done much through plain men who are consecrated, who have laid themselves upon the altar, such men as Moody, who says 'I am not much, but God can have all there is of me.'"

We have summarized the above to show something of the missionary appeal being made to other churches, that we have the very gospel of the kingdom; we teach that we have the very voice of God to-day.

There is work to be done at home as well as abroad. There is justifiably work for the support of those who go abroad and give their whole time. We recognize the necessity for a direct call from God through the properly constituted authorities, yet we are also told that all are called according to the gifts and calling of God unto them (Doctrine and Covenants 119: 8), and that if we have desires to serve God we are called to the work, "for the field is white all ready to harvest" (Doctrine and Covenants 4: 6.)

Last week there was a call from the President of the church for preparation. How many are willing to make ready? How many will go?

The call is to all; when will the church hear the rousing voice of the Spirit and go forth in the power of Jesus?

The Richest of People

The definiteness of our beliefs makes us rich in spiritual blessings.

How many times have we read this passage in the Book of Doctrine and Covenants:

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.—Doctrine and Covenants 38: 6.

Verily, verily I say unto you, Ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now; nevertheless be of good cheer, for I will lead you along; the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundredfold, yea, more; wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the Firstborn, and he will take you up in the cloud, and appoint every man his portion.—Doctrine and Covenants 77: 4.

In the above there is promise of riches of earth but especially the riches of eternity. It is easy for us to understand material wealth, but how many have felt they were deprived of something when they read, "He who hath eternal life is rich." The opportunity of holding things now may not be

greatly intensified over what it has been in past ages, but the strong emphasis everywhere on a social religion or an economic solution here, has tended towards a disregard of the factors, concerned with a future life. To some it seems like putting it off for a long time.

Occasional comment has been made as to the value of the temporal gifts that our heavenly Father has given us in these bodies of ours: sight, hearing, taste, and smell, as well as the living touch to feel that which goes on around us. A millionaire with indigestion feels that he would give all his wealth for a good beefsteak and the ability to digest it.

One who is afflicted or lacks one of these faculties indeed suffers from a terrible handicap, not only in fact, but more so in the mind of his associates. Psychologists and physiologists quite tend to discuss such individuals as though they were mentally deficient, because they are blind or deaf or dumb. But that does not always follow.

But one who lacks the ability to see, hear, or speak, or walk, would feel that he would give all that he possesses to possess that one faculty, while retaining those he already has.

Yet great are these physical blessings, and the privilege of holding material wealth, in the opportunity it offers for doing good for others, these forms of riches are after all less than the assurance that Jesus is the Christ, the Son of the living God, that right and justice will eventually triumph, that righteousness shall reign upon the earth, and that we and our loved ones shall be permitted to be there and enjoy the peace that eternity has to offer.

This is rather emphasized in the book, *The Young Man and the World*, by ex-Senator Beveridge of Indiana in his chapter on the young man and the pulpit. He said that a certain person, having a good opportunity to question ministers of various churches one summer proposed to each one he met three questions, preceding the questions with the announcement that one of the greatest transportation men in the United States had said that he would rather have a knowledge that he would live again, and that his soul is immortal, than to have the greatest honor that could be given to him in all the world. These questions were:

(1) Answer yes or no, Do you believe in God the Father, God a person, God a definite tangible intelligence, not a collection of laws floating like a fog through the universe? Do not argue, do not explain, but is your mind in a condition where you can answer yes or no?

Yet not one of these ministers gave an unqualified yes. Each wanted to explain that the deity might be a definite intelligence or might not, that the latest thought was much confused.

The second question was, Do you believe that Christ was the son of the living God sent to save the world? I am not asking whether you believe he was inspired in the sense that the great moral teachers are inspired, but do you believe that Christ was God's very Son? Again not a single answer was an unequivocal yes. The sum of most of the answers was that Christ was the most perfect man the world had seen, but that is short of being the Son of God. They knew not Jesus the Christ.

The third question, Do you believe that when you die you will live again in a conscious intelligence, knowing who you are and who other people are? Again there was not a single unconditional affirmative. Yet these men were supposed to be ministers.

How great, then, and how valuable is that assurance in the souls of the people of God that if a man die he *shall live again*, that *God lives*, and all is well, that *Jesus is the very Christ*, the *Son of the living God* and that in him, through him, and by him salvation is offered to all mankind.

Truly he who hath eternal life is rich, implying as that does to know God and Jesus Christ whom he has sent, and to receive life everlasting. (John 17: 1-5.)

To such the riches of earth are added with safety, for in his hands such riches mean blessings to mankind.

S. A. B.

Is This Your Church?

In the Letter Department of the *HERALD* two weeks ago there appears a letter from D. J. Krahl, president of the Holden Stake, under the above title.

That letter presents one of the serious problems not only of the city church, but of a large church where there are so many members that few are acquainted with all, and the result is that the members are much slower to shake hands—but not because of a lack of interest or of good will.

In Independence this is largely met by the group prayer meetings where the stranger is at once known and properly presented. When there are more than a thousand people in attendance a total stranger can be quite easily overlooked.

Also for the sake of the visitor it may be well to suggest that things are not always as they seem. We remember well during the World's Fair in Saint Louis going up to speak to a sister and being met with, "Well, I am glad that somebody will speak to me. I wondered how long I would have to wait." We replied, "I suppose that you think that the other people here this morning are members of the branch and that you are the only stranger, or one of a very few." She replied, "Of course!"

On the contrary, the facts were that I had been a member of this branch for some fifteen years, and

more than half of the people who were there that morning had never before attended one of our services there. Added to that there were so many visitors to the World's Fair that many of our members, and especially the housekeepers of the families had to hurry home as soon as the service was over to prepare the noonday meal. As a result there were just a few of us left to greet all of the visitors, and we had been doing so just as rapidly as we could since the close of the service.

Would it not be well, when a young person or one older in years knows that he or she is going to be in a large city or in a large branch for a time, that he or she write ahead or at least make himself or herself known to the officers of the branch? Our experience is that most of the officers are more than ready to cooperate and see that everyone is looked after, if they have the opportunity.

The New Book of Rules

The new book now used as authority by the church. It was the standard at General Conference.

The membership of the church in general, and the ministry in particular, will be glad to learn that the revision of the Book of Rules ordered by the conference some years ago and carefully prepared by a specially selected committee is now published and on sale at the Herald Office for seventy-five cents. The title of the work is Rules of Order for Deliberative Assemblies.

The new work contains 162 pages, besides a copious general index of 10 pages, and is much more complete than any work of its size hitherto issued. It possesses several new features that will commend it to all who require a work on parliamentary law. One of these is a prefatory index of motions, containing all motions in alphabetic order, so that any of them may be instantly found. There is also a digressive table of motions, also in alphabetic order, containing the abbreviated rules governing each motion. In addition to this an explanatory table of words and terms used in parliamentary practice is provided, so that quick reference may be had to any term the meaning of which might not be perfectly clear to one not accustomed to parliamentary terms.

In order that the new work may be most easily consulted, the entire book is divided into 341 paragraphs, which are numbered consecutively. Instead of referring to a page when citing some point of order, the exact paragraph containing the desired matter is cited in the indexes mentioned. Another valuable feature added to the new work consists of a cross reference system, so that each paragraph contains citations to other paragraphs which deal with

the same subject in any way, if found under another division of the work, as is sometimes necessary. The book deals with more than a score of parliamentary topics not found in the old book of rules.

Mistaken Identity

Heber J. Grant is not the president of the Reorganized Church of Jesus Christ of Latter Day Saints.

We have received two copies of the *War Cry* for December 2, 1922, published in San Francisco, California, for the western territory of the Salvation Army in the United States. The first page of this paper contains some six or seven illustrations in connection with Salt Lake City, Utah, including the Commissioner and officers of the Utah and Idaho Division of the Salvation Army, the Governor of Utah, Main Street in Salt Lake City, the Brigham Young Monument, and the Tabernacle.

In addition to the above it includes a picture of Heber J. Grant, president of the church in Utah, and under it the following words: "President Herbert Grant, Reorganized Church of Jesus Christ of Latter Day Saints."

There seems some excuse for confusion when Joseph Smith was the head of the Reorganization and Joseph Fielding Smith was the president of the Utah faction. But it seems that there is but little reason why two men should be confused as different as are Frederick M. Smith, the president of the Reorganized Church of Jesus Christ of Latter Day Saints, and Heber J. Grant, the president of the Utah faction. The names of the two men are radically different; their age is different; their personal appearance is very different. We can but protest against this serious inaccuracy and misrepresentation.

Incidentally it happens that Mr. Grant's name is not correctly spelled, but that is a minor inaccuracy compared to the confusion of the two organizations.

As one reads the synoptists, there cannot be much doubt that Jesus, in his few months of public appearance, proclaimed some kind of a social gospel. It is true that he was primarily concerned with individuals rather than organizations, but equally true that he selected and trained these individuals as a sort of charter members for a society soon to be. It is true that it was thus the spiritual redemption of men and women, not the improvement of existing institutions, for which he labored. But that was because he regarded those present institutions as essentially hopeless and about to perish, not because he did not have the vision of a better and perfected state.—Professor Fitch.

ORIGINAL ARTICLES

The Value of an Idea

By Benjamin R. McGuire, Presiding Bishop

If you have an idea worth while, capitalize it.

Most of us are like the needle on a phonograph, we run in grooves. We do things in the same old way that father and grandfather did them. We have never starved to death by following a groove and therefore feel satisfied to jog along year in and year out. If perchance some ambition jostles us in the highway we immediately administer the anæsthetic to him, "I'm a victim of circumstances, a creature of environment." It never occurs to us, as Shailer Matthew says, that the "tree lives in the soil and the soil lives in the tree." We must live in some environment and as masters of our own destiny that environment can be shaped and reflected through us.

An idea that does not find its expression in concrete form dies. It is the man who capitalizes his ideas that does something different from other men, that becomes an outstanding national figure. Mr. ——— who organized the Blank Chain stores is an example. Recognizing that the world was full of customers he decided that he would place his retail stores at points where customers were found most. To determine this he would place watchers at different points to count the number of people who passed daily. Having opened a store he then instructed his clerks to make it just as easy as possible for a customer to trade in the store. "If you," said he, "are at the other end of the counter when a customer enters, immediately approach him. If you know his favorite brand of goods, don't wait for him to ask for it, but quickly hand out the article."

You see he was doing things just a little different and somehow the public liked it and to-day he has over one hundred stores. He capitalized his idea.

We have been urging the Saints everywhere to make January inventory month. We recognize that the church can only prosper financially in proportion to the prosperity of its members. We become vitally interested, therefore, in your success, for you are the church.

The greatest undeveloped resource of the world to-day, says Roger Babson, is the human soul.

The unlimited field in which to develop new ideas will be recognized when one knows that all the railroads, industries and buildings employing more than twenty men or costing more than \$5,000, have been developed by two per cent of the population. The inventions of the future will be as great or greater than those of the past. The new methods or plans

of merchandising which make men outstanding figures of the age will develop to-morrow as they did yesterday.

Thirty per cent of the captains of industry have not been born in the cradle of wealth and ease, but in homes where frugality and industry were in evidence. This thirty per cent came from the homes of preachers and farmers, where vision, faith, hard work, and determination found daily demonstration.

Within a hundred miles of the Heart of America, as Kansas City calls herself, is the great country of the Ozarks, where land can be purchased for from \$5 to \$20 per acre, rough, stony, and undesirable in most places for agricultural purposes, poverty and undevelopment abounding; yet there gushes out of those hills springs which form rivers, awaiting only the man with an idea who by building great dams will harness this power, convert it into electricity and supply such growing centers of population as Kansas City, Saint Louis, Springfield, Joplin, etc., at a figure much below the present prices. Is there not at your very door like opportunities calling for your consideration?

When you have an idea that is worth while, capitalize it. Hang on like a bulldog. The hardest steel will eventually crystallize and break by constant vibration.

Do as a certain merchant prince did who in the development of his retail business reached a point where he had to go into the manufacturing business in order to insure a constant supply of the goods he sold. This required greatly increased capital. The logical man for him to hook up with was a millionaire, Mr. X, but every time he tried to secure an interview with Mr. X he was headed off by an army of secretaries. Mr. X was a manufacturer of the products the merchant prince was selling and on one of the packages put out by Mr. X was the picture of a naval officer. Merchant Prince had an idea which he capitalized. He hired twenty of the finest looking young men that he could find and dressed them in uniforms identical with the picture on packages put out by Mr. X. They were then stationed at every conceivable place that Mr. X was liable to be, in the hotel lobby, on the elevator, strolling up and down the corridors, at the club, on the streets, at the entrance to his office. They never spoke to Mr. X. or paid any attention to him. Their business was only to be seen. Finally the curiosity of Mr. X was aroused and he asked one of these naval officers for whom he was working. Having learned, Mr. X. immediately sent for Merchant Prince. Needless to say, Merchant Prince accomplished his purpose. What did he do? Capitalized his idea. What was it worth to him? Hundreds of thousands of dollars. The barriers of wealth, the barrage of secretaries

had no terror to him. He had an idea that was worth while, and he knew there was some way to "put it across."

The world is made up of just plain, everyday, ordinary folk. You are one of them and your opportunity to be a business success is just as great as Ford's, Rockefeller's, Wrigley's or a thousand others. They capitalized their ideas, they had a vision, had faith in their idea and in their ability to make it win, but even with these failure would have been written on their history had they not been *willing to work*.

Capitalize your ideas.

INDEPENDENCE, MISSOURI, Box 256.

Restatement of What's Wrong With Us?

By Edward Rannie

A missionary who seeks causes for existing conditions.

In the HERALD of September 20, 1922, page 885, occurs the following language: "In the city of Zion which God wants to be a holy city, a man of the world builds a factory that gives employment to a number of people, and some of our people, the children of light, build a pleasure resort near by to get the money of the titheless, pleasure-mad Saints. Perhaps that is what the Lord had in mind when he said the Gentiles would help build up Zion."

On my return from my mission field I met one of the brethren whose integrity as a man cannot be called in question, as a citizen among the best, and as a church member his loyalty to the cause we all love and try to move forward cannot be doubted, remarked to me that he and others thought I was a little too harsh and caustic in making the above statement. For fear that others and especially those personally concerned may have misunderstood me, I will try to make the thoughts in my mind plainer. I disavow any intention of making a personal thrust, insinuation, or innuendo of any sort toward those immediately connected with the business. I know of their friendship and many acts of kindness toward the missionaries and their families, and under the law of Jesus Christ I cannot strike an enemy, and to do so to those who have been my friends would be the basest kind of ingratitude, something that I am unable to think of, and could only do so when I had lost my reason.

I was trying to tell of things connected with our work and some of the hindering causes that prevent its onward march and was not thinking of men. I was trying to bring conditions before the mind of the reader and not individuals. They come and go in the great drama of life but conditions that make for good or evil are with us always.

There is a great and marvelous work to be accomplished before the Lord shall come and reign

with his people. Two of them I will name: Zion is to be established and the gospel is to be preached in all the world for a witness to all nations. (See Doctrine and Covenants 49: 5; 87: 3, 4.) There has been so little done toward the accomplishment of either that it is not worth mentioning.

David said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalms 50: 5.) Surely he did not mean that we were to sacrifice the things that our Lord wanted us to do, but rather the things of the world. He must have meant the things of the world that do not contribute to the accomplishment of his great work. The Lord must have had that in mind when he said to the church in 1913, "The church is instructed both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work." (Doctrine and Covenants 130: 7.)

The Bishop's report for the fiscal year closing June 30, 1922, shows that the average allowance per family, not including the First Presidency, Twelve, and Bishopric, was \$582, and it is a well-known fact that many of our young people in Zion and elsewhere who are not married have an income of more than double that amount. The Bishop's report does not show that they have paid any tithing, and many of our married people who have three times the income of the missionary's family allowance do not pay any tithing or even have a home of their own.

What is being done with the money of the class of people referred to? Most of it is spent in pleasure that does not enrich the soul. Paul said that one of the things that would make perilous times in the last days would be that men would be "lovers of pleasures more than lovers of God." (2 Timothy 3: 4.) The missionary force has been reduced to about 110 men. About 70 were laid off in the present year, something that has not happened before in the history of the Reorganization. We passed through the panics of 1873 and 1893, each of which lasted about four years, and it was not found necessary to make such a wholesale cutting down of the missionary force. It has mainly been brought about by the wasting of the money of our people and most of it for pleasure. Under our present conditions our people could furnish the bishop with \$500,000 annually and no one would want for the necessities of life. When business was good \$1,000,000 could be paid and none go without home comforts. The men of the world know the path of success is not found in the world of pleasure. Such men as Edison, Mar-

coni, DeForest, and noted men in the business world like Carnegie, Marshall Field, Stewart, Deere, and many in the professional world did not make pleasure the chief aim in life, but just incidental. When Miss Jane Addams graduated from college she did not go into the world of pleasure although she had plenty of money to do so, but went among the poor and lowly of Chicago and made her life one of service.

The Lord has told his people that if we do not make good use of our material wealth he cannot give to us the greater blessings which are spiritual. (See Doctrine and Covenants 77:3 and Luke 16:11.) We are now nearly ninety years behind in the work the Lord gave us to do, and only as recently as 1909 the Lord told us to establish colonies and industrial institutions and this was not to be done by the money belonging to the church but by the members under the direction of the Bishop and other general officers of the church. (Doctrine and Covenants 128:6.) We have not yet done anything to be obedient to the command. As a means of accomplishing our work the Lord said we should "carry into active exercise the principle of sacrifice and repression of unnecessary wants. . . . And the Spirit counseleth the church in this regard." (Doctrine and Covenants 130:7.) Some of our people are paying heed to the counsel of the Lord and from the people of small incomes is coming much of our tithing.

Reasonable and liberal-minded people believe that young and old should have pleasure and recreation, but as Paul said "temperate in all things," the great sin is when that is made the chief aim of life, and all people who spend their time in that way will be a failure in the commercial, industrial, and professional world, and as "workers together with God" they will have been "weighed in the balance and found wanting."

The people of Nephi attained such a standard of righteousness that they were the happiest people in all the world and it was because they were obedient to the teachings of Jesus, and we have so far failed in our work because we are continually disobedient to the words of our Lord. We cannot live like the world and accomplish the work that has been intrusted to us, except in so far as they may do the things that God asks us to do, and when such is done they get the blessing that our Lord wants us to have.

The Lord has told us that his people will be gathered into Zion from all the world and our people look to Zion, and especially the city which is the capital, for the practical carrying out of the ideals of Jesus Christ. Many come to visit and some to make it their home and go away disappointed because it is no better than elsewhere in the smaller branches, the main difference being larger numbers

and better opportunities but not any more righteousness.

During the late World War the people were called on to make sacrifices so that the war could be won and the hungry of Europe fed. In doing so they were not deprived of any of the comforts of life and were happy. What a great impetus it would give to the work if the city of Zion could be pointed out as an ideal place to live and that the people were the leaders in everything that would win people to the cause of Jesus Christ, and the people of the world would come from near and far to see a practical demonstration of the social ideals of our Lord.

If in my previous article because of a poor use of our language it appeared that I was criticizing men I regret it very much. I was trying to point out the facts that were holding back our work, and as an evidence that many understood it that way, by letter and by verbal statement during the General Conference at least twenty-five people, some of whom I had never met before, expressed words of appreciation because I had set forth the true condition of things. The most important thing about the whole matter is, did I tell the truth about conditions? If not, then we should all forget it, if true then we should all work together to make Zion and the whole church the best place in the world for people to get into.

Baby Welfare

The census office in connection with the Department of Child Welfare has recently issued the report for 1921 which shows the birth rate in the registration area to have been 24.3. The death rate was 11.7. This shows a net gain of 1.26 per cent annually.

The infant mortality shows a decided gain since the national average is now 76 per thousand with such States as Oregon, Washington, Nebraska, and Minnesota ranking low, between 50 and 60 per cent. At the other end of the line are to be noted Delaware, South Carolina, Maryland, and Rhode Island, between 90 and 100 per thousand. But even these States have the honor of being in the registered area and therefore outrank in merit the States below that level.

There are ten cities in the United States where the death rate was between 30 and 40, to which must be added Hartford, Connecticut, and Hoquian, Washington, only 29. There are fifteen others with less than 50, a total of 27 towns and small cities with this low average.

On the other hand, some show as high as 190 and even 251 per thousand deaths. Such a percentage is rather a reflection on our administration of health laws.

P A S T O R A L

Shall Our Local Adopt Another Form of Organization?

By A. Max Carmichael

"Progress does not necessarily come in adopting different forms of organization."

This seems to be the prevailing question in many departmental locals. The feeling is quite prevalent that a change in organization is indicative of progress. Let us not be deceived. Progress does not necessarily come in adopting different forms of organization. Changes in constitutional government come long after the spirit exists, practically effecting that same change in operation to which the form itself consents to. In other words, in most instances the legal change is made long after the actual change is made.

The first question, then, to ask during consideration of a change of form of organization is, Have we for some time in our local church and local departments been practicing the spirit of cooperation to which this proposed form for adoption gives consent? In other words, the spirit of cooperation which the proposed form of organization for adoption requires may be and should be existing long before the new form of organization is actually adopted.

Shall locals who are now operating under form one change to form two? Not until the constituents of that local department are quite well persuaded that some one person should be set apart to hunt out with much prayer and thought the best person to act as the superintendent of that local. They might for two successive business meetings ask the district superintendent to make a nomination, before they finally ask the district superintendent always to make the nomination for the local superintendent.

There is no doubt that as soon as they ask the district superintendent to make such nomination, he will immediately advise with the local church presidency as to who would make the best superintendent. Also for several successive business meetings the local department might give the superintendent-elect a chance to nominate candidates for the remaining elective officers. We feel that in most cases after experimenting with this mode of election the departmental constituency will feel quite willing to make it a permanent thing, and hence form two will be effected.

When shall form three be adopted? Only after form two has been used for some time and the district superintendent has been able to rely upon the advice of the local church presidency in making the

best nominations for the superintendent of the local department. After the local church presidency has been taking a supervisory attitude and supervisory responsibility toward the local department for some time with success, the local department may well vote to adopt form three, and the district superintendent may well consent to such an adoption.

When shall a local adopt form four? This is indeed a bigger change and should be adopted with more precaution than any of the changes so far discussed. Not only should the local church presidency have assumed a proper responsibility for the local departmental work with success for some time, but further we should want the adult constituency of that church to be thoroughly converted to the need of the local departmental work and be thoroughly in sympathy with it. Further, the adult constituency should have an adequate appreciation of the relative rights and demands of the local departmental work upon the time, energy, talent, and money of the local church constituency. There is no doubt that this adult constituency should be willing to set aside the best talent in the church for the superintendency of the locals, before the locals should think of adopting form four. We would discourage locals as a general thing jumping from form one to form four. It will hinder in the long run the Sunday school work.

We have in another article discussed the prerequisites to a successful adoption of form five. (SAINTS' HERALD for December 20, 1922.)

Let us repeat again that progress does not come in adopting new forms of organization, but first, in securing better teachers, and second, in securing a spirit of cooperation between the workers of the various departments and within the same department.

The Near East Relief continues to warn us of the serious situation in Asia Minor. The rainy season is upon them and few have adequate shelter, blankets, or clothing. Those who were quite well to do before the recent sack of Smyrna have some of them lost as much as half a million dollars and are as penniless and hopeless as any of their neighbors. They need blankets and food in order to get on their feet and start. Arrangements have been made so that relief funds can be cabled without expense to the fund. Many sick are lying on wet ground without adequate covering.

The World League Against Alcoholism met in Toronto, Canada, November 24 to 29. Delegates were present from twenty-one different countries including Great Britain, France, and Scandinavia.

LETTERS AND NEWS

J. F. Curtis Answers John T. Bridwell

A review of the proposition of debate held June 19, 1922, and of an article by Elder Bridwell.

My attention has been called to an article published in the *Christian Standard* of August 12, 1922, headed, "A debate with Latter Day Saints." This debate was held at Dailey, Michigan, beginning June 19. Sixteen nights were devoted to the four propositions considered.

Propositions

1. Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the New Testament church in faith, organization, doctrine, ordinances, and worship.

2. Resolved, that the Disciples of Christ, otherwise known as the Christian Church, or Church of Christ, are identical with the New Testament church in faith, organization, doctrine, ordinances, and worship.

3. Resolved, that the Book of Mormon is of divine origin and entitled to the respect and belief of all Christians.

4. Resolved, that the Bible is the complete and final word of God to man and contains the only authoritative rule of faith and practice for the government of all Christians.

I affirmed propositions one and three. Elder John T. Bridwell, pastor of the Christian Church at Coldwater, Michigan, affirmed propositions two and four. This article in the *Christian Standard* is not signed. Evidently Mr. Bridwell either wrote it or had some one write it for him at his dictation. The earmarks are Bridwell's.

In his effort to answer my affirmative argument on the first proposition Mr. Bridwell assumed the following thirteen rules as a premise on which to base his arguments:

Rule 1. The New Testament is the sole standard by which the New Testament church may be known, and, for this reason, it is the sole authority by which conformity with that institution may be established.

Rule 2. Any church claiming identity with the New Testament church must use the New Testament as its sole rule of faith and practice.

Rule 3. It must bear those names and only those names which are authorized by the New Testament usage.

Rule 4. It must be built on the same foundation, the rock, Christ Jesus.

Rule 5. Its sole object of faith, otherwise popularly called its creed, must be Christ.

Rule 6. Its only recognized head, both in heaven and on earth, must be Christ.

Rule 7. It must recognize no other general, or overhead ecclesiastical organization than the one existing in the apostolic age and described in the New Testament.

Rule 8. It will, therefore, acknowledge only those apostles who were made ambassadors by his personal selection, and upon whom alone he conferred the authority to bind and loose in the kingdom of heaven.

Rule 9. It must proclaim the identical message that was proclaimed by apostles and apostolic men.

Rule 10. It must observe the same ordinances, in the same manner, and for the same purpose.

Rule 11. It must inculcate the same manner of holy living and foster it by the same agencies and the same means.

Rule 12. It should pattern its local congregations after the models set forth in the New Testament.

Rule 13. It must offer the same hope of salvation and promulgate the same precious promises.

Let us examine these rules:

Rule 1. We object to this rule because it sets to one side the Old Testament which gives an account of the church under Moses. Speaking of the condition of the Israelites in the wilderness, Paul says: "For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4: 2.)"

Rule 2 is faulty on the same ground as Rule 1. Again, if, (as he claims) the New Testament church must use the New Testament as its sole rule of faith and practice, why do Campbell's disciples have and use in addition to the Bible, *The Christian System*, by Alexander Campbell; *The Christian Minister's Manual*, by Green; and a *Church Discipline*, by Hayden; and *The Christian Worker*, by Foy? Why have these books in addition to the Bible if the Bible is all-sufficient? We would also like an answer to the following question:

Why was it necessary for Thomas Campbell to write the "Declaration and address" which he submitted to his followers, and why did they adopt it, if the Bible is all-sufficient?

Rule 3. This has to do with the officers named in the New Testament church. I showed that Campbell's church was out of harmony with this rule, for while the New Testament church had live apostles, prophets, high priests, and the seventy, all these were lacking in Campbell's church.

Rule 4. While I have no objection to this rule, it hits hard against Campbell's church which was started by Thomas and Alexander Campbell and differs in organization, faith, doctrine, and practice from the New Testament church.

Rule 5. We object to this rule because Christ is not the "creed" of the church. His teachings might be referred to as the creed of the church and to this we would not object. But Christ is not the sole object of faith, for while we have faith in Christ we also have faith in God, the Father of Christ, and the Holy Spirit.

Rule 6. We do not object to the fact that Christ is the head of the church, but we affirm that he is, and we insist that he should be so recognized. What we do object to is that Campbell's church claims to recognize Christ as its head, yet they set up an institution which later they called a church without any sanction or approval from Christ, differing widely from the New Testament church. That Alexander Campbell, not Christ, because the recognized head of this "new religious movement" in 1827 is shown by the following:

"Alexander Campbell soon became chiefly and prominently known as the recognized head of a new religious movement, the purpose of which was to restore primitive Christianity in all its simplicity and beauty."—*Life of Campbell*, page 25.

"Doctor Campbell is among the eminent citizens of the United States, . . . the Head and Founder of one of the most important and respectable religious communities."—Professor Richardson, vol. 2, p. 548.

That Christ was ignored by Thomas Campbell so that neither a message or messenger from Christ was wanted by him or his followers, we read:

"We want no new message from the skies, no ambassadors from Christ. In short there is no need to have men among us professing to be called and sent by God."—*Christian Baptist*, p. 21.

In the New Testament church men were called and sent by Christ, but in the above statement by Thomas Campbell he says that "there is no need to have men among us professing to be called and sent of God."

Rules 7 and 8. We will consider these two together. Rule 7 asks us to recognize the "ecclesiastical organization of the

New Testament, to which we do not object, but in Rule 8 we are asked to "acknowledge only those apostles who were made ambassadors by his personal selection, and upon whom alone he conferred the authority to bind and loose in the kingdom of heaven." Mr. Bridwell, during the discussion, repeatedly claimed that there were only twelve apostles. I asked him repeatedly before the audience to give me the names of those whom he claimed to be apostles but he always refused to do so. I showed from Matthew, chapter 10, the names of the first twelve apostles and then after Judas had fallen from his office I showed from Acts, chapter 1, how Matthias was selected to take the place of Judas. In Acts, 13th and 14th chapters, Barnabas and Paul were called to be apostles, and still later in Galatians 1:19 James, the Lord's brother, is referred to as an apostle, making at least sixteen apostles in the New Testament, which is four too many for Mr. Bridwell's position.

Rule 9. To this rule we have no objection but we do object to Campbell's church claiming to "proclaim the identical message that was proclaimed by apostles and apostolic men" and then refuse to accept the doctrine of the laying on of hands for the gift of the Holy Ghost as was practiced in the 8th and 19th chapters of the Acts of the Apostles; also they object to the manifestations of the Spirit in tongues and prophecies.

Rules 10, 11, 12, and 13. To these rules we have no objection, but we do object to the disciples of Campbell claiming to observe all the ordinances of the New Testament when, at the same time, they refuse to believe and practice the laying on of hands for the conferring of the Holy Ghost. Also they reject the anointing of the sick with oil as stated in James 5:14. "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord." Also the laying on of hands for the healing of the sick as stated by Christ in Mark 16:18, "They shall lay hands on the sick and they shall recover."

Mr. Bridwell, claimed that apostles only had the right to lay on hands for the gift of the Holy Ghost, but when I showed that Ananias laid hands on Saul and that Ananias never was an apostle, Bridwell was silent.

I then asked that as he claimed that apostles only had the right to lay hands on those baptized for the conferring of the Holy Spirit, why they did not have apostles in their church for that purpose now. Strange to say, that while in Rule 13 Mr. Bridwell claims that the church to-day should offer the same promises to the believer, yet no church opposes the signs following the believer as stated by Christ in Mark, chapter 16, more strongly than do these assumed followers of Christ. Mr. Bridwell claimed that the church of the New Testament was not organized until on the day of Pentecost, but he could find no scripture to prove his assertion. I disproved the position of Mr. Bridwell when I showed from Acts, chapter 1, that the followers of Christ met together for prayer meeting in an "upper room" and before they separated they turned the prayer meeting into a business meeting and elected Matthias to be an apostle in the place of Judas. This argument he did not answer. When Mr. Bridwell could not find scripture to prove that the church was first organized on Pentecost, he quoted a statement from Parley P. Pratt, who was an apostle of the church from 1835 till 1844, where Pratt claimed the church was first organized on the day of Pentecost. I showed that Pratt was formerly a member of Campbell's church and that this was one of the false teachings received from it. Mr. Bridwell claimed that if a man was an apostle that he was inspired all the time and that Pratt's statement concerning the time the church was organized was true or that Pratt was not an

apostle. In answer to this I showed that after Peter was an apostle, he cursed and swore and denied his Lord. Surely he was not inspired when he did this. I then called attention to the statement of Paul, "For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known." Paul only knew in part. Pratt only knew in part yet both knew many things and had some inspiration; neither was infallible.

On the question of the signs following the true believers in Christ, I affirmed. Mr. Bridwell denied. He claimed that the Utah Mormon Church claimed that the signs followed them and that they had just as good a right to make such claim as the Reorganized Church had. I replied that he was mistaken in this, that a church that advocated polygamy to be a true doctrine and that Adam was a God could not be the people of God and be the true church that God would bless with the signs following. He also claimed that the Christian Science Church claimed healings but I showed that they did not believe in, or practice, baptism by immersion for the remission of sins, neither the laying on of hands for the gift of the Holy Ghost, therefore were not the true church.

When Campbell's church was on trial Mr. Bridwell argued that the Campbells had the right to organize the church without revelation from God. He denied that the church of Christ ever went into an apostasy, yet claimed that the Campbell's restored the church. I showed that if there never was an apostasy of the church there could not be a restoration by the Campbells. The word *rock* in Matthew 16:18 came up for consideration. I claimed that the word *rock* as here used meant the revealed truth that Jesus was the Christ. Mr. Bridwell seemed very much surprised at this, but that was not the only time he was surprised. He tried to show that my position was in conflict with the statement of Joseph Smith as found in the Life of Joseph the Prophet, by Tullidge, page 414, but I showed that he misrepresented Smith, as Smith and I were in agreement.

The writer of the article in the *Christian Standard* says: "Mr. Bridwell showed that the apostle contradicted the prophet." Had he told the truth about it he would have said that Mr. Bridwell tried to show a contradiction between Curtis and Smith, but utterly failed so to do. We were not surprised to hear Mr. Bridwell making objections to some of the revelations of Joseph Smith, for he not only objected to Smith's revelations but to all revelations since Christ. This position would destroy the book of Revelation by John. Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matthew 7:7, 8.

We prefer to believe Christ. That Jesus had not revealed all things to his disciples, but promised them revelations through the Holy Spirit, we read: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come."

In proof of what was here intended we read of the wonderful demonstration of the power of God on the day of Pentecost, of the four daughters of Philip who prophesied, and of the speaking in tongues and prophesying of the new converts whom Paul baptized and conferred the Holy Spirit upon by the laying on of his hands. (Acts 19.)

Is it any wonder then that Paul said: "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance. (1 Thessalonians 1:5.)

The Saints of latter days can truly testify to similar bless-

ings now, but as neither Campbell nor his followers have been in touch with God or his gospel, we are not surprised to know that they think that God does not manifest himself now.

Priesthood

A ministry called of God by revelation and ordination to the different offices in the priesthood is all clearly set forth in the scriptures, but Mr. Bridwell and his brothers have only a call and ordination from the so-called Christian church which admits that they have never heard from Christ since their church was started by the Campbells. Paul was inspired when he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." Heaping to themselves teachers is not in harmony with the scriptures which provide that: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) Jesus said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 9: 37, 38.

Barnabas and Paul were called and sent by the Holy Ghost which said: "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2. Acts 14: 4 shows their call was to the apostleship. God's work is and should be carried on the same way to-day.

That there was priesthood in the church years after the ascension into heaven is shown by the Apostle Peter's letter written A. D. 60 as follows: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5. Again: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—Verse 8.

As Campbell's church is in opposition to all this, it cannot be in harmony with the New Testament church.

Book of Mormon

On this subject the writer in the *Christian Standard* says: "Mr. Curtis affirmed that the Book of Mormon is of divine origin, and is entitled to the respect and belief of all Christians. He seemed rather timid about plunging into this subject, confining himself to the very vague and indefinite argument from scriptural prophecies of the coming forth of the Book of Mormon." The reason I confined myself to the scriptures so closely was that we had agreed that the King James translation of the scriptures should be the standard of evidence in the discussion. The scriptures clearly set forth the coming forth of such a "book" as the Book of Mormon, so I used these prophecies and showed their fulfillment. If I was wrong in my interpretations Mr. Bridwell should have shown my error, but no, he passed up the prophecies, no doubt, because he could not meet the arguments made therein.

The Spalding Romance was mentioned by Mr. Bridwell as being the origin of the Book of Mormon, but when I showed that the Spalding manuscript was still in the hands of Spalding's relatives in 1834, which was four years after the Book of Mormon was published, he dropped this Spalding theory as if it had been a hot poker. The Spalding story has been exposed so many times that D. H. Bays, representing Campbellism, said: "The Spalding story is a failure. Do not attempt to rely upon it—it will let you down. The entire theory connecting Sidney Rigdon and the Spalding Romance with Joseph Smith in originating the Book of Mormon must be abandoned."—Doctrines and Dogmas of Mormonism, p. 25.

Mr. Bridwell's claim that the Israelitish origin of America was taken from books on archæology alone, proved a failure when I showed from the scriptures many passages, showing

the scattering of Israel into all the world, their going over the sea, and finally their being gathered back into their own land in latter days. On the last proposition affirmed by Mr. Bridwell that "the Bible is the complete and final word of God to man, and contains the only authoritative rule of faith and practice for the government of all Christians," I showed that the Bible did not contain all that God had revealed unto man. That Philip's four daughters prophesied, (Acts 21: 9) yet not one word of what they said is recorded in the Bible. The new converts in the 19th chapter of Acts "spake in tongues and prophesied" but not one word of what they said is to be found in the Bible.

Mr. Bridwell admitted these and other prophecies, such as on Pentecost and in Acts 10: 46 where the Spirit was poured out on the Gentiles and they "spake with tongues, and magnified God."

Mr. Bridwell's answer to these facts was that I would first have to show that these prophecies were worth recording. This was the climax of absurdity. The idea of a revelation from God to man not being worth recording is so weak and was so weak an argument that all, or most all present at the debate, could see that he had failed to show that the Bible "contained the complete and final word of God to man."

In addition to the above I showed from Revelation 11 that two prophets were yet to prophesy at Jerusalem just before the second coming of Christ. The ground covering the differences between the Reorganized Church of Jesus Christ of Latter Day Saints and the church calling itself the "Christian Church," "Churches of Christ," or "Disciples of Christ," was quite generally covered in the debate.

In the closing paragraph of the article in the *Standard* a statement is quoted from Mr. C. A. Breece in which he says that the "Mormons are now corralled." Well, if we are the people referred to as being corralled we have this to say, that the "corral" is so big that we have perfect freedom to carry on our work and preach and baptize in the community where the debate was held. I baptized two fine young men from different families at the close of the debate, and had a nice crowd of nonmembers at our services after the debate was over.

Mr. Bridwell is a pleasant man to meet in discussion, and splendid order was had all the time during the discussion. The people of the community treated us kindly and we think much good was accomplished by the discussion.

Brother F. F. Wipper acted as my moderator and rendered valuable assistance.

Yours for the truth, J. F. CURTIS.

Council Bluffs

President Floyd M. McDowell attends home-coming.

From the warm breezes of California or Florida climate to near zero weather has been our experience in the last week, and we still are experiencing a cold spell. This sudden change has caused much sickness, yet the Saints have largely escaped from anything of a serious nature.

The gathering at the home-coming of the branch was not all that was expected on account of the day being quite rainy and unpleasant. Elder F. M. McDowell gave two earnest talks at the regular services, and two at special services, which occupied his time and strength to the utmost. We were glad to see our brother and to note his enthusiasm in regard to his special work. The Saints would welcome him at any time when he can make us a visit.

The conference of the district will meet in the city Thursday, the 28th inst., to continue in session till over Sunday.

The business session is to be held Thursday evening. It is expected that there will be present the district officials here, and from the Fremont, Little Sioux, and Gallands Grove Districts, also Brothers J. F. Garver and C. F. Putnam, of the missionary force. A number of priesthood lectures are to be given during the time of the conference by Elder Garver. Arrangements have been made to care for the visiting Saints at the homes of the Saints of the city.

The annual business meeting of the branch was held last Wednesday night, at which time the departmental organization number four was adopted to govern in branch matters during the year, and those who were selected for cabinet positions are working on the program of work to be carried out. Elders O. Salisbury, H. H. Hand, and George Beaty were selected as the branch presidency, with James J. Hartnett as secretary. Brother Arthur Rasmussen was elected Sunday school superintendent, Brother Clarence Skinner as Religio superintendent, Sister May Skinner as director of music. Those in charge of the three missions are M. A. Smith, at Belmont; O. A. Currie, at Riverside; and Charles Nolan, at Orchard Heights. These men were associated with helps in the various departments, as follows: Sister Whitzel, at Belmont, as Sunday school superintendent, and Brother F. C. Fullberg as Religio superintendent; while at Riverside Sister Vinnie Hatch was elected Sunday school superintendent, and Brother H. M. Kerns as Religio superintendent. We are looking forward with hopes that the quality of the work done will be of a more spiritual nature, and more fully "perfect the Saints," as the first duty of those who hold a gift from Christ.

Preparations have been made for the holiday entertainment, and the necessary practice is occupying the attention of some of the workers.

The budget for the coming year has been approximately fixed at \$3,200 for all departments of the work in all the places of worship. The budget fixed for last year quite nicely covered the expense, except in some emergency cases, which we are hoping will be met before the coming of the year. Brother Stephen Jacobson has been selected from among the deacons as the financial clerk.

Good attendance at the services of late indicate an increased interest.

Over Forty-Nine Years of Faithful Service

On the 22d of September, 1922, Elder G. W. Wilcox passed to his reward. His faithfulness to humanity, and especially to those in the church, has been of unmeasurable value. He was not a fluent speaker, but was a powerful man in the Christian characteristics prominent in his life. It can truthfully be said of him that he added strength to the cause of righteousness, for many a young man in the church has received counsel which has tided him through places of temptation.

As one that has known this brother almost a lifetime I feel his power lay in his humility, his faith, and sincerity. These gave expression in acts which made for good. During his ministry the spirit of healing followed his administration.

For many years he was called upon to preside in various places in branch work. Many were called to the ministry and were spoken to through our brother and will testify of the genuineness of these messages. He possessed great sympathy for mankind in their struggles. Two of the prominent characteristics of his life were that in a difference with others his attitude was always kind; he seemed to fear that their wrong viewpoint would hurt them in some way. Again,

if a mistake was made upon his part no sacrifice was too great for him to make to make wrongs right.

He suffered intensely for one and a half years upon his bed. He stated to his wife that his suffering was greater than he could bear and he was willing to give up everything but the gospel and a hope of the resurrection.

"Our brother in the one great cause,
Your goodly works remain.
Memories of thy faithful life
Added strength and faith supply,
God's truth to still proclaim.

"We honor here thy splendid name;
And guard thy patient sowing.
May evil tares of sin and strife,
Worldly care or pride of life,
Never check its growing."

WILBUR F. YATES.

San Francisco, California

Quite a number of the Saints from distant points are visiting our branch of late. Among those we met Brother and Sister Emil Buline, from Chicago; Sister Hellen Goff, from Kansas City, who is attending the University at Berkeley, California; Brother and Sister W. H. Owens, from Illinois; and Walter Diefendorf, from Kansas City, who is in the navy but found his way to church to associate with the Saints.

At our late sacrament meeting we had an attendance of fifty-six members. Seventeen testimonies were given and four prayers. It was a good spiritual meeting enjoyed by all.

Last Friday the churches of the city adopted what they termed "Home Visitors' Day." All the different churches united in calling on every family in the city and inviting them to attend church the following Sunday. Catholics, Jews, Protestants, and Latter Day Saints all united in the effort. Our committee consisted of six members and they made seventy-three calls. Under instructions all visited were invited to attend any church they wished so long as they went to one of them Sunday. What the result was the writer does not know but our little church was not crowded with strangers. Cards were signed by those called on stating number in family and what church favored, if any. These were turned in at headquarters and we may hear more from them hereafter.

GEORGE S. LINCOLN.

New Church at Wyeville, Wisconsin

After much consecrated, concentrated effort on the part of the members of the branch and with the encouragement and good will as well as financial assistance of many that are not members, the new church building here is nearing completion. Although the basement is not completely finished, by a special effort the past two weeks it was made ready for a chicken pie supper and sale by the ladies' aid, assisted by the Oriole girls who, dressed in their uniforms, waited on the tables and conducted a successful candy booth. The affair was a decided success, the proceeds amounting to over \$150. Considering the fact that Wyeville is only a village of four or five hundred inhabitants and that the active membership numbers about forty, it is significant of the friendly feeling of the community and of the truth of the promise God has made to bless those who try earnestly to do his will.

Wyeville is a small railroad terminal located three miles south of the village of Valley Junction where the Evergreen

Branch sprang up, thrived, and eventually became extinct. A few Saints remained and were brought the gospel occasionally by missionaries traveling through this part of the State. Among them were Elder Leonard Houghton, whose inspiring sermons have done much to further the work here, and Elder Erwin Lenox, whose untiring efforts as district president furnished the initiative and under whose supervision the branch was organized April 6, 1921, at the old church building at Valley Junction.

With the consent of Bishop McGuire and the approval of the few remaining members of the old branch the old building (which was valued at \$300 where it stood) was torn down and moved to Wyeville where, thanks to the counsel and excellent ability of Elder Leroy Colbert, Bishop's agent of the Northern Wisconsin District, three choice lots were purchased at a figure \$200 less than they could have been obtained for any private purpose.

A building committee of five was elected and Brothers C. O. Root and J. C. Pratt were appointed to solicit funds for the erection of a new church building. Approximately \$1,300 has been pledged and contributions are still coming in, \$700 of which was subscribed by members of the branch most of whom are wage earners, a few farmers on a small scale contending with light soil and the business depression that has bankrupt so many worthy farmers. Six hundred dollars has been pledged by nonmembers and business men of Wyeville and Tawas, Wisconsin, an enterprising little city of four thousand inhabitants ten miles west of here. An especially nice contribution was made by the Tawas Cash Mercantile Company and Doctor E. J. Taylor, both of Tawas.

Besides making a contribution of one hundred dollars, several of the brothers have put in weeks of work on the building. Brother C. O. Root, chairman of the building committee and our only member carpenter, deserves special commendation for the effort he has put forth, having put in weeks of his time, sacrificing wages that he would otherwise have earned that would amount to a large item.

By this united effort we will have a building that would be a credit to any village or city. The building is 48 by 28, built according to the plans made by Brother Henry C. Smith, church architect. The roof is dark green composition shingle and the exterior is finished in white, red, and green Kellastone. It is a beautiful building. The large, roomy basement has, besides the room for general meeting purposes, a storeroom, furnace room, and a kitchen in which the Ladies' Aid have installed a nice range, also bought at a bargain. The property when complete will be valued at about \$6,500. It will carry an indebtedness of between \$1,500 and \$1,800 which, with the spirit that now prevails, and God's help, should be lifted in a few years.

MRS. J. C. PRATT, *Publicity Agent.*

Northeastern Kansas District Conference

The district conference at Topeka, December 1 to 3, was presided over by District President Elder J. A. Thomas, assisted by Elder W. H. Kelley, of Independence, Missouri, (missionary), and F. G. Hedrick, of Atchison, Kansas, Bishop's agent. District Chorister J. G. Juergens had charge of the music. The attendance was small but the spirit of it along educational lines showed a desire upon the part of those present to cooperate with those at the head of the different departments of the church.

The opening session was held Friday evening. The mind of a missionary is naturally turned to lines of doctrine and in this we were not disappointed in hearing a doctrinal sermon on "Faith" by Brother Kelley.

Save Money on Our Error

A THOUSAND ZION'S PRAISES PRINTED
WRONG

YOU MAY PROFIT BY THE MISTAKE

In a recent printing of Zion's Praises a slight error was made in the order of six pages. The books are perfect otherwise, bound in cloth, and in every way as servicable and convenient except that two series of three pages are in reverse order.

Songs numbered 22, 23, and 24 are in this order:

24, 23, 22

And songs numbered 25, 26, and 27 are reversed in this order:

27, 26, 25

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HERALD PUBLISHING HOUSE
Independence, Missouri

Whatever the gospel was, it is; and what it is, it will be in the future. The gospel must go to every creature in all the world. Not a creature under the canopy of heaven can be saved without it. Notwithstanding there were many religious sects in Jerusalem, Jesus said to his disciples, "Go preach the gospel to every creature." Though there were rich congregations with trained choirs yet he gave this commission: "By grace are ye saved through faith." (Ephesians 2: 8.)

Grace means the favor of God. Christ died to save us. He came through grace and truth that we might be saved. Lucifer was a bright and shining light, an angel in high authority before God. He fell from the grace of God and drew a third part of the angels with him. Adam walked and talked with God in the Garden of Eden but he fell from the grace of God. Some of the disciples walked no more with Christ because he said, "He that eateth of this bread shall never die." There is only one power that can sever us from divine grace and that is ourselves.

The first session Saturday morning was a prayer service at nine o'clock. The keynote of this service was "our needs."

At ten o'clock after the organization of the conference had been effected, a letter from the general superintendent of the Department of Women called attention to various phases of the work under the new coordinating plan. This was read by Sister Emma Hedrick, district organizer. Brother Hedrick then introduced the departmental work under the new forms and did it so well that the conference voted to adopt Form 4, knowing that it could succeed only by working together for the uplift of humanity. It was a source of encouragement to the conference when Brother Ellis Short, sr., of Independ-

ence, Missouri, spoke highly of the step taken as a step in advance.

An entertainment was given in the evening, consisting of two plays. One was a one-act play, "The schoolmaster," by the Boys' Dramatic Club of the Religio. The other was a two-act play, "Not a man in the house," by the Women's Department. Songs and recitations were given between acts.

Sunday morning a young people's prayer meeting was held in charge of Brother Roy Whipple and Ellis Short, jr.

The correlating of handwork in the primary department with the lesson, and program work in Sunday school were subjects discussed at a round table held during the usual Sunday school hour in charge of Vera Goffe and F. G. Hedrick.

Brother Hedrick spoke on "The perfect law of liberty" at 11 o'clock. This subject was treated from a Bishop's agent's viewpoint. If carried out in practice as well as it was received in theory, we predict better things in the financial work of the district.

The sacrament service was held in the afternoon. Though there were no outward manifestations of the Spirit, yet the Saints were strengthened by the earnest testimonies borne as they renewed their covenants in partaking of the emblems. The hallowed influence of the spirit was present.

While a priesthood meeting was being held at the church the Department of Women were entertained at the home of Doctor Carr-Juergens. Doctor Florence Brown-Sherbon, of the University of Kansas, gave an address on "The Kansas Children's Code Law." Particular stress was laid on measures to be submitted to the legislature of 1923 for the protection of children. Our thanks to Doctor Juergens for such educational instruction to the woman voters of this district, who were fortunate enough to be present.

Brother W. H. Kelley preached the closing sermon of the conference and we parted hoping to meet again in conference capacity at Fanning, Kansas, May, 1923.

MRS. H. C. PITSEMBERGER, *Secretary pro tem.*

In a letter from Brother C. W. Hawkins, we are advised that the Relief and Service Department of San Jose, California, have raised \$950 to assist the branch in taking care of their street paving assessment. This is another splendid example of what can be accomplished when a band of united workers concentrate their efforts upon a definite purpose. Nothing can hinder those who are willing to try.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

New York District Conference

October 21 and 22. Those familiar with this district will be glad to learn of pleasant and profitable educational sessions at Fulton. Weather was fine, attendance good, and spirit present excellent. The Good Templar Hall was hired by the Saints for the occasion. Three auto loads came from Niagara. Brother Stone was very much missed. The Fulton Saints have a strong love for him. Brother Weegar did admirably presiding over the conference, assisted by the other counselor, Brother Spillsbury, and Elder Robley, confirming us in the idea that he will make an able district president. The doctor we consider resourceful and consecrated, two very necessary qualifications for that office.

Two excellent papers on the question of what is necessary to hold our young people in the church were read by two young Niagara Saints, and discussed at length in the afternoon session. The Book of Mormon came in for its share of attention, Brother Ely who has read it twelve times starting the defense. The evening program in charge of our district

superintendent of Sunday school, Brother Morris Whitehead, was varied, lengthy, and enjoyable, considerable of it being furnished by Fulton talent, arranged by the wife of Brother Russell Tallman.

After a good prayer service Sunday morning, and preaching by Elder Robley, the Women's Department program was put on, dealing much with the subject of an ideal home, spoken on by Elder Robley, a splendid paper on Women's Department history, work, and ideals was given by Sister Clara Bradt.

Duties of priest's office, and subject of tithing were presented and discussed among other things Sunday afternoon. The Fulton Saints entertained us royally, giving of their time and means unstintingly. Brother Jay Whitehead's family was increased to twenty on Saturday night, due to several autos from a distance putting up with them, and they are fourteen miles from Fulton. Brother Robley preached again in the evening, though many of us could not stay to hear him; due to distance we had to make to get home that night with children.

The True Christmas Spirit

We ought to observe Christmas in the spirit of true worship.

With Christmas Day only a few days ahead we wonder how many homes within the church will cherish the true spirit of this season. How many of us understand the real significance of this anniversary?

In the world this holiday means feasting and the "trading" of presents. The *Literary Digest* for December 16, 1922, contains a timely article entitled "The degradation of Christmas." Charlotte Perkins Gilman says that in no other religion has there been so lovely a vision as that presented by Christianity in its beginnings—"divine love coming on earth as a baby, a little child; that child growing up to teach of human unity, of God in man, of worship in love and service. It is more fitting that such a birthday should come to be the children's festival." But "pre-Christian origins of the annual celebration have come to dominate it. Santa Claus has replaced the memory of Christ. The birth of Jesus is celebrated by an orgy of commercialism."

Another writer asserts, "The orgy of stuffing which usually accompanies the celebration of Christmas is not only a crime against the stomach, which results in many avoidable disorders, but, more to the point, a waste of food needed by millions who are really hungry and lacking in Christmas cheer."

What is our attitude in the church to-day upon this problem of the proper observance of this day? Certainly the answer is readily found by concentrating our minds upon the great outstanding fact that it is the anniversary of the birth of that greatest character of all time—Jesus the Christ, the very Son of God.

His life was one of love, of service to his fellow men, of study, of prayer, of diligence. Let us resolve that ours shall be likewise.

Never before in the history of the Restoration has there been such a call for loyalty to Christ and to those whom he has placed in general charge of the work. No one within the fold will question the love of Christ, his life of sacrifice, his ever-present interest in the establishment of his Father's kingdom. We will do well if we remember during this happy season the fervent exhortation of the devoted Paul to a congregation of Saints of his day:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not

conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good and acceptable, and perfect will of God is."

Before we again celebrate this most significant anniversary will we present our bodies anew "a living sacrifice, holy acceptable unto God"? To do so is no more than our "reasonable service." Are we being snared in the entanglements of the vanities and vices of this godless world? Are we being "conformed to the world" or are we being "transformed" by the renewing of our minds so that we may discover what is the will of God concerning us; i. e., that each one may, under the guidance of that wonderful teacher, the Holy Ghost, find the place in the church where he can give his maximum service.

Let us, as we take upon ourselves the observance of the anniversary of the birth of our Lord, do so in the spirit of true worship "looking unto" that same Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

And to those who are under the fire of sore trial or a iction or discouragement, let us bid you at this Christmas time to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

R. S. SALYARDS, JR.

Plan to Raise \$1,040,000 for 1923

I have been thinking of the financial condition of the church and wondering how it could be increased, so I have done a little figuring. These figures may not be exactly correct, but they will give an idea.

There are about 100,000 members in the church. Suppose three fifths are children and people who cannot earn anything. That would leave 40,000. Suppose one half of those could not give anything. We still have 20,000 who can contribute. I believe there are 20,000 members who are able to give one dollar a week and not miss it. Let us see: 20,000 members, \$1 a week, \$20,000 a week. One million forty thousand dollars a year! Can it be done? Oh, yes, it can, if we are as much interested in the thread of the gospel as we would be in something we wanted; and we should be more interested in the gospel than anything else. If we wanted to buy a piano or a phonograph or some other article, on the installment plan at one dollar a week, we would find a way to do it. I know families who spend more than one dollar a week for story papers.

I once attended an ice cream social and the value of the pop consumed there would have been sufficient to keep a missionary in the field for a month. We can cut out many things that we want, but do not need, so we could give one dollar a week. Of course tithing must be paid first.

Dear brother and sister, will we do it for the year 1923? I am a poor man; all I have is what I earn with my hands, but I am willing to give one dollar on New Year's Day and one dollar each week for one year if God spares my life. Will you do the same? Come, all ye Saints of God, let us flood the Bishop's office each week with envelopes containing one dollar. You will never miss it. Let the Bishop hear from 20,000 of us for 1923 so at the end of the year instead of a deficit there will be a reserve fund. Seek first the kingdom of God, and he will help you to establish your own kingdom, the home.

C. L. MUNRO.

TANYCOMO, MISSOURI.

[At one reunion over one hundred cases of pop were sold. at one picnic eighty cases. Yet pop is of no possible benefit and is often injurious.—EDITORS.]

"JESUS IS COMING"

"When I come," said Jesus, "shall I find faith on the earth?" Faith will be found in those who are faithful in keeping the commandments of God, among which is "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

One tenth of our increase belongs to God. *January will be inventory month.* You can secure a blank from your local branch solicitor to assist you in computing the tithe.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

News From Hilo, Hawaii

Christmas is drawing nigh, but in Hawaii we have no frost and snow to give us warning. No sleigh bells here to help make the yuletide cheery. Neither are we worrying about the shortage of fuel and heavy clothing to keep us warm, so in reality that loss is really our gain. While our many friends on the shores of Lake Huron and Lake Michigan are busying themselves keeping the furnace filled we are walking amid the ferns and flowers beneath the semitropical sun.

Because of the shortage of men in the field we are not able to extend our missionary work as we would like, but we trust that the time will come when more men here will be devoting their entire time to the prosecution of the missionary work. Brother Prescott Foo is now devoting his whole effort among the Chinese in Honolulu with the assistance of Elder G. J. Waller and other local associates.

Hilo was much favored a short time ago by a brief visit from Elder Waller. He was not with us long, but it does not take him long to leave good words of encouragement and instructions. A meeting was arranged for the afternoon of his visit and he delivered a splendid and beneficial discourse to the many Saints who attended. We hope that he will be able to pay us another such visit ere long.

Believe that as a people God is blessing us daily to the fullest extent of our worthiness. God often is manifest in our midst but Satan comes also. The holidays are now here and with them come many snares of that evil one. Our hope lies largely in the young. They seem able to withstand the blasts of the storm of life better than many of our older members in this particular branch. Our Thanksgiving service almost belonged to the young.

We wish a very Merry Christmas to our many brethren on the mainland.

Very sincerely,

GOMER J. REEVES.

Mrs. W. A. Gernhart, of Merville, Iowa, requests the Saints of La Junta, Colorado, to visit her sister, Mrs. S. C. McClain, 711 Grace Avenue, who is a great sufferer from rheumatism.

MISCELLANEOUS

Addresses

R. E. Davey, 663 South Third East, Salt Lake City, Utah.

The Bishopric Appointment of Agents

To the Saints of the Northeastern Nebraska District: Notice is hereby given of the appointment of Elder B. M. Anderson as Bishop's agent of the Northeastern Nebraska District to succeed Brother Jay Leeka, resigned.

We consider ourselves fortunate in having secured the consent of Brother Anderson to occupy in this position and feel sure that his wide business experience will commend him to the confidence and gain the financial support of the Saints.

We appreciate the work which Brother Leeka has done in the interests of this department and regret that because of his increased business responsibilities he finds it necessary to discontinue his services as Bishop's agent.

To the Saints of the Saint Louis District: Brother W. L. Wehrli has resigned as Bishop's agent account of moving to Independence. After due consideration Brother Edward C. Bell, 2817 University Street, Saint Louis, Missouri, has agreed to accept the office. His appointment will therefore take effect January 1, 1923.

Since leaving the district Brother Wehrli has been looking after the work from Independence. He has been diligent in service and we regret to lose his official connection with the work of this department.

Brother Bell needs no introduction to the Saints of the Saint Louis District. His past connection with the work of the bishopric and his active interest in church work well qualify him for the work he is now taking up.

To the Saints of the Pottawattamie District: Brother J. A. Hansen who has served for a number of years as

Bishop's agent of your district has asked to be relieved so that he might have more time for his pastoral duties.

Brother T. J. Smith, 100 South Main Street, Council Bluffs, Iowa, has been appointed to assume the office January 1, 1923.

Appreciation is expressed for the faithful services of Brother Hansen and for the support you have given him. We are sure you will also find Brother Smith a faithful servant and we solicit your confidence and support in his behalf for the welfare of the work we love so much.

BENJAMIN R. McGUIRE, Presiding Bishop.

Our Departed Ones

BROWN.—Orville Brown was born November 19, 1853, in Kentucky. Married Charlotte Swartz in January, 1877. They had one son. Baptized July 16, 1914. Died December 7, 1922. Leaves his wife, one brother, and three sisters. Funeral in charge of C. N. Mayman. Sermon by J. W. Metcalf.

WILCOX.—G. W. Wilcox was born at Antwerp, Jefferson County, New York, February 15, 1850. Baptized July 13, 1873. Ordained teacher January 15, 1892. Ordained priest, September 11, 1897. Ordained elder April 10, 1899. Died after an illness of one and a half years, September 22, 1922, having spent forty-nine years of faithful service in the church. Funeral at Spokane, Washington.

ELLISON.—Alma Ellison, son of Isaac and Sinda Clark Ellison, was born March 27, 1840, in Pike County, Illinois. Moved to Pottawattamie County, Iowa, in 1850. Later moved to Harrison County, Iowa, and then to Lamoni in 1895. Married Sarah M. Runyan, August 24, 1862. Baptized July 19, 1863. Ordained priest April 3, 1870. Died suddenly at his home in Independence, Missouri, December 5, 1922. Funeral from the home in charge of Joseph Luff. Interment in Mound Grove Cemetery. Leaves wife, one brother, and three sisters.

Miss June Whiting of Graceland faculty will render "The Famous Mrs. Fair," as a full evening's entertainment at the Stone Church Religio, Friday evening, December 29. Sister Whiting has delivered this play at several points and it is reported as enthusiastically received. The study of dramatics, especially educational dramatics, is being considered at various places.

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